¶ The Byble

in Engliſhe, that is to ſaye. The

content of al the ho-

ly Scripture, both of the olde, and newe Teſtament,

accordynge to the tranſlacti-on that is appointed to be redde in the Churches.

N H

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Cum priuilegio ad imprimendum ſolum.

☞ An Almanacke for .xxvi. yeares.

☞ The numbre of the yeares.	☞ Easter.	The golden numbre. Of Pryme.	☞ The letter dominical.	
M.d.lii.	xvii. April.	xiiii	C	B
M. d. liii.	ii. April	xv	A	
M.d.liiii.	xxv. April.	xvi	G	
M.d.lv.	xiiii. April.	xvii	F	
M.d.lvi	v. April.	xviii	E	D
M.d.lvii	xviii.	xix	C	
M.d.lviii.	x. April.	i	B	
M.d.lix.	xxvi. Marche.	ii	A	
M.d.lx.	xiiii. April.	iii	G	F
M.d.lxi.	vi. April.	iiii	E	
M.d.lxii.	xxix. Marche.	v	D	
M.d.lxiii.	xi. April.	vi	C	
M.d.lxiiii.	ii. April.	vii	B	A
M.d.lxv.	xxii. April.	viii	G	
M.d.lxvi.	xiiii. April.	ix	F	
M.d.lxvii.	xxx. Marche.	x	E	
M.d.lxviii.	xviii. April.	xi	D	C
M.d.lxix.	x. April.	xii	B	
M.d.lxx.	xxvi. Marche	xiii	A	
M.d.lxxi.	xv. April.	xiiii	G	
M.d.lxxii.	vi. April.	xv	F	F
M.d.lxxiii.	xxii. Marche.	xvi	E	
M.d.lxxiiii.	xi. April.	xvii	C	
M.d.lxxv.	iii. April.	xviii	B	
M.d.lxxvi.	xxii. April.	xix	A	G
M.d.lxxvii.	vii. April.	i	F	

The yeare hath .xii. monethes .lii. weakes and one daye. And it hath in all. thre hundred and .lxvi. dayes, and .vi. houres.

The myght ys ye. [illegible] the day ys

January

☾ January			Ignatius.			Euangelye
			☾ Psalmes.			
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
A	Kalend	i	Circumci	i Gene. xvii.	Roma. ii	Deut. x	Colloss. ii
b	iiii. No.	ii		ii Gene. i	Mathew. i	Gene. ii	Roma. i
c	iii. No.	iii		iii iii	ii	iiii	ii
d	Prid No	iiii		iiii v	iii	vi	iii
e	Nonas.	v		v vii	iiii	viii	iiii
f	viii. Id.	vi	Epipham	vi Esay. ix	Luke. iii.	Esay. xlix.	John. i
g	vii. Id.	vii		vii Gene. ix	Math. v	Gene. xi	Roma. v
A	vi. Id.	viii		viii xii	vi	xiii	vi
b	v. Id.	ix		ix xiiii	vii	xv	vii
c	iiii Id.	x		x xvi	viii	xvi i	viii
d	iii. Id.	xi	Solin aqr	xi xviii	ix	xix	ix
e	Prid. Id.	xii		xii xx	x	xxi	x
f	Idus.	xiii		xiii xxii	xi	x xiii	xi
g	xix. kl.	xiiii		xiiii xxiiii	xii	xxv	xii
A	xviii kl.	xv	1. febr	xv xxvi	xiii	xxvii	xiii
b	xvii kl.	xvi		xvi xxviii	xiiii	xxix	xiiii
c	xvi. kl.	xvii		xvii xxx	xv	xxxi	xv
d	xv. kl.	xviii		xviii xxxii	xvi	xxxiii	xvi
e	xiiii. kl.	xix		xix xxxiiii	xvii	xxxv	i. Cor, i
f	xiii. kl.	xx		xx xxxvi	xviii	xxxvii	ii
g	xii. kl.	xxi		xxi xxxviii	xix	xxxix	iii
A	xi. kl.	xxii		xxii xl	xx	xli	iiii
b	x. kl.	xxiii		xxiii xlii	xxi	xliii	v
c	ix. kl.	xxiiii	Purific.	xxiiii xliiii	xxii	xlv	vi
d	viii kl.	xxv	Con. Pau	xxv xlvi	Act. xxii	xlvii	Act. xxvi.
e	vii. kl.	xxvi		xxvi xlviii	Mat. xxiii	xlix	i. Cor. vii.
f	vi. kl.	xxvii		xxvii l	xxiiii	Exod. i	viii
g	v. kl.	xxviii		xxviii Exod. ii	xxv	vi	ix
a	iiii. kl.	xxix		xxix iiii	xxvi	v	x
b	iii. kl.	xxx		xxx vi	xxvii	vii	xi
c	Prid kl.	xxxi		xxx viii	xxviii	ix	A. iii. xii

3

Februarye.

					Matins.			
C Februarye				C Psalms.	i. Lesson.	ii. Lesson.	iii. Lesson.	iii. Lesson.
d	Kalend.	i		ii	Exod. x	Marke. i	Exo. xi	i. Cor. xii.
e	iiii. No.	ii	Purif. M.	iii	xii	ii	xiii	xiiii
f	iii. No.	iii		iiii	xiiii	iii	xv	xv
g	Pridie No.	iiii		v	xvi	iiii	xvii	xvi
A	Nonas.	v		vi	xviii	v	xix	ii. Cor. i
b	viii Id.	vi		vii	xx	vi	xxi	ii
c	vii. Id.	vii		viii	xxii	vii	xxiii	iii
d	vi. Id.	viii		ix	xxiiii	viii	xxxii	iiii
e	v Id.	ix		x	xxiii	ix	xxxiiii	v
f	iiii. Id.	x	Salem pisc.	xi	xxxv	x	xl	vi
g	iii. Id.	xi		xii	Leui. xviii	xi	Leu, xix	vii
A	Prid. Id.	xii		xiii	xx	xii	Num x	viii
b	Idus.	xiii		xiiii	Nume. xi	xiii	xii	ix
c	xvi. kl.	xiiii	Mascles	xv	xiii	xiiii	xiiii	x
d	xv kl.	xv		xvi	xv	xv	xvi	xi
e	xiiii kl.	xvi		xvii	xvii	xvi	xviii	xii
f	xiii kl.	xvii		xviii	xix	Luke. di. i	xx	xiii
g	xii kl.	xviii		xix	xxi	di. i	xxii	Galath. i
A	xi. kl.	xix		xx	xxiii	ii	xxiiii	ii
b	x. kl.	xx		xxi	xxv	iii	xxvi	iii
c	ix kl.	xxi		xxii	xxvii	iiii	xxviii	iiii
d	viii kl.	xxii		xxiii	xxix	v	xxx	v
e	vii. kl.	xxiii	Cathedra P.	xxiiii	xxxi	vi	xxxii	vi
f	vi. kl.	xxiiii	Matthiae	xxv	xxxiii	vii	xxxiiii	Ephes. i
g	v kl.	xxv		xxvi	xxxv	viii	xxxvi	ii
A	iiii. kl.	xxvi		xxvii	Deut. i	ix	Deute. ii	iii
b	iii. kl.	xxvii		xxviii	iii	x	iiii	iiii
c	Pridie	xxviii		xxix	v	xi	vi	v

ys·12· houres: p & day ys·12·

Marche

	Marche.	Matins.					Euensonge
		Psalmes.		i. Lesson.	ii. Lesson.	i. Leuon.	v. Lesson.
d	Kalend.	i	xxx	Deut. vii	Luke. xii	Deut, viii	Ephe, vi
e	vi. No.	ii	i	ix	xiii	x	Phi.lip. i
f	v. No	iii	ii	x	xiiii	xi	ii
g	iiii. No.	iiii	iii	xi	xv	xiii	iii
a	iii. No.	v	iiii	xv	xvi	xvi	iiii
b	Pri. No,	vi	v	xvii	xvii	xviii	Collo. i
c	vii	vii	vi	xix	xviii	xx	ii
d	Nonas.	viii	vii	xxi	xix	xxii	iii
e	viii. Id.	ix	viii	xxiii	xx	xx iii	iiii
f	vii. Id	x	ix	xxv	xxi	xxvi	i. Thes, i
g	vi Id	xi	x	xxvii	xxii	xxviii	ii
a	v. Id.	xii	xi	xxix	xxiii	xxx	iii
b	iiii. Id.	xiii	xii	xxxi	xxiiii	xxxii	iiii
c	iii Id.	xiiii	xiii	xxxiii	John. i.	xxxiiii	v
d	Pri. Id.	xv	xiiii	Josue, i	ii	Josue, ii	ii, Tehs, i
e	xvii kl.	xvi	xv	iii	iii	iiii	ii
f	xvi kl.	xvii	xvi	v	iiii	vi	iii
g	xv kl.	xviii	xvii	vii	v	viii	i. Tim. i
a	xiiii kl.	xix	xviii	ix	vi	x	ii iii
b	xiii kl.	xx	xix	xi	vii	xii	iiii
c	xii kl.	xxi	xx	xiii	viii	xiiii	v
d	xi kl.	xxii	xxi	xv	ix	xvi	vi
e	x kl.	xxiii	xxii	xvii	x	xviii	ii. Tim. i
f	ix kl.	xxiiii	xxiii	xix	xi	xx	ii
g	viii kl.	xxv	xxiiii	xxi	xii	xxii	iii
a	vii kl.	xxvi	xxv	xxiii	xiii	xxiiii	iiii
b	vi kl.	xxvii	xxvi	Judi. i.	xiiii	Judic. ii	Titus, i
c	v. kl.	xxviii	xxvii	iii	xv	iiii	ii i i
d	iiii. kl.	xxix	xxviii	v	xvi	vi	Phil. i
e	iii. kl.	xxx	xxix	vii	xvii	viii	Hebr. i
f		xxxi	xxx	ix	xviii	x	A. iii. ii

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The night vs. 10. homes: y day vs 14.

Aprill.

	Aprill.			Matins. Psalmes.	i. Lesson.	i. Lesson.	ii. Lesson.	ii. Lesson.
g	Kalend.	i		i	Judi. xi.	John. xix.	Judi. xii.	Hebr. iii.
F	iii. No.	ii		ii	xiii	xx	xiiii	iiii
b	ii. No.	iii		iii	xv	xxi	xvi	v
c	Prid. No.	iiii		iiii	xvii	Actes. i	xviii	vi
d	Nonas.	v		v	xix	ii	xx	vii
e	viii. Id.	vi		vi	xxi	iii	Ruth. i	viii
f	vii. Id	vii		vii	Ruth. ii.	iiii	iii	ix
g	vi. Id	viii		viii	iiii	v	i. Regũ. i	x
A	v. Id.	ix		ix	i. Regũ. ii.	vi	iii	xi
b	iiii. Id	x		x	iiii	vii	v	xii
c	iii. Id	xi		xi	vi	viii	vii	xiii
d	Prid. Id.	xii	Sol in ram.	xii	viii	ix	ix	Jacob. i
e	Idus.	xiii		xiii		x	xi	ii
f	xviii. kl.	xiiii	Maij.	xiiii	xii	xi	xiii	iii
g	xvii. kl.	xv		xv	xiiii	xii	xv	iiii
A	xvi. kl.	xvi		xvi	xvi	xiii	xvii	v
b	xv. kl.	xvii		xvii	xviii	xiiii	xix	i. Peter. i
c	xiiii. kl.	xviii		xviii	xx	xv	xxi	ii
d	xiii. kl.	xix		xix	xxii	xvi	xxiii	iii
e	xii. kl.	xx		xx	xxiiii	xvii	xxv	iiii
f	xi. kl.	xxi		xxi	xxvi	xviii	xxvii	v
g	x. kl.	xxii		xxii	xxvii	xix	xxix	ii. Pet. i
A	ix. kl.	xxiii	S George	xxiii	xxx	xx	xxxi	ii
b	viii. kl.	xxiiii		xxiiii	ii. Reg. i	xxi	ii. Reg. ii	iii
c	vii. kl.	xxv	Mar. Eua.	xxv	iii	xxii	iiii	i. John. i
d	vi. kl.	xxvi		xxvi	v	xxiii	vi	ii
e	v. kl.	xxvii		xxvii	vii	xxiiii	viii	iii
f	iiii. kl.	xxviii		xxviii	ix	xxv	x	iiii
g	iii. kl.	xxix		xxix	x	xxvi	xii	v
A	Pasch.	xxx		xxx	xiii	xxvii	xiiii	ii. iii. Joh.

The myght ys 8. howres: ỹ day ys 16.

Maye.

	Maye.		Matyns.					
			ℂ Psalmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
b	Kalend.	i	Phi. & Ja.	i	ii. Reg. xv.	Actes. viii.	ii. Re. xvi	Judas. i
c	vi. No.	ii		ii	xvii	xxviii	xviii	Roma. i
d	v No.	iii	Invocavit me	iii	xix	Mathew. i	xx	ii
e	iiii. No.	iiii		iiii	xxi	ii	xxii	iii
f	iii. No.	v		v	xxiii.	iii	xxiiii	iiii
g	Pri. No.	vi		vi	iii. Reg. i.	iiii	iii. Reg. ii.	v
A	Nonas.	vii		vii	iii	v	iiii	vi
b	viii. Id.	viii		viii	v	vi	vi	vii
c	vii. Id.	ix		ix	vii	vii	viii	viii
d	vi. Id.	x		x	ix	viii	x	ix
e	v. Id.	xi	Sa.	xi	xi	ix	xii	x
f	iiii. Id.	xii		xii	xiii	x	xiiii	xi
g	iii. Id.	xiii		xiii	xv	xi	xvi	xii
A	Pri. Id.	xiiii		xiiii	xvii	xii	xvii	xiii
b	Idus.	xv		xv	xix	xiii	xx	xiiii
c	xvii. kl.	xvi	Jmij.	xvi	xxi	xiiii	xxii	xv
d	xvi. kl.	xvii		xvii	iiii. reg. i	xv	iiii. Re. ii	xvi
e	xv. kl.	xviii		xviii	iii	xvi	iiii	i. Coz. i
f	xiiii. kl.	xix		xix	v	xvii	vi	ii
g	xiii. kl.	xx		xx	vii	xviii	viii	iii
A	xii. kl.	xxi		xxi	ix	xix	x	iiii
b	xi. kl.	xxii		xxii	xi	xx	xii	v
c	x. kl.	xxiii		xxiii	xiii	xxi	xiiii	vi
d	ix. kl	xxiiii		xxiiii	xv	xxii	xvi	vii
e	viii. kl.	xxv		xxv	xvii	xxiii	xviii	viii
f	vii. kl.	xxvi		xxvi	xix	xxiiii	xx	ix
g	vi. kl.	xxvii		xxvii	xxi	xxv	xxii	x
A	v. kl.	xxviii		xxviii	xxiii	xxvi	xxiiii	xi
b	iiii. kl.	xxix		xxix	xv	xxvii	i. Esd. i	xii
c	iii kl.	xxx		xxx	i. Esd. ii	xxviii	iii	xiii
d	Pri. kl.	xxxi		xxx	iiii	Mark. i	v	xiiii

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June.				Mattyns.	Euensonge.			
				Psalmes	i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
e		i		i	i. Esd. vi.	Mark. ii	i. Esd. viii	i. Cor. xv
f	Nativitas Johannis Baptistæ	ii		ii	viii	iii	ix	xvi
g	No.	iii		iii	x	iiii	ii. Esd. i	ii. Cor. i
a	No.	iiii		iiii	ii. Esd. ix	v	iii	ii
b	Dom.	v		v	iiii.	vi	v	iii
c	Johannis Bapt.	vi		vi	vi	vii	vii	iiii
d	Jo.	vii		vii	viii	viii	ix	v
e	Jo.	viii		viii	x	ix	xi	vi
f	Jo.	ix	Vigil day	ix	xii	x	xvii	vii
g	Jo.	x		x	Hester. i.	x	Hester ii	viii
a	Jo.	xi	Petrus ap.	xi	iii	Actes. xiii	iiii	Actes. xv
b	Jo.	xii		xii	v	Mark. xii	vi	ii. Cor. ix
c	Jo.	xiii	Sol in cancro	xiii	vi	xiii	viii	x
d	kl.	xiiii	Julij.	xiiii	ix	xiiii	Job. i	xi
e	kl.	xv		xv	Job. ii.	xv	iii	xii
f	kl.	xvi		xvi	iiii	xvi	v	xiii
g	kl.	xvii		xvii	vi	Luke. i	vii	Gala. i
a	kl.	xviii		xviii	vii	ii	ix	ii
b	kl.	xix		xix	x	iii	xi	iii
c	kl.	xx		xx	xii	iiii	xiii	iiii
d	kl.	xxi		xxi	xiiii	v	xv	v
e	kl.	xxii		xxii	xvi	vi	xvii. xviii	vi
f	kl.	xxiii		xxiii	xix	vii	xx	Ephe. i
g	kl.	xxiiii	Nativitas Johannis Baptistæ	xxiiii	Mal. iii.	Math. iii	Malach. iii	Mat. xiiii
a	kl.	xxv		xxv	Job. xxi.	Luk viii	Job. xxii	Ephe. ii
b	kl.	xxvi		xxvi	xxiii	ix	xxiiii xxv	iii
c	kl.	xxvii		xxvii	xxvi, xxvii	x	xxviii	iiii
d	kl.	xxviii		xxviii	xxix	xi	xxx	v
e	kl.	xxix	Petrus & Paulus	xxix	xxxi	Actes. iii	xxxii	Actes. iiii
f	kl.	xxx		xxx	xxxiiii	Luke xii	xxxiiii	Ephe. vi

The nyght ys .x. houres: & lxv. ys .xv.

				Matins.				Euensonge.
				i. Lesson.	ii. Lesson.	iii. Lesson.	i. Lesson.	ii. Lesson.
g	Octaua.	i.	i	Job. xxxv.	Luke. xiii	Job. xxxvi	Philip. i	
A	vi. No.	ii.	ii	xxxvii	xiiii	xxxviii	ii	
b	No.	iii.	iii	xxxix	xv	xl	iii	
c	No.	iiii.	iiii	xli	xvi	xlii	iiii	
d	No.	v.	v	Prouerb. i	xvii	Prouer. ii	Coloss. i	
e	No.	vi.	vi	iii	xviii	iiii	ii	
f	Visitacio.	vii.	vii	v	xix	vi	iii	
g	Jd.	viii	viii	vii	xx	viii	iiii	
A	Jd.	ix	ix	ix	xxi	x	i. Thes. i	
b	Jd.	x	x	xi	xxii	xii	ii	
c	Jd.	xi	xi	xiii	xxiii	xiiii	iii	
d	Jd.	xii	xii	xv	xxiiii	xvi	iiii	
e	Jd.	xiii	xiii	xvii	John. i	xviii	v	
f	Octa.	xiiii	xiiii	xix	ii	xx	ii. Tes. i	
g	Visi.	xv	xv	xxi	iii	xxii	ii	
A	vii. Kl.	xvi	xvi	xxiii	iii i	xxiiii	iii	
b	Kl.	xvii	xvii	xxv	v	xxvi	i. Ti. i	
c	xv. Kl.	xviii	xviii	xxvii	vi	xxviii	ii. iii	
d	xiiii. Kl.	xix	xix	xxix	vii	xxx	iiii	
e	xiii. Kl.	xx	xx	xxxi	viii	Eccles. i	v	
f	xii. Kl.	xxi	xxi	Eccles. ii	ix	iii	vi	
g	xi. Kl.	xxii	xxii	iiii	x	v	ii. Timo. i	
A	x. Kl.	xxiii	xxiii	vi	xi	vii	ii	
b	ix. Kl.	xxiiii	xxiiii	viii	xii	ix	iii	
c	viii. Kl.	xxv	xxv	x	xiii	xi	iiii	
d	vii. Kl.	xxvi	xxvi	xii	xiiii	Jerem. i	Titus. i	
e	vi. Kl.	xxvii	xxvii	Jerem. ii	xv	iii	ii. iii	
f	v. Kl.	xxviii	xxviii	iii	xvi	v	Phile. i	
g	iiii. Kl.	xxix	xxix	v	xvii	vii	Hebre. i	
A	iii. Kl.	xxx	xxx	vii	xviii	ix	ii	
b	ii. Kl.	xxxi	xxx	x	xix	xi	iii	

6

This myght xl.10. houres. ỹ day xl.14.

August

	C. August.			C. Matins.				
				C. Plalmes.	i. Lesson.	ii. Lesson.	iii. Lesson.	iii. Lesson
c	Kalend	i.	Lammas.	i	Jere. xii	John. xx	Jere. xiii	Hebre. iiii
d	iiii No.	ii.		ii	xiiii	xxi	xv	v
e	iii. No.	iii.		iii	xvi	Actes. i	xvii	vi
f	Prid No.	iiii.		iiii	xviii	ii	xix	vii
g	Nonas	v.		v	xx	iii	xxi	viii
A	viii. Id.	vi.		vi	xxii	iiii	xxiii	ix
b	vii Id.	vii.		vii	xxiiii	v	xxv	x
c	vi. Id.	viii		viii	xxvi	vi	xxvii	xi
d	v Id.	ix		ix	xxviii	vii	xxix	xii
e	iiii Id.	x	S. Lawr.	x	xxx	viii	xxxi	xiii
f	iii. Id.	xi		xi	xxxii	ix	xxxiii	Jacob. i
g	Prid Id.	xii		xii	xxxiiii	x	xxxv	ii
A	Idus	xiii		xiii	xxxvi	xi	xxxvii	iii
b	xix kl.	xiiii	Assu. Mary	xiiii	xxxviii	xii	xxxix	iiii
c	xviii kl.	xv	Colm Egg.	xv	xl	xiii	xli	v
d	xvii kl.	xvi		xvi	xlii	xiiii	xliii	i. Pete. i
e	xvi. kl.	xvii		xvii	xliiii	xv	xlv. Ixv	ii
f	xv. kl.	xviii		xviii	xlvii	xvi	xlviii	iii
g	xiiii kl.	xix		xix	xlix	xvii	l	iiii
A	xiii kl.	xx		xx	li	xviii	lii	v
b	xii. kl.	xxi		xxi	Lament. i	xix	Lament. ii	ii. Peter. i
c	xi kl.	xxii		xxii	iii	xx	iiii	ii
d	x kl.	xxiii		xxiii	v	xxi	Ezech. ii	iii
e	ix kl.	xxiiii	Bart. ap.	xxiiii	Ezech. iii	xxii	vi	i. John. i
f	viii kl.	xxv		xxv	vii	xxiii	xii	ii
g	vi kl.	xxvi		xxvi	xiiii	xxiiii	xviii	iii
A	vi. kl.	xxvii		xxvii	xxxii	xxv	xxxiii	iiii
b	v. kl.	xxviii		xxviii	Dani. i	xxvi	Dani. ii	v
c	iiii kl.	xxix		xxix	iii	xxvii	iiii	ii. iii. John
d	iii kl.	xxx		xxx	v	xxviii	vi	Jude. i
	Prid kl.	xxxi		xxx.	vii	Math i	viii	Roma. i

The myght ys.12. houres: ye ... ys.12 ago.

Septembre.

Septembre.		Matins.			Euensonge.			
		C Psalmes.			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
f	Kalend.	i		i	Dani. ix.	Math. ii	Dani. x	Roma. ii
g	iii. No.	ii		ii		iii	xii	iii
A	iii. No.	iii		iii	xiii	iiii	xiiii	iiii
b	Pxid. No.	iiii		iiii	Ose. i	v	Ose. ii. iii. i.	v
c	Monas.	v	dozda-end	v	iiii	vi	v. vi	vi
d	viii. Id.	vi		vi	vii	viii	iiii	vii
e	vii Id	vii		vii	ix	viii	x	viii
f	vi. Id.	viii	Vak.ma.	viii	xi	ix	xii	ix
g	v. Id	ix		ix	xiii	x	xi. ii	x
A	iiii. Id	x		x	Joel. i	xi	Joel. ii	xi
b	iii. Id.	xi		xi	iii	xii	Amos. i	xii
c	Pxid. Id.	xii		xii	Amos. ii.	xiii	iii	xiii
d	Idus.	xiii		xiii	iiii	xiiii	v	xiii
e	xviii. kl.	xiiii	orlobris.	xiiii	vi	xv	vii	xv
f	xvii. kl.	xv	Solu[illegible]	xv	viii	xvi	ix	xvi
g	xvi. kl.	xvi		xvi	Abdias. i	xvii	Jonas. i	i. Coz. i
A	xv. kl.	xvii		xvii	Jonas ii. iii	xviii	iiii	ii
b	xiiii kl.	xviii		xviii	Miche. i	xix	Miche. ii	iii
c	xiii kl.	xix		xix	iii	xx	iiii	iiii
d	xii. kl.	xx		xx	v	xxi	vi	v
e	xi. kl.	xxi	Mathewe	xxi	vii	xxii	Naum. i	vi
f	x kl.	xxii		xxii	Naum. ii	xxiii	iii	vii
g	ix kl.	xxiii		xxiii	Abacuc. i	xxiiii	Abacuc. ii	viii
A	viii kl.	xxiiii		xxiiii	iii	xx v	Sopho. i	ix
b	vii kl.	xxv		xxv	Sopho. ii	xxvi	iii	x
c	vi kl.	xxvi		xxvi	Agge. i	xxvii	Agge. ii	xi
d	v kl.	xxvii		xxvii	Zacha. i	xxviii	Zach. ii. iii.	xii
e	iiii kl.	xxviii		xxviii	iiii. v	Marke. i	vi	xiii
f	iii kl.	xxix	Michael.	xxix	vii	ii	viii	xiiii
g	Pxid kl.	xxx		xxx	ix	iii	x	xv

The night ys 14. houres. ·10·

October.			Matins.		Euensonge.			
			Psalmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
A	Hallond.	i.		i	Zachari. xi.	Mark. iiii.	Zacha. xii.	i. Cor. xvi
b	ii. No.	ii.		ii	xiii	v	xiiii	ii. Cor. i
c	iii. No.	iii.		iii	Mala. i.	vi	Mala. ii.	ii
d	iiii. No.	iiii.		iiii	iii	vii	iiii	iii
e	v. No.	v.		v	Tobi. i.	viii	Toby. ii	iiii
f	vi. No.	vi.		vi	iii	ix	iiii	v
g	vii.	vii.		vii	v	x	vi	vi
A	viii. Id.	viii		viii	vii	xi	viii	vii
b	ix. Id.	ix		ix	ix	xii	x	v
c	x. Id.	x		x	xi	xiii	xii	
d	xi. Id.	xi		xi	xiii	xiiii	xiiii	x
e	xii. Id.	xii		xii	Judith. i.	xv	Judith. ii	xi
f	xiii. Id.	xiii		xiii	iii	xvi	iiii	xii
g	xiiii. Id.	xiiii	Solinsoc.	xiiii	v	Lu. di. i	v	xiii
A	Idus.	xv		xv	vii	di. i	viii	Gala. i
b	xvii. kl.	xvi	Nouembris	xvi	ix	ii	x	ii
c	xvi. kl.	xvii		xvii	xi	iii	xii	iii
d	xv. kl.	xviii	Luc. Euā.	xviii	xiii	iiii	iii	iiii
e	xiiii. kl.	xix		xix	xv	v	xvi	v
f	xiii. kl.	xx		xx	Sapi. i.	vi	Sapi. ii	vi
g	xii. kl.	xxi		xxi	iii	vii	iiii	Ephe. i
A	xi. kl.	xxii		xxii	v	viii	vi	ii
b	x. kl.	xxiii		xxiii	vii	ix	viii	iii
c	ix. kl.	xxiiii		xxiiii	ix	x	x	iiii
d	viii. kl.	xxv		xxv	xi	xi	xii	v
e	vii. kl.	xxvi		xxvi	xiii	xii	xiiii	vi
f	vi. kl.	xxvii		xxvii	xv	xiii	xvi	Philip. i
g	v. kl.	xxviii	Simō Iud.	xxviii	xvii	xiiii	xviii	ii
A	iiii. kl.	xxix		xxix	xix	xv	Eccls. i	iii
b	iii. kl.	xxx		xxx	Eccls. ii	xvi	iii	iiii
c	ii. kl.	xxxi		xxxi.	iiii	xvii	v	Collos. i

Nouembre.			Matins			Euensonge.
			Psalmes.	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend.	i	All saintes	Sapi. iii.	Heb. xi. xii.	Sap. v.	Apoc. xix.
e	iiii. No.	ii	ii	Eccle. vi	Luce. xviii	Eccle. vii	Colos. ii
f	iii. No.	iii	iii	viii	xix	ix	iii
g	Pxid. No.	iiii	iiii	x	xx	xi	iiii
A	Nonas.	v	v	xii	xxi	xiii	i. Thes. i
b	viii. Id.	vi	vi	xiiii	xxii	xv	ii
c	vii. Id.	vii	vii	xvi	xxiii	xvii	iii
d	vi Id.	viii	viii	xviii	xxiiii	xix	iiii
e	v. Id.	ix	ix	xx	John. i	xxi	v
f	iiii Id.	x	x	xxii	ii	xxiii	ii. Thes. i
g	iii. Id.	xi	xi	xxiiii	iii	xxv	ii
A	Pxid. Id.	xii	xii	xxvi	iiii	xxvii	iii
b	Idus	xiii	xiii	xxviii	v	xxix	i. Timo. i
c	xviii. kl.	xiiii	xiiii	xxx	vi	xxxi	ii. iii
d	xvii. kl.	xv	xv	xxxii	vii	xxxiii	iiii
e	xvi. kl.	xvi	xvi	xxxiiii	viii	xxxv	v
f	xv. kl.	xvii	xvii	xxxvi	ix	xxxvii	vi
g	xiiii. kl.	xviii	xviii	xxxviii	x	xxxix	xii. Timo. i
A	xiii. kl.	xix	xix	xl	xi	xli	ii
b	xii. kl.	xx	xx	xlii	xii	xliii	iii
c	xi. kl.	xxi	xxi	xliiii	xiii	xlv	iiii
d	x. kl.	xxii	xxii	xlvi	xiiii	xlvii	Titus. i
e	ix. kl.	xxiii	xxiii	xlviii	xv	xlix	ii. iii
f	viii. kl.	xxiiii	xxiiii	l	xvi	li	Phile. i
g	vii. kl.	xxv	xxv	Baruc. i	xvii	Baruc. ii	Hebre. i
A	vi. kl.	xxvi	xxvi	iii	xviii	iiii	ii
b	v. kl.	xxvii	xxvii	v	xix	vi	iii
c	iiii. kl.	xxviii	xxviii	Esay. i	xx	Esay. ii	iiii
d	iii. kl.	xxix	xxix	iii	xxi	iiii	v
e	Pxid. kl.	xxx	Vndze. Aduent. xxx	v	Actes. i	vi	vi

December.

			Matins.			Euensonge.	
			Psalmes	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
f	Kalend.	i	i	Esay. vii.	Actes. ii.	Esay. viii.	Hebr. vii
g	iiii. No.	ii	ii	ix	iii	x	viii
A	iii. No.	iii	iii	xi	iiii	xii	ix
b	Prid. No.	iiii	iiii	xiii	v	xiiii	x
c	Nonas.	v	v	xv	vi	xvi	xi
d	viii. Id.	vi	vi	xvii	di. viii	xviii	xii
e	vii. Id.	vii	vii	xix	di. viii	xx. xxi.	xiii
f	vi. Id.	viii	viii	xxii	viii	xxiii	Jacob. i
g	v. Id.	ix	ix	xxiiii	ix	xxv	ii
A	iiii. Id.	x	x	xxvi	x	xxvii.	iii
b	iii Id.	xi	xi	xxviii	xi	xxix	iiii
c	Prid. Id.	xii	xii	xxx	xii	xxxi	v
d	Idus.	xiii	xiii	xxxii	xiii	xxxiii	i. Peter. i
e	xix. kl.	xiiii	xiiii	xxxiiii	xiiii	xxxv	ii
f	xviii kl.	xv	xv	xxxvi	xv	xxxvi i	iii
g	xvii kl.	xvi	xvi	xxxviii	xvi	xxxix	iiii
A	xvi kl.	xvii	xvii	xl	xvii	xli	v
b	xv kl.	xviii	xviii	xlii	xviii	xliii	ii. Peter. i
c	xiiii kl.	xix	xix	xliiii	xix	xlv	ii
d	xiii kl.	xx	xx	xlvi	xx	xlvii	iii
e	xii kl.	xxi	xxi	xlviii	xxi	xlix	i. John. i
f	xi kl.	xxii	xxii	l	xxii	li	ii
g	x kl.	xxiii	xxiii	lii	xxiii	liii	iii
A	ix kl.	xxiiii	xxiiii	liiii	xxiiii	lv	iiii
b	viii kl.	xxv	Na. dom.	Esay. ix.	Mathew. i	Esay. vii	Tit. iii
c	vii. kl.	xxvi	Stephan.	lvi	Act. vi. vii.	lviii	Actes. vii
d	vi kl.	xxvii	John Euã	lviii	Apoca. i	lix	Apoca. xxii
e	v kl.	xxviii	Innocen.	Jere. xxxi	Actes. xxv	Esay. lx	i. John. v
f	iiii kl.	xxix		Esay. lxi	xxv.	lxii	ii. John. i
g	iii kl.	xxx		lxiii	xxvii	lxiiii	iii. John. i
A	Prid. kl.	xxx i		lxv	xxviii	lxvi	Jude. i

The order of Commen prayer, for Mattins and Euensonge throwe oute the whole yere.

There after foloweth a generall rule for the seruice of the whole yeare, wherin euery man may knowe as wel the proper seruice appointed for the principall feastes of the yeare, as also all sondayes and other dayes of the yeare, as it is appointed by the Table & Kalender ordayned for the same.

An order for Mattyns dayly throughout the yeare, to begynne with the Lordes prayer called the *Pater noster*: as foloweth.

OUr father which art in heauē, &c.
Then sylently saye.
O Lorde open thou my lyppes.
Aunswere.
And my mouthe shall shewe furth thy prayse.
Versicle.
O God, make spede to saue me.
Aunswere.
O Lorde make haste to helpe me.
Versicle.
Glorye be to the father & to the sonne: and to the holye ghoste.
As it was in the begynnynge, is nowe, and euer shalbe: worlde without ende, Amen.
Prayse ye the Lorde.
And frō Easter to Trinite sōday.
Alleluya.
Then shall be sayde thys Psalme.

Venite exultemus, &c. in Englysh, as foloweth.

O Come, let vs synge vnto ỹ Lord: Let vs heartelye reioyce in the strength of our saluacion. *Psal. xcv.*
Let vs come before hys presence with thankes geuinge: and shewe our selfe glad in him with Psalmes.
For the Lorde is a greate God: And a great king aboue al Goddes.
In hys hande are al the corners of the earth: and the strengthe of the hylles is hys also.
The sea is hys, and he made it: And his handes prepared the dryе lande.
O come, let vs worshyp and fal downe: and knele before ỹ Lorde our maker.
For he is (the Lorde) our God: and we are the people of his pasture, and ỹ shepe of his handes.
To day, if ye wil heare his voyce, harden not your heartes: as in the prouocacion, & as in the daye of temptacion in the wyldernes.
When your fathers tempted me: proued me, and sawe my workes.
Fourty yeres long was I greued with this generacion, and sayd: it is a people that doe erre in theyr heartes, for they haue not knowen my wayes.
Vnto whome I swore in my wrathe: that they shuld not entre into my rest.
Glory be to the father, & to the sonne: and to the holy gost.
As it was in the begynnyng, is nowe, and euer shalbe: world without ende. Amen.

Then shall folowe certayne Psalmes in order as they bene appointed in a table made for that purpose, except there be proper Psalmes appointed for that daye. And at the ende of euery Psalme

throughout the yeare, and likewise in the ende of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis* shalbe repeted.

Glory be to the father, and to the. &c

Then shalbe reade. ii. lessons. The first of the olde Testamente, the seconde of the newe. Lyke as they be appoynted by the Kalender, excepte there be proper lessons assigned for that daye. And after the firste lesson shall folowe *Te deum laudamus* in Englishe, daylye throughout ỹ yere, except in Lent, all ỹ which tyme in the place of *Te deum* shal be vsed *Benedicite omnia opera domini domino* in Englyshe as foloweth.

Te Deum laudamus.

WE prayse the (O god) we knowledge the to be the Lorde.
All the earth doeth worshyp the, the father euerlastynge.
To the all angels crye a loude, the heauens and all the powers therin.
To thee Cherubin, and Seraphin continually do crye.
Holy, holy, holye, Lorde God of Sabbaoth.
Heauē and earth are replenished with the maiestie of thy glorye.
The glorious company of the apostles prayse the.
The goodlye felowshyp of the prophetes prayse the.
The noble armye of Martirs prayse thee.
The holy churche throughoute all the worlde doeth knowledge the.
The father of an infinite maiestie.
Thy honourable, true, and only sonne.
The holye ghoste also beynge the comforter.
Thou art the kyng of glory O Christ.
Thou arte the euerlasting sonne of the father.
When thou tokest vpon the to delyuer man, thou dyddest not abhorre the virgins wombe.
When thou haddest ouercome the sharpenes of death, thou diddest open the kingdome of heauen to all beleuers,
Thou sittest on the right hand of God in the glory of thy father.
We beleue that thou shalte come to be our iudge.
We therfore praye thee helpe thy seruauntes, whom thou hast redemed with thy precious bloude.
Make them to be numbred with thy sayncte̅s in glory euerlastynge.
O Lord, saue thy people, & blesse thyne herytage.
Gouerne them, and lyfte them vp for euer.
Day by day we magnifie the.
And we worshyp thy name euer world without ende.
Vouchsafe, O Lorde, to kepe vs thys daye without synne.
O Lorde, haue mercye vpon vs: haue mercy vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in the,
O Lorde, in the haue I trusted: let me neuer be confounded.

Benedicite omnia opera domini domino.

O All ye workes of the lord, speake good of the Lorde: prayse him, and set hym vp for euer.
O ye aungels of the Lord, speake good of the Lorde: prayse him, and set him vp for euer.
O ye heauens speake good of the lorde: prayse him and set hym vp for euer.
O ye waters that be aboue the firmament, speake good of the lorde: prayse him, and set him vp for euer.
O all ye powers of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.
O ye Sunne and Moone, speake good of the Lorde: prayse him, and set him vp for euer.
O ye starres of heauen, speake good of the Lorde: prayse him, and sette him vp for euer.
O ye showers and dewe, speake good of the Lorde: prayse him, and set him vp for euer.
O ye windes of god, speake good of the Lorde.

Lorde: prayse hym, and set hym vp for euer.
O ye fire and heate, prayse ye the lorde: prayse him, and set hym vp for euer.
O ye wynter & summer, speake good of the Lorde: prayse him and set him vp for euer.
O ye dewes and frostes, speake good of the Lorde: prayse hym and sette hym vp for euer.
O ye frost and colde speake good of the Lorde: prayse hym, and sette hym for euer.
O ye yse and snowe, speake good of the Lorde: prayse him, and sette hym vp for euer.
O ye nyghtes and dayes, speake good of the Lord: prayse hym, and set hym vp for euer.
O ye light and darkenesse, speake good of the Lorde, prayse hym, & set hym vp for euer.
O ye lightenynges and cloudes, speake good of the Lorde: prayse hym, and set hym vp for euer.
O let ꝑ earth speake good of the Lord: yea, let it prayse hym, and set hym vp for euer.
O ye mountaynes and hilles, speake good of the Lorde: prayse hym, and set hym vp for euer.
O all ye grene thinges vpō the earth, speake good of the Lord: prayse him and set hym vp for euer.
O ye welles, speake good of the Lorde: prayse hym, and set hym vp for euer.
O ye seas and floudes, speake good of the Lorde: prayse hym, and set him vp for euer.
O ye whales, and all that moue in the waters, speake good of the Lorde: prayse hym and set hym vp for euer.
O al ye foules of the ayre, speak good of the Lorde: prayse him, and set him vp for euer.
O all ye beastes and cattel, speake ye good of the Lorde: prayse him, and set him vp for euer.
O ye children of menne, speake good of the Lorde: prayse hym, and set hym vp for euer.
O let Israel speake good of the Lord: prayse hym, and set hym vp for euer.
O ye preestes of the Lord, speake good of the Lorde: prayse him, and set him vp for euer.
O ye seruauntes of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.
O ye spirites and soules of the righteous, speake good of the Lord: prayse him and set him vp for euer.
O ye holy and humble men of heart, speake ye good of the Lorde: prayse ye him and set him vp for euer.
O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye him, and set him vp for euer.
Glory be to the father and to the son. &c
As it was in the beginning is now. &c

And after the seconde lesson, throughout the whole yere, shall be vsed *Benedictus dominus deus Israel. &c.*
In Englishe as foloweth.

BLessed be the Lorde god of Israel for he hath visited and redemed his people. *Luke. 1.*
And hath lyfted vp an horne of saluacyon to vs: in the house of his seruaunt Dauid.
As he spake by the mouth of his holy Prophetes: whiche hath been sence the worlde began.
That we should be saued from oure enemyes: and from the handes of all that hate vs.
To performe the mercy promised to our fathers: and to remembre hys holy couenaunt.
To perfourme the othe which he sware to oure father Abraham: that he would geue vs.
That we being delyuered out of the handes of oure enemies: might serue him without feare.
In holynesse and righteousnes before him: all the dayes of our lyfe.
And thou child, shalt be called the Prophete of the highest: for thou shalt goe before the face of the Lorde, to

prepare his wayes.
To geue knowledge of saluacion vnto his people: for the remission of their sinnes.
Through the tendre mercy of our god: whereby the daye spring frō an high hath visited vs.
To geue light to them that sit in darkenes, & in the shadowe of death: and to guide oure fete into the waye of peace.
Glory be to the father & to the sōne &c.
As it was in the beginning, is nowe, and euer, &c.

Then shalbe sayde daply throughe the yere, the prayers folowyng, as well at Euensong as at Mattyns, all deuoutly knelyng.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Then say the *Crede* and the Lordes prayer in Englishe.

Aunswere.

But delyuer vs from euyl. Amen.

Versicle.

O Lorde shewe thy mercy vpon vs,

Aunswere.

And graunte vs thy saluacion.

Versicle.

O Lorde saue the kynge.

Aunswere.

And mercifully heare vs, when we cal vpon thee.

Versicle.

Indue thy ministers w̄ ryghteousnes.

Aunswere.

And make thy chosen people ioyful.

Versicle.

O Lorde saue thy people.

Aunswere.

And blesse thyne inheritaunce.

Versicle,

Geue peace in our tyme O Lorde.

Aunswere.

Because there is none other that fyghteth for vs, but onely thou O God.

Versycle.

O god, make cleane our hart within vs.

Aunswere.

And take not thy holy spirite from vs.

Versicle.

The Lorde be with you.

Aunswere.

And with thy spirite.

¶ Then shal daply folow.iii Collectes. The first of the day whiche shalbe the same that is appoynted at the communion. The seconde for peace. The thirde for grace to liue wel. And the two last collectes shall neuer alter, but daylye be sayde at Matins throughoute all the yeare, as foloweth.

Let vs praye.

Then the Collect of the daye.

¶ The.ii. Collect for peace.

O God, which art author of peace, & louer of concorde, in knowlege, of whome standeth our eternall lyfe, whose seruice is perfecte fredome: defende vs thy humble seruauntes in al assaultes of our enemies that we surely trustynge in thy defence, maye not feare the power of anye aduersaries: Throughe the mighte of Jesu Christe oure Lorde. Amen.

¶ The thirde Collect for grace.

O Lorde oure heauenlye father, almightye and euer liuynge God, which hast safely brought vs to the beginninge of this daye: defende vs in the same with thy mightye power, and greaunte that this day we fal into no sinne, neither runne into anye kynde of daunger, but ỹ all our doinges may be ordred by thy gouernaunce, to do alwayes ỹ is righteous in thy syghte: throughe Jesus Christ our Lord, Amē.

*An order for Euensonge throwe out the yeare, to begyn with the lordes prayer.

OUr father whiche art in heauen. &c.

Then iphewise saye.

Ō God make spede to saue me

Aunswere.

O Lorde make haste to helpe me.

Versicle.

Glory be to the father and to the sonne, and to the holy goste.

As it was in the beginning is now, & euer shalbe world without ende amē.

Prayse ye the Lorde.

And from Easter to Trinitie sonday.

Alleluya.

AS before is appoynted at Mattins. Then Psalmes in order as they be appoynted in the Table for psalmes, except there be proper Psalmes appoynted for that daye. Then a lesson of the olde Testamente, as it is appoynted likewise in the kalender, except there be proper lessōs appoynted for that day. After that (*Magnificat anima mea dominum*) in Englysh, as foloweth.

Magnificat. Luc i

MY soule doeth magnifie ỹ Lord And my spirite hath reioyced in God my sauioure.

For he hath regarded the lowelinesse, of his handmayden.

For beholde, from henceforth all generations shall call me blessed.

For he that is mightie hath magnyfyed me: and holy is his name.

And his mercy is on them that feare hym: throughout all generations.

He hath shewed strēgth with his arme he hath scatered the proude in the Imagination of theyr heartes.

He hath put downe the mightie from theyr seate: and hath exalted the hūble and meke.

He hath fylled the hungry, with good thynges: and the ryche he hath sent emptie away.

He remembryng his mercye hath holpen his seruaunte Israel: as he promysed to oure fathers, Abraham & his sede for euer.

Glory be to the father, & to the sōne. &c.

As it was in the beginnig, is now. &c.

Then a lesson of the newe testamēt And after that (*Nunc dimittis seruum tuum*) in Englishe as foloweth.

LOrde, now lettest thou thy seruaūte departe in peace: according to thy worde. Nunc dimittis. Luce. ii.

For myne eyes haue seen thy saluacō Whiche thou haste prepared: before ỹ face of all people.

To be a light to lighten the Gentiles: & to be the glory of thy people Israel

Glory be to the father, & to the sōne, & to the holy goste.

As it was in the begynnyng, is nowe, and euer shall be, worlde without ende. Amen.

Then the suffrages before alligned at Mattyns, the people kneelynge lykewyse, with three Collectes. Fyrste of the daye. Second of peace Thirde for ayde agaynst all perilles, as here foloweth. Whiche, iii. laste Collectes shall be daily sayd at Euensong without alteracion.

The seconde Collect at Euensong.

O God from whome all holy desyres, all good counsayles, and all iust workes doe procede: Geue vnto thy seruauntes that peace, whiche the worlde cannot geue, that both our heartes maye be settē to obey thy commaundementes, and also that by thee, we beyng defended from the feare of our enemyes, may passe oure tyme in rest and quietnesse: throughe the merites of Jesu Christ our sauiour. Amen.

The. iii. collect for ayde against al perils

LYghten our darkenesse we beseche thee, O Lord, and by thy great mercy defende vs from all perils and daungers of this night, for the loue of thy onely sōne our sauiour Jesu christ Amen.

In the feastes of *Christmas*, *Thepiphanie*, *Easter*, *Thascencion*, *Pentecost*, and vpon *Trinitie* Sonday shall be sayed immediately after *Benedictus* this confessiō of our christiā fayth.

WHosoeuer will be saued: before all thynges it is necessarie that *quicunq; vult &c.*

he holde the Catholyke fayth.
Whiche fayth, excepte euery one doe kepe holy and vndefiled: without doubt he shall perysshe euerlastingly
And the Catholyke fayth is this: that we worshyp one God in Trinitie, and Trinitie in vnitie.
Neyther confoundyng the persones: nor deuydyng the substaunce.
For there is one person of the father, another of the sonne: and another of the holy goste.
But the Godhead of the father, of the sonne, and of the holy goste, is al one: ỹ glory equal, ỹ matestie coeternall.
Suche as the father is, such is ỹ sone: and suche is the holy goste.
The father vncreate, the sone vncreat: and the holy goste vncreate.
The father incomprehensible, the sone incomprehensible: and the holy goste incomprehensible.
The father eternal, the sonne eternal: and the holy ghoste eternal.
And yet there are not .iii. eternals: but one eternal.
As also there be not .iii. incomprehensibles, nor .iii. vncreated: but one vncreated, & one incomprehensible.
So likewise, the father is almyghtye: the sonne almyghtye, & the holy ghoste almyghtye.
And yet are they not .iii. almightyes: but one almightye.
So the father is God, the sonne God: and the holy ghoste God.
And yet are they not thre gods: but one God.
So likwise the father is Lord, ỹ sonne Lorde: and the holye ghoste Lorde.
And yet not thre lordes: but one Lorde.
For like as we be compelled by the christiã veritie: to acknowledge euery person by him selfe to be God and Lorde: So are we forbydden by the catholike religion: to say there be thre Gods, or thre Lordes.
The father is made of none: neyther created nor begotten.
The sone is of the father alone: not made nor created, but begotten.
The holy goste is of the father, and of ỹ sonne: nether made nor created, nor begotten, but procedinge.
So ther is one father, not .iii. fathers, one sonne, not .iii. sons: one holye goste, not thre holy ghostes.
And in this trinitie, none is afore nor after other: none is greater nor lesse then other.
But the whole thre persons: be coeternal together, and coequal.
So that in al thiges, as it is aforesaid: the vnite in Trinite, and the Trinitie in vnitie, is to be worshypped.
He therefore that will be saued: muste thus thinke of the Trinitie.
Furthermore, it is necessarye to euerlastinge saluacion: that he also beleue ryghtly in ỹ incarnacion of oure lord Jesu Christ
For the right fayth is, that we beleue and confesse: that our Lorde Jesus Christ, the son of god, is God & man.
God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.
Perfect God & perfect man: of a reasonable soule, & humane flesh subsistinge
Equall to the father, as touchinge hys Godhead: and inferior to the father, touchynge his manhode.
Who although he be God and mã: yet he is not two, but one Christ.
One, not by conuersion of the Godhead into flesh: but by takyng of the manhode into God.
One altogether, not by confusion of substaunce: but by vnitie of person.
For as the reasonable soule and flesh is one man: So God and man is one Christe.
Who suffred for our saluacion: descended into hel, rose againe the third day from the dead.
He ascended into heauen, he sytteth on the ryghthande of the father, God almightie: from whence he shall come to iudge the quicke and dead.
At whose comminge all men shall ryse agayne with theyr bodyes: and shal

geue

"geue accompt of their owne workes
And they that haue done good, shall
goe into lyfe euerlastyng: and they þ
haue done euel, into euerlasting fyre.
This is the catholike fayth: which ex-
cept a man beleue faythfully he can-
not be saued.
Glory be the father, and to the sonne:
and to the holy ghost
As it was in the begynnyng, is nowe,
and euer shall be: worlde without
ende. Amen.

The first Sondaye in Aduent.

Communion.

Beatus vir Psalme .i.

Let vs praye.

The Collect.

ALmighty God, geue vs grace,
that we maye caste awaye the
workes of darkenes, and put
vpon vs the armour of light, nowe in
the time of this mortal life (in þ which
thy sonne Jesus Christe came to visite
vs in great humilitie:) that in the last
daye, when he shall come again in his
glorious maiestie, to iudge both the
quicke and the dead: we maye ryse to
the lyfe immortall, through hym, who
liueth and reigneth with thee and the
holy gost, nowe and euer. Amen.

The seconde Sonday.

Communion.

Ad dominum cum tribularer. Psal. cxx.

The Collect.

BLessed Lorde, whiche haste caus-
sed all holy scriptures to be writ-
ten for our learninge: graunt vs
that we maye in suche wyse heare thē,
reade, marke, learne, and inwardely
digeste them: that by patience and cō-
forte of thy holy worde, we maye em-
brace and euer holde fast þ blessed hope
of euerlastyng lyfe, whiche thou haste
geuen vs in our sauiour Jesus christe

The thyrde Sondaye.

Communion.

Cum inuocarem. Psal. xlii.

The Collect.

IOrde, we beseche thee, geue eare
to our prayers and di thy gractous
visitacion lyghten the darkenes of
oure hearte, by our Lord Jesus Christ

The fourth Sondaye.

Communion.

Verba mea auribus psal. v.

The Collect.

IOrde rayse vp (we praye thee) thy
power, and come among vs, and
wt great mighte succour vs, that
where as thrōugh our synnes and wic
kednes we be sore lette and hyndred,
thy bountiful grace and mercy, thrōugh
the satisfaccion of thy sonne our Lord,
maye spedely delyuer vs: to whome
with thee, and the holy goste be honor
and glory worlde without ende.

Proper Psalmes and lessons, on Christmas day.

At Mattins.

Psal. xix. The first lesson Esai. ix.
Psal. xlv. *vnto the ende.*
Psa. lxxxv. The seconde lesson Mat:
i. *vnto the ende.*

At the first communion.

Cantate domino. Psal. xcviii.

The collecte.

GOd, which makeste vs glade with
the yerely remembraunce of the
birth of thy onelye sonne Jesus
Christe: graunt that as we ioyfully re
ceiue him for our redemer, so we maye
with sure confidence beholde hym, whē
he shall come to be our iudge, who ly-
ueth and reigneth, &c.

At the seconde communion

Domine dominus noster. Psa. viii.

The collect.

ALmyghtie God, which haste ge-
uen vs thy only begotten sonne
to take oure nature vpon hym,
and this daye to be borne of a pure vir-
gin: Graunt that we being regenerate
and made thy children by adoption and
grace, may dayly be renued by thy ho-
ly spirite, throughe the same our lorde
Jesus Christe, who lyueth and reig-
neth, &c.

Proper Psalmes & lessons at Euēsōg

Psal. lxxxix, The first Lesson. Esa
Psal. cx, vii. God spake once a

Psal.

Psal. cxxxii. gayne to Iehas. &c. *vnto the ende.*

The .ii. lesson. Tit. iii. The kyndnes & loue of oure &c. *vnto* foolish questions.

Sain Stephins daye.

At Mattins.

The seconde Lesson. Actes. vi. vii. Stephin ful of faith & power (*vnto*) and when .xl. yeres.

At the Communion.

quid gloriaris in malicia. Psal. lii.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy Martyr sayncte Stephin, who prayed to thee for hys persecutours, which ryuell and raygnest. &c.

¶ Then shall folowe a Collect of the Natiuitie.

The seconde lesson at Euensonge. Actes. vii. And when .xl. yeares were expired, there appeared vnto Moses, *vnto* Stephin ful of the holye ghoste. &c.

Sayncte Johns Euangelistes day.

At Mattyns.

The .ii. lesson. *Apoc. i. vnto the ende.*

At the Communion.

In Domino confido. Psal. xi.

The Collecte

MErcyful Lord we beseche the to cast thy bright beames of light vpon thy churche: that it beyng lyghtened by the doctrine of thy blessed apostle and Euangelist John, may attayne to thy euerlastynge gyftes. Thorowe Jesus Christ our Lorde.

At Euensonge.

The seconde. *Apoc. xxii.* vnto ꝑ ende.

¶ The Innocentes daye.

At Mattyns.

The firste lesson. *Hiere. xxxi.* vnto Moze ouer Iheardе Ephzaim.

At the Communion.

Deus venerunt Gentes. Psa. lxxix.

The Collect.

ALmighty god, whose prayse this day, thy yong innocentes thy witnesses hath cõfessed, and shewed forth, not in speakinge, but in dyinge. Mortifie and kyll all vices in vs: that in oure conuersacion, oure lyues maye expresse thy faythe, whiche with oure tongues we do confesse. Through Jesu Christ our Lorde.

The Sonday after Christemas daye.

At the Communion

Leuaui oculos Psalme. cxxi.

The Collecte

ALmyghty God, whiche haste geuen vs. &c. As vpon Christmas daye.

Newe yeares daye.

☞ The Circumcision of Christe.

At Mattyns.

The firste lesson Genes. xvii. vnto the ende.

The seconde lesson. Roma. ii. vnto the ende.

At the Communion.

Letatus sum. Psalme. cxxii.

The Collecte.

ALmightie God, whiche madest thy blessed sonne to be circumcised and obedient to the lawe for manne: graunt vs the true circumcision of thy spirite, that our heartes and all our members being mortifyed from all worldly and carnall lustes, may in all thinges obey thy blessed will, through the same thy sonne Jesus Christ oure Lorde.

At Euensonge.

The firste lesson. Deute. x. And nowe Israel, *vnto the ende*

The seconde lesson. Colo. ii. vnto the ende

The Epiphanie.

At Mattyns.

The .i. lesson. Esa. ix. *vnto the ende.*

The seconde lesson. Luke. iii. and it fortuned, *vnto the ende.*

At the Communion.

Can-

Cantate Domino. Psalme. xcvi.

The Collect.

O God whiche by the leadyng of a starre diddest manyfeste thy onlye begotten sonne to the Gentiles: Mercifully graunt that we which know thee now by faythe, maye after thys lyfe haue the fruicion of thy glorious Godhead, through Christe oure Lorde.

At Euensonge

The firste Lesson, Esay. xlix. vnto the ende.

The seconde lesson. John. ii After this he went downe to capernaum vnto the ende.

The firste Sondaye after the Epiphanie.

At the Communion.

Vsquequo domine Psal. xiii.

The Collect.

LOrde we beseche thee, mercifullye to receue the prayers of thy people whiche call vpon thee: and graunt that they may both perceiue and know what thynges they ought to do, & also haue grace and power faithfully to fulfyll the same.

The seconde Sonday

Communion.

Dixit insipiens. Psal. xiiii.

The Collect.

Almyghtie and euerlastyng God whiche dooest gouerne all thinges in heauen and earth: mercifully heare the supplicacions of thy people, and graunt vs thy peace all ỹ dayes of our lyfe.

The iii. Sonday.

Communion,

Domine quis habitabit, Psal. xv.

The Collect.

Almyghtie and euerlastyng God, mercyfullye looke vpon oure infirmities, and in al our daũgers & necessities, stretche forth thy ryghte hande to helpe and defende vs, through Christe our lorde.

The iiii. Sonday.

At the Communion.

quare fremuerunt gentes Psal. ii.

The Collect.

GOd, whiche knowest vs to be set in ỹ myddeste of so many & great daungers, that for mans frayltie we cannot alwayes stande vprightly: Graunt to vs the health of body and soule, that all those thynges which we suffer for synne, by thy helpe we maye well passe and ouercõe, through christ our Lorde.

The. v. Sonday.

Communion.

Exaudiat te dominus, Psal. xx.

The collect.

LOrde we beseche thee to kepe thy Churche & housholde continually in thy true religiõ: that they whiche dooe leane onelye vpon hope of thy heauenly grace, maye euermore be defẽded by thy myghtie power: Through Christ our lorde.

The. vi. sonday (if there bee so many) shall haue the same Psalme, collecte, Epistle and Gospell that was vpon the. v.

The sonday called Septuagesima.

Communion.

Dominus regit me. Psal. xxiii.

The collect.

OLorde, we beseche thee fauourably to heare the prayers of thy people, that we whiche are iustelye punyshed for our offences: maye be mercifully delyuered by thy goodnes, for the glorye of thy name: Throughe Jesus Christe oure Sauioure, who lyueth, and raygneth. &c.

The Sondaye called Sexagesima.

At the Communion.

Domini est terra. Psa. xxiiij.

The collect.

LOrde God, whyche seest that we put not oure truste in anye thynge that we do: mercifully graunt that by thy power we maye be defended a-

gaynst all aduersitie, through Jesus Christe our Lorde.

The Sonday called Quinqnagesima,

Communion.

Iudica me domine. Psal. xxvi.

The Collect.

O Lord which doest teache vs that all our doinges with out charitie are nothing worthe: sende thy holy goste and powre into our heartes that moste excellent gyfte of charite, the very bonde of peace and all vertues, without the whiche, whosoeuer liueth is counted dead before the: graunt this, for thy only son Jesus Christes sake.

The first daye of Lent, comonly called Ashwednesdaye.

Communion.

Domine ne. Psalme. vi.

The Collect.

Almightie and euerlasting God, whiche hatest nothing that thou hast made, and doest forgeue the synnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthely lamenting our synnes, and knowlegyng our wretchednes, may obtayne of thee, the God of all mercy, perfecte remission & forgeuenesse, through Jesus Christe.

The first Sonday in Lent.

Communion.

Beati quorum. Psal. xxxii.

The Collect. Mat. 4. 1.

O Lorde, whiche for oure sake, dyddeste faste forty dayes and forty nyghtes: Geue vs grace to vse suche abstinence, that our fleshe beynge subdued to the spirite, wee maye euer obeye thy Godly motions in righteousnes and true holynes, to thy honor & glory: which liuest & reignest. &c

The seconde Sondaye.

At the communion.

De profundis. Psalm. cxxx.

The collecte. Mat. 21.

Almightie God, whiche doeste se that we haue no power of our selues to helpe our selues: kepe thou vs both outwardelye in oure bodyes and inwardelye in oure soules, that we may be defended from all aduersityes whiche may happen to the bodye, and from all euyll thoughtes whiche may assault and hurt the soule: through Jesus Christ. &c.

The. iii. Sondaye.

Communion.

Iudica me deus. Psal. xliij.

The collect.

We beseche thee almightie God looke vpon the hartye desyres of thy humble seruauntes: and stretche forth the right hande of thy maiestie, to be our defence againste al our enemies: through Jesus Christe our Lorde.

The. iiii. Sonday.

Communion.

Deus noster refugium. Psal. xlvi.

The collect. John. 6. 1.

Graunt we beseche thee almightie God, that we, which for our euill dedes are worthely punished: by thy comforte of thy grace may mercifully be relieued, through our lorde Jesu Christ.

The. v. Sonday.

Communion.

Deus in nomine tuo Psal. liiij.

The collect. John. 8. 46

We beseche thy almightie God, mercifully to looke vpon thy people: that by thy greate goodnesse, they may be gouerned and preserued euermore bothe in bodye & soule: through Jesus Christe our Lorde.

The sonndaye nert before easter.

Communion.

Exaudi Deus deprecationem. Psal. lxi.

The collecte Mat. 26. 1. to 27. Chapter. 57.

Almyghty and euerlastyng God, which of thy tendre loue toward man, hast set our sauiour Jesus Christe to take vpon hym oure fleshe, and to suffer death vpon the crosse, that all mankynde should folowe the example of his great humilitie: mercifully graunt, that we both folowe the example of his pacience, and be made partakers of hys resurrection: through the same Jesus Christe oure Lorde.

Amen

munday before easter. Isay. 63. 1.

Tuesday. Isai 50. 5. Mar. 12. 1.

wensday. Hos. 9. 16. Luke 22. 1.

Thursday. 1. Cor. 11. 17. Luke 23. 1.

At Euensonge.

The.i.lesson. Lamenta. i. *vnto the ende.*

The Thurſdaye before Eaſter.

At Mattins.

The.i.lesson. Lamen ii. *vnto the ende.*

At Euensonge.

The.i.lesson. Lamen. iii. *vnto the ende.*

On good Frydaye.

At Mattyns.

The.i.lesson. Gen. xxii *vnto the ende*

The Collect.

ALmyghtie God, we beſeche thee graciouſly to beholde this thy kamely: foꝛ ꝓ which our lorꝺ Jeſus Chriſt was cõꝛꝛeꝺ to be betrayed, & geuen vp into ꝓ hãꝺes of wicked mẽ, & to ſuffre deathe vpon the croſſe: Who lyueth and reygneth. &c.

At the Communion.

Deus deus meus. pſal. xxii.

After the. ii. collectes at the Cõmunion, ſhalbe ſayde theſe. ii. collectes folowynge.

The collect,

ALmighteye & euerlaſtinge God by whoſe ſpꝛit the whole body of the church is gouerned & ſãctified: receaue our ſuppliccations and prayers, which we offꝛe before the, foꝛ al eſtates of mẽ in thy holye congregacion, that euerye mẽbꝛe of the ſame, in his vocacion & miniſtery, may truely & godly ſerue thee: thꝛough our lorꝺe Jeſus Chriſte.

MErciful God, who haſt made al men, & hateſt nothyng that thou haſte made, noꝛ woldeſt ꝓ death of a ſynner, but rather that he ſhoulde be cõuerted and lyue: haue mercy vpon all Jewes, Turkes, Infidels, and Heretykes, and take from them all ignorãnce, hardnes of heart, and contempt of thy woꝛde: And ſo fetch them home, bleſſed Lorꝺe, to thy flocke, that they maye be ſaued among the remnaunt of the true Iſraelites, and be made one folde, vnder one ſhepehearde, Jeſus Chriſte our Lorꝺe: who liueth and reygneth. &c.

At Euensonge.

The firſt leſſon. Eſay. liii. *vnto the ende.*

Eaſter euen.

At Mattyns.

The firſt leſſõ Lamen. iiii. b. *vnto the ende.*

At the Communion.

Domine deus ſalutis. Pſal. lxxxviij.

Eaſter daye.

IN the moꝛning afoꝛe Mattins the people beyng aſſembled in the church theſe Anthems ſhalbe firſt ſayed.

CHriſte riſinge agayne frome the deꝺ now dieth not. Death frome hence foꝛth hathe no power vpon him. Foꝛ in ꝓ he died, he died but once to put away ſinne: but in that he liueth he liueth vnto God. And ſo lykewyſe counte youre ſelues deade vnto ſinne, but lyuinge vnto God in Chriſte Jeſus our lorꝺ. Alleluya, Alleluya.

CHriſte is ryſen agayne, the fyrſte fruytes of them that ſleepe: foꝛ ſeynge that by man came death, by man alſo cõmeth ꝓ reſurrection of the deade: Foꝛ as by Adam al men do dye, ſo by Chriſte all men ſhalbe reſtoꝛed to lyfe. Alleluya.

Verſicle,

Shewe foꝛthe to all nacions the gloꝛy of God.

Anſwere.

And among al people his wonderful woꝛkes.

Let vs praye.

OGod, who foꝛ our redemcion didꝺeſt geue thine only begotten ſonne to the death of the croſſe: & by his glorious reſurrection haſte delyuered vs frõ the power of oure enemie: graũt vs ſo to die dayly frõ ſinne, ꝓ we may euermoꝛe liue with him in the ioye of his reſurreccion: Thꝛoughe the ſame Chriſt our Lorꝺe. Amen.

☞ Proper Pſalmes and Leſſons.

At Mattyns.

Psal.ii. The first lesson. Exod.xii.
Psal.lviii. vnto the ende.
Psal.cxi. The seconde Lesson. Ro.vi
vnto the ende.

At the first Communion.

Conserua me Domine. Psal.xvi.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ, hast ouercome death, & opened vnto vs the gate of euerlastig life: we humbly beseche thee, that as by thy speciall grace, preuentyng vs, thou doest put in our mindes good desires: so by thy continuall helpe, we may bryng the same to good effect, thorough Jesus Christ our Lord: who liueth and reigneth, &c.

At the seconde communion.

Domine quid multiplicati. Psal.iii.

The Collecte.

ALmightie father, whiche hast geuen thy onely sonne to dye for our synnes, and to ryse agayne for our iustificacion: Graunte vs so to put away the leauen of malice and wickednesse, that we may alway serue the in purenes of liuyng and trueth, through Jesus Christ our Lord.

☞ At Euensonge.

Proper Psalmes and lessons.

Psal.cxiii
Psal.cxiiii. The.ii. Lesson. Acte.ii.
Psal.cxviii. vnto the ende.

Mondaye in Easter weke.

At Mattyns.

The seconde lesson. Mat.xxviii.
vnto the ende.

At the Communion.

Nonne Deo subiecta. Psal.lxii.

Acts.10.34. The collect. Luk.24.13.

ALmightie God, whiche through thy onely begotten sone Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseche thee, that as by thy speciall grace, preuentyng vs, thou dost put in our mindes good desires: so by thy continuall helpe, we may bryng the same to good effect, through Jesus Christ our lord: who liueth and reigneth, &c.

At Euensonge

The seconde Lesson. Acte.iii. vnto the ende.

Twesdaye in Easter weke.

At Mattyns.

The seconde lesson. Luke.xxiiii. vnto and beholde. ii. of them.

At the communion.

Laudate pueri. Psal cxiii.

Acte.13.26. The collect. Luk.24.36.

ALmightie father, which haste geuen thy onely sone to dye for our sinnes, & to rise agayne for oure iustificacion: Graut vs so to put away the leuen of malice & wickednes, that we maye alway serue thee in purenes of liuinge and trueth, through Jesus Christe our Lorde.

At Euensonge.

The seconde lesson. i. Cor.xv. vnto the ende.

The firste Sondaye after Easter.

The Communion.

Beatus vir. Psalme cxii.

1.Ioh.5.4. The collect. Ioh.20.19.

ALmightie father, &c. As at the seconde Communion on Easter day.

The seconde Sondaye after Easter.

At the Communion

Deus in adiutorium. Psal.lxx.

1 pet.2.19. The Collect. Ioan.10.11.

ALmightie God, whiche haste geuen thyholy sonne to be vnto vs, both a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we maye alwayes most thankfully receiue that his inestimable benefite, and also dayly indeuoure our selfes, to folowe the blessed steppes of his moste holy lyfe.

The. iii. Sondaye.

Communion.

Confitemini tibi Psal. lxxv

The Collect. 1 Pet. 2. 11. John. 16. 16

ALmyghtie God, whiche shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the waye of righteousnes: Graunte vnto all them that be admitted into the felowship of Christes religion, that they maye eschewe those thinges that be contrarye to their profession, and folowe all suche thynges as bee agreable to the same: through our Lorde Jesus Christe.

The fourth Sondaye.

Communion.

Deus stetit in Synagoga. Psal. lxxxij.

John. 1. 17. The collect. John. 16. 5.

MAlmyghtye God, which doest make the myndes of all faythfull men to be of one wyll, graunte vnto thy people, that they maye loue the thynge, whych thou commaundest, and desyre that whiche thou doest promes, that among the sundery and manifolde chaūges of the world, our heartes may surely there be fixed, where as true ioyes are to be founde: through Christ our Lorde.

The. v. Sondaye.

Communion.

quam dilecta tabernacula. Psal. lxxxiiij.

John. 1. 22. The collect. John. 16. 23.

LOrde, from whom all good thinges do come: graunt vs thy humble seruauntes, that by thy holy inspiracion, we may thinke those thinges that be good, and by thy mercifull guyding may perfourme the same: through we our Lorde Jesus Christe.

The Ascencion day.

☞ Proper Psalmes and lessons.

At Mattyns.

Psa. viii.
Psa. xv. The seconde lesson. John.
Psa. xxi. xiiii. *vnto the ende.*

At the Communion.

Omnes gentes plaudite. Psal. xlvij.

The Collecte.

GRaunt we beseche thee almightie God, ✠ like as we do beleue thy onlye begotten son oure Lorde to haue ascended into the heauens: so we maye also in hearte and mynde thither ascende, and with hym continually dwell. Acts. 1. v. 1 Mar. 16. 14

Proper Psalmes and lessons at Euensonge.

Psa. xxiiii.
Psa. lxviii. The. ii. lesson. Eph. iiii.
Psa. cxlviii. *vnto the ende.*

The Sondaye after the Ascencion daye.

Communion.

Dominus regnauit. Psal. xciij.

1 Pet. 4. 7. The collecte. John. 15. 26.

O God, the kynge of glorye, whych haste exalted thyne onelye sonne Jesus Christe, with greate triumphe vnto thy kyngedome of heauen: We beseche thee leaue vs not comfortlesse, but sende to vs thyne holye ghost to cōfort vs, & exalte vs vnto the same place, whither our sauiour Christ is gone before: who lyueth and raygneth, &c.

Whitsondaye.

Proper Psalmes and lessons at Mattyns.

Psa. xlviii. The. ii. lesson. Acts. x.
Psa. lxvii. Then Peter opened his
Psa. cxlv. mouth: *vnto the ende.*

At the Communion.

Exultate iusti in Domino. Psal. xxxiij.

Acts. 2. 1. The Collect. John. 14. 15.

GOd, whych as vpon this day hast taught the hartes of thy faythfull people, by the sending to them the light of thy holy spirite: Graunt vs by the same spirite to haue a right iudgement in all thinges, & euermore to reioyce in his holy comforte, through the merites of Christe Jesus our sauiour: who lyueth and reygneth with thee in the vnitie of the same spirite one God, worlde without ende.

☞ Proper Psalmes and lessons at Euensonge.

The.ii. lesson. Act. xix. It
Psa. ciiii. fortuned, when Appollo
Psa. cxlv. went to Corinthum. vnto
After these thinges

Mondaye in Whitson weke.

Communion.

Iubilate Deo. Psal. C.

The Collecte (John. 3. 16.) God whiche. &c. (As vpon Whitsonday).

Tuesday in Whitson weke.

Communion.

Misericordiam. Psal. ci.

The collect. (Acte. 5. 14. John. 10.) God whiche. &c. As vpon whitsonday

Trinite Sondaye.

At Mattyns.

The firste lesson Gene. xviii. *vnto the ende.*

The seconde lesson. Math. iii. *vnto the ende.*

At the Communion.

Deus misereatur. Psal. lxvij.

The Collect. (Rom. 4. 1. John. 3. 1.)

ALmyghty and euerlastyng God, whyche haste geuen vnto vs thy seruauntes grace by the confession of a true fayth to acknowlege ꝑ glorye of the eternall trinitie, & in the power of the dyuine maiestie to worchip the vnitie: we beseche the that through the stedfastnes of thys fayth, we maye euermore be defended from al aduersitie, which lyuest and raygnest one god, worlde wythout ende.

The first Sondaye after Trinite.

Communion.

This Psalme folowyng is deuided into. xxii. sondayes folowyng.

Beati immaculati vnto thys

worde Beth Psal. cxix.

The Collect. (Luk. 16. 19. 1 John. 4. 7.)

GOd the strength of all them that truste in thee, mercyfully accepte our prayers: And because the weakenes of our mortall nature can do no good thing without the, graunt vs the helpe of thy grace, that in kepyng of thy commaundementes, we may please the bothe in will and dede: through Jesus Christe our Lorde.

The seconde Sondaye.

Communion.

Wherwith shal vnto Gimel. psa. cxix

The collecte. (1 John. 3. 13. Luk. 14. 16.)

LOrde make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer kaylest to helpe and gouerne them, whome thou doest bryngе vp in thy stedfast loue: Graūte thys. &c.

The. iii. Sondaye.

Communion.

O do wel vnto thy vnto Daleth. psal. cxix.

The collecte. (1 pet. 5. 5. Luk. 15. 1.)

LOrde, we beseche thee mercifully to heare vs, and vnto whō thou hast geuē an heartie desire to pray: graūt that by thy mightie ayde we may be defended: Through Jesus Christe oure Lorde.

The. iiii. Sondaye.

Communion.

My soule cleaueth vnto. He. Psal. cxix.

The Collect (Rom. 8. 3. Luk. 6. 36.)

GOd, the Protector of all ꝑ truste in thee, wythout whome nothyng is stronge, nothynge is holye: increase and multiplye vpon vs thy mercy, ꝑ thou being our ruler & guide, we may so passe through thinges tēporall, that we finally loose not the thynges eternall: graunt this heauenly father, for Jesu Christes sake our Lorde.

The. v. Sondaye.

At the communion.

Teache me Lorde vnto Vau. Psal. cxix.

The collect. (1 pet. 3. 8. Luk. 5. 1.)

GRaunt Lorde, we beseche the, that the course of thys worlde maye be so peaceably ordred by thy gouernaunce: that thy congregacio may ioyfully serue thee in all godly quietnes: through Jesus Christ our Lorde.

The

The fyrste Sondaye.

At the Communion.

Let thy louinge *vnto* Rain. *Psalm. Cxix.*

The collect. Mat. 5. 20.

GOd, whiche hast prepared to them that loue thee, suche good thinges as passe al mans vnderstanding: Powre into oure heartes such loue towarde thee, that we louinge thee in all thinges, maye obteyne thy promises, whiche excede all that we can desyre: Thrꝛough Jesus Chꝛist our Lorde.

The. vii. Sondaye

Communion.

O thynke vpon *vnto* Heth. *Psalme. cxix.*

The collecte. Mat. 8. 1

LOrd of al power and might, which art the authoꝛ and geuer of al good thinges: graffe in oure heartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnes, and of thy great mercy kepe vs in the same: Thrꝛough Jesus chꝛist our Lorde.

The. viii. Sondaye.

Communion.

Thou art my *vnto*. Teth. *Psalme Cxix.*

The collecte Luk. 7. 15.

GOd whose pꝛouidẽce is neuer deceiued, we humbly beseche thee, that thou wilt put away from vs all hurtfull thinges, and geue those thinges whiche be pꝛofytable foꝛ vs: Thrꝛough Jesus Chꝛiste our Lorde.

The. ix. Sondaye.

Communion.

O Lorde thou haste *vnto*. Iod. *Psal. cxix.*

The collecte. Luk. 16. 1.

GRaunt to vs lord, we beseche thee, the spiritte to thinke, and doe allwayes suche thynges as be rygh-tefull: that we, whiche cannot be without thee, may by thee be hable to lyue accoꝛdyng to thy will: Thrꝛoughe Jesus Chꝛiste our Lorde.

The. x. Sondaye.

Communion.

Thy handes haue *vnto* Caph. *Psa. cxix.*

The collecte.

LEt thy merciful eares, O Lorde, be open to the pꝛayers of thy humble seruauntes: and that they may obteyne theyr peticions, make thẽ to aske suche thynges as shall please thee: Thrꝛough Jesus Chꝛist our Lorde.

The. xi. Sondaye.

Communion.

My soule hathe *vnto* Lamed. *Psal. Cxix.*

Communion.

The collect.

GOd whiche declarest thy almighty power, most chiefly in shewing mercy & pitie: geue vnto vs abundantly thy grace, þ we rꝛninge to thy pꝛomises, maye be made partakers of thy heauenly treasure: thrꝛough Jesus Chꝛiste our Lorde.

The. xii. Sonday.

Communion.

O Lord thy word *vnto* Mem. *Psa. cxix.*

The collect, Mat. 7. 21.

ALmightie & euerlastig God, which arte alwayes moꝛe ready to heare thẽ we to pꝛayr: And arte wõte to geue moꝛe thẽ eyther we desyre oꝛ deserue: Powꝛe down vpõ vs þ abundãce of thy mercy, forgeuig vs those thinges wherof our cõsciẽce is afraide, & geuig vnto vs that our pꝛayer dare not pꝛesume to aske: thrꝛough Jesus Chꝛiste oure Lorde.

The. xiii. Sondaye.

Communion.

Lorde what haue *vnto*. Nun. *Psa. cxix.*

The collect. Luk. 10. 23.

ALmighty & merciful god, of whose only gift it cometh, þ thy faythfull people do vnto the true & laudable seruice: graunt we beseche the, þ we may so runne to thy heauenlye pꝛomises, þ we fayle not finallye to attayne the same: thrꝛough Jesus Chꝛist our Lorde.

The. xiiii. Sondaye.

Communion.

Thy wꝛde is *vnto*. Gamech. *Psal. Cxix.*

The collect. Luk. 17. 11.

ALmighty & euerlasting god, giue vnto vs þ increase of fayth, hope, & charite and þ we may obteyne þ which þ doest pꝛomise:

promyse: make vs to loue that whiche thou doest commaunde, through Jesus Christ our Lorde.

The. xv. Sondaye.

Communion.

Iniquos odio habui. Psal. cxix.

The collect.

KEpe we beseche thee, O Lorde, thy Churche with thy perpetuall mercy, and because the frayltye of man, without thee, can not but fall: Kepe vs euer by thy helpe, & leade vs to all thynges profitable to our salvacion: through Jesus Christ our lorde.

The. xvi. Sondaye.

Communion.

Fac iudicium. Psal. cxix.

The collecte.

LOrde we beseche thee, let thy continuall pitie clense and defende thy congregacion: and because it can not continue in saftie without thy succoure, preserue it euermoore by thy helpe and goodnes: Throughe Christe our Lorde.

The xvii. Sondaye.

Communion.

Mirabilia. Psal. cxix.

The collect.

LOrde, we praye thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to all good workes: through Jesus Christe our Lorde.

The. xviii. Sonday.

Communion.

Iustus es Domine. Psal. cxix.

The collect.

LOorde wee beseche thee, graunte thy people grace to auoyde the infections of the deuyl, & with pure hearte and mynde, to folowe thee, the onely God: Through Jesus Christe oure Lorde.

The. xix. Sondaye.

Communion.

Clamauit. Psal. cxix.

The collect.

GOD, for asmuche as without thee, we are not able to please the: Graunt that the worlyng of thy mercy, maye in all thynges directe and rule oure heartes: Through Jesus Christe our Lorde,

The. xx. Soudaye.

Communion.

Vide humilitatem meam. Psal. cxix.

The collecte.

ALmighty and mercyful God, of thy bountefull goodnes, kepe vs & all thynges that maye hurte vs: that we beyng ready both in bodye and soule, maye with free heartes accomplyshe those thynges, thou woulddes haue done: Through Jesus Christ our Lorde.

The. xxi. Sondaye.

Communion

Principes persecuti Psal. cxix.

The collect.

GRaunte we beseche thee, mercyfull Lorde, to thy faythfull people pardon and peace: that they maye be clensed from all their sinnes, & serue thee with a quyete mynde: Through Jesus Christ oure Lorde.

The. xxii. Sondaye.

Communion.

Appropinquet deprecatio. Psal. cxix.

The collect.

LOrde we beseche the to kepe thy household the churche, in contynuall godlynes: that through thy protection, it may be free from all aduersities, and deuoutly geuen to serue thee in good workes, to the glory of thy name: Through Jesus Christ our Lorde.

The. xxiii. Sonday

Communion

Nisi quia Dominus. Psal. cxxiiij.

The collecte.

GOd our refuge and strength, whiche art the author of all godlynes, be redy to heare the deuoute prayers

yers of thy churche: and graunte that those thynges whyche we aske fayth-fully, we may obtayne effectually: thorough Jesu Christ our Lord.

The.xxiiii. Sondaye Communion.

qui confidunt. Psal.cxxv

The collect

LOrde we beseche thee, assoyle thy people from their offences: that thrꝛough thy bountefull goodnes, we may be delyuered from the bandes of al those sinnes, which by our frailtie we haue committed: Graunt thys, &c.

The.xxv. Sondaye. Communion.

Nisi Dominus. Psal.cxxvii.

The Collect.

STire vp we beseech thee, O lorde, the welles of thy faithful people: that they plenteously bringing furth the frutt of good workes, maye of thee be plenteously rewarded: thrꝛough Jesus Christe our Lorde.

Proper Psalmes and Lessons and collectes, at Matyns, and Euensonge, and at the Communion for the sayntes dayes.

Saynct Andrewes day.

At the Communion.

Sepe expugnauerunt. Psal.cxxix.

The Collect.

ALmightie God, whiche hast geuen suche grace to thy Apostle saincte Andrewe, that he counted the sharpe and painful death of ꝯ crosse to be an high honour, & a great glorye: Graũt vs to take & esteme al troubles and aduersities which shall come vnto vs for thy sake, as thinges profitable for vs toward the obtayning of euerlastinge lyfe: thrꝛough Jesus Christe our Lorde.

Saynct Thomas day. Communion.

Beati omnes Psal.cxxviii.

The collect.

ALmightie euerlyuing god, whiche for the more confirmacion of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sonnes resurrection, graunte vs so perfectly, and without all doubt to beleue in thy sonne Jesus Christe, that our faith in thy sight neuer be reproued heare vs, O Lorde, thrꝛough the same Jesus Christe: to whom with the and the holy gost be all honour, &c.

The conuersion of Saynct Paule.

At Matyns.

The seconde Lesson. Actes.xxii.

vnto they heard him.

At the communion.

Confitebor tibi Psal.Cxxxviii.

The collect.

GOd whiche haste taught all the worlde, thrꝛough the preachyng of thy blessed Apostle Sainct Paul: Graunt we beseech the, that we whych haue hys wonderfull conuersion in remembrance, maye folowe and fulfyll the holye doctrine that he taughte: Thrꝛoughe Jesus Christ our Lorde.

At Euensonge.

The ii. lesson Actes xxvi. vnto the ende.

The Purificacion of S. Mary the Virgyn.

At the Communion.

Ecce nunc benedicite. Psa.cxxxiiii.

The Collect.

ALmyghtye & euerlastynge god, we humbly beseche thy maiesty, that as thy onelye begotten son, was thys daye presented in the temple, in the substaunce of oure fleache: so graunte that we maye be presented vnto the with pure and cleare myndes: By Jesus Christ our Lorde,

Saynct Mathies day. Communion.

Erripe me, Psalm.Cxl.

Acts. 1. 15. The collect. Mat. 11. 25.

ALmightye God, whyche in the place of the traytor Judas, didst chose thy faythfull seruaūte Matthy, to be of the noumber of thy twelue Apostles: Graunte that thy church being alwaye preserued from false Apostles, may be ordred & guided by faythfull and true pastors: Through Jesus Christ our Lorde.

The annunciacion of the virgyn Mary.

Communion

Domine non est exal. Psal. Cxxxi.

Ezec. 7. 10. The collect. Luke 1. 26.

WE beseche thee lorde, powre thy grace into oure hearttes, that as we haue knowen Christ thy sonnes incarnacion, by the message of an Angel: so by his crosse and passion, we maye be broughte vnto the glorye of his resurrecyon: Through the same Christ our Lorde.

Sayncte Markes day.

Communion.

Domine clamaui. Psal. cxli.

Ephe. 4. 7. The collecte. Joh. 15. 1.

ALmightye GOD, whiche hast instructed thy holye Churche, with the heauenly doctrine of thy Euangelist Sainct Marke: geue vs grace so to be stablyshed by thy holy gospel, that we bee not like children, caried away w̄ euerye blast of vayne doctrine: Through Jesus Christ our Lorde.

Sayncte Philippe and James.

At Mattyns.

The seconde lesson. Actes. viii. *vnto* when the Apostles.

☞ At the Communion.

Ecce quam bonum. Psal. cxxxiij.

Jam. 1. 1. The collect. John. 14. 1.

ALmightie God, whome truely to knowe is euerlastinge lyfe: Graunte vs perfectly to knowe thy sonne Jesus Christ, to be the way, the trueth and the life, as thou hast taught saint Philip, and other the Apostles: Through Jesus Christe our Lorde.

Sayncte Barnabe Apostle.

At Mattyns.

The. iii. lesson. Act. xiiii. *vnto the ende*

Communion.

Voce mea ad dominum. Psal. cxlij.

Acts. 11. The collect. Joh. 15. 12.

LOrde almightie, which hast indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manifolde giftes, nor yet of grace to vse the alway to thy honour & glory: Through Jesus Christ our Lorde.

At Euensonge

The seconde lesson. Actes xv. (*vnto*) After certayne dayes.

Sayncte Joh n Baptist day.

Proper lessons at Mattyns.

The first lesson Malach. iii. *vnto the ende.*

The seconde lesson. Mat. iii. *vnto the ende.*

Communion.

Domine exaudi Psal. cxliij.

Ecclus. 48. The Collect. Luke 1. 57.

ALmyghtie god, by whose prouidence thy seruaunte John Baptist was wonderfully borne, and sente to prepare the waye of thy sonne our saūoure by preachinge of penaunce: make vs so to folowe hys doctryne and holy lyfe, that we may truly repent according to his preachyng, and after his example constantli speake: ẏ truth, boldly rebuke vice, and pacientli suffer for the truethes sake: through Jesus Christe oure Lorde.

Proper lessons at Euensonge.

The first lesson Mala. iiii *vnto the ende.*

The seconde lesson. Math. xiii. (*vnto*) when Jesus hearde.

Sayncte Peters daye.

At Mattins.

The seconde lesson. Actes. iii. *vnto the ende.*

Communion.

Benedictus Dominus. Psal cxliij.

The collect.

Almighty

ALmightie God, whiche by thy sonne Jesus Christe hast geuen to thy Apostle Sayncte Peter many excellente giftes, and commaundedst him earnestly to fede thy flocke: make we beseche thee, all bysshops and pastors diligently to preache thy holy worde, and the people obediently to folowe the same, that they maye receyue the croune of euerlastinge glorye, thorough Jesus Christ our Lorde.

☞ At Euensonge.

The.ii. lesson. Act. iiii. vnto the ende.

Saynt Mary Magdalene.

Communion

Lauda anima mea. Psal. Cxlvi.

The collecte.

MErcifull father geue vs grace, that we neuer presume to synne through the example of anye creature, but if it shall chaunce vs at anye tyme to offende thy diuine maiestie: that then we maye truly repent, and lament the same, after the example of Mary Magdalene, & by liuelye faythe obtayne remissyon of all oure synnes: through the onely merites of thy sone oure sauiour Christ.

S. James the Apostle.

At the Communion.

Laudate dominum de celis Psal. cxlviij.

The collect.

GRaunt, O mercyful God, that as thyne holye Apostle James leauing his father and al that he had without delay, was obediente vnto the calling of thy sonne Jesus Christ, and folowed him: So we forsakig al worldly and carnal affeccions, maye be euermore ready to folow thy cõmaundemẽtes: through Jesus Christ our Lorde.

Saynct Bartholomew.

Communion.

Non nobis domine. Psal. Cxv.

The collecte.

OAlmyghtie and euerlasting god, whiche hast geuen grace to thy apostle Bartholomewe truelye to beleue & to preache thy worde: graũt we beseche thee vnto thy churche, both to loue that he beleued, and to preache that he taught: through ch ist our lorde.

Saynct Mathew.

Communion.

Laudate Dominum omnes Gentes. psa. cxvij.

The collect.

ALmightie god, which by thy blessed sonne diddest call Mathewe from the receipte of custome to be an Apostle and Euãgelist: Graunt vs grace to forsake al couetous desires and inordinate loue of riches, and to folowe thy sayed sonne Jesus Christe: who liueth and raygneth. &c.

Saynct Michael and al Aungels.

Communion.

Laudate pueri. Psal. Cxiij.

The collect.

EUerlastynge God, which hast ordayned & constituted the seruices of al angels & men in a wonderful ordre: mercifully graũt that they whiche alway do the seruice in heauẽ, may by thy appoyntment succour & defende vs in earth: Through Jesus Christe oure Lorde. &c.

Saynct Luke Euangelist.

Communion.

Super flumina. Psal. cxxxvij.

The Collecte.

ALmyghty God, which calledst Luke the phisicion, whose prayse is in the gospel, to be a phisicio of ỹ soule: it may please the by ỹ wholsome medicines of his doctrine, to heale all the diseases of our soules: Through thy sonne Jesus Christ our Lord.

Simon and Jude Apostles.

Communion.

Laudate dominum, Psal. Cl.

The collect.

ALmighty God which hast buylded ỹ congregacion vpon the foundacion of the Apostles and Prophetes Jesu Christe hym selfe beynge the heade coner stone: Graunte vs to be ioyned together in the vnitie of spirite by theyr doctryne, that we maye be made

an holye temple acceptable to thee thorowe Jesus Christe oure Lorde.

All Sayncte̅s.

Proper lessons at Mattyns.

The first lesson. Sapi. iii. vnto blessed is rather the Waren.

The second lesson. Heb. xi. xii. sayntes by fayth, subdued vnto. If ye endure chastisynge.

Communion.

Cantate Domino. Psa. Cxlix.

The Collect.

ALmighty GOD, whiche haste knitte together thy electe in one Cōmunion and felowship in the misticall body of thy sonne Christe our Lorde: graunt vs grace so to folow thy holy Sainctes in all vertues, and godlynesse, that we maye come to those vnspeakeable ioyes, whiche thou haste prepared for all them that vnfaynedly loue thee: through Jesus Christe.

Proper lessons at Euensonge.

The firste lesson. Sapi v. (vnto) Hys telesye also.

The seconde lesson. Apoc. xix. (vnto) And I sawe an aungel stande.

Then shall folowe the collecte of the daye, with one of these. ii. collectes folowynge for the kynge.

ALmighty God, whose kingdom is euerlasting, and power infinite, haue mercie vpō the whole congregation, and so rule the heart of thy chosen seruaunt Edward the sixt, our kynge and gouernour: that he knowyng (whose ministre he is) may aboue all thinges, seke thy honour and glory, and that we his subiectes (duely considering whose auctorite he hath) maye faithfully serue, honour, and humbly obey him, in thee and for the, according to thy blessed worde, and ordinaunce: Through Jesus Christe oure Lorde, who with thee, and the holy ghost, liueth, and reigneth, euer one god, world without ende. Amen.

ALmyghtye and euerlastyng god, we be taught by thy holye word, that the heartes of kynges are in thy rule and gouernaunce, and that thou doest dispose, and tourne them as it semeth best to thy godlye wisdome: We humbly beseche thee, so to dispose and gouerne the hearte of Edwarde ỹ sixt, thy seruaunt, our King and gouernour, that in al his thoughtes, wordes and workes, he maye euer seke thy honour and glory, and studye to preserue thy people, committed to hys charge, in wealth, peace, and Godlynes: Graunt thys, O mercyfull father, for thy dere sonnes sake, Jesus Christe our Lorde. Amen.

A generall confession to be made, before we receyue the holy Communion.

ALmyghtye GOD, father of our Lorde Jesus Christe, maker of all thynges, iudge of all men, we knowlege and bewayle our manyfolde synnes and wickednesse, whyche we from tyme to tyme, most greuously haue committed, by thoughte, worde & dede, agaynst thy diuine maiestye, prouokyng moost iustely thy wrath and indignacion agaynst vs: we do earnestly repent, and be hertely sory for these our misdoynges, the remembraūce of them is greuous vnto vs, the burthē of them is intollerable: haue mercye vpon vs, haue mercy vpon vs, moste mercyfull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is paste, and graunt that we maye euer hereafter, serue and please thee in newnes of lyfe, to the honour and glory of thy name: Through Jesus Christe oure Lorde.

A prayer to be sayde before the receyuyng of the holye Communion.

WE do not presume to come to this thy table (O mercyfull Lorde) trustyng in oure owne ryghteousnes, but in thy manyfolde & great mercyes: we be not worthye so muche as to gather vp ỹ cromes vnder thy table, but thou

thou arte the same Lorde whose proper-
tie is alwayes to haue mercye:
Graunt vs therfore (gracious Lorde)
so to eate the fleshe of thy dere sonne Je-
sus Christ, and to drynke hys bloude,
in these holy Misteries, that wee maye
continually dwell in hym, and he in vs,
that our synfull bodyes maye be made
cleane by hys body, and our soules wa-
shed through hys most precious blode.
Amen.

A thankes geuyng vnto God after the recepuyng of the holye Communion.

ALmyghtye and euerlyuyng god,
we moste heartely thanke thee,
for that thou haste vouchsafed to
feede vs in these thy holy Mi-
steries, wyth the spiritual foode of the
moost precious bodye and bloude of thy
sonne, our sauiour Jesus Christe, and
hast assured vs (duely recepuynge the
same) of thy fauoure and goodnes to-
warde vs, and that we be verye mem-
bres incorporate in thy Mistical body,
whyche is the blessed companye of all
faythfull people: and herres throughe
hope, of thy euerlastyng kyngdome, by
the merites of the most precious death
and passion, of thy deare sonne. We
therfore moste humbly beseche thee, O
heauenly father, so to assiste vs wyth
thy grace, that we may continue in that
holy felowshyp, and do all suche good
workes, as thou haste prepared for vs
to walke in: through Jesus Christ our
Lorde, to whome wyth thee, and the ho
lye goost, be all honoure and glorye,
worlde wythout ende.

The Letany and Suffrages.

O God the father of heauen: Haue
mercye vpon vs miserable syn-
ners.

O God the father of heauen: haue mer-
cye vpon vs miserable synners.

O God the sonne redemer of ꝑ worlde:
haue mercye vpō vs miserable sinners.

O God the son redemer of the worlde:
haue mercy vpō vs miserable sinners.

O God the holy ghost proceadinge frō
the father and the sonne: Haue mercye
vpon vs miserable synners.

O God the holy gost, procedyng from
the father and the sonne: haue mercy
vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie,
thre persons and one God: haue mercy
vpon vs miserable synners.

O holy, blessed, and glorious Trinita-
tie, three persons and one God: haue
mercy vpon vs miserable synners.

Remembre not Lorde oure offences,
nor the offences of oure forefathers,
neyther take thou vengeaunce of oure
sinnes: Spare vs good Lorde, spare
thy people whome thou haste redemed
with thy mooste precious bloude, and
be not angry with vs for euer.

Spare vs good Lorde.

From all euyll and mischiefe, from
synne, from the craftes and assautes of
the deuyll, from thy wrathe, and from
euerlastynge dampnation.

Good Lorde deliuer vs.

From blyndnes of hearte, from
pryde, vayngloryе, and hypocrysye, frō
enuye, hatred and malyce, and all vn-
charitablenes.

Good Lorde deliuer vs.

From fornication, & al other dead-
lye synne, & from al the deceptes of
the worlde, the fleashe, and the deuyl.

Good Lorde deliuer vs.

From lyghtnynge and tempestе,
from plage, pestilence, and famyne, frō
batayle and murder, and from sodayne
death.

Good Lorde deliuer vs.

From all sedicion and priuye con-
spiracie, from the tyrannye of the Bi-
shop of Rome and all his detestable
enormities, from all false doctrine and
heresye, from hardnesse of heart, and
contempt of thy worde and commaun-
dement.

Good Lorde deliuer vs.

By the misterye of thy holye incarnacion, by thy holye natiuitye and circumcision, by thy Baptisme, fastyng, & tempt acion:

Good Lorde deliuer vs.

By thy ne agonye and bloudye sweate, by thy crosse & passion, by thy precious death and buriall, by thy glorious resurreccion and ascencion, by the commyng of the holy goste:

Good Lorde deliuer vs.

In all tyme of our tribulacion, in all tyme of our wealth, in ỹ houre of death in the daye of iudgement:

Good Lorde deliuer vs.

We sinners doe beseche the to heare vs (O Lorde God) & that it may please the to rule and gouerne thy holy church vniuersall in the right waye:

We beseche the to heare vs good lorde.

That it may please thee to kepe Edwarde the. vi. thy seruaunt oure kynge and gouernour:

We beseche the to heare vs good lorde.

That it maye please the to rule hys hearte in thy feare, and loue that he may alwayes haue affiaunce in the, and euer seke thy honour and glorye:

We beseche the to heare vs good lorde.

That it may please thee to be his defendour, and keper, geuyng him the victorye ouer all his enemyes:

We beseche the to heare vs good lorde.

That it may please the to illuminate all Bysshoppes, pastours & ministers of the Churche, with true knowelege and vnderstandyng of thy woorde, and that both by theyr preachyng & lyuyng: they may sette it forth and shewe it accordingly:

We beseche the to heare vs good lorde.

That it may please thee to endue the Lordes of the counsayle, and all the nobilitie, with grace, wysedome, and vnderstandyng.

We beseche the to heare vs good lorde.

That it may please thee to blesse and kepe the magistrates geuyng thē grace to execute iustyce, and to mayntayne trueth:

We beseche the to heare vs good lorde.

That it may please thee to blesse and kepe all thy people:

We beseche the to heare vs good lorde.

That it may please thee to geue to al nacions vnitie, peace and concorde.

We beseche the to heare vs good lorde.

That it maye please thee to geue vs an hearte to loue and dreade thee, and diligently to liue after thy commaundementes:

We beseche thee to heare vs good lorde.

That it maye please thee to geue all thy people increase of grace to heare mekely thy woorde, and to receyue it with pure affeccion, and to bryng forth the fruites of the spirite:

We beseche the to heare vs good lorde.

That it may please the to bryng into the waye of trueth all suche as haue erred and are deceyued:

We beseche the to heare vs good lorde.

That it may please thee to strengthē suche as doe stande, and to comfort and helpe the weake hearted, & to raise vp them that fall, and finally to beate downe Sathan vnder our feete,

We beseche the to heare vs good lorde.

That it may please the to succoure, helpe, and comfort all that be in danger, necessitie and tribulacion:

We beseche the to heare vs good lorde.

That it may please the to preserue al that trauayle by lande or by water, all women labouringe of childe, all sycke persons and young children, & to shew thy pitie vpon all prisoners & captiues

We beseche the to heare vs good lorde.

That it may please the to defende & prouyde for the fatherles children and wyddowes, and all that bee desolate & oppressed:

We

We beſeche the to heare vs. &c.

That it maye pleaſe the to haue mercye vpon all men.

We beſeche the to heare vs good lord.

That it maye pleaſe thee to forgeue oure enemies perſecutours and ſclaunderers, and to tourne their heartes.

We beſeche the to heare vs good lord.

That it maye pleaſe the to geue & preſerue to our vſe ỹ kindly fruites of the earth, ſo as in due time we maye enioy theym,

We beſeche the to heare vs good lorde.

That it may pleaſe the to geue vs true repẽtãce, to forgeue vs al our ſinnes, negligences and ignoraunces, and to endue vs with the grace of thy holye ſpirite to amende oure lyues according to thy holy worde.

We beſeche the to heare vs good lorde.

Sonne of God: we beſeche the to heare vs.

Sonne of God: we beſech the to heare vs.

O lambe of God that takeſt awaye the ſinnes of the worlde:

Graunt vs thy peace.

O lambe of God that takeſt away the ſynnes of the worlde:

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lorde haue mercye vpon vs.

Lorde haue mercye vpon vs.

Chriſt haue mercye vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercye vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen with *the reſidue of the Pater noſter.*

And leade vs not into temptacion.

But delyuer vs from euil. Amen.

Perſicle.

O Lorde deale not with vs after our ſinnes. Aunſweere.

Neither rewarde vs after our iniquitie s

Let vs praye.

O God mercyfull father, that deſpiſeſt not the ſyghynge of a contrite heart, nor the deſire of ſuch as be ſorowfull, mercifully aſſiſte oure prayers, that we make before thee, in al our troubles and aduerſities, when ſo euer they oppreſſe vs: & graciouſlye heare vs, that thoſe euyls whiche the crafte and ſubtelty of the deuyl or mã worketh againſte vs, be brought to nought, and by the prouidence of thy goodnes, they maye be diſperſed, that we thy ſeruauntes beynge hurte by no perſecutions, maye euermore geue thankes vnto the in thy holy churche: through Jeſu Chriſt our Lorde.

O Lord aryſe, helpe vs, and delyuer vs for thy names ſake.

O god we haue heard with our eares, and our fathers haue declared vnto vs the noble worckes that thou diddeſt in their dayes, and in the olde tyme before them.

O Lord ariſe helpe vs and deliuer vs for thy honour.

Glorye be to the father, the ſonne, and to the holy ghoſt: as it was in the begynnynge, is nowe, and euer ſhalbe, worlde without ende. Amen.

From oure enemies defende vs, O Chriſte.

Graciouſlye loke vpon oure afflictions

Pitifully beholde the ſorowes of oure hearte.

Mercyfully forgeue the ſinnes of thy people.

Fauourablye with mercye heare oure prayers.

O ſonne of Dauid haue mercy vpon vs.

Bothe nowe and euer vouchſafe to heare vs, O Chriſte.

Graciouſly heare vs, O Chriſt.

Graciouſly heare vs, O Lord Chriſt.

Perſicle.

O lord, let thy mercy be ſhewed vpõ vs

Aunſwere.

As we do put our truſt in the,

Let

Let vs praye.

WE humbly beseche the O father, mercifullye to loke vpon our infirmities, and for the glorye of thy names sake, tourne from vs all those euyls that we most ryghteouslye haue deserued: And graunte that in all oure troubles we maye put our whole truste and confidence in thy mercye, and euermore serue the in purenes of lyuynge, to thy honoure and glorye: Throughe our onelye mediator and aduocate Iesus Christ our Lord. Amen.

ALmyghtye God, which haste geuen vs grace at thys tyme with one accorde to make oure commune supplicacions vnto thee, and dooest promyse, that when two or three be gathered together in thy name, thou wylte graunte their requestes: Fulfyll nowe, O LORDE, the desyres and peticions of thy seruauntes, as maye be mooste expedient for theym, graunte vnge vs in thys worlde knowledge of thy trueth, and in the worlde to come lyfe euerlastyng.

Amen.

CImprinted at London by Nycholas Hyll, for Abraham Veale, dwelling in Pauls churche yarde at the sygne of the Lambe.

A table of the Principal matters conteyned in the Byble, in which the Readers maye fynde and practise many commune places.

A.

Abhominacion.



Abhominacion before GOD are Idoles and Images. before whom the people do bowe them selues. Wen. xii. d, and, xviii. c

That mās is abhominacio, that forsaketh the true God, to serue Idoles, & that dothe despyse the truethy for prophane doctrynes. Esay. xlvi. f

We ought not to folowe the abhominacions of the Gentiles. Leui. xviii. d. that is Idolatres. Ero. viii. f

That whiche men esteme to be excellente, is abhominacion before God. Luke. xvi. d

The transgressours of Goddes commaundementes are abhomination. Leuit. xxvi. e

The abhominacion standynge in the holy place, is Hierusalem alleged of her enemyes. Math. xxiiii. g Marke. iii. b. Luke. xxi. d

Abrogacion.

Abrogacion, that is to abolyshe, or to make of no effecte: And so the lawe of the cōmaundementes which was in the decrees & ceremonies, is abolyshed. Ephe. ii. d. Colo. ii. c, Gala. iii. b, Rom. viii. b

The sacrifyces, feastes, meates, & all outwarde ceremonies are abrogated. Ose vi. c. Esa. i. c, xl. a, i. Sam xv. e. Jere. xxxi. f. Baru. ii. Mich. ii. c, vi, c, Amos. v. f Ezech. viii. b and all the ordre of preisthode is abrogated. Ebre. vii. b

Abstinence.

The abstinence of a christen man is to mortifye and withdrawe hym selfe from synne. Tob, i. b. Tes. iiii. a, i. Per. ii. a

To them that kepe abstynence, wysedome is geuen. Dani. i. d. and bodily healthe. Eccl. xxxvii. b

An example of abstynence in John Baptyste. Math iii. b. Luke, i. b

Abuses.

The abuses that be in the church ought to be corrected by the prynces. Rom. xiii. a. An example of Hezekiah, which destroied the serpente. iiii. Reg. xviii. a. Also of Jehosa. ii. Paral. xv. g. Also of Josiah. iiii. Reg. xxii. a. and iii. Para. xxiii. a, xviii. f

The ministres oughte to preache agaynste abuses. Example John Baptist. Mat, xiii. a. Also in S, Paul whēche rebuketh the abuses of the Corinthyans: for hauinge lecres. i. Corinth. i. b, c. also becauſe that they suffered a fornicatoure amonge them. b, a. Also becauſe that they accused one an other before vnfaithfull Judges. vi. a, b. also becauſe that they sate wyth the Gentiles in their stēples, and ate with thē of their sacrifices. viii. a, x, b. Also becauſe that they abused the supper of the Lord. xi. e. Also becauſe that they doubted of the resurrection. xv. a that they prayed in a tōge that men vnderstode not. xiiii. d

Anye maner of mere tradicions of man are abuses. Math. xv. a, Esay. xxix. d. Marke. vii. a

Acception.

Acception of the persones, is to haue respect to the condicion of the man, or to hys nacion: which thynge is not Godly. Deu. x. d ii Par. xix. b. Rom. ii. c, x. c. d Ephe. vi. d, Collos. iii. b. Act. x. f. And the same thynge also, ought not to be in man. James. ii. a. Jude, i. c, Ecclesi. xx. c, and. xlii. a

Accusacion.

One ought to accuse hys brother to the church, if he do not amende after he hath had brotherly monicyon. Math, xviii. c

No accusacion ought to be receaued against the ministre: vnder two or three wytnesses. i. Timo. v. c. We are accused before God, by the malyce of Satan, Job. i. b, Apo. xii. c. Also by our owne naughtines, Jer. ii. b. Also by oure owne conscience. Roma. ii. c. Also by the scripture. Joh. v. g. Let vs therefore accuse our selues. Prouerbes. xviii. c

Adam.

By Adam we are all synners, of whom we haue the inclynacion to do euel Rom. v. b, d. And by him we are subiecte to death, i. Cor. xv. c

Adam was a figure of Christ to come, the whyche is called Adam. Rom. v. c

Adulterye.

Adulterers is the violacion of the fayeth promyssed in mariage, the whyche thynge is forbydden vs. Exo. xx. c. Leui. xviii. c. Deu. v. d

Adulterers are ordeyned to deathe. Deu. xx. g. xxii. d

If the adulterers be not punyshed by men. God wyl punyshe them. Jere. v. c. vii. b. An example of Saules sōne, which dyed for the adulterye of Dauid. ii. Re. xii. d

Sulanna had leuer dye then to committe adulterye. Daniel. xiii. c

He that beholdeth hys neyghbours wyfe, lusting after her, hath already committed adultery wyth her. Mathewe. v. d

Many are adulterers. Ose. xxii. c. Jer. xxii. b. Ose. iiii. c. ii. Per. ii. c

They that haue onely mynde to do adulterye are punyshed. Gen. xii. d, xxii. d, xx. a

Adulterers haue no parte in the kyngedom of God. i. Coun. vi. b, Heb. xiii. a

Adulterye is cause of procuringe of an other mans death. ii. Reg. xi. c. Math. xviii. a, Oath. vi. c

Adulterye disclamyth the persone. Prouerbes. vi. d Ecclesiast. xxiii. d

One oughte to beware of adulterers. Deu. v.

God wytnessyth against adulterers. Esay. lvi. b.

A speciall sacrifyce for the suspection of adulterye. Num. v. b, c. d

One maye forsake hys wyfe for cause of adulterye. Math. xxi. b

Aduocate.

Note, that I fynde not in all the Byble, this woorde aduocate: but onely in. i. John. ii. a in the which place is sayd that Christ is our aduocate toward the father.

Affliccion.

Affliction after the maner of the scripture, is called burdynge, probacyon made by fyre, a burdynge fur-

nes i. Pet. iiii. d. Ose. xiii. d.

God threteneth to sende afflictions to them whiche haue trust in any other then in him onely. Deu. xxxi. d. Iosu. xxiii. e. and therefore he forgaue the children of Israel, forsakynge theyr ydolatryes. Iud. x. d.

We oughte to succoure them that are afflicted. Eccle. vii. d.

Angels

The angels afflict before God. Iob. xxv. a. xxxviii. a. Dan. vii. c. Mat. xviii. b. and do minister to men. Heb. i. a. Heb. i. Also they do rebuke sinners. Iudi. ii. a. and do comfort the afflict Gen. xxi. b. Luk. xxii. e. Daniel. vi. f. Also they do teach the ignorannce, example of the angel whiche taughte Elisab what he shoulde saye to the seruaunte of Obozia iiii. Regu. i. a. Also of Dan. ix. fallo of Ioseph. Mat. i. c. ii. d. also of Cornelius Actes, x. a. Also of Zachariah. Luk. i. a.

By the angels God scourgeth hys people ii. Reg. xxiii. iiii. Reg. xix. g. Act. vii. d.

Antichriste

Antichrist is not the proper name of a person, but of an office. for many are Antichristes i. Ioan. ii. c. Also he calleth him selfe God (sittynge in his seate) Ezech. xxviii. b. Math. xxiiii. a.

Antichrist is spoken of before by Dani. xii. c. Mat. xxiii. b. Apoca. xx. c.

Antichrist speaketh agaynst God, Dan. vii. f.

Antichriste chaungeth the lawes, dayes, & tyme, Damell. vii. f. i. Tim. iii. a. ii. Timo, iii. a. ii. Pe. iii. a. Iudas. x. f.

Antichrist is receyued of many men. Iohn. b. g. ii. Tessa. ii. a.

Antichriste doth many false myracles ii. Tessa. ii. c. Apoca. xiii. c.

Antichrist is he that denieth the father & the sonne i. Iohn. ii. c.

Antichriste is come i. Iohn. ii. c. iiii. a. for to throwe downe, to kyll, and to destroye. Iohn. x. to kepe them that are bounde in prison, to make the people subiect in hys furye, & stryke them with an vncurable wounde, Esa. xiiii. d. vnder the figure of the destruction of Babilon for to destroye the world. Zacha. xi. d. Dan. xi. f.

Antichrist absoluely for moneye. Esay. b. c. Hoseuerbes. xvii. c.

Antichrist calleth good euil, and the euil good. Esa. v. c. Hoso. iii. a. xx. c.

Antichrist is worshypped of the princes and kinges of the earth. Apoca. xiii. d.

Antichrist shalbe slayne by the spirit of the mouthe of Christ. Esa. xi. a. ii. Tessa. i. b. and destroyed by the lyght of the commynge of Christ. Apoca. xix. d. xx. c.

Antichrist is called a lolyh shephearde, and an ydole Zachary. xi. d. the man of synne, & sonne of perdition. ii. Tessa. ii. a.

Antichrist is in contemptuousnes of women. Dan. xi. f.

Apostle

An Apostle is an ambassadoure, a Messenger, or one sent: and after thys maner, Christ is our Apostle sent of hys father. Heb. iii. a.

The Apostles are the lyght of the worlde. Mat. v. b, the salt of the earth. Mark. ix. g. Diligent tours of the misteries of god. i. Cor. i. ii. a. seruauntes of Christ i. Cor. iii. Helpers and workers with god. i. Cor. iii. b. Witnesses of the passion and resurrection of Christ Luke. xxiii. d. Act. i. b. ii. d.

Amonge which seruet Paul reckeneth him selfe the lest. i. Cor. xiii. b. and vnworthye of that name. i. Cor. xv. b.

The Apostles are sent, as Christ was by his father Iohn. xx. e. with power to edifye. ii. Cor. v. b. x. c. xiii. c. and as they amonge wolues. Math. x. b. to preache the gospel. Marke. iii. b. To all nacions. Math. xxviii. d. and to heale the syeke. Mathew. x. b. and to beare witnesse of Christe. Iohn. xv. b. Acte. i. a. whose fayth Christe prayed. Mathew. viii. c. To whome also he shewed before they sufferynges and afflictions, whiche shoulde happen vnto them after hys death. Mathew. ix. b. the whiche thyng came so vnto them, Act. viii. a. b. b.

Armours of christen men

The armours of christen men are spirituall, mighty by the power of God. ii. Cor. x. b. Let vs arme vs with the gyrdle of verueth, let vs be clothed with the brestplate of righteousnes, and shodde with shoes prepared by the gospell of peace, and aboue all, let vs haue the shyld of fayth. eph. vi. c. & the helmet of hope of saluacion. i. Tessa. v. b. also the swerde of the spirite, the whiche is the worde of God. Eph. vi. c. Esa. lix. c. Heb. iii. c. And let vs continually pe watch in prayer. Eph. vi. c. i. Peter. v. b. abstaynynge from al thinges that be contraryе to the lawe of the Lorde. i. Corynthyans. ix. d.

Ascention of Christe

Christ was receaued in a cloude, ascendynge bodyly into heauen, lyftynge hys handes, and blessynge hys disciples Marke. xvi. d. Luke. xxiiii. g. Act. i. a. For to deliuer vs out of captiuite, and to geue vs manye gyftes. Psalm. lx viii. d. Ephe. iiii. b. Heb. vii. b. to appeare before the face of god for vs. Hebrues. ix. f. Roma. viii. g. and to prepare vs a place. Mathe. ii. a. Iohn. xiiii. a.

Christ ascended into heauen, & sitteth on the righte hand of God. i. Pe. iii. d. Hebr. x. c. xii. a. From whence he shal not come vnto the tyme of the restitution of all thynges. Act. iiii. d. therfore let vs looke for those thinges which are aboue, where Christ is sittyng on the ryght hande of God. Colle iii. a. Christ is ascended into heauen, because hys bodely presence letted the apostles to receaue the spirite of comfort. Iohn. viii. f. xvi. b.

At the ascencion all power was geuen vnto Christe, i. Pet. iii, d. Ephe. i. c.

Almes

We muste doe almes vnto menne with oure owne goodes. Tob. iiii. b. Hoseuer. iii. b. Luk. xii. d. and secretely. Mathew. vi. a. an example to do almes. Act x. a. ii. Cor. viii. c. ix. a.

To geue for Goddes sake doeth not make a manne poore. Pro xviii. d.

He that geueth nothyng abideth not in charitye. i. Iohn. iii. c. Let vs therfore distribute our breade vnto the poore. Esa. xviii. b. For Christ doth count it done vnto hym. Mary. xvi. d.

¶ Aultare.

An aultare was neuer commaunded to be made but onely to God, as appeareth of Abiathā Gen. xlii. d. xlii d. Also of Isaac Gen. xxvi. f also of Jacob Gen. xxxiii d. xxxv. a. Wherefore Josiah dyd destroye al the aultares that were made to the honoure of Images. iiii. Regum xxiii. c So we haue no aulter but Christ, Heb. xiii. b

¶ Anoyntynge.

f The anoyntynge of Christ Daniel. ix. g

The anoyntynge of Christ is the holy Ghoste, the whyche all faythfull men do receyue i. Johā. ii. d and whiche doth teache vs al thynges for our healthe. We haue then no more corporal anoyntynge mare of oyles, but spirituel by the holy goste.

¶ B ¶ Baptisme.

To Baptyse, is to wette or to washe Judith. xii. b Math. iii. b Marke. vii. a

Baptisme is an outwarde sygne, representynge vnto vs, remaynge of the forgyuynge, and mortifyinge of our membres in Jesus Christe, by the whiche we are buried in death wyth hym. Rom. vi. a Collo. ii. b

They that are baptised in Christ, haue put on Christ Galath. iii. d

By baptysme we are receaued, inrolled, and wrytten in the holy assemble of Christ Act. ii. f

The disciples did baptise but Christ did not Jo. iiii. a

Paul also sayde that he was sent, not to baptyse, but to preache i. Cor. i. ii

We are baptysed in the name of the father, and of the sonne, and of the holy goste. Math. xxviii. d

The apostles baptysed in the name of Christ Act. x. g

Baptysme bryngeth not grace with it, as appeareth by Simon the Sothsayer Act. viii. d

Paule beleued, and receyued the holye goste, before he was baptysed Act. ix. c

Cornelius the Centurion receyued the holye ghoste, before he was baptysed, Act. x. g

The gelded man of quene Candace beleued (& therfore had grace) before he was baptysed. Act. viii. c

Agaynste them that saye that iustification is made thorow baptysme, searche to the, Ro. iii. d, iiii. a. c. Eph ii, b. Galath. ii. d. iii. a where sayncte Paule theweth that that is done thorow fayth, and not by any worke whatsoeuer it be.

The scripture sometyme attributeth that to baptysme, which pertayneth to fayth: that is to wete, to be buried in Christ. Rom. vi. a, to put on Christ. Ga. iii. d

The fountayne of the new byrth. Tit. iii. d

The washynge away of synnes. Act. xxii. d

Sainct Peter shewed that we are saued by baptisme, not by the washinge away of the filth of the flesshe: but by the examination of a good conscience in GOD i, Pet. iii. d

The ceremony of baptysme (beyng ordeined of God) was mynistred by Johā Baptist, Johā. i. c Mat. xxi. f, there is but one baptysme, Ephe. iiii. a. To baptise, for to teach. i Cor. vi. a. Heb. vi. a

To be baptysed, is taken for to die. Mar. x. f. Luc. xii. f

¶ Beatitude, or blessednes.

Beatytude, is an euerlasting lyfe, whyche consysteth in the onely knowledge of God, and of Christ seute by hym. Johā. xvii. a

Beatytude consysteth in fulnes and abundaunce of al goodnes. Psalmes. xvi. b. xxvi. d. xxxvi. b, Esa. xlix, c. lxv. c Apo. vii. d

Beatitude is prefygured by the good bankettes of whyche Esay speaketh. xxvi c

The blessed shal se the kynge in hys glorye. Esay, xxxvi. d. e. Johā. iii. a

Beatytude is incomprehensyble to mortal mē. Esa. lxiiii. b. i. Cor. ii. b

Blessednes is geuen vs by Christ onely. Luk. xxii. d No man is receyued into blessednes, excepte he be purged by fayth. Ayncs. xxi. g

Blessed are they whose synnes are pardoned, Psal. xxxii. a. Roma. iiii. a

Blessed are the poze in spyrye. Mat. v. a. Luc. vi. e reade the whole chapter.

Blessed are they that suffre for ryghteousnes sake. i. Peter. iii. iiii. c

Blessed is Mary because she beleued. Luke. i. e.

Blessed are they that doe heare the wozde of God, and kepe it. Luke. xi. d

¶ To blesse.

To blesse, is to geue thankes, or prayse. Gen. xlviii, b i, Cor. x. d. xiii. c. Luke. ii. c

To blesse, is to increase, to geue aboundaunce, and to make goodes to encrease. Gen. xxx. d. xxxix. a

To blesse, is to geue power to increase. Gen. i. c. ix. a

To be blessed, is to be delyuered from all maner of cursynges by Christe, that is to say from synne, from death, and from hell. Gene. xii. a. xxii, d. Gala. iii. b, e Psal. vi. c

Blessed are the houses of ryghteous men. Pro. iii. b

Blessed are all faythfull men of God. Deute. xv. a Ephe. i. a, Esa. lvi. c. Psal. xii

The blessynges of the Prieste, are cursed of GOD Malach. ii. a

Let vs blesse God with all oure hertes, Psal. ciii. a Eccle. xliii. d Eccle. xxxix. b, Alwayes. Tobi. viii. d Judic. vii. c, in euery place, Psal. ciii, b, Eccle. xxxii, e i. Tim. ii

All the creatures of God are good, and blessed by the wozde of God, and prayer, i. Tim. iiii. a

Let vs blesse our persecutors. Rom. xii. c, i, cor. iiii. c Luke. vi, e

Blessed is the man that trusteth in the Lozde God, Jere. xvii. b

Curssed are they, which are blessed of mē, Luke. vi. d

¶ Blasphemy.

Blasphemye, is to withstande the trueth, whyche a man knoweth: as dyd the Pharises, astrybutynge the wozkes of Christ to the deuel. Mat. xii. b, Mar. iii, a Luke. xi. c And to take vpon hym aboue the myght of God, as dyd Pharao. Exo. v. c. And Sennacherib. iiii. Reg. xix. b. Also Holofernes. Judith. vi, a. Also Nabuchadonosor, Daniel. iii. b. Also the byshop Antichrist Math. xxvi. c

The blasphemer was stoned. Leu. xxiiii. c

The blasphemy agaynste the holy goste, shall neuer be forgeuen. Mat. xii. c. Mar. iii. d Luc. xii. b.

The name of God is dayly blasphemed. Esa. lii. b, for

whyche cause God ouerthroweth the worlde. Esay. b.f. Nah.i.g. Psal.xcbiii. Apo,in,b

Therfore let all blasphemye be put out of vs. Ephe. iiii,c. Colos.i.ii.b

The names of blasphemye are in the croune of Antichrist. Apoca.xiii.a

¶ A bodye.

A body for a thinge, true, and without shadowe: and after this maner dwelleth in Christe all the fulnes of the diuinite bodely, that is to saye, realye. Colos.ii.c Hebr.x.b

A naturall body, is he that is led by hys affections, not vnderstandynge the thinges of the spyrye of God i.Cor.ii.b, xb.f

A spirituall bodye, is he that is led by the spyrye of God. Roma.viii.b

Synne oughte not to dwell in oure bodyes, to obey the desyres of i.Rom.vi.a b. But muste be destroyed by the spirite of God in the same Chapter.

We are one body, & one spirit: Eph.iii,c, iiii.a. Ro. xii.b i.Cor.xii.b

The churche is the bodye of Christe, Ephe.i.b

The bodye of Christ is sygnified by the breade. Mathew,xbi c,i.Cor.xi.c. Mar.xiiii.c. Luk,xxii.b as the rocke was Christ, i.Cor.x,a

¶ To beleue.

The scryptures are lefte vnto vs to thyntente that we shoulde beleue that Jesus is the Cryste or the annoynted sonne of God, and that we, in beleuynge it, shoulde haue euerlastynge lyfe. John.xx.g

We cannot beleue onlesse we here preachynge. Rom x.c, Wherfore he that commeth to God, must beleue in hym. Hebr.xi.b.d

They that are borne of God, do beleue, & they to whō it is geuē. mat.xiii.b. xbi.c mar.ix.b. Luc.viii.b Jo. i.b.iii.a, i Joh.v.a Also they that be geuē to Cryst, by the father, & drawen by him, & also they that haue herde hym. Joh.vi,d. and they to whō God hath geuen wisdome to vnderstande i. John.v.b, a & they whō god hath called by his ministers. Actes.xiii.g for he geueth the faith vnto al men. Act,xbii.g, vnto whō God openeth the hert to vnderstande, at the preachynge of his word Act.xbi.c, also all they that are predestinate of God. Act,xiii,g, which are planted of God, Mat.xv,b, mar, bii.b, which are the seed of Christ. Mar,xiii,c which are taught of God, John, vi,e vnto whome the doze of the kaythe, is open. Act.xiii.b by these thynges it appeareth that to beleue is the gyfte of God.

Thozowe beleue in Christ are we iustyfyed from oure synne. Act,x,g, xiii,f. Gala,ii,b, and made the chyldren of God. John,i.b

He that beleueth in Christe, shall not dye, that is, he shal not be condemned, and the wrath of God shal not abyde vpon hym, John,iii,b. v.b, vi,e, xi.c, Mar,xbi,d But he shal haue ioye, and honour, i, Pet,i,b.ii,b, Esay,xxxb.a

¶ A Bysshop.

A Bysshop is an ouerseer, a watcher ouer anye matter of ehynge whatsoeuer it be, of whyche thynge lobe the wozde minister.

¶ Brethren.

Christe calleth vs brethren, Mat.xbiii,b. Heb.ii,c All christen men are brethren, Math. xxiii.a. Amonge whom Christ is the fyrste begotten, Rom.viii, f. after whose example we ought to gene our lifes. i. Joh,ii,b

We ought not to hate our brother. Leu,xix.b. Wo for geue him not, xbii.c. Luke.xbii,a. For he that hateth his brother, is in darkenes i. Joh, ii,b

Concorde amonge brethren, is acceptable to god, and man. Eccl.xxb,a. Let vs lone then brotherly, Ro,xii.c i.Pet,i,b,ii,c,iii,b. & let vs not begyle our brother in oure busines. i, Tes.iiii.b

Oure brother oughte not to be destroyed for meates sake, Roma,xiiii,c, Let vs therfore take hede that we offende him not, i Cor. biii,d

¶ Beggers.

Beggynge is forbydden. Deu,xb,a

Ther should be no beggers in the worlde yf men kept the commaundementes of God. Deu,xb,a

¶ Borne agayne.

We be borne a newe by the wozde of God, which hath bene preached vnto vs, i, Pet,i,b. For yf a man be not borne agayne (that is in doctryne, by the holye goste) he cannot enter into the kyngedome of heauen, and beleue in Christ. John. iii.a. Therefore they that are so borne ought to put away al malice as new borne chyldren desyre the mylke of the wozde of God, i. Pete.ii,a

¶ Breade.

Breade, for all that is necessarie to this presente lyfe Gen,xbiii,a. Mathew, vi,b, whyche ought to be eaten wyth the sweate of oure face, Gene,iii, b. And geuen to the poore, Esay,lviii,c. An example in Eliseus iiii. Regum.viii.g

The breade of lyfe, is the fleshe of Christe, whiche is geuen vs to eate throughe faieth, beleuynge that he gaue hym selfe vnto the deathe, for the satysfaccion of oure synnes. John, vi,c. The whiche breade sygnifieth that all we are but one bodye, i, Cor, ix,b

¶ Blonde.

This wozde blonde dothe sygnifye, synne, concupiscence, and al that is not of the spirrye of God, Psal.li, John.i,b. It is also the lyfe of euery man. Leu, xbii, c.

There was not synge pourged in the olde law, with out blonde, Leu,xbii,c. Heb,ix,f

The blonde of Christe asketh remission of oure synnes. But the blonde of Abel asked vengeaūce. Heb,ii,f

By the blonde of Christ, the redempcion, remission, and purgacion of synnes is made. Ephesians,i,b, Hebrues,ix,b,f,c,xiii,b,i, Peter,i,a,and i, Joh,i,c, Apocalyps.i,b

¶ Bondage.

God hath delyuered vs from the bondage of the deuyll, Deu,b,a whiche thynges men oughte to teache theyr chyldren, that it is done by Christe, bi,b. Let vs therfore serue synne no more, Roma,xbi,b,c,d

The circumcision, and other wozkes of the lawe are seruitude or bondage. Galath.ii,a.b,a. From whyche we are delyuered thozowe Christ. Heb,ii, d

¶ C.

¶ The commynge of Christ in the fleshe.

The commynge of Christe was promysed, Gene. xlix,b, Deutero, xbiii,c, Dan, ix,g, Esay, bii,c,xi.a

Hag.ii.b.Zacha.ii.c

The commynge of Christ was desiered. Esay.xlb.b lxi.a.and was fulfylled when the tyme was full come Galath.iiii.a

By the cõmynge of Christ we are delyuered from euel.Zepho.iii.b Tite.ii.b.iii.b Act.iii.b Collo.i.b and do receyue al goodnes Esa.lxii.b Jere.iii, a Luc ix.g.xix.b John.iii.b.xii.g

The commynge of Christ against death, sinne, and hell Abac.iii.a. Thoughe that he be humble, symple, gentle, & wythout pryde Esa.xl.a Jere.xiii.b.Zac.ix.b

¶ The commynge of Christ into vs.

Christ commeth into hym that loueth him, and that kepeth hys worde John.xiii.c Apo.iii.b

The commynge of Christ to iudgement.

Christe shall come to iudge good men, and euyll. Actes.x & Roma.xiiii.b.ii.Cor.v.b.b.Psal.xcb Eccles. xi.xii. Accompanyed wyth the elders of hys people, and wyth the aungels Math.xiii.ii. Tes.i Dani.vii of the whyche daye and houre are to vs vncertayne. Mar.xxuii.i. Tessalo.b,ii. Tessa.ii.a Acts.i b. And it is at hande Esay.xiii.li.Phil iiii.a John ii ii Peter iiii. Hebr x. Apocalipsis.xxii . We must then dresse vs. Hebr x g and wayte for it. Mat.xxuii. Luk.xii. For in that same daye we shal haue the crowne of ryghteousnes ii. Timo.iiii.b. Of whiche the symilitudes are Math.xxb.a.ii. Tessa.ii.a.i. Tessa.iiii.b ii. Pet.iii.b Judas.i.g

¶ Free chose, or free wyll.

This worde free chopse. or (as some men call it) free wyl, is not in all the holye Scripture: but is inuented by proude men, whyche would set vp theyr owne righteousnes, and put downe the ryghteousnesse of GOD. Vpon the whyche they haue also grounded theyr meryttes, attrybutynge righteousnes & saluation to their workes. By the whyche thing, they denye the meryttes of the passion of Christe, by whyche we are iustyfyed Rom iii.c Gala.ii b. Now to shewe that theyr inuencion is false, dampnable, and agaynste God: Psa.o.vbi a.b.xxxbi d Jer.x d.xuii.d.xbii.b.xbiii.c.xxx.d. Also Ose.xiii.c Also Rom.bii.biii.ix.xi and also.ii. Cor i.and.iii.also Gala.b.Ephe i.ii.a,and Hebr.xii

¶ Couetousnes.

Couetousnes is the rote of all euel.i. Tim.bi whyche is Idolatrye. Ephe.v b Collo.iii. It is forbydden vs very straightly. Luke.xii b. Ephe.i a. Hebr.xiii.a

There is nothynge more wycked then the couetous man: for he selleth hys owne soule. Eccl.xb.

He that hateth couetousnes shal lyue long Psa.xv biii.c

The Lorde is angrye wyth vs, for the iniquytye of our couetousnes Esa.lvi.b

Cursed be he that geteeth any thynge into his house by couetousnes Abac.ii.c

Couetousnes doth hurte to his neyghbonre, as appeareth by Jesabel, whyche made Nabeth to dye for hys vynegarde.iii.Reg.xi.a Psa.o.b. Also by Judas the traytoure. Math.xvbi.b

Couetousnes dysclameth hym that folowyth it. Psa xb.b Eccle.xxx.a

The gouernours of the people shoulde be wythoute couetousnes. Epo.v biii.c

He that pylleth shall be pylled Esay.xxxiii.a

He shall dwell with God, that is wythout couetousnes. Esay.xxxiii.b.c

The couetous man is neuer contente Eccl.v.b

The couetous man take not care hys dealye full Ecclesiasticus vi.a

They all studye after couetousnes. Jere. bi.c biii.b Esay.lvi.d lbii.d. Amos.ix.a

Princes, prieste, prophetes, and all the worlde is ful of couetousnes Esa lbi.a. Jer.bi c biii.b xxii.c.ii. Pet.ii.c and pyllers of the people. Mich.iii.a

The couetous people haue not the kyngdom of God. Ephe.v.b

The couetous people do fall into the snares of the deuyll i. Timo. vi.b

Let vs therfore be wythout couetousnes. Heb. xiii.a

¶ Ceremonyes.

Because of the trust that the Jewes had in ceremonies, God detested them. Psal.l. c Esay.i.c. Jere. vii.a Amos v.f Mich.vi b Zach.vii.b

The ceremonyes are caste of for theyr weakues, and vnprofytablenesse: but they were sometyme geuen. Deuteron.v,a.x.c. for to bynge men to great trust Hebr.ues. vii.c, ix.c, for the ceremonyes of Christen men are spirituall thynges i. Cor.x g, Ephe, v.c Col. iii c

¶ Charite or loue.

God is charitye, i. John. iiii.c

The charitye of GOD is declared vnto vs: for he hath sente hys sonne. John iii.b and i. John. iiii.b

The charyes of God is shedde forth in oure hearte, Romaynes. v. a

God hadde shewed his charitye in geuinge his sonne vnto the deathe for vs synners Rom.v,b

Nothynge ought to seperate vs from the charytye of God Rom viii.g canti. viii. c

All the commaundementes do leade vs to charytie. i. Timo.i,a. and i.Corin.xbi.c. i. Joh. ii. a. Romaynes.xiii

The prayses of charytie are wrytten i. Corin.xiii.

Let vs be voted in charitye. Ephe.iii.d to bearc one wyth another.iiii.a to growe more and more in it. iiii.b Philip.i.b

We ought to prouoke one another to charitye. Hebrues.x,c and i. Tessalo.iiii. b and i. Timo. iiii.c ii. Tessalo.i,b

The charyty of God is in him that kepeth hys worde i. John.ii.a. and in hym, whyche hath confydence in the daye of iudgement: for perfecte charitye castethout al feare. i. John.iiii.c d

The charytye of GOD is to kepe hys commaundementes. i. Joh v a

Charyte, coureth al synne. Psa. x.b.i. Pet. iiii.b God loueth vs am a perpetuall charytye. Jere. xxx.a

The Ignocentes for to folowe theyr innocencyons, do leaue iudgemente and charytye vndone. Luke. xi.

¶ Character or marke.

Character, is the worde that Antichriste putteth in the hande or forehead of hys. Apoca.xiii. b

None wepeon the kyngedome of Antichrist, receyue chaunge, or receyue benefyces, yf he haue not his Character or marke. Apoca.xiii.b

He that worshyppeth the Imàge of Antechriſte, or he that beareth hys Charecter in hys forehead or in hys hande, ſhal drynche of the cuppe of Gods wrathe Apoca. xvii. c.

A greate wound is vpon them, that beare the Charecter of Antechriſte. Apoca. xvi. a.

The beaſte the falſe prophete, they whyche beare the Charecter, and they whyche worshyp hys ymage, are ſlayne by the ſworde, that proceadeth oute of the mouth of hym that ſytteth on the horſe. Apo. xix. d.

¶ Chaſtitye.

Chaſtitye is the gyfte of God. Sap. viii. d. whyche is not geuen to all men. Math. xix. b.

He that can not lyue chaſt, ought to marry. 1. Cor. vii. a

Chaſtitye is greatelye commended of layncte Paule 1. Corynthy. vii. d. c. f. An example of chaſtitye in Joſephe the Patryarke. Gene. xxxix. b. Alſo in Syrah. Tob. i. iii. c. Alſo in Judyth. Judyth. viii. a Alſo in Suſanna, whyche loued rather to dye then to leſe hyr chaſtitye. Dan. xiii. c. ¶ To Chaſtyce.

God doth chaſtyce vs for our iniquityes. Tob. xi. c. xiii. a. For he doth chaſtyce hys. Jer. xxxi. Hebr. xii. b Apoca. iii. d. An example in Dauid. ii. Reg. xxiii.

¶ Circumciſion.

Circumciſion ſignifieth the ruyne of the Jewes, Gala. ii. b. Ephe. ii. c. wherof Chriſte is called the miniſter, that is to ſaye: a preacher ſente to the Jewes, Romaynes. xv. b.

The carnall circumciſion, was the ſygne by the whyche they were receyued into the people of GOD. Gene. xvii, b. the whych ſaued not. Roma. iii. a Gal iii. a. for Abrahã was ryghteous by fayth before he receyued it. Gene. xvii. b.

Circumciſion is nothynge: but the fayth in Chriſt, whyche worketh by charity. 1. cor. vii. d, Gala. v. a. d. then it is not neceſſary. Gala. ii. a. b. a, But the circumciſiõ of the hert, Jere. iiii. a. Rom. xii. d. Deu. x. d. xxx. b Collo. ii. d Phil. iii. a. Wherfore Stephan blamed the vncircumcyſed in hearte. Act. vii. g

¶ Concupiſcence or luſt.

Concupiſcence, is that euel inclynacion, and nature whiche we haue of the olde Adam, whyche draweth vs to euel. Gen. viii. d. whyche Paule had not knowõ to be ſynne, yf the lawe had not ſayde thou ſhalte not luſt. Rom. vii. b. and that whiche fyghteth agaiſt the ſpyryte of God. Gala. v. d

Concupiſcences ought ee to be mortified. Collo. iii. a and ſledde. ii. Pet. i. a. ii. b. iii. a

All that is in the worlde, is concupyſcence of the fleſhe, and concupiſcence of the eyes, and the pride of lyfe. 1. John. ii. c.

The blaſphemers bringing in new ſectes do follow their own concupiſcences. ii. Pet. ii. b.

The Prieſtes were aſtonied for their whorſhyppe concupiſcence. Dani. xiii.

Concupiſcence is forbidden vs. Exo. xx. c Deu. v. c. viii. d. An example in Dauid. Act. xx. g.

After that concupiſcence hath conceaued (that is to ſay hath polyuered) ſhe bringeth forth ſynne. James. i. a. Let vs not therfore couet anye euill thynges. 1. Cor. x. Eccle. xviii. d. Roma. vi. d.

He that coueteth another mans wife, is an adulterer, Mat. v. d. Prouer. vi. c. Eccle. xx. d.

¶ Confeſſion.

Confeſſion, for geuinge of thanckes and prayſinges to God. i. Cor. xvi. b. ii. Cor. x. e. iii. Reg. viii. d. Mat. thewe. xi. d. Pſalme. xcv. a. cxviii a. To confeſſe, for to recognyſe. Leu. vi. g. Jos. viii. c. Math. x. d. Whoſoeuer therfore ſhall confeſſe Chriſte before men, the ſame wil he confeſſe (that is to ſaye recognyſe) before his father. Luke. xii. b. Confeſſion, for knowledging of our ſynnes, whiche we do only to God, loking for abſolucion of them by chriſt. Dani. ix. a. Pſal: xxxii. a. cvi. a li. a. Jo. i. d. iiii. a. c

Judas whiche confeſſed hym ſelfe to the prieſtes of the lawe, and not to god, is damned. Math. xxvii. a

Paul confeſſed him ſelfe to Timothe, and to all the readers or hearers of his Epiſtle, that he was a perſecuter of the church of Chriſte. i. Timo. i. c.

None were baptyſed of Jhon, whiche confeſſed not their ſynnes to god, knowledgynge theym ſelues to haue nede of the redemption of Chriſt Mat. iii. b.

What our confeſſion of our ſynnes ought to be before men, is ſhewed. Act. ii. f. xix. d

Confeſſion is reconciliacyon and agremente with oure brother. Mat. v. d. Lu. xii. g.

To confeſſe our ſynnes one to another, is to confeſſe oure ſelues, or to aſke councel. James, v. g.

To ſhewe him ſelfe to the prieſtes. Luke. xvii. d. is not auricular confeſſion: but to offer an obliacion after the law. Leu. xiii. a xiiii. a

¶ Chriſt

Chriſte is the ymage of the father ii. Cor. iiii. a Collo. i. c Heb. i. a. In whom are the treaſures of wyſdome and of knowledge, and fulnes of the deuine power Collo. i. g ii. a b

Chriſte was prefigured in Iſaac. Genes. xxii. b and in the braſen ſerpent. Num. xxi. c

Chriſt is the propiciation and reconciliaciõ for our ſynnes Rom. v. b. b John. i. a iii. c. The ſauioure of the worlde Luke. ii. b i. John. iiii. c Eſay. xxviii. d xxix. b Gene. xlix. b Our hope, wiſdome, righteouſnes, holines, and redemption. Collo. i. d & i. Cor. i. d Our aduocate i. John. ii. a Heb. ix. Rom. viii. g

By Chriſt God hath geuen vs victorye of ſynne, of death, and hel. i. Cor. v. g

By Chriſt the father hath reconciled all thynges to hym ſelfe Collo. i. a

An exhortacion that we ſhulde go to Chriſt by true fayth. Hebr. iiii. d x. d xiii. b Phil. ii. a i. Peter. ii. d Rom. xvii. d Eſa. xi. a

Chriſt is deade. Mat. xx vii. f for to manifeſt his charyte to vs. Roma. v. b And to make ſatisfaction for oure ſynnes Roma. viii. d vi. b Heb. ix. g Eſay. liii. a That we beleuyng in hym ſhoulde haue euerlaſtyng lyfe. John. iii. b and that afterwarde, we ſhoulde lyue to hym, and not to ſynne. i. cor. v. c

Chriſt is ryſen agayne, the pall of al them that ſhal ryſe agayne. i. Cor. xv. c d Apoc. i. b Col. i. c for hys reſurrection is our iuſtification. rom. iiii. d

Chriſt ſhal appeare agayne the ſecõde tyme Heb. ix. g Wyth whome we ſhall appeare in glorye. Collo. iii. a

Chriſt ſhewed before to his apoſtles, that he ſhuld
for be alwayes corporally with them. Math. xxvi. d
But he ſhould be with them by hys ſpirite, vnto the
ende of the worlde. Math. xxviii. d
Chriſt is the foundacion of the churche. i. Cor. iii. c
Ephe. ii. d. Loke in the worde Aſcenſion.

¶ The Chriſten.

The Antiochians were fyrſte called Chriſten. Actes. xi. d
The Chriſten are taughte of GOD. Eſay. liii. d
John. vi. b
The purenes of the chriſten for the knowledge of
the goſpell. Eſay. xi. b
The ioy of the chriſtē for their diliueraūce thorow
Chriſt. Eſay. ix. a
The geuinge of thankes of the chriſten, for the mercy
of god, which cometh vnto them by Chriſt. Eſa. xii. a

¶ The croſſe.

The croſſe is all maner of aduerſitie, and tribula-
tion: which euery man oughte to beare after Chriſte,
al the dayes of hys lyfe. Math. xvi. d. Marke. viii. d
Luk. ix. c or he ſhal neuer come into the kyngdome of
Chriſt. Math. xx. c. Mark. x. c
If any man beare not hys croſſe, he can not be the
diſciple of Chriſt, nor the miniſter of hys word. Math
x. d. Eccle. ii. a.
Paule reioyſeth hym of the croſſe: that is of the af-
flictions which he ſuffred for Chriſt. Gal. vi. d
The prechyng of the croſſe is the power of the faith-
ful. i. Cor. i. c

¶ Churche.

The church is the body of Chriſt. Eph. i. d Col. i.
d. The houſe of god. i. Tim. iii. d. The ſpouſe of chriſt
Pſal. xlv. For the which Chriſt hath geuen hym ſelfe
Ephe. v. d
The churche of God is free frome ſynne, death, and
hel. Eſay. xi. d
In the church is remiſſion of ſynnes. Eſa. xxxiii. d
Chriſt is the foundacion of the churche. i. Cor. iii. c
the head. Ephe. i. d. Collo. i. d
The churche can not be deſtroyed by the power of
hel. Math. xvi. c
In the church are many adminiſtrations. i. cor. xii. a
In the church al is holy. Zacha. xiiii. d
Paule hath geuen one maner of doctrine in al chur-
ches. i. Cor. xiiii. f
The church is defended by Chriſt. Zacha. xiiii. a
The faythfull gathered together in one houſe, are
the churche. Rom. xvi. a. Collo. iiii. d

¶ Chyldren.

Chyldren ought to be chaſtened. Eccle. xxx. b. Pro.
xiii. d. xix. c. xxii. c. xxiii. b. xxix. c
We ought to cōmaunde chyldren to kepe the worde
of God. Deut. xxxii. g
The payne for diſobedient children. Deu. xxi. d Pro.
xx. c. The office of the children toward their fathers.
Ephe. vi. a. Collo. iii. d
They are the eyghte children of God, whiche are
led by the ſpirite of God. Roma. viii. c. And of Abra-
ham, which do folowe hys fayth in Chriſt. Rom. ix. b
By the whyche faythe we are made the chyldren of
God. Gala. iii. d. Joh. i. d. We are then heyres. Roma
viii. c. Let vs then be holy. Deut. xviii. a. The worlde
knoweth not the children of god. i. Joh. iii. a

¶ Curſynge.

God doth curſe the bleſſynge of the prieſtes, & bleſ-
ſeth theyr curſſynges. Mal. ii. a An example in BalS
Deu. xxiii. a Joſu. xxiiii. b
We ought to bleſſe them that curſe vs. i. Peter. iii. a
An example in Chriſt. i. Peter. ii. d Item in Dauid. ii.
Reg. xvi. d alſo in ſainct Paul. i. Cor. iiii. c
Curſſynges to them that kepe not the commaunde-
mentes of God. Deut. xi. d xxvii. d Leu. xxvi. b
They that are curſſed for Chriſt are happye. Math
v. a. but they may not curſſe their perſecuters. ro. xii. c

¶ The commune wealthe.

The commune wealthe dyd floryſhe, proſper, & goe
wel forwarde, when the eyghteous dyd raygne. Pro.
xxviii. b. xxix. a b
The commune wealth is kepte by good counſayle,
and not by tyrannye, force, conſtraynynge. Pro. xxv.
bes. xi. b

¶ The deuyll.

The deuyl, that is to ſay, an euyl ſpeaker & accuſer
The infideles are the ſede of the deuyl. Mat. xiii. a
i. John. iii. b Holden in captiuite at hys wyl ii. Ty-
mothe. ii. d
The domination whyche the deuil had ouer vs, is de-
ſtroyed by Chriſt. Hebr. ii. b i. Joh. iii. b
The deuyl knewe Chriſte, but Chriſte forbode hym
to preache it. Math. viii. d Marke. iii. b. v. a. Luke
iiii. g. viii. d, the ſame dyd Paule. Actes. xvi. d. xix. c
For to ſhewe that we ought not to haue fellowſhyp
wyth deuyls. i. Cor. x. c

¶ Diſciples.

They are the diſciples of Chriſt, whyche doe abyde
the faythe. Joh. viii. d
We are knowen to be the diſciples of Chriſte, yf we
haue loue one to another. Joh. xiii. d
He can not be Chriſtes diſciple, that loueth more hys
parentes then hym. Math. x. d
He that wyl be Chriſtes diſciple, let hym loke (as
he that wyl buylde an houſe, or begyn war) whether
he haue the gyfte of GOD for to endure for Chriſtes
ſake. Luke. xii. f. xiii.

¶ Diſobedience.

The diſobedience of Adam hath made vs ſynners,
and diſobedient before God. Rom. v. d
The diſobedience to the worde of G[illegible] are accurſed
Deu. xxviii. d. Jer. xxvi. a xxix. b. Exo. xvi. c And ſhal
ſhortly dye. Deu. xxx. d
An example of the prophete. i. Regum. iii. d And he
that obeyed not vnto the ſentence of the iudge geuing
iudgement accordynge to the lawe, was ſlayne. Deu-
tero. xvii. c
Achan beynge diſobedient is ſtoned. Joſ. vii. d And
the Jewes caried into captiuite. iii. Reg. xvii. b. c

¶ Dronkennes.

A man ought to beware of dronkennes. Luke. xxi. f
Ephe. v. d. Pro. xxxi. a
The inconueniences of dronkennes, Pro. xx. xxiii. d
Eccle. xxxi. b. c. d

Noe beynge dronken is mocked of hys sonne. Gen. ix.c Lot beynge dronken cõmytted incestie or shamefull lecherye wyth hys doughters. Gen. xix.f

Benhadad beyng dronken & a contempner of God, is dyspuen away from God by Ahaz iiii. reg. xx.c

Elia beyng dronken is slayne of hys seruaunt Zambri iii. reg. xvi.c

Amnon beynge dronken is slayne of Absalon ii. regum. xiii.f

Dronckardes shall not possesse the kyngdome of heauen i. Coz. vi.d

¶ Death

Deathe is prophecied to the transgressours of the worde of God. Gen. ii.c Deut. xxx.d And for the sinne of one man Rom. v.c Is is ordeyned that al shal dye. Heb. ix.g The remembraunce wherof is bitter. Eccl. xli.a And the day uncertayne. Luke. xii.c

A man shuld not aske any thyng of the dead, for the confirmacion of our fayth, for the gospel is sufficiente to learne to liue wel Luk. xvi.g Esa. lxiii.d Deu. xviii a b. Agaynst the whiche Saule dyd, thynkynge that he wouldc inquire at the dead: but they were deuyls. i. reg. xxviii. a b

The prieste ought not to be assistaunt at the buriels or funerals of the deade. Leuit. xxi.a

☞ The death of Christ.

Christ died. Joh. xix. shewynge vs his loue. i. Johñ iii.c to the entent that the grace of God were in vs. Hebr. ii.b He hath swalowed and destroyed dethe to the intent that we beleuyng thys shuld be heyres of euerlastynge lyfe Johñ. iii.b. i. Pet. iii.d. and. ii. Ti. i.c. He hath also destroyed the power of the deuil for to delyuer vs from the bondage of the lawe Johñ xii. Heb. ii.d Satisfiyng by his death only for al our synnes, to the intent that we should no more returne vnto them agayne. Rom. v.b

Of the effecte of the deathe of Christe looke Roma. viii.d Hebr. ues. ix.d Collo. i.c, ii. Coz. v.c, Roma. v.d Apoca. i.b

To dye with Christe, & to be baptised in his death and buried with him, is to be iustified and pourged from sinne, & to dye from sinne, makynge it to take an ende in vs. rom. vi. a b Item to dye with Christ, from the elementes and ordinaunces of this worlde: is not to be bosid vnto traditions, which forbid vs to touch this, or to eate that Collo. ii. d

They shal dye that beleue not in Christe (that is to saye by the interpretacion of Sayncte Johñ) that the wrath of God abydeth vpon theym Johñ. iii. d: But not to dye, is to haue euerlastynge lyfe Johñ. vi. e They then that beleue in hym shal neuer dye Johñ. v.d viii.f xi.d

¶ ☞ Election

Oure election is by grace, and not by workes Rom. ix.c xi.a

Fewe are elect and chosen Math xx.b xxii.b

We are elect of God the father, throwe hys good will. i Peter. i.a. before the constitucion of the world, that by the grace and merite of Christ, we shuld haue healthe, seruynge al men by charite. Johñ. xv.c Ephe. i.a. ii. Tessa. ii.d

The elect can not be accused, for as muche as God iustifieth them. Ro. viii.f

¶ Enemyes

Loke in the loue of vs towarde our enemyes.

¶ Enuye

Enuy ought to be put oute from all men Gala. v.d i. Pet. ii.a Prou. xiiii.d & the enuious men pro. xxviii a. for it bringeth vs to pouertie pro. xxviii.d to fely, Sap. vi.d & doeth persecute his neyghbour: an example in Saul, which throwe enuy persecuted Dauid, i. reg. xviii.b. in the Philistines which throw enuy stopped the welles of the seruauntes of Abraham. Genesis. xxvi.c: In Rachell agaynste Leah Gene. xxx.a In the children of Jacob agaynste Joseph, Genesys xxxvii.d In the sacrifiers of the temple agaynst Christ Mat. xxvii.b. Agaynst thys sainct Paule sayth: that charite enuyeth not i. Coz. xiii.b

¶ Eucharistia

Howe Eucharistia is ordeyned of God i. Coz. xi.c Wherof like vpon thys worde Supper

¶ Excommunication

Excommunication and reiection frõ the holy assemblie of our Lorde Jesu Christe, the whyche thynge is done by the churche agaynste open and obstinate synners. Mat. xviii.b

The maner of Paule for excommunication. i. Coz. v.b. ii. Coz. ii.b

He that is excommunicate ought not to be reputed as an enemye, but as a brother. ii. Tessa. iii.

We ought to eschewe him that is excommunicate, after the first and seconde correction Tit. iii.c

The reason why Paule dyd excommunicate i. Timothe. i.b

They that confessed Christe were thruste oute of the Sinagoge, that is, were excommunicate. Joh. ix.c

¶ ☞ Fleshe

Fleash is sometyme taken in a good part, that is to were for sokres. ii. Coz. viii. a. Ezec. xi.d

All that doeth not proceade of the spirite of God, is fleash, Gene. vi a. He. ix. b. Collo. ii. d. Gal. v.c. Johñ iii. a. i. Pet. ii.b

Fleash and blonde (that is) all they that folow their concupiscences, shall not possesse the kyngdome of God. i. Coz. xvi.

The fleash can not please God Rom. viii. b c

The fleashe fighteth agaynst the spirite, Galat. v.c

The workes of the fleash are aduoutry, fornicacio, uncleanes, wantonnes, Idolatrye, &c Galath. v.c and ii. Toz. xii.g

A christen man oughte to crucifie him selfe, that is to saye, mortifye hys fleashe and hys concupiscences Gala. v.d

The fleash is to weake Math. xxvi.d

The fleashe is taken for the bodye, Johñ. i.d. Johñ ix.a. i. Pet. iiii.a

To eate fleash is no sinne. i. Ti. iiii.a An example of Elia iii. Reg. xvii.a. to whom God did seruen in the mornynge, and in the euenynge, bread and fleash.

¶ Fables

Fables ought to be eschewed by the preachers of the Gospel. i. Tim. iii.d

If Israell serue straunge Goddes, he shalbe put in a fable: that is to saye, into mockynge iii.reg.ix.b
The Jewes despysynge the commaundementes of God are as a fable Deu.xxviii.b
The Apostles teachynge Christe folowed not fables.ii.Pet.i.d
Let vs not heare the fables of any preachers.i.ti.i.a
Let vs not tary in the fables nor in the commaundmentes of men. Tit.i.c

Famyn or hongre

Famyshment to them whyche kepe not the commaundementes of God. Leui.xxvi.d Deute.xxviii.b and.xxxii.d
Famyne for synnes.iii.Regum.viii.d Of Famyne Deu.viii.a Gene.xli.c.xlvi. c.xli.g.xlviii,d.ii.Reg xvii.c xxi,a.xxiiii.b.iii.Reg.xviii,a iiii. Reg.vi.f viii.b viii.a Eze.iii.b xii.c Ose.ix.a.Act.xi.d.
Famyne of the worde of God Ose.d.b viii.d

¶ Falce

The false prophetes are knowen by theis frutes, of whom we ought to beware. Math.vii. c We ought not to beare false wytnes Exo.xx.c.xxiii.a

¶ The faythfull

The faythfull are called the house of God i.Peter iii.d The reason why i.Peter.ii.a Also the temple of the lyuyng God. ii.Corin.vi.c Also beloued of God Judas.i.a.Babes.lytle ones in Christe, chyldren, yonge men, yonge fathers. olde men i.John.ii.b iii.a Also truely free. John. viii.d Sayntes Eph.i.a

The faythfull know how to vse al creatures without fynne Tit.i.d
The faythfull ought to haue no alliaunce wyth the vnfaythful. ii.Cor.vi.c.
The faythfulnes required in the ministers i.Cor. iiii.a That they may teache that, which Christ hath commaunded. Mat.xxviii.d That is the gol. Mar.xvi.d
The faythfull ought alwaye to be readye to geue a reason of theyr fayth i.Pet.iii.c
The consecration of the faythfull in good workes Tit.iii.c.d. i.Peter.iii.b. Hebr.xii.c

¶ Fornication

Fornication ought to be eschewed i.Cor.v.b.i.Thes. iiii.a Hebr.xii d Therfore ought euery man to haue his owne wife.i.cor.vii.a for the fornicatours sinnig agaynst theyr owne body, shall not haue the kyngdome of God i.Cor.vi,d Heb.xiii.a

We must flye the felowshyp of fornicatours i.Cor. v.d after the example of hym that Paul excommunicated.i.Cor.v.a. and the Israelite which committed fornicatiō with the doughters of Moab, amonge whi the Phinehes killed Zamri. Num.xxv.b

To commit fornication with straunge Gods, is to commit Idolatrye, and to forsake God Exo.xxxiiii,b c.Deu.xxxi.d Judge.ii.c viii.g

God called the fornication of the people, the murmure whiche they dyd agaynst hym in Deliite. Numeri.xvii.d

Signes to knowe the fornication of a woman. Eccle.xxvi.b

¶ Fayth

The distinction of fayth Heb.xi.a

We must gene fayth to the promyses of God. ii.Pet. xv.c For if we do not put fayth to his worde, it profiteth nothynge to heare it, Heb.iiii.a

Fayth commeth by hearynge Rom.x.c whiche is a worke of God in vs. Eph,i.d and i. Tes.ii.c. Joh.b.c of which Christ is the author and fynysher. Colo.ii,b and. i.ti.i,c. It is the gyfte of god Phi,i.d ii,pe.i.a

The fayth is necessarye for hym that commeth to Christ. Heb.xi.b

The rychteous lyueth by fayth Abac.ii.a

The fayth iustifieth. Gene.xv b. Ro.i.iii.d.iiii.c b.d ix.a Act.xviii.xvi John.iii.Gal ii.c.iii.a.b.d, a i,Pet.ii.b Esay.xxvi,

By fayth we lyke ourselues by agayne fes our sin Collo,ii,b. and are saued Ephe,ii.a, b. i.ii, Ty,iii,d And we knowe God. John,ii.a And we haue a way in, and a truste towarde God the father. Epheii.iii.b and are hys chyldren Galat.iii.d Blessed of him, by whose power we are kept .i.Pe.i.a

By fayth we resyst the deuyll, and ouercome hime and the worlde i.John.ii.b i.Pet.v.c, For it is ours shyld. Eph.vi.c, and our brestplate i.Tessa.v.b

Paul warneth vs to be stronge in the fayth.ii.Cor xv.g Act.xiiii.a

The fayth wherof sayncte Paule hath so muche spoken of, is that whiche wrought by charite secretlye, prouoketh vs to good workes Gala.v. Whyche is the rocke and foundacion of the churche, agaynste the whiche the powers of hell shall not preuayle. Math xvi.c For the ende of our fayth is the healthe of ours soules i.Pet.i.b as appeareth by the theft whiche is saued, by the same. Luk.xviii,f

The fayth which Christe required in all hys myracles, was to beleue, that he coulde geue that whiche was required of hym, as appeareth by the leper. Mat viii.a And by the two blynde men. Math.ix.b

If the fayth be lyuely, sure, and stronge, as a grayne of mustarde sede, nothynge shalbe impossible to hym that hathe it: for he shall ouercome all thynges to the glory of Christ. Math.xvii.c

All that is not done of fayth is synne. Ro.xiiii.d

They that haue receaued the fayth and the holye goost, and also tasted the gospell of GOD yf they do forsake it, and blaspheme it, wyllynge to be saued by other sacrifice then that of Christ: do abyde the iudgement of God without mercy. He.vi.b.x.c. ii.Pet.ii.d

He that reacheth the lyuelye fayth in Christ, buyldeth the buyldyng and doctrine of God i.Tim.i.a. of he which we ought to desyre the increase. Luke.xvii.b. and continuaunce Col.i.c. John vb.a. for he is in euerye place assured Psal.cxxxviii. Thoughe he be proued thorowe diuerse temptacions. i.Pet.i.b

The fayth in tribulation causeth pacience. Jam.i.a Let euery man se therfore whether he continue in the same ii.Cor.xiii.b Fayth maketh vs to obtayne that whiche we desyre in prayer. Math.xxi.b. Mar.xi.c And by the which we are of the numbre of sayntes, in receauyng remission of our sinnes. Act.xxvi.c

¶ Fruite

The fruite of rightcousnes is of synne Roma. vi.d God wyl mult iply theyr fruite, that kepe his commaundementes

maundementes. Deut. xxbiii. a

Oure affections thozowe the lawe doe fructifye to death. Ro. bii. b Therfoze to the intent that we thuld fructifye vnto God by good wozkes, we are deliuered from the curse of the lawe. Rom. biii.

The fruite of Marpes wombe (whiche is Chriſte) is bleſſed. Luke. i. b

¶ Faſtynge.

The faſtyng wythout hypocriſye. Math. bi. b and that the Lozd required. Eſa. lbiii. b foz he that faſteth without ceaſynge from ſynne, is lyke vnto him whiche is purified foz touchyng of the dead, and toucheth it agayne. Eccle. xxxiiii. d Eſa. lbiii. a & after like maner, faſtynges and oblacions do profyte nothinge the obſtinate people. Jere. iiii. b

Faſtynge without wozkes of mercye do profyt nothynge. Zachary. bii. b

Faſtynge ioyned with prayer. Tob. xii. d Examples. Dan. ix. a Acte. xiii. a. xiiii. d ii. Coz. bi. b Luke ii. f Math. xxbii. c Tob. iii, b Judi. xx. d i. Reg. bii. d ii. Par. xx. a ii. Reg. xii. d

Ypocrites doe caſte God in the teeth with theyr faſtynges. Eſa. lbiii, a

¶ Father and mother.

To honoure father and mother, is foz to do good vnto them in miniſtrynge vnto them thynges neceſſary foz the. Mat. xb. Mar. bi. a A mā ought the to do this Exo. xx. b. Leu, xix. a Deute. b. b. in obeying of them Pro. xxxiii. c. Eccl. iii. a. Collo. iii. d Eph. bi. a, with out curſynge oz ſtrykynge of them. Exo. xxi. b Leui. xx. b foz God dyd punyche the people of Iſraell because they diſobeyed their parentes. Eze. xxii. a but foz al that they muſt not obey the no moze then Chriſt Math. x. d

The parentes ought to teach the wozde of God vnto their chyldren. Deu. xi, c

¶ To do good.

We can doe no good withoute Chriſte. John. xb. a foz that whiche is done without fayth is ſynne, Roma. xiiii. d

We muſt do good to them that hate vs. Math. b. g Luke. bi.

He that doeth good is of god i. John. iii. c

We ought to do good alwaies. Ga. bi. b. ii. Tes. iii, c

In doynge good, we do ſtoppe the mouthes of wicked men i. peter. iii. c

There is none that doeth good. Pſal. xiiii. a. liii. a Rom. iii. b

¶ Good.

None is good, but only god. Luk. xbiii. d Jud. xi, b

God is good to all theym that be righte in hearte. Pſa. lxxii. a cxxb. a, and to them that truſte in hym Pſalm. lxxii. a

¶ God

God is one, and the father of all, whiche is aboue all, by all, & in vs all: not dwellynge in temples made with mennes handes i. Coz. biii. b Eph. iiii. b Roma xi. d Act. xbii. f

Je is God that iuſtifieth foz the loue of Chriſt. Rom biii. g by whoſe election we are ſanctified thozow the holy Goſt i. Pet. i. a

God is a ſpirite. Joh. iiii. c That is, the beginning and the ende. Apoc. i. c. xxii, c the head of Chriſt i. coz xi. a which is wel pleaſed in Chriſte his ſonne. Math iii, d which is in Chriſte, and Chriſte in God his father. John. xiiii. b whom neuer man ſawe, nether can see noz knowe but Chriſte. John. i. b iiii. c bi. c i. Timo. bi, c

¶ Goddes

The Judges are called Goddes. Exo. xxii. b d

The hearers of Goddes wozde are called Goddes John. x. g

The Gods are ymages & ydoles made with mennes handes. Deu. iiii. d whoſe vertue & propertye the pſalmiſt theweth. Pſal. cxb Baruch. bi. b Sapi, xbiii. b And they are many in numbre iii. Reg. xbiii, g but to vs is one only God i. coz biii, b wherfoze the ſtraunge Gods ought to be caſt out, and one only god woꝛſhipped of vs. Joſu. xxiiii. f

¶ Gyftes of God

All that we haue is the gyfte of God, in the parable of the talentes. Math. xxb. d Luke. xix, bi. Coz. iii. b James. i. c ii. Peter. i. a

Je is then of God that we be ſaued. Eph. ii, a

Je is then of G O D to vnderſtande the ſcriptures Luke. xxiiii. g to the whyche Chriſte openeth our vnderſtandynges i. Coz. xiiii. b

Chriſt hath geuē many gifres to the edifiynge of his churche. Ephe. iiii. b

Euery man hath his proper gyft of God i. coz. bii, b

God requireth gifres that be geuen wyllyngly. Exo. xxb. a xxb. a

¶ Goſpell

Goſpel is as much to ſay, as glad tydynges. Luke ii. b the power of god, to the healthy of al men that beleue. Roma i. a b i. Coz. xb. a, The miſdoome of God Math. xi. c i. Coz. ii. b the miniſtration of the ſpirit & of righteouſnes i. Coz. iii. b: Euerlaſtynge life thorowe Chriſt, the which God hath euerlaſtyngly promiſed. Eph i. a ii, Tim. i. c. Tit. i. a The ſecrete long tyme hydde. Collo. i. b Roma. xb. b whiche thynge to open and declare Chriſt is come. Mark. xbi. b & hath ſent hys Apoſtles. Math. x. c to preache it to all creatures, Mark. xbi. b which thynge was done. Coll. i. c to the which (not withſtandynge) al men obeyed not Ro. xii. c Eſa. liii. a The ſimilitude of the ſeed. Math xiii. a proueth the ſame.

By the Goſpel is declared the glory and maieſty of Chriſt ii. Coz. iiii. a the whiche commaunded hys Apoſtles to teach all that he had taught them. Math. xxbiii. b Mark, xbi. b without takynge anye thynge Math x. a but ſuche thynges as are neceſſarye to the lyfe. Mat. x. b i. Coz. ix. a b

The goſpel increaſeth it ſelfe, moze & moze by good wozkes. Collo. i. a The whiche Eſay ſhewed before, to be preached in diuerſe tongues. Eſay. xxbiii. c the which thynge was done. Act. ii, a b And by the preachynge of it, the church is gathered together in al the wozlde Eſa, xi. a And the conſciences made glad, Prouerbes. xii. b

The terrible iudgement of God agaynſte the deſpiſers of the Goſpel, ii, Teſſa, ii, c

The

The Bychoppe doeth the office of an Euangeliste. ii. Time. iiii. b

They that set forth the Gospel, whosoeuer they be, ought not to be let. Luk. ix. f

By the preachyng of the gospel, yf we doe beleue it with the heart, we accomplish the commaundemētes of God. deut. xxx. c

¶ Gentiles

They are Gentiles or Grekes, whiche are not of the circumcision Rom. i. b Christ is the lokyng for of the Gentiles Gene. xlix. b Esa. xi. b

The Gentiles are called to Christ, by the preaching of the Apostles. Esay. lxv. k to the glory of God Esay xliii. a Psa. xviii. and lxxxvi, and conuerted to hym Psa. cxiii. Esay. ii. a Zacha. viii. b ix. a xiiii. d of whō he is also the head. ii. Reg. xxii. d

Paule mouisheth vs, not to folowe the worckes of the Gentiles Eph. iiii. d for they are far from Christe and peertayne not hynge vnto hym. Ephe ii. c because they do not folowe righteousnes. Rom. ix. e And therfore doeth God forbyd the Jewes to haue anye conuersation with them. Leui xviii. d Deut. xii. a Josue xxiii. a Exo. xxxiiii. b ii. Cor. vi. c And that they do not receaue their customes about the dead. Leu. xiiii. a

Christe prophecied the commynge of the Gentiles into the churche. Matth. viii. b and that they shoulde haue truste in hym, after that they had heard the iudgement & Gospel of health Mat. xii. b and put alyde the seruynge of ydoles John. iiii. c for Christes is sent vnto them. Act. ii. f xviii. g and the doore of fayth opened. Act. xiiii. d whō Christe also called hys shepe, Johā, c cholen by grace. Rom. x. d purified by fayth, Act. xv. b conuerted by God Acte. xi. c knowynge the secrete mistery of grace. Collo. i. d Then a man ought not to esteme them abhominable Act. x. c but preache the Gospel vnto them Mark. xvi. d as sayncte Paule dyd, Act. xiii. g for he is their minister. Roma. xv. d their apostle. Rom. xi. b their teacher, Gala. i. c i. Ti. ii. b: and their maister. ii. Tim. i, c

¶ Glorye

The glorye of Christe is declared by the Gospell ii. Cor. viii. a the whiche healeth the wretched vnto them whō he hath chosen. Rom. ix. c

All honoure and glorye to God onely. Apoca. viii. d Phil. iiii. d Judas. i. g to whose glorye, we oughte to doe all thynges i. Cor. x. g whether we lyue or dye. Rom. xiii. b for al that is done to the glorye of Christ, commeth of the holy Gost i. Cor. xii. a

Christ is the hope of our glorye. Collo. i. d The whiche the holye Ghost doeth promyse vs after tribulations i. Peter. i. b although they be not worthy of this glorye. Rom. viii. d ii. Cor. iiii. d

Let vayne glorye be farre frome vs Gala. v. d Phil. ii. a for they which seke glorye can not beleue in Christ John. v. f g as appeareth by the chefe of the Jewes. Joh. xii. f

¶ Glotonye

Glotony is the worke of darkenes Rom. xiii. d let vs not therfore be geuen vnto it, as Esau. Heb. xii. d But let vs set agaynste it, the prayer that is wrytten. Eccle. xxiii. a the whyche is no corporall thynge, but a spirituall. Psa. iiii. b xvii. xlvii. lxxix. xciii. cxxviii. i. Peter. iii.

¶ Grace

By the grace of God commeth oure redemption, the deliuerance from synne, and oure purgation. Ro. iii. d Eph. i. b Titus. iii. a Gala. ii. d Act. xiii. f by whyche we are saued, not by worckes. Ephe. ii. d Joh. i. b Otherwise grace were no grace. Roma. xi. a lette vs ceasle therfore from euyll worckes, and wayte for the euerlastynge lyfe Titu. ii. c d whyche is geuen vs by grace. Rom. vi.

GOD had de purposed before the begynnynge of the worlde, for to geue vs grace thorowe Christe ii. Timo. i. a

Grace ought not to be receaued in vayne ii. Cor. vi. a but we ought for to encreasle in the same ii. Pet. iii. b for fearful iudgement shal he haue, whiche refuseth it. Hebr. x, e which thynge they do, that wylde iustified by their worckes Gala. b. a let vs therefore truste in the same grace onely, whiche is offred vnto vs, by the Gospell i. Peter. ii. c

A man ought to geue thanckes after he hathe eaten Deut. viii. b An example in Christ. Mat. xxvi. c Mar. xiiii. c and in Paule. Act. xxvii. f

¶ Gelosye

The lawe of gelosye Num. v.

The gelosye and dronken woman. Eccl. xxvi. b

¶ Hy ¶ Heade

Heade for chapter, begynnynge, or principal cause of a thynge. Psa. xl. b

Heade for princes, powers, & hynges Exo. xxviii. b i. reg. xv. b Psa. xviii. f Esa. i. b Amos. ix. a

Christ is the head of the churche Eph. i. d iiii. d v. b Collo, i. cii. b

Christ is the head of man i. Cor. xi. a

Man is the head of the woman i. Cor. xi. Ephesian. b

The head of the serpent is broken by Christe, & not by the woman. Gen. iii. c

¶ Hearte

A steadye heart, that is to saye, a heart easye & apte to teach Eze. xi. and i. Cor. iii. a

The hearte of man is cupl Jere. xvii. b Gene. vi. a viii. d

God doeth know the depenes of the heart, doth prone it, and beholde it i. reg. xvi. b iii. reg. viii. Acte. xv. b i. Tessa. ii. a. John. iii. d Apoca. ii. d Eccl. xxvii. c Jeremy. xvii. b

God opened the counsel of the heartes i. Cor. iiii. a

Out of the heart procede cupl thoughtes Mat. xv b Marke. vii. b

The hearte is circumcised of God, to the intent that it shuld loue none other, nor put truste in any externe worke, but in God onely. Deut. xxx. b

The heart is renued of God Ezec. xi. d xxvi. d Jere xxiii. f iii. reg. xviii. f

The heart must first be opened of GOD before anye man can geue hede to the worde of God. Acte. xvi. c

Let vs not lape in oure hearte, that for oure synnes & vnthankefulnesse GOD hathe geuen vs euerlastynge lyfe. Deute. ix. a

In oure heartes let vs synge Psalmes, hymnes, and songes Ephe.v.d
God hathe wrytten hys lawes in the hertes of hys faythfull, Hebrues.viii.d. x.c
Let vs not folow the thoughtes of oure hearte: but let vs onely do that whiche God hathe commaunded. Num.xv.b

¶ Housholde.

Abraham commaunded hys housholde to kepe the waye, Iudgemente, and rygh teousnesse of GOD Gene.xviii.c
He that careth not for hys housholde, is an infydell 1.Tim.v.a, Psal.xviii d

¶ Holy dayes.

The Lorde hateth the holye dayes. Esay.i, d. Amos.v.f
Paule rebuketh them that kepeth the holye dayes Galathians.iiii.d
Of the Iewes holye dayes, loke. Leui.xxiii.a. Exo xxiii.b Deu.xvi.a Eccl.xxxiii.c. Le.xvi.f.xxiii. d in whyche holye dayes it behoueth them to offer thynges appoynted. Num.xxviii.a
All dayes are by Christe made vnto vs holye. Col. ii.f Math.xii.a Mar.ii.b

¶ Hatred.

Hatred is forbydden. Leu.xix.d
All Christen menne are hated for Christe Math. v.c And they should do good to them that hate them. Exo xxiii.a. Math. v.g Luke.vi.c. An example in Dauid 1.Reg.xx.a. Item in Christe Luk.xxiii. a. Item in saincte Stephan Act.vii.g. Therfore a man ought to hate no man: for he that hateth hys neyghbour, is not in the lyghte of the Gospell: but a murtherer 1.Johu ii,d and iii.c

¶ Heresye.

Heresye for a secte. Act.xxvi.a. Luke wherefore that there must be heresyes. 1. Cor.xi.d
A man aughte to fle from heretykes Ti. iii.c

¶ Heritage.

The faythfull people is the Heritage of God Exod. xv.d deu.iiii.c.ix.d xxxii.d xxxiii.a.iii. Re. viii.f.x.a
The heritage of the kyngedome of heauen, is geuen vs by promyse, not by the worckes of the law. Gala. iii.f.d Math.xx.d
Christ hath bought and regenerate vs, to the intent that we should inherite the kyngedome of heauē Ti. iii.b. the whych is kepte for vs in heauen. 1.Pet.i.a
Christ is the inheritoure of all Hebr 1.a Luke.xx.c with whome we are also heyres, beynge by fayth the chyldren of God. Gala.iiii.b

¶ Honoure.

To honoure father, and mother. Exo.xx.b. Deu.v.b is to mynister vnto them thynges necessary to lyue by Math.xv.a whyche thynge thozowe couetousnes, the Pharises had made of none effecte, or lytle regarded Mar.vii.a Math.xv.a
Honoure also is due vnto kynges 1.Peter. ii.c to the elders Leui.xix.b also to them that do helpe forthe the gospel by any ministracio 1.Cor.xvi.c Let vs geue honoure vnto al men, for Gods sake 1, Pet.ii.d geuynge honoure to them that honoure belongeth Rom.xiii.c
He that honoureth not Christ, by beleuyng in hym, dyshonoureth hys father whyche sent hym John.v.d

¶ Humilyte.

To humble, for to punyshe and slaye. Judge.iii.d and.iiii.d
To humble, is for to submit a mans selfe vnder the myghty hande of God, and to cast al his care vpon him 1.Pet.v.b
He that humbleth hym (that is thinketh lowly and maketh no estymacion of hym selfe) shalbe exalted of god ii. Re.vi.d luc.i.e. Let vs therfore haue humilitie in heart, without preferrynge of our selues aboue any man, by arrogancy. Eph.iii.a. Col.iii.b.v.b. Of the which thing Christe dothe warne vs in the Parable of the gestes. Luke.xiiii.b. and of the lytle chyldr. Math xviii.a. Mar ix c Luke.ix.f
Let the humble christen man bered wyth dyuerse afflictiōs, reioyce, for that is he great before god. Jam. i,b. and therfore shall he be exalted. Math.xxvi.b. Luc.xiiii.c. An example of the publican. Luk.xviii.b
The prayse of humylyte. Pro. xvi.c

¶ The holy Goste.

The holy Goste, is the holye and deuyne power, by the whyche mens hertes are renued from heauen. 1.Reg.x.e. To the intente they maye comprehende the thynges of God. 1. John.ii.c. And whych geueth wytnesse vnto oure hertes, that we are of God Rom. viii.c by the which also we vs call vpon the father with confydence Gala.b.c. and knowe that God dothe dwel in vs. 1. John.iii.d
Of the graces & gyftes of the holy goste 1. Cor.xii.a xiii.c. The holye goste in the scrypture (by a Metaphore) is called with diuerse names, accordynge to the graces that are geuen vs. That is to saye, water Esay.xliii.also fyre Je.xxiii. Act.ii. Also wynde Act,i also oyntmēt 1. John.ii. also an exhorter, and conforter John,xiiii.d,xvi.c

¶ Healthe.

God is our health Exod,xv. a Psal.lxv.at whome we oughte to aske it. Jere.xvii.b thozowe Christe Juda i.g. In the power of whō is our health. Math.xix b whyche is the creatoure and sauioure of the worlde, Heb.ii.c b.c. and i. Jo.iiii.c. and 1. Timo.iiii.c and ii. Tim,ii.b the whiche is come for to saue vs Math.viii b. Luke,xix.b Joh.iii.b thozow mercy, and not by our worckes or merites, to the intente, that no man should bost hym selfe Eph.ii.a b Tit.iii.b. And there is helth in none other but in hym Act.iiii.b
Healthe for victorye Jude.xv.b and ii. Reg. xviii. b also.iiii Reg. b.a. An example in Saule, whyche dyd acrybe his healthe (that is to say hys victorye) to god and not to hys owne strength. i. Re.xi.b for the healthe of men is bayne Psal,lxv.c

¶ Ypocrysye.

Preachers oughte to reproue the Ypocrysye of mannes worckes. Esay. lviii.a, as the Pharyseres dyd. Esay,xvi.b.c
Ypocrytes wyll neuer knowledge theyr synnes Malachie.iii.b
The hope of Ypocrytes is bayne. Job.viii.c.xv.a and,xxvii,b

The iudgemente, confusion, and disparge of Iporites. Job. xxvi. b

Agaynst ypocrytes that do onely glorifye them selues of the name of God, and vaynt hym in theyr wks, Esay, xlviii. a

Agaynst these ypocrytes whyche doe iustifie them selues by theyr outwarde dedes, Esa, lxvi. a

A prayer agaynst ypocrysie, Psal, cxxxix Of ypocrisye loke. Pro. xvi. c, xiiii. b. xxx.

Christ geueth eyght curssynges agaynste the Ipocrites: specially because they shut vp the kyngdom of heaue. &c. And that they make a conuert wozse the them selues. &c. Loke vpon the text altogther. Matthew xxiii. b.

¶ Idoles oz Images,

An idole is nothyng, and hath no godlye power in it i. Coz. viii. b. ix. c. And therfoze is there none agreement betwene the temple of God and ydoles: And foz thys cause dyd Asa put downe the ydoles, ii, Par, xv, b. and Josias, iiii, Reg, xxiii, b, Agaynste whiche loke in Amos, iiii, a, Sap, xiii. b, Abac, ii. d. Esay, xl c. pla lxxxvii. Note these tyeles, abhomination and adoration oz wo. chyppynge,

A man ought to make no ymages, ex. xx, a. Leui, xxvi. a Deu. iiii, c. v. b, a foz God hateth the, Deu, xvi, And whosoeuer maketh them, is accursed of hym, Deu. vii, a, b, c, d

The Jewes as well as the Gentyles hadde trust to theyr ymages, thinkyng foz to haue helpe of the in their tribulacios, Deu, xxxi, c. And therfoze god commaunded them to be taken downe, broken and burnt Deut, vii, a, b, c. d

Micah had made an Image foz hym selfe, but the children of Dan toke it fro hym by force, and worshypped it long time. Judge, xviii, a b, c. d, e, f, from whence ydoles had theyr begynnyng & the cuels of Idolatrye, Sap. xiiii. b, Idolaters shal not possesse the kyngdom of God. i. Coz. vi, b, Let be therfoze cast aside al Idolatry, to thintent that we perysh not, as the Jewes dyd i. Coz, x, b, i, Joh. v, foz the prophet ascribe the destruction of the people to ydolatrye. Ezechyel, vi, a, xlvi, b Jer, xlvii, a, and specially of the priestes. Eze, viii, b,

¶ Innencion

All invencion agaynste the Lord God is accursed, Esay, iii, b and punished. Psal, lxxxix. other by derth Deu, xxviii, b oz els by a plage. Jud. ii, d, The priestes are cast out of the house of God foz theyr inuencions Zachary. ix. c

¶ Innocencye

None is innocent before God. Exo. xxxiiii. a. Nu. xiii. c neuertheles he that killeth an innocent in the sight of man, is accursed. Deut. xxvii, b, and shal not abyde vnpunished ii. Reg. xii. d

The Iniury that one doth vnto innocentes, Ec. iiii. a

The innocencye of Toby, Tob. ii. b. Job cheweth foxth hys innocencye. Job. xxxi. a

¶ Inuocation oz callyng vpon.

To them that cal vpon the name of God, be healthy Rom. x. he calleth not truly vpon the name of God, which beleueth not in hym, Ro. x. c and therfoze dyd Enoch first call vpon the name of God. Genes, iiii. d

Item Abraham, Gene. xii, c, xiii. a. also Jacob, Gene xxviii. d. also Moses. Ex. xxxiiii. a. Deu. xxxi, a. Also Sampson. Jug. xv, b, xvi, g. To call vpon oz inuocate the name of God ouer any man, is foz to bleste oz pray foz hym. Num, vi. d

God when he is called vpon in trybulacyons, doth heare. ii. Reg. xxii. a. And those are faythfull whyche do cal vpon hym with a pure and cleane heart. ii. Timothy. ii. d

Eliah doth morbe them that cal vpon the Idol Baal, iii. Reg. xviii. e

¶ Judgement.

God doth iudgemente to the fatherles, wydowe and straunger. Deu. x. d

The terryble iudgement of God, agaist those which beleue not the gospel, ii, Thes. ii. c, and those that withdraw the faythful frō the truethy of the gospel. Gal. v. b whiche God doth suffre to be done vnto them whyche wyl do that, that they lyke best. Psal, lxxxi.

God begynneth iudgement at hys owne house: foz he sendeth tribulacions and afflictions vnto his churche i, Pet. iiii. d. Pro. xi. foz our correctio, to thintent that we be not condempned with the worlde, i. Cozin. xi. g. Then to iudge is to punyche Gen. xv. c, Deu. xxxii. e i. Regu. iii. c

He that heareth Christ, and beleueth hys gospell is not iudged. Jo. v, d, and he that beleueth it not, is iudged alreadye. Jo. iii. c, because he despyseth the worde of the gospel Mat. xii. c, Joh. xii. g. Then shal euery mā be iudged accozdynge to his faith. Mat. xvi. d

¶ The general iudgement.

Of the general iudgemēt. Psa. xcviii. Esa. ii. c. xxvii a. lxvi. c the whiche is nyghe. Ro. xiii. d, and shal come as a theefe in the nyghte. foz it is vncertaine, we muste therfoze watche mat. xxiii, d, luc, xvi, f, which day is onely knowen of the father. Mark xiii. d, Zacha. xiiii Of which the signes are, Mat. xxiii. c, mar, xiii. c luc xxi. e. In the which day Christ shal appeare with his aungels, to them that wayte foz health, Math. xx. b. c Heb. ix. g. and shal make open the counsayle of mens hertes. i. Cor. iiii. a. In the which day also, the apostles and sayntes shal iudge, i, Coz. vi. a mat, xvi, d by the feare of which S. Johan dyd induce the pharisies to the chaunge of lyfe. Math. iii. b. Luc. iii. b

☞ Humayne iudgement.

The Judges oughte to do ryghteous iudgemente. Deutero. i. b. c, xvi. d, without iudgynge accozdynge the outward apearaunce. Prouer, xxiii. c Ec. xi. a noz yet peruertynge. Deu. xxiii. d. xxvii. c foz in iudgemēt, a man shuld not agree to the boyce of many foz to come by the truethy. Exod. xxiii. a

The lawe also doth forbidde foz to iudge of the mā, except he be knowen to be suche a one. John. vii. c foz he that iudgeth his brother, iudgeth the lawe. Jacob iiii. c, let vs not iudge then accozdinge to the outwarde shew. John. vii, c, noz before the tyme, i. Cozin. iiii. a The sygnes and wonders which God did before Pharao, are called iudgementes. Exo. vii. a, xii. Judgemēts foz lawe, ozder, and ryght. Deu. xvii. a. Judges.

The office of a Judge. Exodi, xxiii. a. Leui. xix. a

Deut.

Deu.i.a. whō men muſt obey vnder the payne of death Deutero. xvii.c

A rygheteous Iudge oughte not to accepte perſones Exodus. xxiii.a. Leui. xix c, nor be mercyfull to the fatherleſſe in a wrongefull cauſe, Proverbes, iii a. Eccle.iiii.a but iudge accordynge to the lawe of the people. Deu. xvi.b, but manye are blynded through gyftes. Eccle. xx d. An example in the childzen of Samuel i. Reg. viii.a iii. Reg. xxi.c, d

Chriſt is ordeyned of God, hys father, to be iudge of the quycke, and of the deade, of the good, and of the euyll. Actes, x, g. Rom, xiiii. b, Heb xii.f To whom it is geuen to geue iudgemente, John. viii. d

¶ Juſtification.

To be iuſtifyed is to be ſaued, redemed from al iniquytye, pourged, waſhed, ſanctifyed, regenerate & reuned by the ſpyrite of God, & that ſynne be not imputed vnto vs for the loue of Chriſt: but forgeuen by hys grace to the intente that we ſhoulde do good worckes. Titus. ii, d. iii. b, Act, viii. f, ii. Cor. v. d. vi c. The whiche thynge is done by fayth. Rom. viii. d. v, a. For a mā muſt be fyrſte a newe creature in Chriſte, before he do any good workes. Luk. i. g, Titus. i. d. Eph. ii. b. To them that wyl be iuſtifyed by the beerye lawe of God it ſelfe. Chriſte is deade in vayne. Galathians. ii. d and hys grace doth profyte hym nothynge. Gala. v. a. rhen in as muche as God doethe iuſtifye, no man can accuſe vs, Rom. viii. g

¶ K. ¶ Keyes.

The keyes are the lawe, and the worde of God, by the whyche we do ſhutte, and open the kyngedome of heauen, that is to ſaye the churche. Math, xv, c

Chriſte onely geueth the keyes to bynde, & to loſe by hys worde, Jo. xx. f, Iſa. xxii. f. Apo. iii. b

Whoſoeuer is fylled wyth the holye Ghoſte, hathe power to ſhewe by the worde of God, that they which do beleue (that remiſſion of ſinnes is done by Chriſte) are abſolued (whiche is to open) & that they whyche do not beleue it, are bounde (whiche is to ſhutte) John xx, d, Math. xviii. c. John. xxi. a

¶ Kynge.

What maner a man a kynge ſhould be. Deutero. xvii. d, i. Regu. xii. c whoſe hert is in the hande of God Prou. xxi. a

A rygheteous kynge is the ſtrengthe of hys realme, Prou. xxix a, b. Sap. vi. b. Eccle. x. a

The kynge oughte to reade the boke of Deuteronomye, that is to ſaye: the lawe of God, and to kepe hym to that onely. Deutero. xvii. d. An example in Joſuah, iii. Regum. xii. c, and preache it to the people: An example in Salomon, iii. Regum. viii. f

Kynges be happye, by kynge meetrye. Prou. xxv. a An example in Dauid, Ezekiah, Joſiah, Eccleſiaſti. xlix. a, Jrem in Joſaphat in Aſa. iii. Regum. xv. b and, xviii. e

Let vs honoure the kynge. f, Pet. ii, c, and praye for hym, i. Time. ii. a

Kynge Jeroboam becauſe he ſuffred Jmages, and ſuſtayned Idolatrye in hys realme: and cryng hys people to haue truſte in other thinges then in God, is terrybly threatened, iii, Reg. xviii, b, c, xvi. a, b

The wozde deſyze for to raygne. An example of the kyerye bu the. Judges. ix, b, Whoſe power is ſette out, i. Regum. viii b. A man ſhoulde take hede of theyr diſpleaſure Prou. xvi. b, for they haue done fornycation wyth the whore of Babylon. Apocalips. xvii. a vnder them is none other but curſednes Eccle. x. And yf they contynue in theyr wyckednes: they ſhal be payniſhed wyth the people. i. Reg. xii. d

The chriſten men are the kynges, and ſacrifycers of God the father, confyrmed by Jeſus Chriſte. Apo. i. b v. c, and, i. Pet. ii. b

¶ Kyngedome.

The raygne of Chriſt is deſcrybed in the bleſſynge of Jacob, Gen. xlix. b, and Eſa. xxiii a

God ſhall raygne for euermore. Exo. xv. e. And alſo the raygne of Chriſt. Elay. ix. b. Dani. vii. g

Of the kyngdome of Chriſt, loke, Luc. xxii. c. Math xxv. c, Act. xviii. d. ii, Teſſa. i. b

They are deppyned of the kyngedome of God, whyche do obey to the fleſhe. Galathy. v. d, whyche do deſpyle theyr brethren. i, Cor, vi, b. And are corrupte by dyces. i. Cor, xv, f

The kyngedome of heauen, or the kyngedom of God is the knowledge of the goſpell, or the churche gathered together by the goſpell. Mathew. xiii. g, The miſteryes of whyche they do vnderſtande, to whome it is geuen. Math. viii, b, Luke. xi. b. For the preaching of the whyche kyngedome, ſome do chaſte them ſelues: that is, lyue chaſtelye. Math. xix. b, the which thing they can not do, except it be geuen them of god. Sapi. viii. d

The kyngedome of heauen conſyſteth not in meate or dryncke, nor yet in wordes, but in power, whyche doth make ſubiecte the hearres of men vnto GOD. Roma. xiiii. c, i. Corin. viii. d. And by the ſame meanes the kyngedome of God is wyth in the faythfull, of whyche Chriſte is the ſtrength. Luke xiii. e

They that go to the kyngedome of heuen with vyolence, plucke it vnto them. Math. xi. b that is, ſeche as haue ſo great deſyre vnto it, that they deſpyſe theyr owne lyfe, and forſake all, (yea, father and mother) for the greate mynde that they haue to receyue the Goſpel of Chriſte, and to be partaker of the kyngedome of heauen.

To ſe the kyngedome of heauen, is to poſſeſſe, haue, and be partaker of it. Jere. iii. a

¶ L.

¶ The loue of God towarde vs.

God is the God of peace, and loue. ii, Cor. xiii. d

God loueth all, and hateth nothinge of that he hath made. Sapien. xi. and dothe deliuer vs from euyll Elay. xliii, a. lxiii, b. John. iii. b, Roma. v. b, Eph. v. a e. Apocalyps. i. b

God chaſtiſeth them whō he loueth. Pro. iii. b. Heb, xii. b. Apoca, iii. d

God loueth vs wythout forgittynge vs. Eſa. xlix. d Jere. xxx. a

Loue is the fyrſte, and the greateſt commaundement. Mathew. xxii. d

¶ Our loue towarde God.

Let vs loue GOD, for he hathe loued vs fyrſte i. John

. John,iiii.d
Let vs loue God, and he shall loue vs.Prou.viii.
.Ose.viii.b.Mala.i.a
God reweth them that loue hym.Eccle.ii.d
We muste loue with the whole heart. Deut.vi,b, Psal.lxxviii.d, Math.xxii.d.Luke.x.c
Let vs loue god with worde and dede.Deu.x.c Eccle.ii.d.John.xiiii.b.c
Let vs loue God earnestly. Ecclesiasticus, xviii.c Roma.viii.d

¶ Our loue towarde our neyghboure.

Euerye beaste loueth hys lyke.Eccl.xiii. c, xvi,b God teacheth vs to loue one an other. John. xiii.d .Tessalo.iiii.d
He that loueth his brother,is translated from deathe to lyfe.i. John.iii.c.iiii.c, Eccl.xxvii. c
He which loueth hys brother, hath fulfylled the law Rom.xiii.c,Gala. v.c
He that loueth hys father,or hys mother, hys sonne or hys doughter more then Christe,is not worthye of hym.Math.x.d
Let vs loue one an other,as Christe hath loued vs. John.xiii.d.xv.b
To loue our neighbour as our selfe.Luk.xv.Mark xii.Leui,xix.d,Romaynes.xii.c,and.i.Cor.x.f
All thynges ought to be done by loue.i. Corin, vi.c and.i.Peter,i.d, Let vs loue therfore affectuouslye in supportynge one anothe r. Tobi.iiii.c Mal.ii.c.Romaynes.xiii.c.xv.a Galath.vi.a. Ephes.iiii.a.Phi. ii,a, In helpyng one another. Ecclesiast.vii.d. Esay. xlviii.c.Mat.vii.b.Gala,v.c Ephe.v.a.i.Pet.iiii.c i.John.iii.c

¶ Our loue towarde our enemies.

We ought to loue oure enemies. Math.v.g wyth a good hearte. Job.xxxi.c, Prouerbes.xvii.a.xxiii.c Ecclesiast. viii.b.x.a. Also with the mouthe, prayynge for them. Mathew.v.g Esaye.lvii,d. Roma.xii.c. An example of Christ. Luke.xxiii.c,of sayncte Stephan, Actes vii.g. Also with worke we ought to do good to ths that hate vs. Mat.v.g.Prou.xxv.c.i,c, Ro.xii. d. An example of Dauid,ii. Re.i.b. Also of Abraham Gene.xviii.c,d

¶ Loue or delectacion

The loue of God towarde vs is inestimable Ose ii.a, For he hath loued vs feruently. i. John.iiii.c.g hath geuen hys sonne that we myght haue lyfe, Jon.iii b.Ephe.ii.b the whiche sonne hath geuen hys life for vs. Joh.xv.b.Gala.ii.Ephe.v.a
The false prophetes which wolde draw vs from the loue & true trust which we ought to haue in God, ought not to be heard, but to be put to deathe. Deutero.xiii.a
An admonicion to loue.i. Joh.iii.d Josue.xxiii.c Eccle.xvi.c to the intent that we shoulde loue God, with all our heart, and with al our soule, it pourgeth out the swetnes of al extrinsik truth. Deu.xxx.b. Luke in the tyrle of loue and charite.

¶ Labour

The prayse of labourr. Eccle. viii.b.x.b.Prou.xii.b xvi.a.xx xxviii.c
Exhortacions to labourr. i. Tessalo.iiii.c.ii. Tessa. iii.b.Prouerbes.x.a xii.b. For the lyke of manne is perpetual labourr. Job.vii.a. of whiche we shoulde lyue. Prouerbes.v.c. Layed vpon them for their sinne. Gene.iii.b.Zacha.xiii.b. An example in Adam. Genesis.b. Also in Paul.i.Cor.iiii.c.i cor ii.b. labouring night and day, to the intent that he might be chargeable to none.ii. Tess.iii.b. Act.xviii.a,xx.g. But we shoulde not labourr to be ryche. Prou.xxiii.a.

¶ Leuen

Men shoulde caste oute the leuen of olde malyce.i. Cor. v.a
Leuen for cupl doctrine, an example. Math.xvi.a Mar.viii. Luk.xii.a,Gala.v.a.wherof a man muste take hede. Math.xvi.a
Ther was no leuen in the oblations. Leu.ii.b
He that dyd eat leuen in the celebracion of the passeouer, dyd dye. Exo.xii.c.xiii.a.b

¶ Libertye

Christen men are fre.i. Pet.ii,c. John.viii.c an example of sayncte Paule.i. Cor.ix.c
Of the libertye whiche is gotten vs by Christe. Esay.xliii.c. Also of the libertye of the gospel. Gala.ii. a, whiche a man shoulde not make an occasion to the flesh. Gala v.b,i,Pet.ii.c
Liberty to cate of all thynges.i. Cor.viii.b

¶ Lawe

The lawe is the power of sinne, by whiche we fraile the passions of synne in vs.i. Cor,xv,g. Roman, vii.a Luke. Roma.viii.c.viii.b
The lawe whiche conteyneth the decrees and commaundementes,is abolished thoxwe Christe, Ephes. ii.d,ii. Corin.iii.d, Actes.xv,for it brought no man vnto perfection, Hebrues.vii,b.c, The which thyng sayncte Paule theweth by the similitude of the heyre, and of the allegory of the children of Sara and Agar Gala.iiii.a.c
The lawe is not geuen vnto the fayrhful. Gala.v. d, for by the law of the spirit of life, we die to the law of sinne. Rom.vii.b, viii.a. Galath.ii.d, but it is geuen to the vnrighteousnes of manslayers, &c.i. Tim.i.d By the whych a man hathe knowledge of synne. Roma.iii.c
The ende of the lawe is Christ. Roma.x,a, whiche onely hath fulfylled it.i. Cor.i.
The lawes and the prophetes contayned in the first and the seconde commaundementes. Mat.xxii.d
The lawe is fulfilled in louynge oure neyghboure Gala.v.b Roma.xiii.c
The law was a shadow of the thinges which wold be geuen vs thoxwe Christ. Heb.x.a
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Sin was in men before the lawe was geuen, Luke Rom.v.b.vii.b
God commaundeth to reade the law day and night to thintent that we may know what he forbydeth, Josu.i.b.x.f, The which a man ought to haue in his heart, & before his eyes. Leui.xix.d. Deu.xi.c. Wherunto we be monished by Moyses to herken, to thyntent to kepe it. Deuteronomium, iiii.a. And by Josua Josu.xxi.a

What

What the lawe of the Gospell is and what it geueth Psal.xix.

The law is holy, iuste and good. Rom.vii.c, yf a mā vse it lawfully, 1. Tim.i.b. And it is spiritual and full filled by the spirite. Ro.viii.c. Wherunto the wisdome of the fleash cannot be subiecte. Rom.

The lawe of Christe is the lawe of perfect libertye, Jam.i.d. ii.c. whiche is more excellent than the lawe of Moses, ii. Cor iii.c

He that hepeth all the lawe and offendeth in one poynct is culpable of the whole. Jam.ii.b

There is but one lawe geuer. James.iiii.b

The wages or rewarde of the n that kepe the lawe, and the payne of transgressours, Barnch.iiii.a

For the law of sacrifices, loke, Leu.vi.b.viii.a.xii,g Deut.xvi.b. Num.b.c.xix.a,b.

The law commaundeth thinges impossible for our strength. Deu.b.a. Esa.xl.c. Ro.viii.viii.ix. Joh.viii. Act.xv.mat.b.xx. Gala.d.

A zayne them that make false and wicked lawes. Esa.x.c. The lawe iustifieth not, Gala.iii.b. Rom.iii iiii. How we satisfie the lawe. Ro.viii, Gal.iii.

¶ Lyght

The lyght whiche is called day, is created of God Gene.i.a

God is lyghte.i, John.i.c, whyche dwelleth in the lyght that no man can attayne.i Tim.vi.c

Christ is the lyght that lyghteneth al men. Joh.i.a viii.b.ix.a.i, Joh.i,b. Which monicheth vs to beleue in hym, yf we is the lyght. Joan.xii.c

The apostles are the lyght of the worlde. Mat.v.b Ye that hateth his brother is not in lyght.i. Joh.ii.b

The workes of lyght. Ephe.v.b.b

The armours of lyght Rom.xiii.d

¶ Lecherye

A prayer against lecherye. Eccle.xviii.a. Loke this worde Aduiterye, or aduoutrye, or fornication. Also Ephesian, v.b.

¶ Lyfe.

God hath geuen lyfe, or the lyuynge soule, or the spirite of life. gen .ii.b

Of the lyfe of man, loke Jam. iiii.d.i. Corin.vii.c. Job.viii.a.xiiii.a. Psal.xxxix. wen.xxx.d

Long life is promised them that honour their father and mother. Exo.xx.c. Deute.v.b. Ephe.vi.a.

Christe is the life. Jhon.xiiii.a. collol.iii.i. Jhon.i.a. which hath restored death to the intent that we shuld be the inheritours of euerlastynge life.i Pet.iii.d

Christe is the bread of life whyche geueth euerlastynge lyfe. Luke .vi.c.

Christe hath euerlastynge lyfe in his hande, as the father hath: ergo he is God. Jo.v.b.d.

The lyfe eternall that was promysed, is declared vnto vs by the preachynge of the gospel. Ephe.i,a.ii Tym.i.a.i, Joh.ii.d, the which they haue that know Christ. Joh.xvii.a

¶ Lyuynge God

The liuing God was the othe of the fathers. Rut, viii.c. Judge. viii, d. ii. Reg.ii.d

¶ To lyue

Faythful men that be departed, do liue in god mat. xxii.a, Luk.xx.b

Because that Christe doeth liue, we shal all lyue John.xiiii.c

We doe all lyue and dye to the glorye of God. Roma. xiiii. b,

The christen man lyueth not to him selfe, but vnto Christ, ii. Cor, b.c

To liue in God, is to dye from synne. Roma, vi.b

To lyue in pleasures is death.i, Tym v.e

¶ Manslaughter

Manslaughter is forbydden, Exo.xx.c, xxiii.a, Deut, b.b. Mat.v,c.xix.c

Manslaughter is reuen ged of God. Genesis ix.a, an example of the Jewes Exo.c.ii.a, the wilful murther ought to be put to death. by the rulers. Num.xix c, Manslaughter cometh of wrath & envy, as it is of Cayne. Gen.iiii.a, and of the Jewes whyche procured the death of Christe. Math.xxvii b. Item of Iezabeles vnrighteousnes as Jezabel dyd for the vineyarde of Naboth. iii. Regum.xxi.a Item of Lecherey. After that manner dyd Hamā cause Assuerus to be slayn: ii.ee.xi.c and Herode John Baptist. Mar.vi.c. also of ambitiō as Herode caused the children of Israell to be slayne, Exo.ii.c, and Abimelech his, lx viii. brethren, to thintēt that he might raigne al alone. Jud.ix.a. Likwyse did Athaliah cause al the hyrazes blonde to be put to death. ii. reg.xi. He that hateth his brother is a manslayer, and hathe not eternal lyfe abydynge in hym, i. Joh,iii.c

¶ Man.

He is an olde man which is not filled with the holy goste but is led by hys owne affections. Col. iii. b, euel by nature, Ge. vi.a. viii.d. Esthy. Job.xxv.b,a.i yar. Esa.ix,d. Osa.c.xvi. The same of waithe. Eph. ii.a dayne. Psal.lxii. Job, vi.d. he is a newe man which is ful of God, created lyke God in the righteousnes and holynes of veretly. Colossians, iii. Ephesians, iiii, heauenlye i. Corynthyans. v.b.i. a new creature. Gal. vi.d, made after the ymage and symylytude of GOD. Genes.i.d, b,a, ix. Sappien.ii.d. And after that manner is Moses called the man of God Deuteronom, xxxiii, a. Josue.xiiii.b

¶ Mayster

Christe is oure Mayster and none other. Mathew xxiii.a, whyche hathe taught manye thinges by the Jewes, thys is then no marualle that we hys disciples do lacke. Mat.v.c

Christe for bydeth to be called Rabby, that is to saye, my mayster. Math, xxiii.b, let vs not then coueit to haue names of scole. Jacob.iii.a. Oure lyinge masters are described. ii. Peter. ii.a

¶ Marryage

Marryage is instituted of God. Genes.ii.d. Frome which none houlde be refused, for to auoyde fornication i. Cor, vii, a. for it is honourable. Hebrues. xiii.a The purple whereof is, Prouerbes. xxxi.d The forbyddyng of marryag ye, is the doctryne of deuyles. i. Tym.iv.a And he that breaketh it, is punished by death. Deutero, xxvii.d and bytterly reproued, Mal, ii. Raphael teacheth Toby how a man houlde marye. Tob.vi.d An example of chaste matrymonye in Sara, Tob.iii,c

That

any other: for it may not be seperated but for aduoutry Math. xix. b

¶ Marye.

Marye is called happye, because the beleued. Luke i. d

Marye commaunded to be done al that Christ should saye. John. ii. a

Marye prayed God wyth other, Actes. i. a

☞ Mediatoure.

Onely Christ is meadituore betweene God and mã. 1. Tim. ii. b, heb. viii. d. vii. d. viii, b. ix. f. xii. f. i. Joh. i. a. viii, b. Ephe. iii. d, Rom. b. a. viii. John. x. b

¶ Members.

By the bnyte of our members, we are moued to cõmit. i. Cor. vii, c for we are the members one of another. Rom. viii. d

Oure members as wel outwarde as inwarde should not be applied or geue vnto synne. Rom. vi, b for they are the temple of the holy goste. i. Cor. vi. d

☞ Mercye.

In holynge ouer the Bible, as well the newe as the olde Testamente, I haue not founde elles woorse mercye. Mercye then is nothynge: for to mercye, is to bynde god vnto his creatures, & to obserue the mercye of Jesus Christ, by which onely we are saued: not accordynge to oure woorches or merytes, but accordinge to his holy purpose and grace, wheych was geue vnto vs before al time, ii, Timo i. b. Tit. iii, b, Je is ryse by grace that we are saued through faith, and not of vs but by the gyfte of God to thintente that none do boast hym selfe. Ephe. ii. Rom, iii, viii

For the tribulations of this worlde, are not worthie of the glorye that shal be shewed vnto vs. Rom. viii

And yf we haue pacyence in them, that commeth of God i. Cor. xiii Howe then can we glorye, that we do mercye that thing wheych is none of ours, in as much as God doth accomplish in vs the good wyl? Phyl. ii

¶ Mylke.

This woorde mylke is not in the Bible, translated by saint Jerome, nor in none other that we haue. And therfore coulde I not tell what to note therof but to sende the Reader to the Supper of oure Lord Jesus Christ. i. Cor. xi. Act. xx. b, c

¶ Ministracion.

Of the ministracion to the poore chylden sayncles, Luke. Rom. xv. b. ii. Cor. viii. d. ix. a. b

The ministracion of the attonement made by christe receyued of Paule. ii. Cor. b. d

The ministracyõ of the woorde, is the preachynge of the gospel of Grace. Act. xx. c. Christ came to do a minister geuynge his lyfe for our healthe. Mat. xx. g Marke. x. g the whyche also is the ministre and hyghe office of sainctes spekynge on the right hande of his father. Ephe. viii. a

Diuers ministracions be geuen in the chyrch. Ephe. iii. b. i. Cor. xii. a.

¶ Minister or Bysshop.

Who oughte to be ministers of God. Leu. xxi. c

Christe geueth rules or ordinances to the mynysters of the woorde Math. x. a

The ministers shoulde leade their flocke, without desyre. Ie. John. x. c. e

In the ministers shoulde be greate charytye, the whyche is declared, by that Christ asked Peter thre tymes, Peter louest thou me: John. xxi. c

What the loue of a minister oughte to be towarde them that he preacheth to. Philip. ii. a

The mynyster ought to preache the woorde of God. i. Pet. iii. c

If the minister do preache anye woorkes necessarye for the remission of synnes, he is abhominable & excommunicate, Galath. i. b

The ministers are warned to suffer all thynges for Christ Math. x. c John. xii. d

No man maye be a minister, yf he loue not Christe better then his father and mother, Math. x. b

The minister ought to prayse, that the holye ghoste myght worken in the hertes of the beleuers and do due hys office, not leuynge it vndone for his ministring vnto the poore. Actes. vi. a. And gene thãkes whã he perceaueth that the woord of god doth bring forth fruite Philippe. i. a. i. Tessalo. i, a wythout seknynge of hys owne. Phil. i. c. Or vnhonest lucre. Tyt. i. a. ii, Tes. i. a. Whyche thynge doynge, men are bounde to followe him. Mat. x, b. Rom. xv. c. Gala. vi. b. i, Tes. b. calling the example of the Philyppians, whyche dyd healpe sayncte Paule. Phil. iii. b

A man ought to prayse vnto God, that he bouchsafe to gene good ministers. Mathew. x. wherbom men are bounde to loue. i. Tessalonians, b, c. And honour the. i. Tessa. ii. b

¶ Myracles,

The Prophet whych wil withdrawe men thrõughe myracles from the true loue ought not to be hearde but sayne Deu. xiii. c

The power to do myracles, is geuen by the spirite of God. i, Cor. xii. b, Act. iii. b. viii. c, for the confirmacyõ of the woord. Marke, xvi. d. Act. xiiii, a. Heb. ii, a Luke. iiii, Reg. iiii, of many myracles.

A man ought not to retyre that he hathe power to do myracles, but because that he hath his name written in heauen. Luke. x. c

¶ The mercy of God towarde vs.

God is ryche in mercy. Ephe. ii, a and x, cap. i, a, ii Reg, xxiii. c. Psa. xxxiii, Joel ii. d, The psalme wherevnto Ecclesiast. xlvii. d, xlviii. a. An example in Dauid ii. Regum. viii. d

Samuel foreteth the mercye of God because the people whych asked after a kynge. i. Reg. xii, b

God hath deliuered his people thorow mercy, Ezech. c. Ezechiel. xxxvi, c. And geueth vs al thynges by mercy, wythoute oure strengthe. Deutero. viii. d. and i. Regum, xii. d

Mercye to them that chaunge their lyfe from euil to good. Isa. xxxi, a, xxxi. a. Ezec. xvi, xviii. c. Ose. xiii. Esay. xx. b. Whanne God hathe predestinate and foreseene to do it. Roma. ix, c. An example in sayne Paule i. Timoth. i. c, also in the Gentyles. Rom. xi, d

¶ The mercye of men towarde men.

Mercye is mooste then Sacrifice. Mathew. ix. b. xii. a. Marke. ii. c. Ose. vi. c. Prouer. xxi. a. Lette hym be mercyfull wyth a glade mynde. Roma. xii. b, as our

father in heauen, Luke, vi. f. c) geuynge one an other euen as God hath done vnto vs thorowe Christe. Ephesians. iiii. g

To thintent also that we may helpe the necessitie of oure neyghboure. Col. iii. b. for mercy is promysed to the merciful, i. Reg. xv. a and blessynge. Prouer. xi, d xvii. d. Mat. xv. d

He that doth no mercy, shal receiue iudgemēt with out mercy, Jam. ii. c. wherof the Pharises are rebuked. Math. xviii, c, Luk. xi, f

The prayse of mercy. Psa. xviii. c. xix. c, An exāple of mercy in Dauyd, i. reg. xviii. d

¶ Mortyfycacyon.

A man must mortyfye the members of the bodye of synne. Collo, iii. a, and that euerye daye for Christes sake. Rom. viii. g

Paule after the example of Christ dothe beare the mortyfyinge of Christ, in hys bodye beyng euery day ret forth to dye for hys brethren, ii, Cor. iiii, c

¶ Murmurynge.

Let vs not murmure against god, to the intēt that we perische not as the childrē of Israel i. Cor. x. b, Let vs then do al thing without murmurynge. Phi. ii, d For a man ought to shonne it. Sapi. i. Of murmurig lohe. Num. xi. a. xvii. d. xviii. a. xvi, f, xx. a. xxi, b, xxx ii, b, Also Exo. xvi. a. xvii, g. Also, Deu, i, d, e

¶ Meates,

God did shew vnto Peter in a vision, that it is lawful vnto the faithful, for to eate of al maner of meates Act, x. b, rom, xiii. a

Meates are ordeyned of god, for to take them with the geuynge of thankes. i, Ty, iiii. a

The meate is sanctyfyed, by the worde of God, and prayer. i. Tim. iiii, b

For the choyse of meates, a man ought not to offēde hys brother. Rom, xiii, b

To teache that men are bounde for to abstaine from certayne meates, is the doctryne of deuils. i, Ti, iii. a

N ¶ The name of God.

The name of God ought not to be taken in vayne, Exo. xx. a, and Deu. v, b

The called vpon the name of God ought to sepe-sate them selues frō al iniquitie, ii. Timothe, ii, c. As Enos dyd, in whose tyme, mē began to call vpon the name of God, Gen. iiii. d

There is none other name geuen vnto mē, whereby they can be saued, but the name of Iesus Christe. Act. iiii, d. The whiche we prayse that it may be declared, celebrate and glorified thorowout al the world. Mat. vi. b. Psal. viii, a, Dauid dyd. ii. Reg. viii. d. For the loue of whyche God doth not forsake the people that knowledge theyr synne, i. reg, xii. d

The name of God is blasphemed thorow our euyll synynge. Rom, ii. d. i, Tim. vi. a

He that blasphemeth the name of God, is stoned by death. Leui. xxiiii. b, for it is he onely that shoulde be called vpon. Jere. xiii. d. Philipp. ii, b. An example in Abraham, Gene, xii, c, xiii, a, Also in Isaac, Ge. xxvi, f. Also in Moyses, Deu. xxxii. a, Wholdener therefore doth cal vpon the name of god shalbe saued, Joel, ii. g.

¶ New,

The newe testamente is the remission of synnes, by the blonde of christ mat. xxvi, c, mar, xiiii. c, luc, xxii, b, by the which god hath promised to geue new lawes in our hertes, and not to haue remembraunce of oure synnes, Heb. viii. d, x. c, Ben. iii. c, of the which Paul hath receyued the dyspensation, ii. Cor. iii. b He ought to be a new creature that beleueth in christ Gala. vi, d, and walketh in the newnesse of lyfe, Romanes, vi. a, doynge all hys workes by the spirit of God Roma, viii. b

Let vs therefore do on the newe manne, whyche he hath create in vs. Ephesias, iiii, c to the intēt that we maye loue in eyghteousnes and holynes.

¶ Neyghboure.

Who so euer hath necessyte or nede of our helpe to oure neyghboure: whom we ought to helpe, as Christ teacheth vs by the parable of the Samaritane, Luke x. c, takinge care & charge of him, Eccle, xvii. b with out despysynge of hym. Mala. ii. d, and sclaunderige him. Eccl. xix. b, & iudging him, Jam, iiii. b but plesynge him vnto edifyinge, Rom. xv. a. And louynge hym as our selfe, Leu. xix. c, Mat, xxii, d, for in so doynge the lawe is fulfylled, Rom. xiii. c

¶ O ¶ Oblation or offerynge.

Oblation for synne pleaseth not God Psalme. xl, Heb. x. b, for Christ is once offered in an oblation for our synnes, and for our sanctifyinge. heb, ix. g he needeth therfore no more to be offered. Heb. vii, c

Christ hath geuen him selfe for vs vnto God an oblacion and sacrifyce, Eph. v. a. By the whych we are sanctified. Heb, x. c

Of the oblacyons of the olde testament, lohe Leuy, vi. c. ix, a, xxii. c, Num, vii. a. xv. c. xxix. a

¶ Obedyence.

A man must obey vnto the boyce of God. Exo. xv, g. Deu. xxx, d for he that obeyeth it, is blessed. Deute, xi, c. and he that obeieth not, is cast of. An example in Saule, i, Reg. xv viii. c, Item of Acan, Josu, vii, d let vs then be chyldren of obedience, i, Pet. i. c, specialie to God more then man, Act, v. c: Also to our parētes, Exo, xx, b. Leu. xix. a. Deu, v, b, Tody, iiii. a, An exāple in Christ, Luke, ii, g. Phil. ii. b, Also to our superiour. Exo, xxii, a. Heb, xiii, c an example in the Israelytes. Deu, xx viii, d

God had leuer that we obeyed his commaundementes then to do Sacrifyce vnto hym. i. Reg. xv. e Eccl. xiii, d, which we do when we are chosen of God i, Peter. i, a

¶ O ¶ Prayse.

Geue prayse vnto God, Apoca. xix, a

God is our prayse whom we should laude, knowsledgynge (that al that we haue commeth of hym. Ex, xv. a, Deu. x, d, An example in the Israelytes, Josu. xxii. b, Also in Anna i, reg. ii. a, Also in Salomon, iii Reg, viii, b, Also in Dauid. ii. Reg. vii, c, xxii, a. Also in the Apostles, Luk, xxiiii,

A man ought to offer the sacrifice of prayse vnto god thorowe Christ Heb, xiii. c

Prayse shall be vnto euerye manne from GOD, i, Corin, iiii, a

Prayse is discommendable in a mans owne mouth. Pro

¶ Prayer,

The prayer that Christ taughte vs. Mathew. vi. b Luke. xi. a

The prayer of the Christen ought to be contynuall and feruente, the whiche thynge Christe shewed vs by a symplitude. Luk. xi. a. Actu. a. To the which thig also he doth exhorte vs. Mathew. vii. a. Also sayncte Paule. Romaynes. xii. c Ephesy. vi. c. Colloss. iiii. a and. i. Tessa. v. b. And sainct Peter. i. phewycle. i. Pet. i ii. b. for the continuall prayer of the righteous is very acceptable to God. James. v. b. An exampel in Elisab iii. Reg. xvii. a. And therfore should we praye puerly in euery place. without wrath or dilleció. i. Tim. ii. c John. iiii. c. Psal. cxu.

¶ Peace.

Peace doth signifye the ioy of conscience and sureues against the deuyll our aduersarye. And generally the aboundance of all spirituall goodnes: because our synnes are forgeuen vs by Christe. of which thynge. Ioke. Esa. lii. Ezec. xxiii. Osee. ii. The which thynge also sainct Paule doth wyche vnto them that he writeth vnto. Romaynes. v. b. c. Ephe. i. a. ii. Tessa. iii. d Of which God is the author. i. Tessa. v. b. d. i. Cor. xviii f. And Christ the preacher. Ephe. ii. d

Peace be wyth you is a maner of greetynge here emplyare amonge the Jewes. For wheche we say: God saue you. or God spede you i. Reg. xxv. a. Gene. xlii. c. Judge. xix. a

Christe deliuereth peace to his Apostles. Luk. xviii f. John. xiiii. d. xvi. f. xx. c. wheche thynge can not be compehended by mans reason. Phil. iiii. b

We ought to haue peace with all men. Romaynes. xii. d. Hebr. xii. Ephes. iiii. a. i. Pet iii. b. wyth them that do call vpon the name of the Lorde. ii. Timothe. ii. d. And with the ministers of the worde of GOD. i. Tessa. ii. c. For the lord hath called vs to peace. and buylte. Collo. iii. b

¶ Poore.

We shall haue alwaye poore amonge vs. Math. xxvi. b. Deuteronomi. xv. b. To whom men ought to do good. Luke. xviii. c. Romaynes. xii. b. xv. f. ii. for i. Cor. ii. a. b. c. But we shal not haue Christ alwayes corporally wyth vs. John. xii. a. Math. xxvi. b. although that he were made poore for vs. ii. Cor. viii. b Let vs then haue pitye vpon them. Deu. xii. b. For that which is done vnto the poore. is done vnto Christ Math. xxv. d

¶ Patience.

Patyence is prayed. Pacuerbes. xvi. d. and necessarye for christen men. Hebr. x. g. For it engendreth tryal. Roma. v. a. An example in the prophetes. Jacob. c. Item in Job. xii. a. Item in Tobi. ii. b. Item in Daule. i. Corin. viii. c. Also in the Thessalonicenses. ii. Tessa. i. b. We ought then to be pacietie in suppos tynge one an other. and not hastie to reuenge. i. Tes. b. c. Collo. iii. b. i. b. Jam. v. b for he that hath charitye is patient. i. Cor. xiii. And doth exercyse him selfe in good workes. James. i. a

¶ Persecution.

Persecution to them that wyll lyue after the word of Christ. ii. Time. iii. c. whereof Christe bothe warne vs. Mat. x. b. c: For he withdraweth (yf the fayeth be not lyuely) fro the word of God. Mar. viii. b. But he that is persecuted in one cyte. let hym flye into another. Math. x. c. knowinge that the persecutions come of God. Psal. xxxv. From whych he can deliuer men. An example in sainct Paule. ii. Ti. iii. c. A mā muste then take them patiently. i. Cor. viii. c. and prayefor hys persecuters. Mat. v. g. Rom. xii. c

¶ Perseueraunce or contynuaunce.

Perseueraūce in the truethe is geuen of Christ vnto the faythefull i. Cor. i. a. To the whiche he doth counsell vs. John. xv. For he that cōtinueth vnto the ende (although he be greatelye persecuted) shalbe saued. Mat. xbi. xviii. b

¶ Pestylence.

GOD doth sende pestylence. when menne do vnobey hys worde. Deutero. xxviii. b. Leu. xxvi. d. viii Regum. viii. d

Dauid dyd chose Pestylence. to the intente that he myght dye wyth other. ii. Regu. xxiii. c. The whi the ceased after that he had knowledged hys synne. ii. Regum. xxiii. c

¶ Poyes.

Lope vpon the woorde Sacrypyce. hereafter in the letter. S

¶ Predestinacion.

The predestynate are sayntes. or holy people. made lyke to the Image of the sonne of God: and called. iustyfyed. and glozyfyed by hym. Rom. viii. f

God had predestynate before the makynge of the world. for to redemie vs by the bloode of hys sonne. for to saue and make vs his chyldren by adoptiō. accordynge to the purpose of hys wyll for to declare his mercy more clearlye vnto the worlde. by the whyche he hath reconcyled vs vnto him selfe. by the meanes of hys deare sonne Jesus Christ. Ephesy. i. a. ii. Timothe. i. c. i. Pet. i. d. Luke. Rom. ix. c. xii. a. Ose. ii. b i. Cor. i. d. Gal. i. c. i. pet. b. c. Pro. xbi. a. b. xx. d. Amos iii. b. Jerem. x. Lamen. iii. c. Eccl. viii. b. xi. b. i. Regu ii. a. b. d. x. d. iii. Reg. xii. d Job. vi. d. xxi. b. Mat. x. c Esa. lxii. a ii. Tes. iii. a. Then the carnall and sensu = all people can not comprehende the electeyon & predestynacyon of God: because they sterue for to saue them selues by theyr owne workes and merytes. whyche can not be: But the children of god do wayte for theis helth by Jesus Christ. i. Cor. ii. d

¶ Preacher.

To preache. is to prophecy. and expounde the word of God. i. Peter. iiii. c whyche thynge no man ought to do. excepte he be sent. Rom. x. c

Preaches of the word of god are promised. Esa. xxx. c

Anna a Prophetelle preacheth that Christe is come Luke. ii. f

Thole preachers that preach any other thing then the gospel of Christ. are to be refused. ii. John. i. c. the wyche dede of whom is set out. ii. Peter. ii. a. b. c

¶ Prayer.

Christ prayeth for vs. Joh. xbi. f. xbii. b. Hebr. bii.

d.ir,f.for he knoweth that he is bearde of hys father. John.vi.c.He that wyl pray ought to forgeue.Mar, xi,c

A man muste praye wyth herte and wyth wynde. 1 Cor.xiiii.c and wyth greate trustе.Mat, xxb, for yf two or thre be alsobled together in the name of chriſt they shal obtayne all that they requyre. Jam.i.a, Mat xviii,c. So that they pray in fayeth, and knowledge theyr synne, iii. Reg.viii, d.e,f

¶ Prynces.

Prynces are the ministers of God. Rom. xiii.a.b wh̄yche ought to be wyse, discrete and expert in.i.b To whom Ezechiel maketh an exhortation. Eze.xxii f.xlv.c. Also Sophon.iii,a. Also Amos.iii,a, and Mycheas.iii,a,c

Cupl princes haue cupll ministers. Prouer.xxix.b Eccleſi.x,a

Chriſt is the prynce of pastours. 1.Pet.v.b, and the heade of all principalitie Collo.ii.b.

The Prynce of this worlde is the deuell, whycheis banquyshed and ouercome by Chriſt. Joh.xii,c. Eph ii.a ¶ Prophecye.

Prophecye is the gyfte of God, geuen by the holye ghoſt, and not by the wyll of anye man. Rom.xii.b.i Cor.xii,b.ii.Peter,i.b. The whyche spyrytc, begeth wytnesse of Chriſt Apoc.xix,c. The which is sometyme geuen to cupll men. Mat.vii,d. An example in Saule.i.Reg.xviii. Also of Caypha.s. John.xi,g for them that wyll not beleue iii.Reg.xxii.c.d

There are two sygnes of true prophecye: the one yf the thynge which the prophet hath shewed before, do com: to passe. Deu.xiii.c. The other if he do not wyth drawe the people from the true worshippynge: whi che is to serue in spirit and trueth one god onely. Deu xiii.c. Such prophetes can not speake, but such thin ges as God hath put in their mouth. iii. reg. xxii.c And are not wythout authoritye. Mich. iii. yea, and that in the syghte of kynges. iiii. Reg, b,c

The prophecye for to teache in expoundynge the mi steries of the holye scripture. 1. Cor. xi. a. xii. b. xiii. f Paule doth put difference betweene a Prophet, and a teacher: for a Prophet is he that teacheth the thing whiche God hath opened vnto hym by his spirytc, to the edifynge of the churche. Ephe. iiii. but a teacher is he that teacheth the onely worde of God, hauynge fyrste bene taught it by men: which thyng for al that he can not do wythout the gyfte of God: for it is one & the same spirit which worketh al thinges in al mē 1. Cor. xii. d. Sometyme prophetes haue bene called se ers. i. Reg. ix, b, By whō God was wont to answere those that asked councel at the. i. reg. xxviii, a and to withdrawe them from their Idolatry, iiii. Reg. xxii, b

Foure hundred false prophetes dyd councell kynge Ahab, for to make warre against Ramoth galaad, but Micheas the Prophete of the Lorde, beynge but one man alone, dyd councel the contraeye. iii. Reg. xxii. a A man ought not the to despyse prophecies. 1. Thes, b, d But rather praye for to haue suche a gyfte. 1. Cor. xiiii a, Agaynst the lyenge prophetes. Eze. xiii, c

Jeeremy complayneth of false prophetes. Jer. xxiii. b, Of whom a mā ought to take hede. Mat, vii, b. For they doctrync & doctrync of the priestes is full of lies & couetousnes. Jere. viii. Because they preach for no thynge but for lucre or gaynes. iii. Reg. xiii. b

¶ Prouydence.

The prouydence of God towarde hys seruauntes. Psal. cxlb. b. Prou. x b, a. xix. c. Mala. iii. d. A mā may not then denye the prouydence of God. Eccl, b. b. For Esay reproueth them that denye it. xl. Chap. g

By the prouydence of God all thynges happen vnto vs. Eccl, xi. b. An example in the Samaritanes, wh che would not beleue the lepers that shewed the the greate hunger to come, by the great prouidēce of god iii. Reg. vii. b, c. Also by the prouidēce of God. Abymelech did not lye with Sara. Gen. xx. b. Also by the prouydence of God the people of Israel dyd lacke no thynge. Deu. ii. b. Also by the prouidēce of God. Jiai dyd sende Dauid into the host of Saule. i. reg. xvii, b For other examples of Gods prouidence, loke, i. Reg xix. c, xxi, b. xxii. b xxv. c. Also. ii. Regu. xx bii. g. iii Reg. xiii. c. xvi. a. iiii. reg. b. a. viii. a

There is nothynge that confoundeth a faithful man more the to cōsider that nothinge happeneth vnto him wythout the prouidēce of God, yea, euen vnto the fal lynge of one heere of hys heade, Mathe. x. b. And he that beleueth not the prouydence of God, is not wor thy to haue Psal, cxiii.

¶ Prudence.

Prudence is sometyme taken in the scripture for a certaine subtyltye, by the whyche the carnal mann dothe gouerne hym selfe warely in his busines. Luk xvi, which saynct Paule calleth worldlye wysedome, which is death before God. Roma. viii, a. Baru, iii, c by the whyche a man shoulde not gouerne hym selfe. Prou, iii. a, wherof also Jonadab was full. ii. Regum xiii. a. Item prudence is taken for an adnysement, by whyche any mann taketh hede to ouerpasse the same thynge to the whyche he is called. To the intēt that he might serue the glorye of God, & the profyt of hys neighbour. And this to do christ doth warne vs. Mat x, b, Jtē S. Peter, i. pe. iii. b. Prudēce, & wisdō or sa pience are ioyned commenly together in the scripture, wherof wysedom or Sapience dothe cause one to vnderstande those thynges which be of God. i, cor. i, a, & prudence to persuer or cōtynue stil in the same. Eph i, Prou. xiiii. b, to the which we are exhorted. Prouer i, a. iii, b. bii, a, ix. a. xvi. b. An example in Daud, 1. Reg. xviii. b. c

¶ Psalme.

We muste synge vnto God with Psalmes, hymnes and spiritual songes, wyth geuynge of thākes in the spyrytc and herte, Judge. b. a, i, Cor. xiiii, c. Eph, b, d Collo, iii, c, Psal, viii, d, x, a. Jud, xvi, a

¶ Publycanes,

Publycanes are those that do gouerne the cōmune treasures, specially tolles or taxes. The which were in great reputacyon amōge the Romaines: but odyous to the Pharisies, because they did gather tribute of the Jewes, in the names of the emperours of Rome. And therfore dyd they caste in the Apostles teeth that Chriſte dyd eate with Publicanes, Luc. b, f. And be cause he was theyr frēde, Luk, bii, c, Of Publicanes lyke

lohe. Math. xbiii. d. xxi. c. Luke, iii, c.

¶ Purgatorye.

This word purgatorye is not in the Bible: but the purgacion and remission of our synnes, is made vs by the abundant mercy of god. Luc. i. g, Mat. ii. a onely by Christ. Mathew i. and by the sheadynge of hys blaude. Mat. xbi. c. Mar. xiiii. c. Luk. xxii. d. Actes xiii. g. Ephe. i. d, Heb. i. a, ix. d, i. Pet. iii. c. i. Joh. ii. b Apoca. i. b. For he is the reconcilynge of al the synnes of the woole world. i. Joh. ii. a, iiii. c, and hath shewed him selfe rakinge vpon him our flesh, and also dying, bearing our synnes vpon hys backe for to do them away. i. Joh iii. Rom. iiii. d, i. Pet, ii. To the intente that he might purge vs of synnes: in the whiche hys worde was bounde. Gala. i a, i. Tim. i. d) that beleue in hym which is the lambe. John. i. d, once offred for all: So that there remayneth none other, which can from hence forth purge vs our synnes. Heb. ix. g. x. c he then that will purge hys synnes throughe fyre. or by any other meanes then by the passion of Christ. denyeth his layde passion, as it is to se by the places before alredged: and shalbe greuously punished, because he hath dispysed so greate a grace. Heb. x. a

¶ R.

¶ Rygheteous.

No man is rygheteous in the sight of God. Job, iiii b. ix. a. xxv. b, Eccle. bii. a Abiahs is reputed rygheteous because he beleued. ge. xb. a. He that is not righeteous, hauynge perfect charitye, is not of God. i Joh. iii. b.

To the righteouse is no lawe geuen, for he doeth all thynge freelye by the spirite of God. Galathy. b, d i. Timoth i. b

The righteouse liueth by fayeth. Roma. i. c. Heb. x. g. vpon whome the eyes of the Lorde do loke. i. Peter. iii, d. whose prayer also is verie acceptable. Jacob b. d. Wis. xb. d

The righteous are with muche a do saued in thys worlde, that is, escape tribulations for the name of Christ. i. Pet. iiii. d. by the which he is proued. Eccl ii. a. xxbii. a. Wis, xbii. a

¶ Mans rygheteousnes.

There is no righeteousnes in mā, no not in the most holi. Job xiii. d, ix. a. xxv, b. Esa xlvi. d, let vs not the attrybute it vnto our righteousnes, that God geueth vs the enheritaunce of the euerlastige lyfe. Deu. ix. a For they that wyll estably she their owne righteousnes by workes, are not subiecte to the iustyce of God Romains. x. a

The righteousnes of God is made knowen vnto vs by hys workes. Job. xxxbi. a. xxxbiii. a Christ is our righteousnes, i. Cor. i, c. Esay. xlvi. b xlv. b. lxii. b the which is geuen vs of God thorow Christe Phyl. iii. c. The whiche also we shoulde waye for by faieth Gala. v. a

They are free from iustyce, that is to saye: haue no righteousnes, which are seruauntes to synne. Rom. bi. For there is no felowshyppe betwene rygheteousnes, and vnrigheousnes, ii. Cor. bi. c. For the wrathe of man doth not the righteousnes of God. James. i. c the fruite wherof, ought to be sowē in peace. Ja. iii. d

¶ Rulers.

Euyll rulers passe not vpon the causes of the poore Pso. xcix, b, And for al that mē must be obedient vnto them. Baruc. ii. not withstandynge that they be vnryghteous. i. Peter. ii. c. Collo. iii. d. Ephe. ii. b. But so that they commaunde nothynge against God. Act. b. c. Of the obedience due vnto the rulers, loke rom. xiii. a. b c To the whiche Christ payed trybute. Mat. xbii. d. What the rulers shoulde be. Exod. xbiii. d. Deu. xbi d. that is to saye: such as Jethro sayed vnto Moses Exo. xviii. d. Deu. i. c. to the which mē owe reuerence Exo. xxii. d Pso. xbi. b. xbii. b. xix b. xcv. a. And not to detracte or speake euyl of them. Exo. xxii. d, nor to esteme theyr office lyght. Ecc. bii. a

¶ Rabi.

Rabi, in Hebrue signifieth my master. Joh. i, which thynge one shoulde not desyre to be called. Mathewe xxiii, a

¶ Reason.

A man should not trust vnto the, iudgement of his owne proper reason. Deu, xii. a Pso. iii. a. xii. c. xiiii. b A reason ought to be geuen to all them that do demaunde of the hope that we hope in Christ. i. pet. iii. c A reason shall be geuen by euery one of vs before the iudgement seate of Christ. Rom. xiiii. b

¶ Redempcion.

The redemption whiche shoulde be made by the bloude of Christe, was ordeyned before the makynge of the world i Pet. i. d. Of our redēpcion, loke Eph, i. b, Heb. ix, c

Christ is the redemer of all men i. Cor, i, d, i. Tim. ii. b The whiche hath geuen hys lyfe for the redemp cyon of manye. Math xx, d. Marke, b. c. which was prefygured in the deliuerynge of the chyldren of Israell Exo. xbi. c, Deu. ix. d, ii. Reg. bii, d

Refuge.

God is our refuge, ii, Reg. xvii, a. Psal. x. b. xlbi, a xlviii a. Jer. xbi d. The cyties of refuge. Josue, xx, g Num, xxv, d. Deu. iiii, a, xix. a

¶ Rule.

We should contynue in one rule, thinking, and beleuynge one thynge: that is to saye, that we can not haue the euerlastinge lyfe that is promised vs, by any exteriours, or outwarde worke. Phil. iii, d. This is the rule of Christe, and he that foloweth it, the peace of God shal rest on hym, Gala. bi. d, ii. Cor. x. d, The rule for an elle, a yarde or a pearche, ought to be true and iuste. Leu. xix, g

¶ Religion.

Religion, for obseruynge (not of cloyster rules) but of thinges ordeyned of God, Exo. xii, d. Leu, bii. d, vi g. Num, xxv. a, religion for the secte of the Pharyses whiche were proude Iporcrites, and full of ceremonyes, of whyche Saint Paule was at the fyrst, Actes. xbi. d

Cornelyus beynge captayne of the Italians armie is called a religious man, and yet he had made no monastical vowes, Act. x. a: The true religiō of the christen standeth not in the diuersitye of habytes or vowes: but in visytynge of the fatherlesse and widowes in their tribulations, & in kepinge a mans selfe pure

from the wyckednes of this world. Jam. i

☞ Remission.

The remission of synnes, thorow Christ onely. Act. ii. f. Colo. i. f. which hath bene preached by the Apostles, as Dauid had shewed before. Psal. xxv.

¶ Rest.

Mo rest vnto them whiche obey not the commaundements of GOD. Deuteronomium. xxviii. g. Rest is promysed to them, whiche beare the yoke of Christ Mathew. xi. d

We shall enter into the rest of God, yf we beleue in hym. Heb. iiii. a. Apoca. xiii. c. for after tribulacion God geueth rest. ii. Tessa. i, c

To rest, is for to dwell in peace wythout busynes. Psal. xv.

To rest or slepe, for the natural death. iiii. Reg. xiii Psal. xvi. i. Cor. xv. i. Tessa. iiii. Act. vii.

¶ Resurrection.

We ought to beleue the resurrection of Christe, as he hym selfe hath shewed it. Luk. xxiiii. a. Romains x. b. Joh. xx. c. Mat. xxviii. a. And Dauid tolde it before, Psal. xvi. xlix Acres. ii. d. e. The dectue, and strengthe of the resurrection of Christe. Ose. vi. a. i Cor. xv. c. Roma. viii. d. vi. a. i. Peter. i, a. the whiche thynge hath bene witnessed by signes and miracles, Act. iiii. g. The wyll of the father, is to raise vp them that beleue in him. John. vi. d. The whiche thing Job knewe, xiiii, b. Also Daniel. xii. a. Also Judas Machabeus. ii. Mach, xii. g.

Wha[illegible]ow, and when it shal be, loke. i, Cor. xv, b Phil. iii, , i. Tessa. iiii. d, and how the faythfull do receyue it, loke. ii. Cor, v. a

¶ Retribution or geuynge.

God geueth vnto euery man accordynge to theyr fayth and rygh teousnesse. i Regum. xxvi. b. ii. Regum. xii. b

¶ Ryches.

God is ryche Roma. x. c, whyche maketh rich, and maketh poore. i. Reg. ii. b

God hath chosen the poore of this world. ryche in fayeth. James. ii. a. The fayethfull are made ryche by Jesus Christe. i, Corin. i. a. ii, Corin. viii, b. Of ryches loke. i. Ti. b, d. Riches euel gotten do perishe. Jozue, xviii. b

The temporal ryches, whiche Christe calleth the wicked Mämō (as the cause of al iniquitie) mē ought for to geue vnto the poze. Luk. xvi. a, for a mā can not serue God, and ryches. Math. vi. i. Luke. xvi. c

¶ Rome.

Rome the pzopze name of the contrabyne Machoz, Gene. xxii. d

Balam propheceyed of Rome. Num, xxiiii. d

The Romaynes condempned no man, without he were hearde. Acte. xxv. e. And dyd not let Paule to preache the gospel, vnto all them that came to him in hys house. Act. xxvi. e. g

¶ S. ¶ Soule.

Soule, for euery lyuynge man. Rom, xiii. a. i, Pet. iii. d, and for the lyfe, Leu. x bii. c. Num. v. b. Josu. ii. c. Christ is the Bysshoppe of our soules, i. Peter. iii. d of whom the ministers shal geue accounte, Heb, xiii, f

The soules of them that were slayne for the worde of God, were shewed to John. Apoca. vi. c

¶ Supper.

The supper of oure Lorde, is a holy memorie, and geuynge of thākes. for the death of Christ. Mat. xxvi c. Mar. xiii. c, Luke. xxii. i. Cor. xi. c. v. d. the supper ought to be done in charity, i, cor. xi. d. for whosoeuer cōmeth thether vnworthely (that is wythout fayth) damneth him selfe. i, Cor. xi. g. Bodely punishmente, commeth to them that take this supper vnworthely. i. Cor. xi g. The vse of the supper was in the tyme of saincte Paul somewhat corrupt, for which cause many were punyshed. i. Cor. xi. c, g

¶ Strength.

God is our strength, Exo. xv. a, ii. Re. xxii. a, Josu xxii. c. the which Hannah confessed. i, Reg ii, a Pharao relyed the strengthe of GOD that the power of God might the better be knowen. Ex, ix. c Rom. ix. b

¶ Swearde.

God is sayde to wherre hys swearde, when he wyll punyshe Deu. xxxii. f. The swearde is sent of god, against them that worshyp Images Deu. xxii. d, and kepe not hys commaundementes. Leu. xxvi. d. He that striketh with the swearde shal perish with the swerde Mat. xxvi. c. Apo. xiii. c. The right of the swerde Ge. ix. a. Exo. xxi. b. Leui, xxiiii. c. Deu. xix. Wherefore the rulers do beare the swearde, loke, rom. xiii. b

The swerde of the spirite cutteynge on both sydes, is the worde of God, whyche a man ought to take for to ouercome our enemy. Heb. xiii. c, Apoc. xix. c. ephe vi. c. The swerde, death, and vbrates shewed before c them which shall maintayne the Gospell. Mat. x. b

¶ Sacrifice or host.

Christe is the sacrifyce. Heb. vii. d. viii. a offered once for vs. x. b, whiche muste be offered no more for for throughe hym are our consciences purged frō synne, which thynge no sacrifice could do. Heb. x. a, The sacrifices and offerynges which pzefigured Christ, ceased at the cōminge of hym. Heb. viii. a. ix, c, god being contente with the onely sacrifice of Christ, doth refuse all other offerynges and oblacions. Heb. x. b

They which willingly do forsake the gospel, can by no sacrifyce, be pureed from their synnes. Hebr. vi. b x. c. Good conuersacion is called a sacrifice or an host. phil. ii. c. To geue vnto the poore, is sacrifice acceptable to God. Heb. xiii. c, Phi. iiii. d. Let vs offre vnto God through Christ the sacrifyce of thankes geuing. Heb. xiii. c, Loke vpon the sacrifices of the olde testament. Leui. iii. a, b. d. vi. a, Nu. xv. c. xvii, a

¶ Sweare.

An othe is a confirmation of thynges, whiche are in questiō amōge mē, by the callige vpon of the name of God. Heb, vi c, which thing ought to be vnto god. Nu. xxx, a, Deu. vi. d. x. b, with out sweareynge by the name of straūge godes. Exo. xxiii. c, and for the pzofyte of our neighbour. An example in Paul, ii, cor. i. d And to the Judge that receaueth the othe of suche a one, to whom a man hath geuen any thinge to kepe, Exo. xxii. b. Our Lord also hath swoone by him selfe. Gen. xxii. c, But a man must not sweare in baine neu b. b, nor forsweare him selfe. Leu. xix. c, for forsed de

be.

be that sweareth by the name of god, and lyeth. Zach v.a, We shoulde then be so true one of vs to another, and careful to say the trueth: that our communicatio shoulde be yea, yea, nay nay. Mat.v. f, Jam, v, c, Eccl xxviii, b

Stryfe is a worke of the flesh. Gene. v. d, tryners haue theyr rule. Exo, xx, c. Of them that moue stryfe, Pro. x. b, xv, b, xvii, c, xviii. a, xxiii. d, xvi, c

A man is bounde to pacyfie stryfe & debates, an example in Moses. Ex, ii, b

¶ To slay

Manslaughter is forbydden. Gen, ix. a, Exod. xx, c Deut. v. b

The prouide man was slayne whyche dyslobeyed the iudgement of the Iudges, that iudged accordynge to the law of god, Deu, xvii, c, he that sleeth a mā ought to be slayne. Leu. xxiii. b. Nume, xxv. d, He that slayeth wyth the swerde, ought to be slayne wyth the swerde Gen, ix. a, Math, xxvi. c, Apo xiii. c. god comaundeth to slay the prophet, whych thorowe myracles doeth wythdrawe the people from hys worde: whyther it be brother, son, doughter or wyfe. Deu, xiii, a. b. He that sleeth hys brother secretelye, is accursed of God. Deute xxvi, d. God hyrteth and quencheth, what hym lusteth. Deu, xxxii, c, f. Men hyll chose that may be a destruction vnto the people, Deu, vii. c

He sleeth hys brother, that is angrye wyth hym, or by worde or signe doth curse hym. Mat, v, c, i, Joh, iii, c

¶ Synne

All that is done wythoute faythe is sinne, and so is al iniquitie, Roma, xiiii. d, i, John, iii, a, b, d. And he that beleueth not the gospel is a sinner, i, peter, iiii. a There is none free frome sinne, and therefore al dane nede of Christ to saue them. iii, Reg, viii, c, Pro, xx, b Eccl, xli, g, liii. c Eccles, viii, c, Rom, iii, c. i. John. i, c Christe is wythoute sinne, i, John, iii, a, i, Peter, ii, d But God layinge al our sinnes vpon hym, hath made hym selfe sinne (that is to saye, a sacrifice for the satisfaction of our synnes) & euen so by sinne (that is by the sacrifice offred vpon the tree of the crosse) he hath taken away our syn, ii, Cor, v, d. Ro. viii, a, ii, pe, ii, d

Synnes are not imputed to them that beleue, Psal, xxxiii, for they are pourged thorowe faythe, Pro uerb. d. Synnes be forgiuē by god only. Exo. xxxiii. a xliii. c. Mat. ix. a. the sinne irremissible or not able to be forgeuen, is the sinne agaynst the holy goste. Math xii, c. for whiche a man ought not prayre. i. John. v. d wheych shall not be forgeuen in thys worlde, neyther in the worlde to come, that is to say neuer. Mar, iii. d

Victorye is geuen vs of God thorowe Christe, agaynst sinne, hell, and death. i. Cor, xv. g. Paul doeth warne vs for to make frome the slepe of sinne, and to put it awaye, that it raygne not in oure mortal body, and that thorow the deceit ref therof, our hearties be not hardened in vnbeleefe. Roma. vi. b, Ephe. v. c. Hebr. iii. c, xii. a. John. ii. a

He that hath synned, hath Christ to hys aduocate, i. John. ii. a. To whom we shoulde confesse oure synnes. i, John. i. d, for God may make vs wythout sinne or spot. Judas. i. g. An example of the prodigal sonne Luk. xv, c, And also of the sinner. Luke, vii. f. also of the theefe. Math, xxvi.

¶ Stone

God geueth water oute of the stone. Exod. xvii. b Nume, xx. b

Christ is the stone of offence to them whych stumble, that is, are offended at the worde, not beleuinge it. i. Pet. ii, b

Christe is the stone vpon the whyche the Jewes dyd loke vpon thorow fayth, beleuynge that he shulde after warde come, out of whō they dyd drawe oute the spirituall drynche. i. Cor, x. a

The stone, that is to saye the faythe that one hathe in Christ, is the foundacion of the churche. Mat. xvi, c

¶ Saboth or rest

The Saboth or daye of rest as touchynge the obseruacyon therof after the letter was dery straytelye commaunded to the Jewes. Exod. xvi. c, xx, b, xxxi, a xxxiii. xxxv. a, Leu. xix. a, I, xxiii. a, xxvi. a, Deu, b, b Jere. xvii. c, because that God dyd reste vpon the seuenth daye: that is, ceased from the makynge of anye moe newe creatures. Gen. ii. a, Exod. xx. b. Also in the remembraunce of the reste that he hadde geuen to the chyldren of Israel, in delyuerynge them out of the captyuitye of Egypte. Deu. v. b. Also that the seruauntes and beastes myght rest. Exo. xxiii. b

Thys iudicial ceremonye is ceased, for we make no lenger obserue dayes. Gal. iiii. b. Math. xii. a, but the spirite of trueth cōteyned vnder thys shadow, ought alwayes to be amonge vs. That is, to rest and to restrayne our selues from the workes of oure mynde or wyl. Esay. lvi. a, lviii. b, the whych thynge ought to be perpetual wyth vs. Esa. lvi. g, Heb. iiii. d, in applyinge our selues vnto the workes of faythe, that is, to helpe one another by charitie. ge. Mat. xii. a. Luke, vi. a

¶ Sacrament

Sacrament sometyme for a misteryе, a thynge secrete vnknowen or hydde, the whych for al that is opened in a certen tyme, when it is the pleasure of god i. Cor. iiii, a. Col, i. b, Ephe. iii. a, b. g. i. Tym. iii. d

¶ Sacrifice

Satrifice in the scripture signifieth generallye al that was offred on the aulter: wherof is spoken. Exo. xxix. f. Leu, ii. b, vi, c, d. xxviii. c Nu. v. b. vii. b. a. xvi. c xvb, xxviii. a. xxix. c. xxxix. xviii. a. Deutero. xviii. a Josu. xiii. b

Also the scripture calleth sometyme sinne, sacrifice: as appeareth. Ose. viii. And after that maner the death of Christe (because it was a sacrifice) is called sinne. Roma, viii. a. Item also to eate the Sacrifice of the deade, is to eate of the thynges pretented and offered vnto ydoles ymages, and deade thynges, Psal. cvi. e as it is. i. Cor. viii. a, x. b. c

Sacrifices dyd not let the punyshmente of Asy, i. Reg. iii. c, for God regarded not the sacrifices of the wycked, Eccl. xxxiiii. c but rather mocked them. Ose v. b. Esa. i. c, the bread & wyne receaued in the supper of Christ are no sacrifice (for Christe was offered once sufficyently for our sinnes. Heb. x. b) but an holy memory of the death of Christe. Mat. xxvi. No sacrifice then is left vs after the death of Christ, Heb, viii. a. xi c, but

c. but the sacrifice of eyghteousnes. Psal. xlii. b and of thankes geuyng Psa. l. b. Loke what sacrifice god requireth nowe. Mich. vi. b. mercye and to loue god and a mans neyghboure is a thyng that passeth all sacrifice. Marth. ix. b. xii. a. Mar. xii, c. Luke. v. b. the sacrifice of the kaythfull. Mala. iii. a

¶ Priestes

Of priestes, lose Leuiticus. x. b, xvi. a, xxi, c, xxvi. a Ecc. xxix. g. i. Para. ix. a, god was the heritage of the priestes. Deu. xviii. a

The order of priesthode is translated: that is to say abolished, ceased, & finyshed, in such wyse as they must nowe be no more. Hebr. vii. b, for we are al priestes to God that we shoulde offer oure owne selues a spirituall sacrifyce, euen as Christe offered hym selfe whiche thyng wyl be acceptable vnto God thorowe Jesus Christ. i. Peter. ii. Apoca. i. b, b, c, The priestes of Baal. xiii, Reg, xviii. e

The kytchens of priestes, Ezech, xlvi. k. theyr conseoulnes. Mal. i. c. Esa, iii. b. theyr treason. Dan. xiiii, b, d. Their councel agaynste Christe. Marth. xxvi. a Luke. xix. xx. Theyr enuy. Marth. xxvii. c, theyr cupi wyll. Marth. xxi. b. theyr malice: for they haue bene al wayes farre from charitye, as Christe sheweth in the parable of the Samaritan. Luke. x. k. And therefore they shall be destroyed accordynge to the prophecy of Aggeus. ii. Para. xb. a. for Christ is our only priestes after the order of Melchisedech, euermore syttyng in heauen for to praye for vs to God hys father. Hebr. b vi. dii. viii. a. Psal. ci.

¶ Sayncte or holy

The worde sayncte or holye, is taken diuerse in the Bible: that is to saye, for the holye place of the temple in the whych the people of the Jewes oughte to prayse God. Psalm. xx. xxi. ci. The which hathe bene cupi vnderstande of the Sophisters, whyche haue glosed that place. Psalm. ci. for the praying to sayncte contrary to sayncte Jerome, whiche hath translated it. Laudate dominum i sancto eius: that is to vnderstande, prayse God in holy place, or holy Christe, which is the sayncte of sayncte.

Sayncte also is taken for al them that are vpght in heart, by the kayth of Jesus Christe, whereby they be sanctified. Joh. xvii. Ro. i. i. Cor. i. ii. Cor. ii. Eph, i, b. Phi. i. Here and there amonge the psalmes. As in the psa, cxlix. Al kaythful men then are sayncte. Deu, xiii. a. Nume. xv. d. Exod, xix, a. Roma. viii. c. xvi. a b. Eph. i, a. Phil. iii. b, Phil. i, a. b. Heb. iii. a

Of whom Christe, syttyng set on the vpght hande of hys father is the mediatour. Hebr. viii. And for whome we are bounde to pray with continual prayer and feruent in spirite. Ephe. vi, c. The sayncte do prayefor their synnes Psalm. xxxii. To whom God is mercyfull, although he punish them sometyme. Psa. lxxxix. Let vs then be sayncte in our conuersacion. i. Pe. i. c for God is holy. Leu. xi. g, xix. a. b. xx. b. Luke howe we ought to helpe the sayncte. Rom, xii. c. Cor. xvi. g Cor, viii, a

¶ Satan.

Satan is an aduersary. Mar. viii. b. Satan doeth blind the hearres of the vnbeleuers. To the intent that they shoulde not beleue the Gospel. ii. Cor. iii. a for kynge payne for to withdrawe the kaythfull from the knowledge of it. i. Tessa. iii. b, Luke of Satan. Job. i b. xli. a. Luk. xvii. c, i, Cor. b, b

Scandalum in Englyshe sclaunder or offence.

Scandalum is a greke worde, which signifieth hinderaunce or let: and is translated vnto spirituall thynges, for euen as he that yetteth against a stone, is let. So may some man plucke backe, withholde, and withdraw his neyghboure, teachyng in matters of kayth ayne thynge contrarye to the worde of God, by the which he is sclaundered: that is to saye, let or plucked backe from the truth wherof is spoken. Mar. xviii, a A man may also offende or sclaunder hys brother as touchynge charyte. that is to saye, when a man doth not thynke vpon the necessitye of hym, or that he troubleth the comune peace, or geueth cupleample, wher of ye maye se. i. Cor. viii. d. Marth xviii, b

To sclaunder or offende also, is to geue an occasio of fallynge, thorowe tribulacion of anye other meanes, howe soeuer it be, which thynge Christ shewed beforn to hys apostles. Marth. xxvi. c

¶ Seruauntes

We are all the seruauntes of God, by greteste the extent that by the helpe of hym, we shoulde do the workes of eyghteousnes. John. viii. b. Ro. vi. d. wherthe thynge Christ sheweth in two parables, Luk. xii, c. k. howe seruauntes ought to behaue them selues towarde theyr masters. Eph. vi. a, Collo. iii. d

¶ Sygne

Christ hathe lefte vs two sygnes, for to shewe and protest oure kaythe before hys congregacion, that is to saye: the water of baptisme. Marth, xxi. d and the breade and wyne of hys holye supper. Mat, xxvi. c

¶ Sorowe

The sorowe and heuynes hy the whiche a man is sad, that he hath offended god, maketh hym holsomly to chaunge hys lyfe: but the sadnes whiche sprangeth of worldely affections bringeth death. ii. Cor, vii. c

¶ Spele

Spele wherof is spoken. Gen, xxvi. xlv. iii, is after Josephus myne. viii. dragmas whych amounteth as Budeus sayeth. xx. shyllynges sterlynge.

¶ T Tree

A tree by a simylytude is euerye. Marth. iii. c. xii. c Luk. vi. f, If the kaythful he is a good tree, Mar. viii, c, bryngeth forthe good fruyte as wel i doctryne as by worke. Mat. vii. c. But yf the be wythout the fruite of kayth, he is wycked. Judas, i, d

¶ Tythes

The tythes were lanceryfied to God. Leu. xxvii. d

God commaunded that the ministers, straungers, fathers, and wydowes shoulde be norysshed wyth the tythes. xviii. d

The tythes were as wel eaten of the people, as of the mynysters. Deu. xii, d, xviii, c. The pharyses leuig mercy, kayth, and the principal workes of the lawe, vnbesne, were occupyed to paye the tythes, Mat, xxiii. c

¶ Teachers

Teachers in the congregacyon of Christ, i. Corynt, xii. d Ephe. iiii. b

The christen is taught of God. Joh. vi. c. Hed. viii. b
i. Joh. b. d. Esa. lviii. d. We ought to teach the worde of God one to another. Deut. v. b. xi. c. i. Tes. d. c
Ageinst the questionary doctors or teachers. i. ty. vi. b
Whych the holsome lernynge. Ty. ii. a, and whyche the deuelysh. i. Ty. viii. a. They that dyg other learnyng then Christes are not to be receaued. ii. Joh. ii. c
agaynst them speaketh Paule, ii. Tym, iii, b
He that teacheth any other thyng then the worde of god is accursed. Gal. i. b. i. cor. v. b. a

¶ Trust

He that trusteth in God, is blessed. Jerem. xvii. b
Prouerbi. xvi. c. The Israelytes trustynge in theyr owne strength, were vanquyshed of the Beniamites
Judg. xx. c, d
Let vs haue trust that we shalbe saued by the bloude of Christ, Heb, x. d, to whō we ought to go, with great confidence. Hebr. iiii. d. The Jewes haue trusle in
their ymages, in tyme of trybulacyon. Deut. xxviii. c
God taketh awaye all trust from the transgressors of
hys commaundementes. Deut. xxviii. g
The sure trusteig, to beleue that God wyl neuer forsake hys. Psalme. cxvi. c. Examples of trust in Asa, ii
Para. xiiii, c, Para. xviii. b
Judas Machabeus. i. Mach, iii. b

¶ Theft

A man must not rob. Exo. xx. c. Le. ix. b, for themes
are accursed. Zach. v. a, e therfore they shal not haue
the kyngdome of god. i. cor, vi. b. Let theues therfore
labour with theyr handes, for to helpe the poore,
Ephe. viii. f
All the pastoures are theues and hybbers, whyche
wyl bryngе men by any other way vnto heauen then
throwe Christ. Joh. x. a, then one shoulde not haue
any conuersacyon wyth them. Prou. xviii.

¶ Tabernacles

A tabernacle, tent, or pauilion, is the habitacyon or
place, wherin men of warre do lie to lye, whych doeth
signyfie that the people of God do in suche wyse dwell
in the church, that they haue alwayes battel agaynst
synne, the worlde, and the deuyl. i John, ii. c, whyche
thynge belongeth to the mortifyenge of the old man
Psalm. xv. Item tabernacle is sometyme taken for a
defence cyrye. Psal. xxvi
Item for the body in the whyche the soule dwelleth
ii. Pet. i. c, whyche thynge sayncte Paule calleth an
earthly mancyon. ii. Cor. v. a. Also the tabernacles of
God are the Scripys congregacyons of the people, in
the holy churche of Christ. Nu. xviii. Psal. lxxviii.
Prouerbi. xiii. The allegorye of the two tabernacles of
Moses Hebru. ix. b. of the materyal tabernacle: Lohe
Ex. xv. b. a. xvi. a, xxvi. a

¶ Temple

Temple in the olde testament, was a certayne place
where God required to be prayed vnto, serued and
honoured. iii. Reg. vi. a. viii. a. But S. Paule sayth,
that god doth not dwell in the temples made of mens
handes. Actu. vii. f. xvii. f. iii. Reg. viii. c. Esay. lx. b. a
because euery christē man is the holy temple of God
ii Cor. vii. c. ii. Cor. vi. c Eph. ii. b
God shal destroye hym that doth polute or byolate
his temple. i. Cor. iii. d. for our membres are the tēple of the holy ghost i. Cor. vi. d

¶ Temptacyon

To tempt is to proue. Ge. xxii. a. Exo. xv. f, xvi, a
Deut. viii. a. Temptacyon for affliccion. Deute. xii. c
Job. ii. c. vii. a. The ryghteous are proued throwe
temptacyon. Eccle. xxvii. a, Judyt. viii. b. Barne. ii. a
An example of Ezekyel why che was forsaken of the
Lorde for to proue hym. ii. Para. xxxii
Item of Elyas the whyche beynge lamyshed, was
sent to a woman that was lyke wyse lamyshed for to
be norysched of her, iii. Re. xvii. b, c, Item of Job, iii, a
In the tyme of temptacyon a man ought to cōmyt
hym selfe al wholy vnto God. Psa, lxxi, a and ought
not to tempte god. Deu, vi. c. Mat, iiii. d to thyntent
that he perysh not, as the Jewes dyd. ii. Cor. x. b, c
viii, a, b. Num. xiiii, d. Christe tempted of the deuell,
Mat. iiii, to thyntent that he myght helpe them that
be tempted, Heb, ii, d, iiii, d
Euery man is tempted by hys owne cōcupyscence
and not of God, Ja, i. b, but God wyll not suffre hym to
be tēpted aboue that we may beare, i, Cor, x. c, for he
wyl neuereth do frō tēptacyōs afflyccyō, ii. Peter, ii, b
Christe commaundeth hys to watche and prayе to
thyntent that they sal not into tēptacyō, mat, xxvi, d
To enter then into tēptacyon, is to compt a thynge
agaynst the fayth and trust whych we ought to haue
in God, Mat, vi, d

¶ Testament

The olde testament (that is to say the couenaunte
made chefely wyth the Jewes. Ro, ix, a) was consecrate by bloude, Exo, xxiii, c, Heb, ii, c, but they had a
payre before theyr hearten, so that they coulde not vnderstande it, ii Cor, iii, d
The newe testament is pronyded to the true beleuers. Jer, xxi, f, Barn, ii, g. & consecrate by the bloud
of Christe, Math, xxvi. Mat, xiiii, b, Luke, xxii, b, of
whych he is the mediatour. Hebr, viii, b. The newe
testament consisteth not in the letters and ceremonyes
(that is to say hybble and canonall thynges) but i the
spyryte, whych was geuen throwe faythe, and whych
doeth wryte hys lawes in oure heartes. ii, Cor, iii, b

¶ Trybulacyon

Trybulacyons do come vnto them, whych beleue in
Christ. i, Pet, i, b. iiii. b, Joh, xvi. a, and i. Tes, iii, b
the whych neuertheles we can not endure wythout e
the grace of God, Phyl, i, d, for by the we are proued
i, Pe, iii, c, e doe entre into the kyngdome of heauen
Act, xiiii. d, ii, Tessa, i. c
Trybulacyon doth engender pacyence. Ro, xii, c. b, a
and the wayghte of glorye, ii, Cor, iiii, d, for throwe
trybulacyon god doeth cōstrayne hys for to returne
vnto the chaūge of kyfe. Esa. xxvi, c, i. Pet, b, c In the
tyme of trybulacyon a man ought to prayle god. Psa
ii, viii, an example i Paule and Sylas, Actum. xvi. e
And to glorye i them. Gal, ii, ii, Cor, vi. a, ii. Ty, ii, b
puttynge hys trust i God, Esa, viii, c, for it is he only
whych doth delyuer bs. i. Reg, i, c, cc, ii, b
The prayer of hym that is i trybulacyon, Ps. xiii
To the persecuters and troublers eternall payne,
and to them that be troubled reste, ii, Tes. i, c, wherfore no trybulacyon ought for to separat bs from the
loue

loue of God. Roma. viii. g

¶ Trueth.

Christ is trueth, Joh. xiiii. k, and his gospel. ii. Pet. i. c, by the whiche we oughte to serue God without, kaynynge (that is to say without trustig in any other, vndes the coloure of the seruynge of him) Josu. xiii. i, c i. Reg. xii. d

Trueth ought to be in the iudges. Exo. xviii. c for a man ought to do nothynge agaynst it. Wisch, viii. b.

¶ V. Vndeleke.

The heeres of the vndeleuers be so blynded, that they se not the lyght of the gospel ii. Cor. iiii, a. For which thinge they shal faule into the terrible iudgement of God, ii. Tes. ii. c, which is euerlastig paine. ii. Tes. i. c, i. Pet. iiii. d, and therfore we ought to haue no parte with them. ii. di. c

The wordes of vndeleuers touchig the knowledge of God. Job. xxii. b. Ezech. b. c

¶ Vengeaunce.

Vengeaunce belongeth vnto God. Wyntes. xxxii. f Rom. xii. d

Vengeaunce is forbydden. Hzo. xx. c. Eccle. xviii. c xxiiii, d, xxviii, a, Christe taketh vengeaunce of hym that deceueth hys brother. i. Tes. iiii, b and that both deuyde Christ. Ped. x. c

¶ Vertue or power

The vertue or power wher with god doth saue vs, is the gospel, Roma, i. b. The power of God is the healeth to the kaythfull. i. Cor. i. c, and kepeth them in kayth. i. Peter. i. a

To be clothed with the vertue from aboue, is to receyue the holy ghost. Luk. xxiiii. g, Act. i, b

¶ Vicegyne

What S. Paul would that men shoulde do as concernynge virgynes, i. Cor. viii. e, f, g. Loke vpon the lawe of virgynes and virgynitye. Leu, xxi. c. Exod xxii. c. Iud. xi. g. xxi. b, d. Num. xxi.. Deu. xxii. c

¶ Vyne.

Christ is the true vyne. John. xv. a

¶ To vilet

To vilte for to remembre. Exo. xx. a. xxxii. Luk. i. g

To vilet for to take care. Ose. iiii. b

To vilte for to take vengeaunce. Eli. x. c

¶ Vnitye

Vnitie is comended vnto vs. phi. i, b, ii, a. iii. pe. iii. b

The vnitye of christen people cometh of Christ, Joh xvii. d. Which was in the primatiue churche. Actu. xiiii. f, which is prayfed. Ephe. iiii. a. We are al one in Christ. Gala. iii. d

¶ Vocation or callynge

Vocation what it is. Roma. xii. d, We are called of God. Rom. xi. a, ii. Tym, i, c, ix. pe. i. a as appeareth in the parable. Mat. xx., a. The callyng of the gentiles and of the Jewes. Rom. xv. c

God hath predestinate those whom he calleth. Romayns, viii. f. Galath. i. a, and they heare when they be called. John. x. c

God hath called vs vnto hys glory through Jesus Christe. i. Peter. b. c ¶ Voyce

The voyce of God oughte to be heard. Exod. xv, g Deu. viii. a. xviii. b, xxx. d. Our coulde not heare the voyce of Hannah when she prayed. i. Reg. i. b

Men ought to shonne the newes of voyces and vnprofitable questions. i. Tym. vi. b. d

¶ Vowes

Vowes communely are prayers. Psal. lvi, prayses and geuynge of thankes. Psal. lxv.

Vowes are taken manye tymes for the gyftes that men were wont for to offer, that is to saye: certayne outwarde thynges and ceremonies, as to shane their heeres, and to eat no wyne, whyche thynge the Nazhabites hadde vowed. Jerem. xxxvi. a. The whyche thynge a man maye kepe or leaue vndone (as the annoyntynge doeth teach a man) whiche of them is most to set forth the glorye of God: but yet after such a maner that a man doe putte no merite or holynes in the worke. An example of hym, whiche maue hys heade to be shauen in Cenchrees. Act. xviii, e

To vowe vnto God, is, commonely taken for to sacrifice or to consecrate, in Leu. xxvi,

Vowes are free and at lyberte of man. An exaple of Hannah, whiche vowed for to geue vnto God the sonne that God had geuen her. Thys vowe was not perpetual: for Samuel was the minister of Ely, whiche ought to haue ministred in the temple fro the xxx yeare to the lxtye (accordyng to the law of God, whyche is wryten. Nu. viii) And then afterwarde he was lawefull for hym to withdrawe him selfe, as the Scripture doeth declare: for afterwarde he dwelt in the pallelis of hys father in Ramoth, and was iudge many yeres in Israel. i, Reg. viii, g

Helcanah wyllynge for to offer hys vow (that is to say) hys voluntarye offeryng, whych we cal comenly de vocyon, went vp into Silo. i. Reg. i, c. To vowe for to sweare. i, Reg. xiiii, d

¶ Vsurye

God forbydeth to geue in vsurye, anye maner of thynge whatsoeuer it be. Deu. xxiii. c

Nehemyah kepte the people, whyche would haue geuen theym selues to vsurye. Nehe, v, b. d. God doeth forbydde vsurye to be done vpon hys poore people. Exod. xxii. d

A man ought to norysh hys poore brother without takyng vsury of hym. Leu. xxv. f. He that geueth not hys money vnto vsurye, and taketh no gyfte of the poore and nedye man, shal dwell in the tabernacle of God. Psal. xv

To lende for vsurye is agaynst iustyce. Ezec. xviii. d

Vsurye doeth displease god, Ezech. xvii. c

☞ W ☜ Worshyppe

To worshyppe one god onelye. Exod. xx. a. Deute v. a. x. d. Psa. lxvi. a. lxxxvi. b. Esa lxvi. g. Act. viii. b Act. xviii, f. i. Cor. xiiii. c. Apo. xiiii. b. xxii. d. In spyrye and veretie. John. iiii. h, wythout ymages. Exod. xx. a xxiiii. b. Leu. xix. a. xxvi. a. Deute, xxviii. c

Let vs worshyp wyth the heart, & not wyth lyppes Esay. xxix. d. Mathewe. xv, b. Marke. vii. a. And in all places. Job. viii. d. Psalmes. cvi, cv. i, Para, xvi. d Esay, xii. a

To worshyp is somtyme taken for to do reuerence by certen outwarde signes, as Gene. xviii, a. xix. a xxxii. a. xlvi. d. i. Regum. xx. g. xxv. d. Mat. ii. a. To worshyppe.

worshyppe for to gene thankes to God, Judg. viii. d
Exo. xiii. b. Gen. xxiii. d

The angel wolde not be worshypped of Joh. Apo. xix. b. xxii. b. Al they that are not wrytten in the boke of lyfe, do worshyppe the beaste. Apo. xiii. a. c. For the whych they are punyshed. Apo. xvi. c

¶ To walke

To walke or to trewe in the Scrypture, is but for to lyue or to continue in a stronge fayth. Psalm. xv. lxxxiiii. c. Roma. viii. a. Therfore it is sayd of Enoch that he walcked before God. Gene. v. d. Also of Abraham. Gen. xvii. a

To walke in the waye of the Lorde, is to kepe hys commaundementes. iii. Reg. viii. b. the which god teacheth. Gen. xii. d. and requireth. Deut. x. c. xi. c

To walke in lyght is to beleue in Christ. Joh. xii. c

To walcke in trueth is to loue God with all oure heart, and with al our soule. iii. Reg. ii. a

To walke after the maner of man, is to be carnal, and to lyue in stryfe and dyssension. i. Cor. iii. a

To walke in the spyryte, is to mortyfie the dedes of the flesch. Gal. v. c

☞ Weake

The weake in fayth shoulde not be dysdayned of the stronge. Ro. xiiii. a. xv. a. i. Tes. v. c. to the weake Paule became weake. i. Cor. ix. d. ii. Cor. xi. d. whō a man ought not to offende, by eatynge of meate, i. Cor. viii. c. d

God hoseth the weake thynges for to confounde the stronge. i. Corynth. i. b. An example in Paule. ii. Cor. xii. d

☞ Wronge

Rather to suffre wronge, thō a man to plead in law agaynst hys brother. i. Cor. vi. b, for Christe forbydeth the reuengynge of wronge. Mat. v. f, & therfore shulde we despyse it. Eccle. x, a wythout haupng any mynde of it. Leu. xix. d. An example in Joseph, ge. i. c

God punyssheth the wronge done vnto hys. ii. Reg. xvi. b. c

☞ Wrath of God

The wrath of God vpon many, for the synne of one smelye. Josu, xxii. d, by the whyche Pharao was destroyed. Gen. xv. b For the wrathe of God is vpon the vnbeleuers. Coll. iii. b. John. iii. d. An example in the Jewes. i. Tessa. ii. d. Jud. ii. d. Nume. xi. a. Deut. ix. c Exo. xxxii. c

The eyght men of thys worlde doe heape vp for them selues the wrathe of God. Ja. v. a. By nature we are the chyldren of wrath. Ephe. ii. a, but thorow Christe we are delyuered from the wrathe to come, i. Tes. v. c

☞ Wrath or passion of man.

Let vs caste awaye wrathe from vs. Rom. xii. d. Ephe iii. g. Collo. iii. b. Eccle. viii. b. xi. d. Prou. xxvii. a for he that is angrye wyth hys brother kylleth hym. Matthew. v. c

Yf any man be angery agaynst hys brother, after he hath prayed, he ought to reconcyle hym selfe. i. Tym. ii. c, for the wrath of man folowerth not the ryghteousnes of God. Jam. i.

Let wrathefull man be ouercome wyth sweetenes, Prou. xv. b wyth whō we shoulde make none aliance Pro. xxii. d nor chyde wyth them. Eccl. viii. d

☞ The worlde

The worlde made by the worde of God. Joh. i. a to the whych we haue nothynge. i. Cor. ix. f. And whych palleth awaye wyth the concupiscences thereof. iii. e. i. Joh. ii. c

The worlde is ful of wyckednes. i. Joh. v. d. That is to saye, the lust of the flesche, the lust of the eyes, and pryde of lyfe. i. Joh. ii. c. The frendshyp of whych is enemye to God. Jam. iiii. a. For he that loueth thys worlde loueth not God. i. Joh. ii. d and knoweth hym not, John. i. a. xvii. d. Let not vs then loue the worlde nor that whych is in it. i. Johan. ii, b

The worlde hateth the faythfull, and why? John xv. and. i. John. iii. c, the whyche thorowe fayth we ouercome it. i. John. v. a. b. Also they shall iudge it. i. Cor. vi. a

¶ The worde of God

The worde of God ought to be in our hearres, Tym. v. b. xi. c. xxii. g. The prayse of the worde of God, Prouer, xxx. a

An exhortacyon for to heare the worde of God Eccly. v. b. a

Men ought not to do but accordynge to the worde of God, wythout any addyng vnto it, or dymynyshyng from it, Deu. iiii. a. xii. d. Num. xv. d

The worde of God abydeth euermore: That is, the Gospel whyche is preached vnto vs. Esay. xl. & i. pet. i. d. The whyche is the worde of eternelth. Ephe. i. c. Of eternall lyfe, Act. v. d. and of reconciliatyon. ii. Corynth. v. d. by the whych we do ouercome the wycked. i. Joh ii. b, and haue a meane and maner of lyuynge. Esay. viii. d. xxviii, d

The worde of God is an offence or stumblyng block to the vnbeleuers. Rom xi. b

Men ought to shone those that do withdrawe men from the worde of Rom. xvi. c

The worde of God, (whyche Christe calleth an herbe and precyous stones) ought not to be preached nor tolde to dogges (that is to saye) aduersaryes nor impugners, nor to swyne, that is: mockers, and despysers of it. Matth. vii. a. Prou. xxiii. b, xxv. c, but yet they shal not escape vnpunyshed. Matth. x. d. Prou ii, a. Esa. xxviii. a. xxx. c. Deu. viii. d. iii. Reg. xiii. c

The worde of God abydeth not in vs, yf we beleue not in Christ. John. v. f. Lette vs prayse then, that it may dwel in vs. Collo. iii. c. and that it maye be preached and declared ouer al. ii. Tessa. ii. a, by what occasion so euer it be. ii. Tym. ii. a. For it is the lighte to see by. Psa, cxix. and. i. Pet. i. d. the fountayne of wisdome. Esa, iv, a, Eccle. i, a, the fode of the soule. Matth iiii. a. Jere. xv, c, the helmet of healthe, the swearde of spyryte. Eph. vi. c

☞ Whore

There oughte to be no whoremonger nor whore in the people of God. Deu. xxiii. c, A man shonide them flye from an harlot. Prou, xxiii, c, for he that ioyneth hym selfe wyth an harlot, is one bodye wyth her. i, Cor, vi. d

The whores and the publicanes do enter into the kingdome of God, and beleue the gospel: but the phariseis beleue not. Mat. xxi, c

The byllon of the greate whore wyth whome the kynges of the earth haue done fornicacio. Apo. xvii. a

¶ Wyldome

The wyldome of God is rych and profounde. Ro. xi. d, wheych is Chriſte, Luke. x. g, as is interpreted Math. xvii. d. i. Cor, i. d. In whome the treaſures of wyldome and knowledge are hydden. Colloſ. ii. a & Of wyldome loke James. i. a, iii. d. Job. xxviii. a xxxii. b. pro. i. a. ii. c. xiii, e. viii. iv. xiiii. a, Baru. iii, a i. Cor. xii. a. We oughte to be fylled with all wyſedome in goodnes, and to be fymple in euyll. Ro. xvi. c

¶ Wytneſſe

A man ought to beare no falſe wytnes, Exod xx. c Deut. v. d

The wytnes whyche God made vs of hys ſonne, is that by him only we haue euerlaſtige lyfe. Joh v, c

At the witnes of two or thre witneſſes, the Idolatrer was ſtoned. Deut. xvii. a

The punyſchment of the falſe wytneſſe, Deut. xix. d Prouer. xix. a. xxv. c

The holy goſt is a wytneſſe that we be conuerted, and our ſinnes forgeuen by Chriſte, Act, v. f

The wytneſſes of the reſurrection. Luke, xxiiii. g. Joh. xv. d. Act. i, v. iii. c. x f

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¶ Wydowe

A man ought to do no hurte vnto wydowes, Exod xxii. d. Deut. xxiiii. d, but rather to noryſhe the. xx. Eſth. d, and to leaue them the leauinges of theyr corne vynes and olives. Deute. xxiii. d, without takynge of theyr clothes to pledge. In the ſame Chapter. c, Of wydowes loke, Deut. x. d. xxvi. a. xxvi. c. i. Tim. v. a. d. i. Cor vii. b. Acto. vi. a

The Phareyes vnder the cooler of prayer did vndo the wyddowes. Mat. xxiii. b. Marc. xii. d. Luc. xx. g

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God hath made al thynges by hys owne wyll, Eph i. b. Apoc, iiii. d. The wyych is immutable. Pro. xix. c And the whiche no man can reſiſt. Gen. i. c. An example of Ahab. ii. Para. xviii. g. Alſo of Balam. Numer. xxii. d

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It is the wyll of God, that we be ſanctified, and pureged of our ſinnes by Chriſt. Hebr. ii. c to thyntke that we be holy. i. Theſſ. iiii. a. b. c. and that wyth wel doynge we ſtoppe the mouthes of the wycked. i. Peter. ii. c

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Al ought to be commyted to the wyll of God. Jaco iiii. d. An example in Joſeph. Gene. xlv. b. i. c, alſo of Paule. Rom, xv, g. i. Cor. viii, d, xvi. a

A man ought not to do hys owne wyll. Eccl. xviii. b but the wyl of god, for he that doeth that abydeth euermore. i. Joh. ii. c, & he that doth it not, ſhalbe deſtroyed. Luk. xii. f

¶ Wages

A man ought not to wytholde the wages of the labourer. Deut. xxv. b. xxiii, c

One and the ſame wages is geuen to the firſt and to the laſt, to thyntent that a man maye ſe, that no man hath any thyng, but by the only grace of God Mat. xx. a

The wages promyſed to them that ſuffer for Chriſt Mat. v, b. If they conteyne in the fire of tribulacyon i. Cor. xiii. b. d

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Zele what it ſignyfieth after the ſcripture. iii. Reg xix. b

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¶ An ende of the table of the principal matters conteyned in the Byble.

BRITISH MUSEUM

ffrancis Wheeler his booke. pretiu 3.4d.

¶ The fyrste boke of Moses, called in Hebrue: Bereschith, and in the Latin,

GENESIS.

¶ The.i. Chapter.

IN the begynnynge • God created heauē and erth. The erth was voide and emptie, and darknes was vpon the face of the depe, and the spirit of god moued vpō the face of the waters. And God sayd: let there be made lyghte, and there was lyghte made. And God sawe the lyghte that it was good. And God made a dyuysyon betwene the lyghte and darknesse. And GOD called the lyghte, day: and the darcknes called he Night. And the euening and the mornyng was made one daye. And God sayde: let there be a fyrmamēt betwene the waters, & let it make a diuisyon betwene waters & waters. And God made the fyrmament, & set a dyuision betwene the waters which wer vnder the fyrmamēt, and the waters, that wer aboue the firmamēt: And it was so. And God called the fyrmamēt, heauē. The euenynge also and the mornyng was made the seconde day. And God sayd: • let the waters vnder heauen be gathered together into one place, that the dry lande maye be sene. And so it came to passe. And God called the dry lande, Earth: and the gatherig together of waters called he the seas. And God sawe that it was good. And God sayd: let the earth bryng forthe grene herbe, whiche maye engendre sede: & frutfull tree, yeldig frute after his kynd, whose sede maye be in it selfe vpon the erth: And it came so to passe. And the earth brought forth grene herbe, makynge sede after hys kynde: and tree yeldyng frute, whose sede was in it selfe after his kynde. And God sawe that it was good. The euenyng also & the mornyng was made the thirde day. And God sayde: • let there be made lyghtes in the firmamēt of heauen, and let thē make a differēce betwene the day and the nyght: and let them be vnto signes, & vnto appoynted seasons: and vnto daies, & vnto yeres: And • let thē be vnto lyghtes in the fyrmament of heauen: that they may gyue light vpō the erth. And so it came to passe. And GOD made • two great lyghtes: a greater lyghte to rule the daye, and a lesse lyghte to rule the nyght: (And he made) sterres also: And God set theym in the firmamēt of heauē, that they myght gyue light vpon the earth & that they might rule the daye & the night, and to make a differēce betwene the lyght and the darkenesse. And God sawe that it was good. The euening also & the mornynge was made the fourth daye. And God sayde: • let the waters bryg forth moning creatures that hath life and foule that maye flye vpon the earth in the face of the firmament of heauen. And God created great whalles, & euery lyuig and mouyng creature, whyche the waters brought forth after their kynde: and euery fethered foule after their kynde. And God sawe that it was good. And God blessed them, sayng: Growe and encrease, & fil the waters of the sea, & let fetthered foules be multyplyed in the erth. The euening also and the mornyng was made the fifth daye. And God said: let the earth bryng forth liuyng creature after his kind: catel, wormе and beaste of the erth after his kynde: & so it came to passe. And God made the beaste of the erth after his kynde, and catell after theyr kind: & euery thing that creepeth vpō the earth after his kynde. And God sawe that it was good. And God sayde: let vs make mā in our ymage, after our likenes, and let them haue rule of the fyshe of the sea, & foule of the ayre, & catel, and al the erth, & of euery creping thing that creepeth vpon the erth. And so God created man in his owne ymage, in the • ymage of God created he hym, & male & female created he them. And God blessed theim, and God sayde vnto them: Grow and increase, & replenish the erth, & subdue it: & haue • dominion of the fy͏̉ sh of the sea, and foule of the ayre, & of euery lyuyng thing that moueth vpon the erth. And God sayd: beholde: • I haue geue you euery herbe, & sowing sede, whiche is in the vpper face of al the erth: & euery tre in the which is the frute of tre, & that soweth sede, that they maye be meate vnto you. To euery beast of the erth also, & to euery byrde of the ayre, and to euerye suche thyng as creapeth vpon the earth, (wherin is a liuing soule,) I haue gyuē al greneslie of herbe to be meate. And it came so to passe. And God saw euery thing that he had made: • and beholde it was exceading good. The euening also and the mornyng was made the syxte daye.

Czechowica

Cyrabowca

Homo.

¶ The.ii. Chapter.

A THe heauēs also & the erth were fynis-
shed, & al the hoost of thē. And in the
seuēth day god ended his worke which
he had made: • In the seuenthe daye also
Ex.xx.b. he rested from all his worke, which he had
De.iiii.b. made. And God blessed the seuenth daye,
& sanctified it, because that in it he had re-
sted from all his worke, whiche God ordey-
ned to make. These are the generacios
of the heauens and of the erth, when they
were created: in the daye when the Lorde
God made the erth, and the heauens: and
euery plante of the felde, before it was in
the earth: & euery herbe of the felde, before
it grewe. For the Lord God had not cau-
sed it to rayne vpon the erth, neyther was
there a man to tyl the grounde. And there
went vp a myste from of the erth, and wa-
tered the whole face of the grounde.

B The Lord God also • shope man, eue
Genes. dust from of the grounde, and • breathed
xviii.d into his nastrelles the breth of lyfe, & Adā
Sap.x.a. was made a lyuynge soule. And the Lorde
Ada. Tobi. God planted a garden estward from Edē,
viii.b. and there he put man whom he had made.
Edē. Ecclesi. Moreouer oute of the grounde made the
xxxiii.d Lorde God to growe, euerye tre that was
vi.Cozin. pleasaunt to the syght, and commodyous
xv.f. for meate. The • tree of lyfe also, and the
• Pisoue. tre of knowlege of good and of euyll, was
iii.c. in the myddes of the garden.
Apoc. ii.d And oute of Eden there went forth a
riuer to watere the gardē. And from thēce
4. riuers. it was deuided, & became into fower hea-
des. The name of one is • Pison: The
7. Ecclesi. same is it that compasseth the whole lande
xxiiii.c. of Heuilah, where there is gold: & the gold
of the lāde is good: There is also Bedellū,
& the Onix stone. The name of the seconde
ryuer is Gyhon: the same is it that com-
passeth the whole lande of Ethiopia. The
2. name of the thyrde riuer is Hydechel, and it
3. goeth towarde the estsyde of Assyria. And
4. the fowrth ryuer is Euphrates.

C The Lorde God also toke Adam, & put
a cōmaundemēt hym into the gardyne of Eden, that he
myght dresse and kepe it. And the Lorde
God cōmaunded Adam, saying: Eatynge,
thou shalte eate of euery tre of the garden.
But as touchyng the tree of knowlege of
good and euyll, thou shalte not eate of it:
Eue, what daye soeuer thou eatest therof
thou shalte dye the death. And agayne, the
Lorde God sayd: It is not good that Ada
should be alone: I wil make him an helpe,
whiche may be presente with hym. And so
out of the grounde shope the Lorde God
euery beaste of the felde, and euerye foule
of the ayre, and brought it vnto man: that
he myght se how he would call it. For like
wyse as man himselfe named euery lyuing
thyng, euen so was the name therof. Adam
him selfe therefore named the names vnto
all catell, and foule of the ayre, and to euer-
ry beaste of the felde. And for man founde
he not an helpe, that might be presēt with
hym. The Lorde God also caused a slum-
ber to fall vpon Adam, and he slept. And he
toke one of his ribbes, & closed vp the flesh
in stede therof. And the rybbe whiche the
Lorde God had taken from man, • made he
a woman, and brought her vnto man. And
man sayd: This is now bone of my bones,
& flesh of my flesh. She shalbe called wo-
man, because she was taken out of manne.
For this cause shal a man leaue his father
and his mother, & shalbe ioyned with hys
wife: & they • shal become one flesche. And
they wer both naked, the mā & hys wife:
and were not ashamed.

¶ The. iii. Chapter.

BVt the serpent was subtiller then eue-
ry beast of the felde, which the Lord
God made: And he sayd vnto the wo-
mā: yea, hath the Lord God sayde: ye shall
not eate of euery tre of the gardē? And the
womā said to the serpēt: we eat of the frute
of the tre of the gardē, but as for the frute
of the tre which is i the middes of the gar-
dē, God hath sayde: ye shall not eate of it,
neyther shall ye touche it, lest happlye ye
dye. And • the serpent sayde vnto the wo-
man: ye shall not dye the death, but God
doeth knowe that the same daye that ye
eate therof, your eyes shalbe opened, & ye
shalbe euē as goddes, knowyng good and
euyll. And so the • woman (seyng that the
same tre was good to eate, and lusty to the
eyes, and that the same tre was pleasaunte
to get wysedome) toke of the frute therof,
and dyd eate, and gaue vnto her husbande
beyng with her, whiche dyd eate also. And
the eyes of them both were opened: & they
knewe that they were naked. And they
sowed fyg leaues together, and made them
selues aperns. And they heard the voice of
the Lorde God walckynge in the gardē in
the coole of the daye. And Adam and hys
wyfe hyd themselues from the presence of
the Lord God, among the trees of the gar-
den. And the Lorde God called Adam, and
sayd vnto hym: wher art thou? which said:
I heard thy voyce in the garden, and was
afrayed, because I was naked: and hid my
selfe. And he sayde: Who tolde thee that
thou wast naked? hast thou not eate of the
same tre, concernyng the which I cōmāde-
ded the, that thou shouldst not eate of it?
And Adam said: The woman whom thou
gauest to be with me, she gaue me of the
tre, & I did eate. And the Lord God sayde
vnto the womā: why hast thou done this?

And

And the woman sayde: yonder serpēt begyled me, & I did eate. And the Lorde God sayde vnto the serpent: because thou hast done this, thou art cursed aboue al catell, and aboue euery beast of the felde. Vpon thy belly shalt thou go, & dust shalt thou eate all the dayes of thy lyfe: I wyll also put enmitie betwene the and the woma, betwene thy sede and her sede: • The same shal treade downe thy head, & thou shalt treade vpō his hele. But vnto the woman he said: In multiplyinge, wil I multiplye thy sorowe & thy conceauynge: In sorowe shalt thou bring furth childrē: & thy lust shal perraine to thy husbande, and he shall haue the rule of the. Vnto Adā he said: Because thou hast herkened vnto the voice of thy wyfe, & hast eatē of the tre (cōcernyng the whyche I commaunded the, sayinge: Thou shalte not eate of it) cursed is the groūde for thy sake. In sorow shalt thou eate of it, al the daies of thy lyfe. Thorne also and thistle shal it cause to grow vnto the, and thou shalte eate the herbe of the felde: In the sweate of thy face shalt thou eate breade, til thou be turned againe into the groūde: for out of it wast thou taken, in as much as thou • art dust, & vnto dust shalt thou be turned againe. And Adā called his wyues name Heua, because she was the mother of al liuig. Vnto the same Adam also and to his wyfe did the Lorde God make leetherne garmentes, & clothed thē. And the Lorde God sayde: Beholde, yonder man hath bene euen as one of vs, that he might knowe good and euel. And nowe least haply he put furth his hāde, & take also of the tre of lyfe & eate, & liue for euer. And the Lorde God sente them furth frō the garden of Edē, to dresse the groūde that he was taken out of. And so he droue out man, and at the east side of the garden of Edē, he set Cherubins: & the glistering flame of a shārpynge swerde, to kepe the waye of the tre of lyfe.

¶ The. iiii. Chapter.

Adā knew Heua his wyfe: who cōceauig, did beare Cain, sayinge: I haue gotte • a mā of the Lord. And she proceadig furth, brought furthe hys brother Habell: & Habell was a keper of shepe. But Cain was a tiller of the groūde. And in processe of daies it cāe to passe, that Cain brought of the frute of the groūde an oblacion vnto the Lord. Habel also brought of the firstliges of his shepe, & of the fat therof. And the Lorde had respect vnto • Habel, & to his oblaciō. But vnto Cain & to his offring he had no respect. For the whiche cause Cain was exceding wroth, & his countenāce abated. And the Lorde sayde vnto Cain: why art thou wroth, and why is thy countenaunce abated: if thou do wel, shal there not be a promociō? And yf thou dost not wel, lieth not thy synne in the dores? Vnto the also pertaineth the lust therof, & thou shalt haue dominiō ouer it. And Cain spake vnto Habel his brother, (let vs go furthe.) And it fortuned • whē they were in the felde, Cain rose vp against Habel his brother, and slue him. And the Lord said vnto Cain: Where is Habel thy brother? Which said: I wot not: Am I my brothers keper? And he said: what hast thou done? • The voyce of thy brothers bloude crieth vnto me out of the groūde: and now art thou cursed from the erth, which hath opened her mouth, to receaue thy brothers bloude from thy hād. If thou tyl the groūde, it shall not proceade to yelde vnto the her strengthe. • Fugitiue, & a bacabounde shalt thou be in the erth. And Cain said vnto the Lord: My • iniquitie is more, then that it may be forgeuen: Beholde, thou hast caste me out this daye from the vpper face of the erth, and from thy face shal I be hid: Fugitiue also and a bagabounde shal I be in the erth. And it shall cum to passe: euery one that fyndeth me, shall slaye me. And the Lord said vnto him: (it shal not be so) yea, but whosoeuer slayeth Cain, it shalbe auenged seuen folde. And the Lorde set a marke vpon Cain, lest any mā fyndynge him, should kyll him. And Cain went out from the presence of the Lord, and dwelte in the lāde of Nod eastwarde frō Eden. Cain also knew his wyfe, which cōceaued and beare Henoch: and buildig a citie, he called the name of the same citie after the name of his sonne Henoch. Vnto the same Henoch was borne Irad. Irad begat Mehuiael, and Mehuiael begat Methusael. Methusael begat Lamech. And Lamech toke vnto him two wyues: The name of the one was Ada, & the name of the other was Zilla. And Ada begat Jabel, whyche was the Father of such as dwel in the tētes, & of such as haue catel. His brothers name was Thubal, which was the father of such as hādle harpe & orgon. And Zilla also begat Thubalcain, which wroughte cōningly euery craft of brasse and of yrō. The syster of Thubalcain, was Naema. And Lamech said vnto his wyues, Ada, & Zilla. Heare my voyce ye wyues of Lamech, herken vnto my speche: I haue slayne a man to the wounding of my selfe, & a ponge mā, to mine owne punishmēt. If Cain shalbe auenged seuenfolde, truly Lamech seuenty tymes and seuen times. Adam knewe his wyfe againe, & she bare

Seth.

a sonne and called his name Seth: For God (sayde he) hathe appoynted me another sede in steade of Habel, whome Cain slew. And vnto the same Seth also, there was borne a sonne: and he called his name Enos. Then began they to make inuocation in the name of the Lorde.

Enos. Inuocatio.

¶ The. v. Chapter.

A THis is the boke of the generacions of Adā. In the day that god created mā, in the likenesse of God made he him. Male and female created he thē, & blessed them: and called their name Adam, in the daye of their creation. And Adam liued an hūdreth & thirty yeres, and begat a sonne in his owne likenes, after his ymage, and called his name Seth. All the dayes of Adam (after he had begotten • Seth) were eight hundreth yeres: and he begat sonnes & doughters. And all the daies that Adam liued, were nyne hūdreth & thirty yeres, & he dyed. Seth lyued an hundred and fyue yeres and begat Enos: And Seth lyued (after he begat Enos) eyght hūdreth and seuen yeres, & begat sonnes & doughters. And all the dayes of Seth, were nyne hūdreth and twelue yeres: And he died. Enos liued nyntie yeres, and begat Kenan: and Enos lyued (after he begat Kenan) eyght hundreth, and fyftene yeres, and begat sonnes and doughters. And all the dayes of Enos were nyne hūdreth and fiue yeres: And he dyed. Kenā lyued seuenty yeres, & begat Mahelael: And Kenā lyued (after he begat Mahelael) eyght hundreth & foure yeres, and begat sonnes and doughters. And all the dayes of Kenā were nyne hundreth yeres, and ten yeres: and he dyed. Mahelael lyued lyxtie yeres, & fiue yeres, and begat Jared: And agayne, Mahelael lyued (after he begat Jared) eyghte hundreth and thirtye yeres, and begat sonnes and doughters. And all the dayes of Mahelael were eight hundreth nyntie & fyue yeres: & he died. Jared lyued an hundreth and lyxtie & two yeres, and he begat Henoch: And Jared lyued (after he begat Henoch) eyght hūdreth yeres, and begat sonnes and doughters. And all the dayes of Jared were nyne hundreth and lixtye and two yeres: And he died. Henoch liued lyxtie and fyue yeres, and begat Methuselah. And Henoch • walked with God after he begat Methuselah, thze hundreth yeres, and begat sonnes and doughters. And all the dayes of Henoch were thze hundreth lixtye and fyue yeres. And Henoch • walked with God: and he was • nomoze sene, for God toke hym awaye. Methuselah also lyued an hundreth yeres, eyghtye and fiuen yeres, & begat Lamech: And Methuselah lyued (after he begat Lamech,) seuen hundreth yeres, & eyghtye & two yeres, and begat sonnes & doughters. And al the daies of Methuselah were nine hundreth yeres, and sixtye, & nyne yeres: And he dyed. Lamech lyued an hundreth yeres, and eyghtie and two yeres, and begat a sonne, and called his name Noah, saying: This same shal confort vs as concerninge our worke and sorow of our hādes: from of the erth • which God cursed. And Lamech lyued (after he begat Noah) fyue hundreth yeres, and nintye & fyue yeres, and begat sonnes and doughters. And al the daies of Lamech were seuē hūdreth yeres, and seuentie and seuen yeres: And he dyed. Noah was fiue hūdreth yere olde. And Noah begat Sem, Ham, and Japheth.

Adā liued. 930.

Seth. 912.

Enos. 905.

Kenā. 910.

Mahelael. 895.

Jared. 962.

Ecclesiā. xli. c.

Heb. 11. a

Enoch. 365. Gen. 5. a

He. 11. a

Sa. 4. a

4. reg. ii. a

Methuselah. 969.

Gen. iii. d

Lamech. 777.

Noha

¶ The. vi. Chapter.

AND it came to passe, that mā began to be multiplied in the vpper face of the erth, & there were doughters borne vnto thē. The sōnes of god also saw the doughters of mē that they were faire, & they toke them wiues from among al that they had chosen. And the lord said: my spirite shal not alway-strine for mā, because he is flesche: And his dayes shalbe • an hūdreth & twenty yeres. But there were giauntes in the erth in those dayes: yea, & after that the sonnes of God cāe vnto the doughters of men, and they had gendred vnto them, the same became mightie men of the worlde, and men of renowne. But God sawe that the malyce of man was great in the erth, and all the ymagination of the thoughtes of his • heart was onely euyl and that continually. And it repented the Lord, that he had made man in the earthe: and he was touched with sorow in his hart. And the Lord sayde: I wyll (frō the vpper face of the erth) destroye man, whō I haue created, both mā, catel, wozm, and foule of the ayre: • for it repenteth me, that I haue made them. But Noah foūde grace in the eyes of the Lorde. These are the generacions of Noah • Noah was iust and perfect in his generacios, and walked with god. Noah begat thze sonnes: Sem, Ham, and Japheth. The erth also was corrupt before god, & the same erth was fylled with crueltie. And God loked vpō the erth, & beholde, it was corrupt: For al flesh had corrupt his way vpon erth. And God said vnto Noah: The ende of al flesche is come before me: for the erth is filled wyth crueltie from before the face of them. And beholde, I wil destroye thē with the erth. Make the an Arke of pyne trees. Habitacios shalt thou make in the Arke, & shalte

Noyses

i. Pet. i. b

120.

Malice.

Ge. viii. b

i. reg. xv. c

Ps. cxv. repen.

Esa. i. 3. c

Ecclesiā. xl. viii. b

Gen. 5. a

† Yarke to be made of pitch

Marginal notes:
- Seth.
- Enos. Inuocatio.
- Adā liued. 930.
- Seth. 912.
- Enos. 905.
- Kenā. 910.
- Mahelael. 895.
- Jared. 962.
- Ecclesiā. xli. c.
- Heb. 11. a
- Enoch. 365. Gen. 5. a
- He. 11. a
- Sa. 4. a
- 4. reg. ii. a
- Methuselah. 969.
- Gen. iii. d
- Lamech. 777.
- Noha
- Noyses
- i. Pet. i. b
- 120.
- Malice.
- Ge. viii. b
- i. reg. xv. c
- Ps. cxv. repen.
- Esa. i. 3. c
- Ecclesiā. xl. viii. b
- Gen. 5. a
- † Yarke to be made of pitch

pitche it within & without with pytche.
C And of this fashion shalte thou make it: The length of the Arke shalbe thre hundreth cubites: the bredeth of it fyfty cubytes, and the heyght of it thirtye cubytes: a window shalt thou make in the Arke, & in a cubite shalt thou finish it above: but the doze of the Arke shalte thou set in the syde therof: With thre lofres one above another, shalte thou make it. And beholde, I, euen I, do bringe a flud of waters vpō the earth, that I maye destroye all fleshe (wherin is the breth of lyfe) vnder heaue: And euery thig that is i the erth, shal die.
Gen. 7. b And. 17. a With the also will I make my * couenaunt: and thou shalt come into the Arke, thou & thy sonnes, thy wyfe, & thy sonnes wynes with the. And euery liuing thing, and of all fleshe, a payre of euery one, shalt thou bringe into the Arke, to kepe them alyue with the. They shalbe male and female. Of fethered foules also after theyr kynde, & of all catell after their kynde, of euery worme of the earth after his kinde: two of euery one shal come vnto the, that thou mayest kepe them alyue. And take thou with the of all meate that is eaten, & thou shalt laye it vp with the, that it maye be meate for the and them. Noah therfore did accordynge vnto all that God commaunded hym: euen so dyd he.

¶ The. vii. Chapter.

A
And the lord said vnto Noah: came thou & all thy house into the Arke: for the haue I sene * righteous before me in this generacō. Of euery * clene beast thou shalt take with the seuen and seuen: the male and his female: But of vncleane cattel, two: the male & his female.
Ps. cxl. i
Le. xi. k
Of foules also of the ayre, seuen & seuē, the male and female: to kepe sede alyue vpon the face of all the whole earthe. For after seuen dayes yet to cum, I wyl rayne vpō the earth fortye dayes & fortye nyghtes. And all substaunce that I haue made, wil I destroie from the vpper face of the erth.
B Noah therfore dyd accordynge vnto all that God commaunded him. And Noah was syxe hundred yeres olde, whan the * floude of waters was vpon the erthe.
mat. 24. d And Noah came (and his sonnes, & his wyfe, and his sonnes wynes with hym) vnto the Arke, because of the waters of the floud. Of cleane catel, and of vncleane catel, and of fetinge foules, and of euery suche as crepeth vpon the earthe, there cam two & two vnto Noah into the arke, the male and the female, as God had commaunded Noah. It fortuned also after seuen dayes, & the waters of the flud were vpon the earthe. In the syxe hundreth yere of Noahs lyfe in the fredde monethe, the seuenteth daye of the moneth: In the same daye were all the fountaynes of the great depe broken vp, and the windowes of heaue were opened. And the raine was vpon the earthe fortye dayes & fortye nyghtes. In the selfe same day entred Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wines of hys sonnes, with them into the Arke. They, and euery beast after his kynde: and all catell after theyr kynde, yea and euery worme that crepeth vpō the earthe after his kynde: & euery byrde after hys kynde: and euery fetinge & fethered foule. And they came vnto Noah into the Arke, two & two, of all fleshe, wherin is the breth of lyfe. And they entringe in, came male & female of al fleshe, as God had commaunded him. And God shut him in rounde about. And the * flud came fortye daies vpō the earth, & the waters were increased, & bare vp the Arke, which was lift vp above the earth. The waters also preuayled, & were increased exceadyngly vpō the erth, & so the Arke wēt on the vpper face of the waters. And the waters preuayled exceadyngly vpō the earthe: & all the hie hylles that are vnder the whole heaue, were couered. Fyftene cubites vpwarde did the waters preuayle, so that the mountaynes were couered. And al fleshe died that moued vpō the erth, in foule, in catel, in beast, & in euery worme that creepeth vpon the erth: yea, and euery mā also what soeuer was (in whose nostrels the brethe of lyfe did breth) al these in the dye lande dyed: And * euery thynge was destroyed that remayned, & that was in the vpper parte of the grounde (both mā, & catel, & worme, & foule of the ayre) they were cleane destroied fro of the earthe. And Noah onely remayned alyue, and they that were wyth him in the Arke. But the waters preuayled vpō the erth an hūdred & fyftye dayes.
Sap. x. h
Ecc. 39. d
Sap. x. h

¶ The. viii. Chapter.

A
And God remēbred Noah, and euery beaste, & all the catel that was wyth him in the Arke. And God made * a wynde to passe vpō the earth, and the waters ceased. * The fountaines also of the depe, & the windowes of heaue were stopped: & the raine fro heaue was restrained. And the waters fro the erthe went returned, goinge & comynge againe. And after the ende of the hūdreth & fyftie daye, the waters were abated. And in the seuenth moneth in the seuēteth day of the moneth, the Arke rested vpō the mountaines of Armenia. And the waters truly were goinge & decreasinge vntil the tenth moneth: For
a wynde.
Gene. i. g
Gen. 7. h

in the tenth moneth, and in the fyrst daye of the same moneth, were the toppes of the mountaynes sene. And after the ende of the fourtieth day, it happened that Noah opened the wyndowe of the Arke whych he had made. And he sent forth a Rauē, which went out goynge forth and returnynge agayne, vntyl the waters were dryed vp vpō the erth. And agayne he sent forth a doue B from hym, that he myght se yf the waters were abated from the vpper face of the grounde. And the doue founde no reste for the sole of her fote: and she returned vnto hym agayne vnto the Arke: For the waters were in the vpper face of the whole earth. And he when he had put forth hys hande, toke her and pulled her in to hym into the Arche. And he abode yet other seuen dayes: and proceadyng forther, he sent forth the doue out of the Arke. And the doue cam to hym in the euenyng: & lo, in her mouthe was an Olyne leaf that she had pluct: wher by Noah vnderstode, that the waters were abated vpon the erthe. And he abode yet other seuen dayes and sent forth the doue, C whych proceaded not to returne vnto hym any more. And it came to passe in the syxe hundreth and one yere, in the fyrst moneth, and in the fyrst daye of the moneth, the waters were dryed vp frō the erth. And Noah remoued the couerynge of the Arke, and loked: & beholde, the vpper face of the grounde was dryed vp. And in the seconde moneth, in the seuen and twentye daye of the moneth, was the earth dryed. And God spake vnto Noah, saiyng: go forth of the arke: thou & thy wyfe, & thy sonnes, & thy sonnes wyues wyth the. And bryng forth wyth the, euery beast that is wyth the: of all fleshe (both foule and cattell, and euery wourme that crepeth vpon the earth) that they may gendre in the erth, and bryng forth frute, and ✱ increase vpō erth. And so Noah came forth and hys sonnes, hys wyfe, & his sonnes wyues wyth hym. Euery beaste also & D euery wourme: euery foule, & what soeuer creepeth vpō the erth (after theyr kyndes) went out of the Arke. And Noah buylded an alter vnto the Lorde, & toke of euery ✱ cleane beaste, & of euery cleane foule, & offered sacrifices vpon the alter. And the Lorde smelled a swete (or quyete) sauour. And the Lorde sayd in hys heart: I wyl not procede to curse the grounde any more for mannes sake: for the ✱ ymaginacion of mānes heart is euell euen from hys youth. Neyther wyl I adde to smyte any more euery thynge lyuyng, as I haue done: yet shortly shal not fowlyng tyme, and haruest, colde and heate, Sommer and wynter, daye & nyght cease, all the dayes of the erthe.

Rauē. not

Doue.

Olyne leafe.

a commaundement.

Gen.i.c.d and.ix.a

An alter Leui.xi.a

Gen.vi.a viii.c.b

¶ The.ix. Chaptre.

AND God ✱ blessed Noah & hys sonnes, and sayd vnto them: Bryngе ye forth frute, & multiply, & replenish the erth. The feare of you and the dzede of you shalbe vpon euery beaste of the earthe, and vpon euery foule of the ayze, in all suche as the earth bryngeth forth, and in all the fyshes of the sea. Into your hande are they delyuered. Euery thynge that moueth it selfe, and that lyueth, shalbe meate for you: Euen as the grene herbe, haue I geuē you all thynges. But ✱ fleshe in the lyfe therof, and in the blode therof, shall ye not eate. Els your blode of your lyues wyll I requyze. From the hande of euery beast wyll I requyze it, and from the hande of man: From the hande of mans brother wyl I requyze the lyfe of man. ✱ Whoso ✱ sheddeth mās blode, by mā shall hys blod be shed, For in the ymage of God dyd God make man. But bryngе you furth frute and multiplie. Bendet ye in the earth, and increace therein. God spake also vnto Noah, and to his sonnes with hym, sayinge: Beholde, I set vp my ✱ couenaunt with you, and with your sede after you, and with euery lyuing creature that is with you: both in foule and in catell, and in euery beaste of the earth which is with you, of all that goe out of the Arche, accordinge vnto euery lyuynge thyng of the earth. But my couenaunt wyl I make wyth you, that from ✱ hence forth euery fleashe be not roted out with the waters of a floudde, neyther shall there be a floude to destroye the earth anye moze. And God sayde: This is the token of the couenaūt whiche I geue betwene me and you, and euery lyuing creature that is with you into perpetual generacions. I haue set my bowe in the cloude, & it shall be for a token betwene me and the earth. And it shall come to passe that when I bryngе a cloude vpon the earth, the bowe also shall be sene in the same cloude. And I wyll thynke vpon my couenaunt which is betwene me and you, and euery lyuynge creature in all fleshe: and it shall no moze come to passe, that ✱ waters make a floude to destroye all flesh. But the bowe shall be in the same cloude, and I wyl loke vpon it, that I may thinke vpon the euerlastynge couenaunt betwene God, and euery lyuyng creature in al fleshe that is vpon earth. And God sayde vnto Noah. This is the token of the couenaūt whiche I haue made betwene me & all fleashe that is vpon earth. The sonnes of Noah going forth of the Arcke, were Sem, Ham, & Japheth. And Ham is the father of Chanaā. These are the thre sonnes of Noah, and of thē was the whole earth ouerspred.

A Gen.i.c.d and.viii.d

ero.xx.c Leu.xvii.c Deu.xii.c

Blood spedeth Mathe. xxvi.c apo.xvii.c

Couenant B Gen.ix.d

esa.liiii.c

The token of the couenaūt

Bowe.

C Ecclesiast xliii.c.

No ab

Eſay. 6. a mat. 24. a

* Noah alſo began to be an huſbandman, and planted a vineyarde: And he drinking of the wyne, was dronken, and vncouered with in hys tente. And Ham the father of Canaan ſeynge the nakednesse of hys father, told his two bzethzen without. And Sem & Japheth, they two, takinge a garment, layde it vpon their shoulders: and cōming backward couered the naked pzi-uities of their father: namely, their faces beinge tourned away, leſt they ſhoulde ſee their fathers pziuities. And Noah awoke from his wine, & knewe what his yonger ſonne had done vnto hym. And he ſayde: Curſed be Canaan, a ſeruaunte of ſeruaun-tes ſhal he be vnto his bzethzen. He ſayde mooze ouer: Bleſſed be the Lozde God of Sem, and Canaan ſhall be his ſeruaunte. God ſhall enlarge Japhet, and he ſhall dwell in the tentes of Sem, and Chanaan ſhall be their ſeruaunt. Noah lyued after the floud thze hundzeth and fiftie yeares. And al the dayes of Noah were nine hun-dzeth and fiftie yeares: and he dyed.

Ioſua. 24. b

Noha lyued. 950.

¶ The. x. Chapter.

THeſe are the generaciōs of the ſons of Noah, Sem, Ham, & Japheth: & vnto thē were childzē bozne after the floud. The childzē of * Japhet: Go-mer, and Magog, and Madai, and Jauan and Thubal, Meſech, and Theras. The chyldzen of Gomer, Aſcenas, and Riphath and Thogarma. The chyldzen of Jauan: Eliſa and Tharſis, Kytthim, and Doda-nim. Of theſe were the Iles of the Gētiles deuyded in their landes, euerye man after his tongue, and after hys kynred in their nacyons. The chyldzen of Ham, Cuſch, and Miſzrim, and Phut, and Chanaan. And the childzen of Cuſch: Seba and Ha-uilah and Sabtha, and Rahma, and Sab-thecha. The chyldzen of Rahma: Scheba and Dedan. Cuſch alſo begat * Nymrod. The ſame beganne to be myghtye in the earth. For he was a mighty hunter before the Lozde. Wherefoze it is ſayde: Euen as Nymrod the myghtye hunter before the Lozde. The beginninge of hys kingdome was * Babell, and Erech, and Accad, and Calne, in the land of Sinhar. Out of that lande came Aſſur, and builded * Niniue, & the ſtreates of the citye, and Chalah: Reſſe alſo betwene Ninive and Chalah, and it is a great citie. Miſzraim begat Ludim, and Enamim, and Lehabim, and Nephtuhim. Pathruſim, alſo & Caſluhim, out of whom came Philiſtiim and Capethozim, Canaan begat Zidon his firſt bozne ſonne & Heth, and Jebuſi, and Emozi, and Girgoſi, Ha-hiui alſo, and Haarki, and Haſſini, and Haargadi, and Hazmari, and Hahemathi: And afterwarde were the kynredes of the Cananites ſpzedde abzode. The boode-rie of the Cananites was from Zidon, as thou commeſt to Gerar vntyll Gazan, and as thou goeſt vnto Sodoma, and Gomozra, and Adama, and Zeboim, euen vnto Leſa. Theſe are the chyldzen of Ham in theyr kynreds, in their tonges, countries, and in their nacyons. Vnto Sem alſo the father of all the childzen of Eber (and elder bzo-ther of Japheth) there were childzē bozne. The chyldzen of Sem: Elam and Aſſur, Arphachſad, and Lud & Aram. The chil-dzen of Aram: Vz and Hul, Gether & Mas. * Arphachſad begat Selah, & Selah be-gat Eber. Vnto Eber alſo were bozne two ſonnes: The name of the one was Peleg, for in his dayes was the erth deuided. And his bzothers name was Jaketan. Jaketan begat Almodad and Saleph. Hazarma-ueth and Jerah, and Hadozan, and Uzall and Dickla, Oball alſo and Abimael, and Scheba, and Ophir, & Hauila, and Jobab. All theſe were the childzen of Jaketan. And their dwellynge was from Meſa, as thou goeſt vnto Sephar a mounte of the Eaſt. Theſe are the childzen of Sem after their kynredes and tonges in their landes & na-cions. And ſo theſe are the kynredes of the childzen of Noah, after their generacions in their peoples, and of theſe were the na-tions deuided in the earth after the floud.

Sem. Aram. 1. Par. 1. a Arphaxad. Jaketā.

¶ The. xi. Chapter.

ALl the whole erth was of one lāguage and lyke ſpech. And it happened whā they wēt forth frō the eaſt, they foūde a plaine in the lāde of Sinhar, & there they abode. And they ſayd euery one to his neyghbour. Come, let vs prepare bricke, & burne them in the fire. And they had bricke for ſtone, and ſlyme had they in ſtede of mozter. And they ſayde: Goo to, let vs build vs a citie & a tower, whoſe top may reache vnto heauen: and let vs make vs a name, leſt happely we be ſcatred abzod ito the vp-per face of the whole earth. But the Lozde came downe, to ſe the citie & tower which the childzē of men builded. And the Lozde ſayd: Beholde, the people is one, and they haue al one language, and this they begin to do, neither wyll it be reſtrayned frō thā, what ſo euer they haue ymagyned to doe. Come on, let vs goe downe, and confounde their lāguage, that euery one perceaue not his neyghboures ſpeach. And ſo the Lozde ſcatred them frome that place into the vp-per face of all the earth. And they left of to builde the citie. And therfoze is the name of it called * Babell, bycauſe the Lozde dyd there confounde the language of all the earthe. And from thence dyd the Lozde

One language. Babel. Gen. 11. b Confuſa.

Sems Generat.

ster them abyde vpon the face of all the earthe. These are the generacions of Sem: Sem was an hundreth yeare olde, and begat Arphachsad two yeare after the flud. And Sem lyued (after he begat Arphachsad) fyue hundreth yeares, and begat sons and doughters. Arphachsad lyued fyue & thirty yeres, and begat Selah. And Arphachsad lyued (after he begat Selah) foure hundreth and thre yeares, and begat sons and doughters. Selah lyued thirtie yeares, & begat Eber. And Selah lyued (after he begat Eber) foure hundreth and thre yeres, and begat sonnes and doughters. Eber lyued foure and thirtie yeres, and begat Peleg: And Eber lyued (after he begat Peleg) foure hundreth and thirty yeres, & begat sonnes and doughters: Peleg lyued thirty yeres and begat Reu: And Peleg lyued (after he begat Reu) two hundreth & nyne yeares, and begat sonnes and doughters. Reu lyued two and thirty yeares & begat Serug: And Reu lyued (after he begat Serug) two hundreth and seuen yeres and begat sonnes and doughters. Serug lyued thirty yeres & begat Nahor. And Serug lyued (after he begat Nahor) two hundreth yeares: and begat sonnes and doughters. And Nahor lyued nyne and twentye yeres and begat Terah: And Nahor lyued (after he begat Terah) an hundreth and nintene yeres, and begat sonnes & doughters. Terah lyued seuentye yeres, & begat Abram, Nahor and Haran. These are the generacions of Terah: Terah begat Abram, Nahor, and Haran. Haran begat Lot. And Haran died in the presence of Terah his father, in the lande of his nativitie, that is in Ur of the Chaldees: Abram & Nahor tooke them wyues: The name of Abrams wyfe was Sarai, and the name of Nahors wife was Milca, the doughter of Haran the father of Milca, & the father of Jisca. But Sarai was baren, & had no childe. And Terah toke Abram his son, and Lot the sonne of Haran, his sones sonne, & Sara, his doughter in lawe, his son Abrams wyfe: and they departed together fro Ur of the Chaldees, that they might go into the lande of Canaan, and they came vnto Haran, and dwelt there: And the dayes of Terah, were two hundreth and fiue yeres, and Terah dyed in Haran.

¶ The. xii. Chapter.

AND the Lord sayd vnto Abram: get the out of thy countrey, & out of thy nation, & from thy fathers house vnto a lande that I shal shew the. And I wil make of the a greate people, & wyll bleste the, and make thy name greate, that thou mayest be euen a blessinge. I wyl also bleste them that bleste the, and curse them that curse the: and in the all kynredes of the earth be blessed. And so Abram departed euen as the Lorde spake vnto him, and Lot went with him. And Abram was seuentie & fiue yeres olde, when he departed out of Haran. And Abram toke Sarai hys wife, and Lot his brothers sonne, & al their substaunce that they had in possession: and the soules that they had begotte in Haran: And they departed, that they might come into the land of Chanaan: And into the lande of Chanaan they came. Abram passed thorowe the lande vnto the place of Sichem, and vnto the playne of Moreh: And the Cananyte was then in the land. And the Lord apeared vnto Abram, & sayd: Vnto thy sede wyll I geue this lande. And there builded he an aulter vnto the Lord, euen where he had apeared vnto hi. And removing thence vnto a mountayne that was eastward fro Bethel, he pitched his tent: having Bethel on the West syde, & Hai on the East. And he buildynge an aulter vnto the Lord, dyd call on the name of the Lord. And Abram went forth going and departyng toward the Southe. But there was a dearthe in that lande, and therefore went Abram downe into Egipt, that he might soiourne there, for there was a sore derth in the land. And it happened whe he was come nere to entre into Egipt, he sayde vnto Sarai hys wyfe: Beholde, I knowe that thou arte a faire woman to loke vpon: therfore shal it come to passe, that when the Egipcians se the, they shall saye: She is hys wife. And they shall kyll me, but they shall saue the alyue. Saye (I pray the) that thou art my sister, that I may fare wel for thy sake: & that my soule maye liue thorow thy occasion. And so it happened, whe Abram was come into Egipte, the Egiptians beheld the woma for she was very faire. The princes also of Pharao sawe her, and commended her before Pharao, and the woma was taken into Pharaos house. And he truely entreated Abram well for her sake, and he had sheepe and oxen, and he alles, men seruauntes and mayde seruauntes, she alles, and camels. And the Lorde smote Pharao and his house with great plages, because of Sarai Abrams wife. And Pharao calling Abram, sayde: Why halte thou done thys vnto me? Why dyddest thou not tell me, that she was thy wyfe? Nowe therfore beholde, there is thy wife, take her, & go thy waye: And Pharao gaue the men cõmaundement, concerninge him: & they cõuayed hym forthe, & hys wyfe, & all that he had

¶ The. xiii. Chapter.

Abra 3 lot departed.

Sarai very faire.

Genesis. xx. a. d.

plages.

And

AND so Abrā gat him vp out of Egipt, he & his wife, and al that he had, & Lot with hym, toward the south: & Abrā was very rich, in catel in syluer & golde. And he went forth on his iourney fro the south toward Bethel, vnto the place where his tent had bene at the begynning, betwene Bethel and Hai, euen vnto the place of the aulter which he had made there at the first: and there Abram called on the name of the Lorde. Lot also which went with Abram, had shepe, catel and tentes, and the lande was not able to receaue them that they might dwell together: For the substaunce of their riches was great, and they could not dwell together. And there fell a stryfe betwene the herdmen of Abrams catel, and the herdmen of Lots catell. Moreouer the Chananites and the Pherezites dwelled at that time in the lād. Then sayde Abram vnto Lot: Let there be no strife (I praye the) betwene thee & me, and betwene my herdmen and thyne, for we be brethren. Is not all the whole lāde before the? Departe I praye the fro me. yf thou wylt take the left hande, I will go to the right: or yf thou departe to the right hande, I wyll go to the lefte. And so Lot lyfte vp his eyes, beheld al the cōtrie of Iordane, which was a plenteous cōtrie of water euery where, before the Lorde destroyed Sodome & Gomorra: euen as the garden of the Lord, like the lande of Egipt as thou comest vnto Zoar. Then Lot chose all the playne contrye of Iordane, & toke hys iourney from the east: and so departed the one brother frō the other. Abram dwelled in the lande of Chanaan. And Lot abode in the cities of the playne, and tented vntil Sodome. But the men of Sodome were wicked, & exceding sinners before the Lord. And the Lorde sayde vnto Abrā, after that Lot was departed frō him: Lyft vp thyne eyes nowe, & looke from the place where thou art northwarde, southward, eastward and westwarde, for all the lande whyche thou seest, wyl I geue vnto the and to thy sede for euer. And I wyll make thy sede, as the dust of the earth: so that yf a man can numbre the dust of the earth, thē shall thy sede also be numbred. Aryse and walke about in the lande, after the length of it, and after the bredth therof: for I wyll geue it vnto the. Then Abrā takig downe his tēt, came and dwelled in the oke grouе of Mamre, namely in Ebron, and builded there an altar vnto the Lorde.

The.xiiii. Chapter.

AND it chaūced in the dayes of Amraphael kinge of Sinehar, Arioch king of Ellasar, Kedorlaomor king of Elam, & Thideal kyng of the nations, & they made warre with Bera king of Sodome, & with Birsa kinge of Gomorra, & with Sineab king of Adama, & with Semeabar kig of Zeboi & with the kig of Bela: the same is Zoar. All these were ioyned together in the dale of Zyddym, where the salt Sea is. For twelue yeare were they subiect to kynge Kedorlaomor, and in the thyrtene yeare rebelled: But in the fourtene yeare came Kedorlaomor & the kynges that were with him, and smote the giātes in Astaroth Karnaim, & the Suzims in Ham, and the Emims in the playne of Kariathim & the Horims in mount Seir, vnto the plaine of Pharā, which bordreth vpon the wildernesse. And the returning, came to En Mispat, whyche is Cades, and smote al the countrey of the Amalechites, & also the Amorites that dwelt in Hazezō Thamar. And there went out the kyng of Sodome and the kyng of Gomorra, & the kyng of Adama, and the kyng of Zeboim, and the kyng of Bela, which is Zoar. And they stroke batel with them in the dale of Ziddim, that is to say, with Kedorlaomor the kyng of Elā, and with Thideal kyng of the Nacions, & with Amraphael kig of Synhar. And wyth Arioch kyng of Ellasar: foure kynges agaynste fyue. And the dale of Siddym was full of slyme pyttes. And the kynge of Sodome and Gomorra fled, and fell there: And they that remayned, fled to the mountayne. And they taken all the goodes of Sodome and Gomorra, and all theyr vytalles, wente theyr waye. And they carryed awaye Lot also Abrams brothers sonne, and his goodes (for he dwelled at Sodom) and departed. And there came one that had escaped, and tolde Abram the Hebrewe which dwelled in the oke grouе of Mamre the Amorite, brother of Eshol and brother of Aner, whiche were cōfederate with Abrā. Who hō Abram heard that his brother was taken, he harnessed his fresly younge men borne in hys owne house, three hundred & eyghtene, and folowed on them vntyll Dan. And he was set in aray vpō them by nyght, he and his seruauntes, and smote them, and pursued them vnto Hoba (whiche lyeth on the left hande of Damascus) & recouered all the goodes, and also brought agayne hys brother Lot, and hys goodes, the women also and the people. After that he retourned agayne from the slaughter of Kedorlaomor & of the kinges that were with him, came the kyng of Sodome forth to mete hym in the playne valey, which is the kinges dale. And Melchisedech kyng of Salem brought forth bread and wyne: for he was

was the Priest of the moste hyghest God, and blessed him, sayinge: Blessed be Abram vnto the high God, possessor of heauen and earth. And blessed be the high God which hathe delyuered thyne enemyes into thyne hande. And Abram gaue hym tythes of all. And the kynge of Sodome sayde vnto Abram: Geue me the soules, and take the goodes to thy selfe. And Abram answered the kynge of Sodome: I haue lyfte vp my hande vnto the Lorde the hye God possessor of heauen and earthe, that I wyll not take of all that is thyne so muche as a threde or shoulachet, lest thou shuldest say: I haue made Abram ryche: Saue onelye that which the yonge men haue eaten, and the partes of the men whiche wente wyth me, Aner, Escholl, and Mamre, which shal take their partes.

¶ The. xv. Chapter.

AFter these thinges were done, the worde of the Lord came vnto Abram in a visiō, saying: feare not Abrā, I am thy defence, & thy reward shalbe exceading great. And Abrā said: Lord god what wylt thou geue me, when I go childlesse, and the childe of the stewardshyppe of my house is this Eleazar of Damasco? And Abram sayd: Se, to me thou hast geuen no sede: Lo, a lad borne in my house is myne heyre. And beholde, the worde of the Lorde came vnto hym, sayinge: He shall not be thyne heyre, but one that shall come out of thyne owne bodye shalbe thyne heyre. And he brought hym out, and sayd: loke by vnto heauen, and tell the * starres, yf thou be able to numbre them. And he sayde vnto hym: * euen so shall thy sede be. And Abram * beleued the Lorde, and that counted he to him for righteousnes. And again he sayde vnto hym: I am the Lorde that brought the out of Ur of the Chaldees, to geue the this lande, and that thou myghtest possesse it. And he sayde: Lorde God, whereby shall I knowe that I shall possesse it? He answered vnto hym: * take an heyfer of three yeare olde, and a she Goate of thre yeare olde, and a thre yeare olde ram, a turtledoue also and a yonge pygeon. He toke therefore al these vnto hym, and deuided them in the myddes, and layde euery pece, one agaynste another. But the foules deuyded he not. And when the birdes fell on the carcasses, Abram droue them awaye. And when the Sunne was downe there fell a slomber vpon Abram. And lo, a darcke and great feare fell vpon hym. And he sayde vnto Abram: knowe this of a surety, that thy * sede shalbe a straunger in a lande that perteyneth not vnto them. And shal serue them, and they shal entreat them euell. * iiii. hundred yeares. But the nacyon whome they shall serue, wyll I iudge. And afterwarde shall they come out with great substaunce. And thou shalt go with thy fathers in peace, & shalt be buryed in a good olde age. But in the fourth generacion they shall come hyther agayne: for the wyckednes of the Amorites is not yet full. And it came to passe that when the Sunne was downe, there was a darke cloude: behold, ther was a smoking fornace, and a fyrebrande goinge betwene the sayde peces. In that same daye the Lord made a couenaunt with Abrā saying: vnto thy * sede haue I geuen thys lande, frome the ryuer of Egypte, euen vnto the great ryuer, the ryuer of Euphrates, the Kenites, the Kenizites, and the Cadmonytes, the Hethites, and the Pherezites, and the Giaūtes, the Amorytes also, and the Cananites, the Gergosites, & the Jebusites

¶ The. xvi. Chapter.

SArai Abrams wyfe, bare hym no children. But she hadde an hande mayde an Egipciā, Hagar by name. And Sarai said vnto Abrā: behold, * the Lord hath restrayned me, that I cā not beare. * I pray the go in vnto my mayde, peraduenture I may be edified by her. And Abram obeyed the voyce of Sarai. And Sarai Abrams wyfe toke Hagar her mayd the Egyptian (after Abram had dwelled ten yeare in the lande of Canaan) and gaue her to her husbande Abram to be hys wyfe. Whiche when he wente in vnto Agar, she conceaued. And whē she saw that she had cōceaued, her maistres was dispised in her eyes. And Sarai sayde vnto Abram: Thou doest me wronge: I haue geuen my mayde into thy bosome. Whiche seynge that she hath conceaued, I am dispised in her eyes, the Lorde iudge betwene me and the. But Abram sayde to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth the. And when Sarai fared foule with her, she fled frome the face of her. And the Angel of the Lorde founde her beside a fountaine of water in the wyldernesse: euen by the wel that is in the waye to Sur. And he sayde: Hagar Sarais mayde, whence comest thou, and whyther wylte thou go? She sayd: I flee frome the face of my maistresse Sarai. And the Angell of the Lorde sayde vnto her: Retourne to thy maystresse agayne, and submyt thy selfe vnder her handes. And agayne, the angell of the Lorde sayde vnto her: In encreasynge I wyll encrease thy sede, and it shall not be numbred for multytude. And the Lordes Angell sayde vnto her: Se, thou arte with childe and shalte beare a sonne, and shalte call

priest. Blessed. Tythes. Visio. Heire. Deu. x. d. 18 Stowres Jeremye. xxxiii. d * ro. 4. d * ps. cxi d Beleued Ro. iiii. a Jaco. ii. d Gal. iii. a Jeremye. xxxiii. d a slomber. Act. vii. a Aduentus Genesis, xxiiii. a b 3. re. 4. A esa. lvi. b Ge. 30. a Agar. fled. Angel. C

Ge, 17. c cal hys • name Ismael: Because the Lorde
ind. 13. b hath heard thy tribulacion. He also wyll
Mat. 1. c be a wylde man, and his hande wyll be a-
Luc. 1. b. c gaynst euery man, and euery mans hande
agaynst hym. And he shal dwel in the pre-
sence of al hys brethren. And she called the
name of the Lorde that spake vnto her:
thou God lokest on me: for she sayde: Have
I not sene here the backe partes of hym
that seeth me? Wherfore the well was cal-
led, the well of hym that liueth and seeth
me. And it is betwene Cades and Bared.
Ga. iiii. c • And Hagar bare Abram a sonne, and A-
bram called hys sons name which Hagar
bare vnto hym. Ismael. And Abram was.
lxxvi. yere olde, whan Hagar bare hym
Ismaeli.

¶ The. xvii. Chapter.

A Bram was nintie yere old & ix. the
Lorde appeared to Abram & sayde
vnto him: I am the almyghty God:
Ge. b. c, d walke • before me & be thou perfect. And I
Gen. vi. c • make my bonde betwene me and the, and
wyl multiply the exceadyngly. And Abra
fell on his face. And God talked with him
sayinge: Beholde, I am, and my testament
is with the, and thou shalte be a father of
Ecclesiast. xliii. c. manye • nacions. Neither shall thy name
any moze be called Abram, but thy name
shalbe Abraham: • For a father of many
Ro. iiii. e nacyons haue I made thee. I wyll make
thee to growe exceadyngely, and wyl make
nacyons of thee: yea, and kynges shall
spryngе oute of thee. Moze ouer, I wyll
B make my bonde • betwene me and thee,
Act. viii. b and thy sede aftes thee, in their genera-
cions, by an euerlastynge testament: that
I maye be God vnto thee, and to thy sede
after thee. And I wyll geue vnto the and
Ge. xii. d to thy sede after thee, • the lande wherein
thou arte a straunger: Euen al the lande of
Canaan, for an euerlastyng possessiō & wyl
be their god. And god said againe vnto A-
brahā: Se thou also kepe my testamēt ther-
fore, both thou & thy sede after the in their
generacions. This is my testamēt which ye
shal kepe betwene me & you, & thy sede af-
ter the. Euery mā child amōge you shalbe
Ro. iiii. b circumcised, ye shall circūcise the fleash of
your foreskynne and it shal be a • token of
Genelis. xvi. b. the bonde betwene me and you. And euery
Luk. ii. d mā childe of. viii. dayes • olde shall be cir-
Le. xii. a. cūcised amonge you, and that is bozne in our
generacions, and bozne at home, & he that
is boughte wyth money of anye straūger
whiche is not of thy sede. Ye that is bozne
C in thy house, & he also that is bought with
money, must nedes be circumcised. And my
testament shalbe in your fleshy for an euer-
lastynge bonde. And the vncircumcised mā
childe, in whose fleashe she foreskyn is not
circūcised, that soule shall perish from hys
people: because he hath broken my testamēt.
And God sayd vnto Abraham: Sarai thy
wife shalt thou not cal Sarai: But Sara
shall her name be. And I wyll blesse her, &
haue geuen the a sonne of her, & wyl blesse
her people also, yea, & kinges of people shal
spryngе of her. But Abraham fell vpō hys
face, and laughed, & said in his heart: shall
a childe be bozne vnto hym that is an hū-
dred yere olde? And shal Sara that is nin-
tie yere old beare? & Abraha said vnto god:
O that Ismaell myght line in thy syghte.
Vnto whome God sayde: Sara thy wyfe
shall • beare the a sonne in dede, and thou
shalt call hys name Isaac. And I wyll
make my bonde with hym, for an • euerla-
stinge bonde, and with his sede after hym.
And as concernynge Ismaell also, I haue
heard the: for I haue blessed him, and wyl
make him to encrease, and wyl multyplye
hym exceadingly. Twelue • prynces shall
he beget, & I wyll make a great nacion of
him. But my bōde wil I make with Isaac,
whiche Sara shal beare vnto the: euē this
time twelue moneth. And he left of talking
with him, and departed vp from Abrahā.
Abraham tooke Ismaell hys sonne and all
such as were bozne in his house, & all that
was bought with money, as many as were
menchildren, which were amōge the men
of Abrahams house, & circūcised the fleshe
of their foreskin, euē in that selfe same day
as God had sayd vnto hym. Abraham also
hym selfe was nyntye yere olde and nyne
whē the fleshe of his foreskin was circum-
cised. Ismael his sonne was. xiii. yere olde
whē he was circumcised in the fleshy of his
foreskin. The selfe same daye was Abrahā
circumcised and Ismael hys sonne. And all
the men of his house, bozne in his house, oz
boughte with money (of straungers) were
circumcised with hym.

¶ The. xviii. Chapter.

A And the Lorde apeared vnto him in
the plaine of Māre, as he sat in his
tent doze in the hete of the day. And
he lift vp his eyes, & loked: & lo, three men
stode by him. And whē he sawe them he ran
to mete them from the tent dooze, and fell to
the grounde, and sayde: Lorde (I beleche
the) yf I haue founde fauoure in thy sighte:
Go not (I praye the) fro thy seruaunt. Let
a lytle water be fet to washe youre fete, &
refreshe your selues vnder the tree. And I
wyll fet a • morsell of breade, to • comfort
your heartes wythall. And then shall ye go
your wayes, for euen therefore are ye come
to your seruaunt. And they sayde: do euen
so as thou haste sayd. And Abraham went
hastely into his tent vnto Sara, and sayde:
make

make redy attōce • .iii. pecches of fine meale
mat. 13 c knead it, and make cakes. And Abrahaam
Luke. ranning vnto his beastes, fet a calfe tender
xiiii. b and good, and gaue it vnto a yonge man, &
he hasted to make it redy attonce. And he
toke butter and mylke, & the calfe whiche
To. xii. b he had prepared, & set it before them: And
Ju. 16. c stode him selfe by thē vnder the tree • when
B they dyd eate. And they sayde vnto hym:
Where is Sara thy wyfe? He answered:
beholde, she is in the tent. And he sayde: In
returninge, I wyl come agayne vnto the,
Ro. ix. b accordynge to the tyme of lyfe. And lo,
• Sara thy wife shall haue a sonne. That
Sara. heard Sara: in the tente doze which was
behynde hym. Abrahā and Sara wer both
olde and well stryken in age, and it ceased
to be with Sara after the maner as it is
Ge. 25. a with wemen. Therefoze Sara laughed
within her selfe, saying: Now I am waxed
olde, shall I gene my selfe to • lust, and my
Sara told Abraha Lorde olde also? And God sayd vnto Abra-
hā: wherefoze dyd Sara laugh, saying: shal
I of a suerte beare a child which am olde?
Is any thynge wonderful to God? Accor-
dynge to the tyme • appoynted wyll I re-
xviii. Reg turne vnto the, euē according to the time
iiii. c of lyfe. and Sara shall haue a sonne. Thā
Ro. ix. b Sara denyed it saying: I laughed not, for
she was afrayed. And he sayd: It is not so,
but thou laughedst. And the men standing
C vp frome thence, looked towarde Sodome.
And Abrahaam went with thē to bring thē
on the waye. And the Lorde sayde: Shall I
hide from Abrahaam ye thynge whyche I
doe? seinge that Abrahaam shalbe a • great
Ec. 44. c and a mightye people, and al the nacōs of
Ge. 17. a the earth shalbe blessed in hym? I knowe
this also, that he wyll cōmaunde his chil-
dren & hys houshold after him, that they
faythfull ware to God. kepe the waye of the Lorde, and doe after
eight and conscience, that the Lorde maye
bring vpō Abrahaam that he hath spoken
Ecclesi. xxvi. c. vnto hym. And the Lorde sayde: • The
crye of Sodome and Gomorra is greate,
and their synne is exceadynge greuous. I
wyl go downe nowe, and se whether they
haue done al together accordynge to that
cry, whiche is come vnto me or not: that
I maye knowe. And the mē departed thēce
and went to Sodome warde. But Abrahā
Abraha to God. stode yet before the Lorde, and Abrahaam
drewe nere and sayde: Wylte thou also de-
stroie the righteous with the wicked? per-
aduenture there be. L. righteous within
the city, wilt thou destroy, & not spare the
place for the sake of. L. righteous that are
therein? That be farre frome the, that thou
shouldest do after thys sayinge, & slay the
righteous with the wycked, and that the
righteous shoulde be as the wycked: that
be far from the. Shall not the iudge of all
the worlde doe accordynge to ryght? & the
Lorde sayde: yf I fynde in Sodome. L.
righteous within the citie, I wyl spare all
the place for their sakes. And Abrahaam
answeringe, sayde: Beholde, I haue taken
vpon me to speake vnto the Lorde, • which Gen. ii. b
am but dust and ashes, peraduenture there
shall lacke fyue of fifty righteous: Wylte
thou destroye all the cytie for lacke of fiue?
And he sayde: yf I fynde there fourtye
and fyue I wyl not destroy them. And he
proceded to speake vnto hym agayne, and
sayde: peraduenture there shal be fourtye
founde there. He answered, I wyll not do
it for fourtyes sake. He sayde vnto hym a-
gayne: O let not my Lorde be angry that
I speake: peraduenture there shall thirtye
be founde there. And he sayde: I wyll doe
nothynge yf I fynde thirtye there. He sayd
againe: O se, I haue taken vpō me to speake
nowe also vnto my Lorde: peraduenture
there shall be twentye founde there. He
answered: I wyll not destroye them for
twentyes sake. And he sayde: O let not my
Lord be angrye, and I wyl speake yet but
this once: Peraduenture there shall ten be
founde there. He answered: I wyll not de-
stroye them for tens sake. And the Lorde
went his waye as soone as he had left cō-
munyng with Abrahā. And Abraham also
turned vnto his place.

C The. xix. Chapeter.

AND there came. ii. angels to Sodom at euen. And Lot sat at the gate of Sodō. And Lot seing thē rose vp to
2. Angels. A Lot. mete thē: & he • bowed hi self to the groūde Ge. 23. a
with his face. And he said: my Lordes, turne e. xxvi. b
in I pray you into your seruantes house, &
tary al night & washe youre fete, & ye shall
rise vp early to goe on your wayes. Which
sayde: nay, but we wyl abide in the streates
al night. And he in maner dyd euen • cōpel Lu. 24. c
thē violently. And they returnyng in vnto
him, entred into hys houle, & he made thē
a feast, & dyd bake swete bread, & they dyd
• eate. And before they went to rest, the mē To. 12. b
of the cytie (euen the mē of Sodome) cōpas-
sed the house rounde about, both olde and
yonge, all the people frō all quarters. And
they callynge vnto Lot, sayde vnto hym: B
where are the mē which came into the this
nyght? bringe thē out vnto vs, and we wil
knowe thē. And Lot went out at the doze
vnto thē: & shut the doze after him, & sayd:
naye for Goddes sake brethren doe not so
wyckedly. Beholde, I haue two doughters
which haue knowen no man, them wyll I
bring out nowe vnto you: & do with thē as
it semeth good in your eyes. Onelye vnto
these men do nothynge: For therfoze came
they

they in vnder the shadowe of my rofe. And they sayde: Stande backe. And they sayd: He came i as one to soiourne, & wyl he be now a * iudge: we wyl suerly deale wurse with the the with thē. And they prcased sore vpō the mā, euē Lot: & * cā to breake vp the doze, but the mē put forth their hād, & pulled Lot ito the house to thē, & shut to the doze. And the men that were at the doze of the house, were smote with blyndenesse, * both smal & great: so that they fayntcd & could not find the dooze. And the men sayde vnto Lot: yf thou haue here yet anye sonne in lawe, oz sonnes, oz doughters, oz what so euer thou hast in the citye, bring it out of this place: foz we must destroye this place because the crie of thē is great * before the face of God: foz the Lord hath sent vs to destroy it. And Lot wēt out & spake vnto his sons in law, which maried his doughters, saying: stād vp: get you out of this place, foz the Lorde wyl ouerthrowe this cytie. But he semed as though he had mocked, vnto his sons in law. And whā the morning arose, the āgels caused Lot to spede him, sayinge: * Stande vp, take thy wyfe & thy two doughters at hād, lest thou perishe in the synne of the citie. And as he prolonged the tyme, the men caughte both hym, hys wyfe, and hys two doughters by the handes, the Lorde being mercyfull vnto hym: and they broughte hym forth and set hym wythout the cytye. It fortuned when they had brought them out, he sayde: Saue thy lyfe, and loke not behynde the, neither tarye thou in al thys playne contre. Saue thy selfe in the mountayne, lest thou perysche. And Lot sayd vnto thē: Oh nay Lorde: beholde, thy seruāte hath founde grace in thy sight, & thou hast magnifyed thy mercy, whyche thou haste shewed vnto me i saupng my lyfe. Behold, I can not be saued in the mountayne, lest some mischaunce fall vpon me and I dye: Behold, here is a cytye by to fle vnto, euen yonder lytle one: Oh let me be saued there: is it not a litle one, and my soule shal liue? And he sayd to hym: See, I haue receaued thy request, as concerning this thyng, that I wyll not ouerthrowe thys cityc foz the, whiche thou hast spoken. Haste the, and be saued there, foz I can do nothynge tyl thou be come thither. And therefoze the name of the citie is called Zoar. And the sunne was now risen vpon the earth, whē Lot was entred ito Zoar. Thē the Lorde rained vpon * Sodome & Gomozra, brimston & fire frō the Lord out of heauen: & ouerthrew those cities and all the region, & all that dwelled in the cities, and all that grewe vpon the earth. But Lots wyfe loked behynde her, and was turned into a pyller of sale. Abraham rysinge vp early, got hym to the place where he stode before the presence of God, and lokinge towarde Sodome & Gomozra, and towarde al the land of that contrye, he loked: and behold, the smoke of the cōtreye arose as the smoke of a fornace. And it happened that when God destroyed the cityes of that region he thought vpon Abraham, and sent Lot * out frome the middes of the ouerthrowing, whē he ouerthrew the cities where Lot dwelled. And Lot departed oute of Zoar, and dwelled in the mountaynes with his .ii. doughters, foz he feared to tary in Zoar, but dwelled in a caue, he & hys .ii. doughters. And the elder sayde vnto the yonger: our father is olde, and there is not a man in the earth to come in vnto vs after the maner of al the worlde. Come, we wyll make our father drōkē with wine and lye with him, that we may saue sede of our father. And so they made their father drōken with wine that night. * And the elder doughter went & laye with her father. And he perceaued it not neither whē she lai doune, nether whē she rose vp. And on the morow it happened that the elder sayde vnto the yonger: behold, yester night lay I with my father. Let vs make him drōkē with wine this night also, & go thou & lye with hym, that we mai raise vp sted of our father. And they made their father drōkē wyth wyne that night also, and the younger arose and lay with him. And he perceaued it not: nether when she laye downe, nether whē she rose vp. Thus were both the doughters of Lot wyth chylde by their father. And the elder bare a son, & called hys name Moab. The same is the father of the Moabites vnto thys daye. And the yonger bare a son also, and called his name Ben Ammi. The same is the father of the chyldren of Ammon vnto thys daye.

¶ The. xx. Chapter.

AND Abrahā departed thēce towarde the south cōtre, & dwelled betwene Cades & Sur, & soiourned i Gerar: and Abrahā saide of Sara hys wyfe: she is my * syster. And Abimelech kinge of Gerar sent and fet Sara away. But God came to Abimelech in a dreame in the nyght & sayd to him: See, thou shalt die foz the womans sake whyche thou hast taken away, foz she is a mans wife. But Abimelech had not yet come nie her, and he sayd: Lorde wilte thou slay righteous people? Said he not vnto me, she is my sister? yea, and sayde not she her selfe: he is my brother? with a pure heart & innocent hādes haue I done thys. And god sayd vnto him by a dreame: I wote it well that thou dyddest it in the purenesse of thy heart. I kept the also that thou shuldest not sinne

Gen. 12. b
mat. 21. c
Act. 10. b
C
ii. pe. ii. b
Iames.
Sa. xix. c
iiii. Reg. vi. d.
Ge. 18. c
Sap. x. a
D
Ge. 19. a
E
Romans
Zoar.
Isa. 13. d
Ierm. l. f
Ge. 16. e
Pyller of Salt.
F
ii. pe. ii. b
Sap. x. a
Amo. 4. b
Luc 17. f
Iude. i. b
Lot's dede.
Le. 18. a
G
Moab.
Ben Ammi.
Abimelech
Ge. 12. e Sara. and. 6. b
a Dreame.

syn against me: & therefore suffred I the not to touche her. Nowe therfore delyuer the man hys wife agayne, for he is a prophet: And he shall pray for the that thou mayst lyue: But & if thou delyuer her not againe, be sure that thou shalt • die the death: both thou, and al that thou hast. Therfore Abimelech risyng vp betimes in the morning, called al his seruauntes and tolde all these sayinges in their eares: & the mē were sore afraide. And Abimelech called Abraham & sayd vnto him: what haste thou done vnto vs, and what haue I offended the that thou hast brought on me and on my kyngdome so great a syn? Thou hast done deedes vnto me that ought not to be done. And Abimelech sayde vnto Abrahā: what sawest thou that thou hast done this thyng? Abraham answered. For I sayde: surelye the feare of God is not in this place, & they shal slaye me for my wifes sake: yet in very deed she is my sister, for she is the doughter of my father: thoughe she be not the doughter of my mother: and she became my wyfe. And after God caused me to wander oute of my fathers house, I sayde vnto her: • Thys kyndnesse shalt thou shewe vnto me in al places where we come, that thou say of me: he is my brother. Then toke Abimelech shepe and oxen, men seruauntes & women seruauntes, and gaue them vnto Abraham, and delyuered him Sara his wife agayne. And Abimelech sayde: Beholde, my lande lieth before the, dwel where it pleaseth the best. But vnto Sara he sayde: See, I haue geuen thy brother a thousand peces of siluer: beholde, it shalbe a couerynge of thyne eyes, vnto all that are with thee, & thus with all was she reproued. And so Abrahā prayed vnto God, & God healed Abymelech & his wyfe, and hys maydens, & they bare chyldren. For the Lorde had closed to all the matrices of the house of Abilemech: because of Abrahams wyfe.

Abrahā a pyphet.

Gene. 11. c

C

Pl synne.

Sara Abrahās sister.

Ge. xii. c.

D

Abrahā prayed for Abimelechs.

¶ The. xxi. Chapter.

THe Lord visited Sara as he had sayd: & dyd vnto her • accordyng as he had promysed. For Sara was with child, and bare Abrahā a son in his olde age, euē the same season whiche the Lorde had appointed him. And Abraham called his sonnes name that was borne vnto him, which Sara • bare him, Isaac: And Abraham • circūcised Isaac his sonne, when he was viii. dayes olde: as God commaūded hym. And Abraham was an hūdreth yeare old, when hys sonne Isaac was borne vnto hym. But Sara sayde: God hathe made me a laughynge stocke: so that all that heare, will laughe at me. She sayde also: Who would haue sayde vnto Abrahā, that Sara should haue geuē chyldren sucke? for I haue borne hym a son in hys olde age. The childe grewe, & was wened: and Abraham made a greate feaste, the same daye that Isaac was wened. Sara sawe also the sonne of Hagar the Egiptiā (which she had born vnto Abraham) to be a mocker, wherefore she sayde vnto Abraham: • Putte awaye this bōdmayde & her sonne: For the sonne of thys bondewoman shall not be heyre wyth my son Isaac: and thys sayinge was very greuous in Abrahams syght, because of hys sonne. And God sayde vnto Abraham: let it not be greuous in thy syght, because of the lad, and of thy bondmayd: All that Sara hath sayde vnto thee, heare her voyce: for • in Isaac shall thy seed be called. Moze ouer of the sonne of the bondwoman wyl I make a naciō: because he is thy • seed. And so Abrahā arose vp early in the morninge, & tooke breade, and a bottell of water, & gaue it vnto Hagar, puttynge it on her shoulder with the lad also, and sent her awaye: who departyng, wandred vp & downe in the wyldernes of Beer Saba. And the water was spente in the bottel, & she cast the lad vnder a bushe, & went and sat on the other syde a great way, as it were a bowe shote of: for she sayde: I wyll not se the death of the chylde. And she syttynge downe on the other syde, lyfte vp her voyce and wept. And God heard the voyce of the chylde. And the angell of God called Hagar, out of heauen, and said vnto her: what ayleth the Hagar: Feare not, for God hath heard the voyce of the chylde, where he lyeth. Aryse, and lyfte vp the lad, and take hym in thy hande, for I wyl make of hym a great people. • And god opened her eyes: and she sawe • a wel of water. And she wēt and filled the bottel with water, and gaue the boy drike. And God was with the lad, and he greewe & dwelte in the wyldernesse, and became an archer. And he dwelt in the wyldernesse of Pharan. And hys mother got hym a wife out of the lande of Egipte. And it chaunced the same season that Abimelech & Phicol hys chiefe captayne spake vnto Abraham, saying: • God is with the in all that thou doest. And nowe therefore sweare vnto me eyē here by God, that thou wilt not hurt me nor my chyldren, nor my childrēs childre: but that thou shalte deale with me & the countreye where thou haste bene a straunger, accordyng vnto the kindnes that I haue shewed the. • And Abrahā sayd: I wyl sweare. And Abrahā rebuked Abimelech for a • wel of water, which Abimelechs seruauntes had violentlye taken awaye. And Abimelch sayde: I wote not who hath done this thige. Also thou toldest

A Ge. 18. b & xxii. c. Gal. 4. d Heb. xi. c

Isaac.

Math. i. a Jos. 24. a • ge. 17. a

a scripte

Ismael Ismaelites Jud. xi. a Ga. iiii. d

Ro. ix. b Ga. iii. d Heb. xi. d

• ge. 17. c

E Angel.

Ge. 17. c Esa. 41. c

Ge. 26. b

Swere.

F

Ge. xxi. d

Ge. 16. b

me not: neither heard I of it, but this day. And Abzaham toke sheepe and oxē, & gaue thē vnto Abimelech. And they made both of them a bande together. And Abzaham set.vii. ewe lambes by themselues. And Abimelech said vnto Abzahā: what meane these.vii. ewe lambes which thou hast set by themselues? He answered: For these vii. lambes shalt thou take of my hande, that they may be a witnes vnto me, that I haue digged this well. Wherefore the place is called Beer Seba, because that there they swore both of thē. Thus made they a bonde together at Beer Seba. And Abimelech & Phicol his chiefe captayne rose vp, and turned againe vnto the lād of the Philistines. And Abzahā plāted a wod in Beer Seba, & called there on the name of the Lord, the euerlastynge God, & so gouerned in the Philistines lād a lōg seasō.

¶ The.xxii. Chapter.

AFter these sayinges it happened that God dyd * proue Abzahā, & said vnto him: Abzaham? Whiche answered: here am I. And he sayde: take thy onely sonne Isahac whom thou louest, and get the vnto the lāde Moria, and sacrifice him there for a sacrifice vpon one of the mountaynes, which I wil shewe the. Than Abzaham rose vp early in the morynge, & sadled his asse, and toke two of his yonge men with him, & Isahac hys sonne: and cloue wod for the sacrifice, and rose vp & got him to the place which God had appointed him. The thirde day Abzaham lift vp his eyes, and sawe the place a far of, and said vnto his yonge mē: byde here with the asse, I & the lad wil go yonder & worshippe, & come againe vnto you. And Abzaham toke the wod of the sacrifice and layde it vpō Isahac his sonne: but he him selfe toke fyre in his hād & a knieffe. And they wēt both of them together. Ths spake Isahac vnto Abzaham his father, & said: My father, & And he answered: here am I my sonne. He said: Se here is fyre and wod, but where is the sheepe for sacrifice? Abzaham answered: my sonne, God wil prouyde him a sheepe for sacrifice. And so they went both together. And whē they cāe vnto the place which god had shewed him, Abzaham made an aulter there, and dzessed the wod, and bounde Isahac hys sonne, and * laide him on the aulter, aboue vpon the wod. And Abzaham stretchynge forth his hande, toke the knife to haue killed his sonne. And the angell of the Lorde called vnto him from heaue, saying: Abzaham, Abzaham: And he said: here am I. And he sayde, laye not thy hande vpō the childe, neither do any thing at al vnto him: for now I know that thou feareste god, * & hast for my sake not spared thine only son. And Abzaham lyfringe vp his eyes, loked about: & behold, there was a rāme caught by the hornes in a thicket. And he went & toke the rāme & offred him vp for a sacrifice in the steade of his sonne. And Abzahā called the name of the place, the Lord wil see. As it is said this daye: in the mounte wil the Lord be sene. And the angel of the Lord cryed vnto Abzaham frō heauen the seconde time, & said: * by my selfe haue I swoze (saith the Lord) because thou haste done this thinge, and hast not spared thy onely sonne: that in blessinge I will blesse the, and in multiplyinge I will multiplye thy seed as the starres of heauen, & as the sande which is vpon the sea syde. And thy seed shall possesse the gate of his enemies. * And in thy seed shal al the nacions of the erth be blessed, because thou haste hearde my voice. So turned Abzahā againe vnto his yonge men, and they rose vp and went together to Beer Seba: And Abzaham dwelt at Beer Seba. And it chaūsed after these thinges, that one told Abzahā, sayig: Beholde, * Milcha, she hathe also borne childrē vnto thy brother Nachor: * Hus his eldest sōne, & * Buz his brother, & Emuel the father of the Sirians, & Chesed, & Hazo, & Pildas, & Jedlaph, & Bethuel. And Bethuel begat Rebecca. These.viii. did Milcha beare to Nachor Abzahās brother. And his cōcubine called Rhuma, she bare also Tebah, and Gahan, Thaas and Mahaca. ¶ The.xxiii. Chapter.

SAra was an hundred and.xxvii. yere old: (so longe lyued she) and Sara died in Kyriat Arba: The same is Hebron in the lande of Canaan. And Abzaham came to * mourne Sara, and to wepe for her. And Abzaham stoode vp from the syghte of his coarse, and talked with the sonnes of Heth, sayinge: I am a straunger and a foryner among you, geue me a possession to bury in with you, that I maye burye my coarse out of my sight. And the children of Heth answered Abzaham, sayinge vnto him: Heare vs Lorde, thou art a prynce of God amōg vs. In the chefest of our sepulchres burie thy deade: None of vs also shal forbid the his sepulchre, but thou mayest bury thy dead therein: Abzaham stode vp & bowed him selfe before the people of the lande of the childre of Heth. And he communed with thē, sayinge: yf it be your mynde that I shall bury my deade out of my sight, heare me & speake for me to Ephzō the sōne of Zoar, that he may geue me the duble cane which he hath, & that is in the ende of hys felde:

but

Rom.8.d Feare God.

c Rāme.

Gen.22.a God sweareth. Luke.1.g Ecc.44.c Heb.vi.c

b

gen.xii.a Acte.3.d Gala.3.b

Milcha.

Gen.xi.d * Job.1.a tob.2.2.a Nachor, vncle to Isahās brother.

Rhuma Nachors concubine.

a Sara died.

Act.8.a Abrahā mourned.

a children of Heth. Gen.23.a Lord.

b

but for as much money as it is worth, shal he gene it me in the presence of you: for a possession to bury in. For Ephron dwelled among the children of Heth. And Ephron the Hethite answered Abraham in the audience of the children of Heth, and of all that wēt in at the gates of his cytie, saying:

Ephrō calleth Abraham Lorde.

Not so my Lord, heare me: The felde gene I the and the caue that therein is gene I the also: and cuē in the presence of the sonnes of my people gene I it thee: burye thy dead. And Abrahā bowed hym selfe before the people of the lāde, & spake vnto Ephrō in the audience of the people of the cōtrey. saying: • I praye the heare me, if it please the: I wyl gene syluer for the feld, take it, & I wil bury my dead there. Ephron answered Abraham, saying vnto him: My Lorde, herken vnto me: The lande is worthe. iiii. hūdred sicles of siluer: what is that betwixt the and me? burye therfore thy deade. And Abraham herkened vnto Ephron, & weyed him the siluer which he had sayd, in the audience of the sonnes of Heth. Euen foure hundred siluer sicles of current money amōg marchauntes. And the felde of Ephron wyth the dubble caue whyche was before Mamre: euen the felde and the caue that was therin, & all the trees that wer in the feld & that were in all the borders rounde about, was made sure vnto Abraham for a possession. in the syghte of the children of Heth, before al that wente in at the gates of the cytye. After thys dyd Abraham burye Sara hys wyfe in the double caue of the felde, that lyeth before Mamre: The same is Hebron in the lande of Chanaan. And so both the felde and the caue that is therin, was made vnto Abrahā a sure possessyon to bury in, of the sonnes of Heth.

1. Parali. xxii. d.

Abrahā bought a felde to bury in.

Sara buried.

¶ The. xxiii. Chapter.

ABraham was olde and stricken in dayes, and the Lorde had blessed hym in all thynges. And Abraham sayd vnto hys eldest seruaūt of hys house, whyche had the rule ouer all that he had: Put thy hande vnder my thygh, & I wyll make thee sweare by the LORDE GOD of heauen, and God of the erth, • that thou shalte not take a wyfe vnto my sonne, of the doughters of Chanaan, among which I dwell. But thou shalt go vnto my countrey and • to my natiue lande, and take a wyfe vnto my sonne Isahac.

Abrahā made his seruaūt sweare.

Genesis. xxviii. a
Deu. xii. a
Gen. xi. d

But the seruaunt sayd vnto hym: peradventure the woman wyll not agree to come wyth me vnto thys lande: shall I bryng thy sonne agayne vnto the lande whyche thou cammest oute of? To whome Abraham answered: beware that thou bryngest not my sonne thyther agayne. The Lorde God of heauen whyche toke me frome my Fathers house, and from the lande where I was borne: and whyche spake vnto me, and that sware vnto me, saying: vnto thy • seed wyll I gene this lande, he shal sende hys angell before the: and thou shalt take a wyfe vnto my sonne frome thence. Neuertheles yf the woman wyll not agree to folowe thee, than shalte thou be wythout daunger of thys my oth. Onely bryng not my sonne thyther agayne. And the seruaunt put his hande vnder the thigh of Abraham hys master, and swore to hym, as concernynge that matter. And the seruaunt toke tē camels, of the camels of hys master, and departed: and had of all maner of goodes of his master with hym, and stode vp, and went to Mesopotamia, vnto the cytie of Nahor. And made hys camels to lye downe wythout the cytye by a wels syde of water, at euen: about the tyme, that women come out to drawe water. And he sayde: Lorde GOD of my master Abraham, sende me good spede this daye, and shewe mercye vnto my master Abraham. Lo, I standhere by the well of water, and the doughters of the men of this cytie come oute to drawe water: Nowe the damsell to whome I shall saye, stowpe downe thy pytcher I praye the, that I may drynke. Yf she saye: drynke, and I wil geue thy camels drynke also: the same is she that thou hast ordeyned for thy seruaunte Isahac: yea, and thereby shall I knowe that thou hast shewed mercy on my master. And it came to passe yer he had left speakynge, beholde Rebecca came oute, the daughter of • Bethuel, sonne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her shoulder: The damsell was very fayre to loke vpon, and yet a mayde and vnknowen of manne. And she went downe to the well, and fylled her pitcher, and came vp. And the seruaunt rennynge vnto her, sayde: let me sup a lytle water of thy pytcher. And she said: drynke my Lorde. And she hasted and let downe her pitcher vpon her arme, and gaue hym dryncke. And when she had geuen hym dryncke, she sayde: I wyll drawe water for thy camelles also, vntyll they haue drunke ynoughe. And she powred out her pytcher into the troughe hastely, and ran agayne vnto the well to fetche water, and drewe for all hys camels. And the manne woundred at her: But held his peace, to wete whether the Lorde hadde made hys iourney prosperous or not. And it foruned as the camelles had left drynking, the man toke a golden earynge of halfe a sycle waight, and two bracelets for her handes, of

Gen. xxiv. d

Rebecca

Genesis. xxii. a.

of ten sycles weyghte of golde, and sayde: whose daughter art thou? tell me I praye thee, is there rowme in thy fathers house for vs to lodge in? She answered hym:
Ge.22.d. I am the doughter of Bathuell, the sonne of Milca, * whyche she bare vnto Nahor: and sayde moreouer vnto hym: we haue
D lytter and prouander ynoughe, and also rowme to lodge in. And the man bowed him selfe, and wor̄hypped the Lorde, and sayd: blessed be the LORDE GOD of my mayster Abraham, whyche ceaseth not to deale mercifully & truly with my mayster, and hath brought me the way to my masters brothers house. And the damsell ran and tolde them of her mothers house these thinges. And Rebecca had a brother called
Laban. Laban. And he ran out vnto the man, euen to the well: for as sone as he hadde sene the earynges, and the bracelettes in hys systers handes (and heard the wordes of Rebecca his syster, saying: thus sayeth the man vnto me) he wente out vnto the man. And lo, he stode wyth the camels by the well syde. And he sayde: come in thou blessed of the Lorde: Wherefore standest thou wythoute? I haue dressed the house, and made rowme for the camels. And tha the man came into the house: and he vnbrydled the camelles: and (Laban) brought lytter and prouander for the camelles, and water to wasshe his fete, and the mennes
Ge.18.c fete that were with him, & set meat before hym to eate. But he sayde: * I wyll not eate, vntyl I haue sayde myne erande. And he sayde: saye on. And he sayde: I am Abrahams seruaunte, and God hathe blessed my master out of measure, that he is become great, & hath geuen him shepe, and oxen, syluer and golde, men seruantes,
Ge.21.a. and mayde seruauntes, camels and asses. And * Sara my masters wyfe bare hym a sonne, when she was olde, and vnto hym hath he geuen all that he hathe. And my master made me sweare, saying: thou shalt not take a wyfe to my sonne amonge the doughters of the Canamites, in whose lande I dwell. But thou shalte go vnto my fathers house, and to my kynred, and take a wyfe vnto my sonne. And I sayde vnto my mayster: peraduenture the wyfe wyll not folowe me: And he answered me:
E The Lorde, before whom I walcke, wyll sende hys Angell wyth thee, and prosspere thy iourney, and thou shalt take a wife for my sonne, of my kynred, and of my fathers house. Then shalt thou be gyltelesse of my curse, whan thou commest to my kynred. And yf they geue the not one, thou shalte be gyltelesse of my curse. And so I came thys daye vnto the well, and sayde: O Lorde, the God of my mayster Abraham, yf it be so nowe that thou makest my iorney whyche I go, prosperous: beholde, I stande by thys well of water, and when a dyrgin commeth forth to drawe water, and I saye to her: geue me (I praye thee) a lytle water of thy pytcher to drynche, and she saye to me: drynche thou, & I wyl also drawe for thy Camelles: that same is the wyfe, whome the Lorde hathe prepared for my masters sonne. And before I had made an ende of speaking in myne herte: beholde, Rebecca came furthe, and her pytcher on her shoulder, and she wente downe vnto the well, and drewe water. And I sayde vnto her: geue me drynche I praye thee. And she made hast, and toke downe her pytcher frome of her, and sayde: drynche, and I wyll geue thy camels drynche also. And I dranke, and she gaue the camels drynke also. And I asked her, sayinge, whose doughter arte thou? She answered: the doughter of Bathuell Nahors sonne + whom Milca bare vnto hym.
F Gen.23.b & 24.xxiiii.a
And I put the earyng vpon her face, and the bracelets vpon her handes. And I bowed my self, and wor̄hypped the Lord, and blessed the Lorde God of my mayster Abraham, whyche had brought me the ryght waye, to take my masters brothers doughter vnto hys sonne. Nowe also, yf ye wil deale mercyfully and truly with my mayster, tell me: and yf not, tell me also that I maye tourne me to the right hande or to the lefte. Than answered Laban, and Bathuel, sayinge: Thys sayinge is proceded euen out of the LORDE: we can not therfore saye vnto the, eyther good or bad: beholde, Rebecca is before thee, take her and go, that she may be thy masters sonnes wyfe, euen as God hath sayde.
Laba & Bathuel

And whan Abrahams seruaunte heard theyr wordes, he wor̄hypped the Lorde flat vpon the erth. And the seruaunte toke forth Jewelles of syluer, and Jewelles of golde, and raymente, and gaue theym to Rebecca. And vnto her brother, and to her mother, he gaue gyftes: and they dyd eate and drinke, both he and the men that were with hym, and tarryed all nyght. And when they rose vp in the morning, he sayd: let me departe vnto my master. Her brother and her mother answered: let the damsell abyde with vs a whyle, and let be but euen ten dayes, and than shal she go. He sayde
G vnto theym: hynder me not: beholde, the Lorde hath prospered my iourney. Sende me awaye therfore, that I maye go vnto my master. And they sayde: we wyll call the damsell, and enquire at her mouthe.
Laudes Deo.
And they called forth Rebecca, and sayde

vnto her: wylte thou go with this man? And ſhe anſwered: I wyll go. So they let Rebecca theyr ſiſter go, and her nurſe, and Abrahams ſeruaunte, and his men. And they bleſſed Rebecca, and ſayde vnto her: Thou arte oure ſyſter, growe vnto thouſande thouſandes, * and thy ſeed poſſeſſe the gate of their enemies. And Rebecca aroſe, and her damſels, and ſet them vpon the camels, and wente theyr waye after the man. And the ſeruaunte toke Rebecca, and went his waye. And Iſahac was commynge from the way of the well of the * lyuinge & ſeynge me: for he dwelt in the ſouthe countrey, and Iſahac was gone out to pray in the felde at the euentide. And he lyfte vp his eyes and ſawe the camels commynge. And Rebecca lyft vp her eyes: and when ſhe ſawe Iſahac, ſhe lighted of the camell, and ſayde vnto the ſeruaunte: what man is thys that commeth walkynge againſte vs in the felde? And the ſeruaunt ſaide: it is my maſter. Therfore ſhe toke her cloke, and put it aboute her: And the ſeruaunte tolde Iſahac all thynges that he had done. And Iſahac brought her into his mother Saras tent, and toke Rebecca, and ſhe became hys wyfe, and he loued her: and ſo Iſahac receaued comforte after his mother.

Rebecca bleſſed. Gen.22.c Gen.16.d Rebecca maried

The.xxv. Chapter.

Abraham proceded further, & toke hym a wyfe called Ketura: whiche bare hym * Simram, and Jeckſã, and Medan, and Midian, and Jelbacke, and Suah. Jeckſan begat Seba, and Dedan. And the ſonnes of Dedan were Aſſurim, Letuſim, and Leummim. And the ſonnes of Midian: Epha, & Epher, Hanoch, & Abdia and Elda. All theſe were the chyldren of Ketura. And Abraham gaue all his goodes vnto Iſahac. But vnto the ſonnes of the concubynes whyche Abraham had, he gaue gyftes: and ſente them awaye from Iſahac his ſonne (whyle he yet lyued) eaſtewarde, vnto the lande of Kedes. And theſe are the dayes of the yeres of Abrahams lyfe whyche he lyued: an hundred and. lxxv. yere: and than fell ſycke and dyed, in a * luſtye age, (when he had lyued ynoughe) and was put vnto his people. And his ſonnes Iſahac and Iſmael buryed hym in the double caue, in the felde of Ephron ſonne of Zoar the Hethyte, beſyde the plaine of Mamre. * Which felde Abraham boughte of the ſonnes of Heth: where Abrahã was buried, & Sara his wyfe. It fortuned after the death of Abraham that God bleſſed Iſahac hys ſonne. And Iſahac dwelled by the well of the * lyuynge and ſeynge me.

Abraha. 2. wyfe. 6.Mar.i.c Jerſan. Dedan. Madian. Gen.16.d Gen.17.c Abraha died. Gen.23.d

* Theſe are the generacyons of Iſmael Abrahams ſonne, whiche Hagar the Egyptian, Saras handemayde, bare vnto Abraham. And theſe are the names of the ſonnes of Iſmael in their names, accordynge to theyr kynredes. The eldeſt ſonne of Iſmael: Nebaioth, and Kedar: and Abdeel, and Mibſan, and Miſma, Duma, and Maſa, & Hadar, Thema, Jetur, Napiſs, and Kedma: Theſe are the ſonnes of Iſmael and theſe are theyr names: by theyr townes and caſtels. * xii. prynces of their houſholdes. And theſe are the yeres of the lyfe of Iſmaell, an hundreth and. xxxvii. yere, and he fell ſycke, and dyed: and was layde vnto hys people. And they dwelled from Heuilah vnto Sur, that is by the boorder of Egipt, as thou goeſt towarde the Aſſirians. And he dyed in the preſence of all his brethren.

12 1.Par.i.b xii. princes. Iſmael died.

And theſe are the generacions of Iſahac Abrahams ſonne: Abraham begat Iſahac. And Iſahac was. xl. yere olde when he toke Rebecca to wyfe, the doughter of Bathuel, the Sirian of Meſopotama, and ſyſter to Laban the Sirian. And Iſahac made interceſſion vnto the Lorde for his wyfe, becauſe ſhe was baren: and the Lorde was intreated of him, and Rebecca his wyfe conceaued, and the chyldre ſtroue together within her. Therfore ſhe ſayde: yf it ſhoulde go ſo to paſſe, what helpeth it that I am with chylde? wherfore ſhe wente to aſke the Lorde. And the Lorde ſayde vnto her: there are two maner of people in thy wombe, and two nacyons ſhalbe deuyded out of thy bowels: and the one nacyon ſhalbe myghtyer than the other, and the * elder ſhalbe ſeruaunt vnto the younger. Therfore when her tyme was come to be delyuered: beholde, there were two twynnes in her wombe. And he that came oute fyrſte was red, and he was al ouer as it were a rough garment: and they called hys name Eſau. And after him, came his brother oute, and his hande holdynge Eſau by the * hele. And hys name was called Iacob. And Iſahac was thyrteſcore yere olde when they were borne. And the boyes grewe, and Eſau became a cunnynge hunter, and a tyller of the earth. But Iacob was a perfecte man, and dwelled in the tentes. Iſahac loued Eſau, becauſe he dyd eate of his benyſon, but Rebecca loued Iacob. Iacob ſod porage, and Eſau came from the felde and was faynte: and Eſau ſayde to Iacob: fede me I praye the with that redde porage, for I am faynte. And therfore was his name

Abraha. 2. wyfe. 6.Mar.i.c Jerſan. Dedan. Madian. Gen.16.d Gen.17.c Abraha died. Gen.23.d

Genealogy of Abraham

2.Re.8.c Rom.9.c Eſau. Oſe.xii.a Iacob. Pohard.

name called * Edom. And Jacob sayde: Abdi.i.a
sell me this daye thy * byrthryghte. Esau she.xii.c
sayde: Lo, I am at the poynte to dye, and
what profite shall this birthryght do me? Gene.9.
Ge.47.g Jacob answered * sweare to me then thys
daye. And he sware to hym, and solde
hys byrthryghte vnto Jacob. Then Ja-
cob gaue Esau breade and potage of rise.
And he dyd eate and drinke, and rose vp, &
went hys waye. And Esau regarded not
his byrthryghte.

¶ The.xxvi. Chapter.

A Ge.xii.a. AND there came a dearth in the lãde, * passynge the fyrste dearthe that was in the dayes of Abrahã. And Isaac wente to Abymelech kynge of the Philistines, vnto Gerar. And the Lorde apeared vnto hym, and sayde: Goe not downe into Egypte, but abyde in the lande, whyche I shall shewe vnto the. Sotourne in thys lande, and I will be wyth the, and will blesse the: for vnto the & vnto
Ge.xii.b thy sede, I will geue all these * countreyes.
& xxii.d And I wil performe the oth which I swore
sge.15.b vnto Abrahã thy father: and will * multi-
and.22.c plye thy sede as the starres of heauen: and
Ge.44.d wyl geue vnto thy sede all these coũtreyes.
And in thy sede shall all the nacions of the
earth be blessed, because that Abrahã har-
B kened vnto my voyce, and kept myne ordi-
naunces, my commaundementes, my sta-
tutes, and my lawes. And Isahac dwelled
in Gerar. And the men of the place asked
hym of hys wife, and he sayde: She is my
Ge.xii.c. * syster: For he feared to saye: She is my
and.xx.a wife, lest the men of the place shoulde haue
kylled him, because of Rebecca, which was
bewtyful to the eye. And it happeneth after
he had bene there lõg time, that Abimelech
king of the Philistines, loked oute at a wi-
dowe, and sawe Isaac sporynge with Re-
becca hys wyfe. And Abimelech called
Isahac, and sayde: Shewe of a suertye thy
wyfe & why saydest thou: she is my syster?
To whome Isaac answered: I thoughte
that I myghte peraduentme haue died for
her sake. Abimelech sayde: why haste thou
C done this vnto vs? one of the people mighte
lightly haue lien by thy wife, & so shuldest
thou haue brought sin vpõ vs. And so Abi-
melech charged all his people, sayinge: He
that toucheth this man or hys wyfe, shall
die the death. Isaac sowed in that lande,
and founde in that same yeare an hundred
bushels: and the Lorde blessed hym, & the
man waxed mighty, and wẽt forth & grew
til he was exceading great, for he had pos-
sessyon of shepe, of oxen, and a myghtye
houshold, and therfore the Philistines had
Gen.xi.c enuy at him: for * the Philistines stoped &
filled by with earth all the welles whyche
his fathers seruauntes digged in his father
Abrahams time. And Abimelech said vnto
Isaac: Gette thee frome vs, for thou arte
mightier then we a great deale. Therefore D
Isaac departed thence, and abode in the
valley of Gerar, & dwelte there. And Isaac
retourninge, dygged agayne the welles of
water which they dygged in the dayes of
Abrahã his father, whiche the Philistines
had stopped after the deathe of Abraham,
and gaue them the same names, which his
father gaue them. Isaacs seruauntes dyg-
ged in the valleye, and founde a well of lyv-
ynge water. * And the heardmen of Gerar
dyd stroue with Isaacs heardmen, sayinge: Ge.xxii.e
the water is ours. Then called he the well
* Esecke, because they stroue with hym.
And they dygged a nother wel, and stroue Cõtẽcion
for that also. And he called the name of it & enimitie.
* Sitena. And then he departed thence, &
dygged another well, for the whiche they
stroue not: therfore called he it * Rehoboth largenes.
saying: the Lord hath now made vs roume,
that we may encrease vpon the earth. And
he went vp thence, to Beer Seba. And the
Lorde apeared vnto him the same nighte &
sayde: I am the God of Abrahã thy fa-
ther: Feare not, for I am with the, & will
blesse the and multiplye thy sede, for my
seruaunt Abrahams sake. And he builded
an aulter there, and called vpon the name
of the Lorde, & pitched hys tent. And there
Isaacs seruauntes dygged a well. Then F
came Abimelech to him frome Gerar: And
Ahusath his frende, and Phicoll his chiefe
captayne. And Isaac sayde vnto the: wher-
fore come ye to me, seing ye hate me, & haue
put me awaye from you? Whiche answe-
red: In seynge we sawe that the * Lorde Ge.xxi.k
was with thee, and we sayde: Let there be Jud.xi.b
nowe an oth betwyxt vs, euen betwyxt vs
and the, and let vs make a bonde with the,
that thou shouldest doe vs no hurte, as we
haue not touched the, and as we haue done
vnto the nothynge but good, and sent the
away in peace: for thou art nowe the bles-
sed of the Lorde. And he made them a feast,
and they dyd eate and drincke. And they
rose vp betimes in the mozning, and sware
one to another: and Isaac sent them away. G
And they departed from him in peace.
And that same daye it happened, that
Isaacs seruauntes came and tolde hym
of a well whyche they had dygged, & sayde
vnto him: we haue founde water. And he
called it * Seba. And the name of the citye
is called * Beer Seba vnto thys daye. An other
the wel of
Esau was.xl. yeare olde, and tooke a wyfe the other.
called Judith, the doughter of Bery an
Hethite, and Basmath the doughter of
Elon an Hethite also, whiche were disobe-

dict vnto Jsahac & Rebecca. The. xxvii. cha.

A

AND it came to passe that whan Jsahac wered olde, and his eyes were dym (so that he coulde not se) he called Esau his eldest sonne, and sayde vnto hym: my sonne, and he sayde vnto hym: here am I. And he sayde: beholde, I am nowe olde, and knowe not the daye of my death: and nowe therfore take thy wepens, thy quyuer and thy bowe, and get the to the feldes, that thou mayest take me some venyson, and make me meate su che as I loue: and bringe it me, that I maye eate, and that my soule maye blesse the, before that I dye. But Rebecca heard whan Jsahac spake to Esau his sonne. And Esau went into the felde, to catche beneyson, and to bringe it. And Rebecca sayde vnto Jacob her sonne, saying: Beholde, I haue heard thy father talkynge with Esau thy brother, and saying: bring me beneyson and make me meate, that I maye eate, and blesse the

B

before the Lorde, afore my deathe. Nowe therfore my sonne heare my voyce in that whyche I commaunde the: gett he to the flocke, and bring me thence two good kides, that I maye make meate of them for thy father, suche as he louerh. And thou shalt bringe it to thy father, that he may eate, and that he may blesse the before his death. Than sayde Jacob to Rebecca his mother: beholde, Esau my brother is a roughe man, & I am smothe. My father shal peraduenture fele me, and I shal seme vnto him as though I went aboute to begyle him, and so shal he bring a curse vpō me, and not a blessynge: & hys mother sayde vnto hym: vpon me be thy curse my sonne, onely heare my voyce, and go and

C

fetche me them. And Jacob went and fet them, and brought them to his mother. And his mother made meate suche as she knewe his father loued. And Rebecca fet, goodly raymente of her eldest sonne Esau which was in the house with her, and put them vpon Jacob her yongest sonne, & she put the skinnes of goates vpō his handes & vpō the smothe of his necke. And she put the meate & breade whiche she had prepared, in the hande of her sonne Jacob.

Whan he came to his father, he sayde: my father. And he answered: here am I, who arte thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne, I haue done accordynge as thou baddeste me: vp and syt and eate of my beneyson, that thy soule maye blesse me. And Jsahac sayde vnto hys sonne: howe commeth it that thou haste founde it so quycklye my sonne? He answered: The Lorde thy God brought it to my hande: Than sayde Jsahac vnto Jacob, come nere and let me fele the my sonne, whether thou be my sonne Esau or not. Than went Jacob to Jsahac hys father, and he felte and sayde:

D

the voyce is Jacobs voyce, but the hades are the handes of Esau. And he knewe hym not, because his handes were roughe as hys brother Esaus handes: and so he blessed hym. And he asked hym: arte thou my sonne Esau? And he sayde, that I am. Than sayde he: bringe me, and let me eate of my sonnes beneyson, that my soule maye blesse the. And he brought him and he ate. And he broughte him wyne also, & he dranche. And hys father Jsahac sayde vnto hym, come nere, and kysse me my sonne. And he went vnto hym and kysed him. And he smelled the sau our of hys raymente, & * blessed him, and sayd: See, the smell of my sonne is as the smell of a felde, whyche the Lorde hathe blessed. God geue the of the dewe of heauen, and of the farnesse of the earthe, & plentye of corne and wyne. People be thy seruantes, and nacious bowe vnto the. Be Lord ouer thy brethrē, & thy mothers chyldrē stoupe vnto the. * Cursed be he that curseth the, and blessed be he that blesseth the. It happened that allone as Jsahac had made an ende of blessynge, and Jacob was skace gone out from the presence of Jsahac hys father, then came Esau his brother from hys huntynge, and had made also meate, & brought it vnto hys father, and sayde vnto hys father: let my father aryse and eate of hys sonnes beneyson, that thy soule maye blesse me. Than his father Jsahac sayde vnto hym: who arte thou? he answered: I am thy eldest sonne Esau: And Jsahac was greatlye astonyed oute of measure, and sayde: whiche is he, and where is he then that hath hunted beneyson and brought it me? and I haue eaten of al before thou cammest, and haue blessed hym, and he shalbe blessed. When Esau heard the wordes of his father, he cryed oute greatly and bytterly aboue measure, and sayde vnto hys father: blesse me also my father: Who answered: thy brother came with subtylte, & hath taken awaye thy blessynge. And he sayde agayne: He maye well be called Jacob, for he hathe bndermined me now two tymes: fyrste he tolke awaye my birthrighte, and se, nowe hath he taken awaye my blessynge also. And he sayde: hast thou kept neuer a blessynge for me? Jsahac answered, & sayd vnto Esau: beholde, I haue made hym thy Lorde, and all hys mothers chyldren haue I made his seruauntes. Wyth corne

Eccl. 3. b
Heb. xi. d

gen. xii. a

E

F

corne and wyne haue I ſtablyſched hym, what can I doe vnto the nowe my ſonne? And Eſau ſayde vnto his father: Haſt thou but that one bleſſinge my father? bleſſe me alſo my father: ſo lyfted vp Eſau his voyce
He.xii.f. and + wepte. Than Jſaac hys father an-
xpt.11.d wered, and ſayd vnto hym: ⁘ beholde, thy dwellynge place ſhall be the fatneſſe of the earth, and of the dewe of heauen frō aboue. And wyth thy ſwearde, ſhalte thou lyue, and ſhalte be thy bzothers ſeruaunt. And it
4.xe.8.c. wyll come to paſſe, that whan thou ſhalte get the maiſtrie, thou ſhalt leuce his + yoke from of thy necke. And Eſau + hated Ja-
Abd.i.a cob, becauſe of the bleſſyng that his father bleſſed hym withall. And Eſau ſayde in his heart: the dayes of my fathers ſozowe
5 are at hande, and I wyll ſley my bzother Jacob. And theſe woozdes of Eſau her eldeſt ſonne, were tolde to Rebecca. And ſhe ſent and called Jacob her youngeſt ſonne, and ſayde vnto hym: Beholde, thy bzother Eſau thzeatneth to kyll thee: Nowe therefoze my ſonne heare my voyce: Make the redye, and fle to Laban my bzother at Haran: and tarye with hym a whyle + vntyll
Gen.33.a thy bzothers fearſines be ſwaged, and vntyll thy bzothers wzath be tourned awaye frō the, ⁊ he forget the thinges which thou haſte done to him: then wyll I ſende and fet the awaye frome thence. Why ſhoulde I be deſolate of you both in one daye? And Rebecca ſpake vnto Jſaac, I am wery of my lyfe, for feare of the doughters of
Gene.x.c ters of Heth, + ſuche one as theſe are, of the doughters of the lande, what good ſhal my lyfe do me?

¶ The.xxviii. Chapter.

A
Ge.27.a And ſo Jſaac called Jacob & + bleſſed him, & charged him, & ſaid vnto hi: ſee thou take not a wife of the doughters of Chanaan, but ariſe and get the to Meſopotamia, to the houſe of Bethuell thy mothers father: And there take the a wyfe of the doughters of Laban thy mothers bzother. And God Almyghtye bleſſe thee, and make thee to encreaſe, and multyplye thee, that thou mayſte be a numbze of people, and geue thee the bleſſynge of Abzaham: To thee and to thy ſeed wyth thee, that thou mayeſt poſſeſſe the lande (wherin thou art a ſtraūger) + which God
Ge.xb.d. gaue vnto Abzaham. Thus Jſahac ſente
e.xxii.i a forth Jacob. And he went to Meſopotamia vnto Laban, ſonne of Bethuell the Sirien, and bzother to Rebecca, Jacob and
Eſaus mother.
B
When Eſau ſawe that Jſahac had bleſſed Jacob, and ſente hym to + Meſopota-
Oſe.12.b mia, to fette hym a wyfe thence: And that as he bleſſed hym, he gaue hym a charge, ſaying: Thou ſhalt not take a wyfe of the daughters of Chanaan, and that Jacob had obeyed hys father and mother, and was gone to Meſopotampa: And Eſau ſeynge alſo that the doughters of Chanaan pleaſed not Jſahac hys father: Then wente he vnto Jſmaell, and tooke vnto the wyues, whiche he had, + Mahala the
Ge.36.c doughter of Jſmaell Abzahams ſonne, the ſiſter of Nabaioth, to be hys wyfe. Jacob departed frome Beer Seba, to come vnto Harā, and came vnto a place by chaūce, and tarped there all nyghte, becauſe the ſunne was downe. And toke a ſtone of the place and put it vnder his head, and layed him downe in the ſame place to ſlepe.
And he dreamed: And beholde there ſtode a ladder vpon the earthe, and the top of it
C reached vp to heauen. And ſee, the angels of God wente vp and downe vpon it, yea, and GOD ſtode vpon it, and ſayde: I am the Lozde GOD of Abzaham thy father, and the God of Jſahac: + The land whyche
i.pa.17.a thou ſlepeſt vpon wyll I geue the and thy ſeed. And thy ſeed ſhall be as the duſte of the earth, and thou ſhalte ſpzede abzode to the weſt, to the eaſte, to the nozthe, and to the ſouth. And thyrowe the, and in the ſede ſhall al the kynreres of the earthe be bleſſed. And ſee I am with the, and wylbe thy keper in all places whyther thou goeſt, and wyl bzing the agayne into this land: nether wyll I leue the vntyll I haue made good all that I haue promyſed thee.
When Jacob was awaked oute of hys
D ſlepe, he ſayde: ſuerlye the Lozde is in thys place, and I was not aware. And he was afrayde, and ſayde: howe fearefull is thys place? it is none other but euen the houſe of God, and the gate of heauen. And Jacob ſtode vp earlye in the mozninge & tohe the ſtone that he hadde layed vnder hys
Ge.31.b, heade and pitched it vp an ende + and powred oyle in the toppe of it. And he called the name of the place + Bethell, but the name of the cytye was called Luz before time. + And Jacob bowed a bowe, ſayinge:
Gen.33.b and.35.a. ⁘ yf God wyll be wyth me, and wyll kepe me in this iozney, whiche I goe, and wyll
f.pa.4.b geue me bzeade to eare, and clothes to put on, ſo that I come agayne vnto my fathers houſe in ſafetie, then ſhal the Lozde be my God: and thys ſtone whiche I haue ſet vp an ende, ſhall be Goddes houſe: And of all that thou ſhalte geue me, wyll I geue the tenth vnto thee.

¶ The.xxix. Chapter.

A THen Jacob lyfte vp hys fete, and came into the Easte countrey. And as he loked aboute, beholde there was a well in the felde, and thzee flockes of shepe laye there by: (foz at that well were the flockes watered) and there was a great stone vpon the welles mouth. And thyther were all the flockes bzought, and they rowled the stone from the welles mouthe, and watred the shepe, and put the stone agayne vpon the welles mouth vnto hys place. And Jacob sayde vnto theym: bzethzen, whence be ye? And they sayd: of Haran are we. And he sayde vnto them: knowe ye Laban the sonne of Nahoz?
They sayde: we knowe him. And he said
Gen.43.e vnto them: * is he in good healthe? And they sayde: he is in good healthe, and beholde, his daughter Rahel commeth with the shepe. And he sayde: lo, it is yet but
B hye daye, nether is it tyme that the catell shoulde be gathered together: water ye the shepe, and go and fede them. And they sayde, we may not vntyl all the flockes be bzought together, and tyll they roll the stone frō the welles mouth, and so we water our shepe.
Whyle he yet talked wyth thē, Rahell came with her fathers shepe, foz she kepte them. And as soone as Jacob sawe Rahel, the daughter of Laban, his mothers bzother, and the shepe of Laban his mothers bzother, he wēt and rowled the stone from the welles mouthe, and watered the flocke
C of Laban his mothers bzother. And Jacob kyssed Rahell, and lyfte vp hys voyce and wept: and Jacob tolde Rahell, that he was her fathers bzother, and Rebeccas sonne. Therfoze ran she and tolde her father. And it happened when Laban hearde tell of Jacob his systers sonne, he ranne to mete him, and embzaced hym, and kyssed hym: and bzoughte him to hys house.
And he tolde Laban all the matter. To whome Laban sayde: well, thou arte my bone and my flesche. And he abode wyth hym the space of a moneth. And Laban sayde vnto Jacob: though thou be my bzother, shouldest thou therfoze serue me foz noughte? tell me, what shall thy wages be? Laban had two daughters, the eldest called Lea, and the yongest Rahell. Lea was teuder eyed, but Rahell was bewtyful and wel fauoured. And Jacob loued Rahell. and sayde: I wyll serue the. vii. yeare
D foz Rahell thy yongest doughter. Laban answered: it is better that I geue her the, then to another man: byde wyth me. And
Gen.12.d Jacob serued * seuen yeares foz Rahell, & they semed vnto him but a fewe dayes, foz the loue he had to her. And Jacob sayd vnto Laban: geue me my wyfe, that I may lye with her. For my dayes are fulfylled.
Than Laban gathered together al the mē of that place, and made a feast. And when E
euen was come, he toke Lea his doughter, and bzought her to him: and he went * in Gen.16.e
vnto her. And Laban gaue vnto his doughter Lea, Zilpha hys mayde, to be her seruaunte. (To whom whan Jacob came in accozdyng to the custome.) And when the moznynge was come, beholde it was Lea. Then sayde he to Laban, wherefoze haste thou played thus wyth me? Dyd not I serue the foz Rahell? wherefoze than haste thou begyled me? Laban answered: it is not the maner of this place, to marye the yongest before the eldest. Halde out thus weake, and than shall thys also be geuen the foz the seruyce which thou shalt serue me yet. vii. yeares moze.
And Jacob dyd euen so, & passed out that F
weke, & thē he gaue him Rahel his doughter to wife also. And Laban gaue to Rahel his doughter, Bilha his handmayde, to be her seruaunte. So laye he by Rahel also, Gen.31.f
and loued Rahel moze than Lea * and serued him yet seuen yeares moze.
When the Lozde saw that Lea was dispysed, he made her frutefull. And Rahel remayned bareyn. And Lea conceaued and bare a sonne, and called hys name Ruben, foz she sayde: the Lozde hathe loked vpon G
my * trybulacyon. Nowe therfoze my hus- Deu.26.b
bande wyll loue me. And she conceaued agayne and bare a sonne, and sayde: the Lozde hath heard that I am dispysed, and hathe therefoze geuen me thys sonne also, and she called his name * Symeon. 1.Pa.2.8
And she conceaued yet, and bare a sonne, and sayde: nowe thys once wyll my husbande kepe me companye, because I haue bozne hym thze sonnes: and therefoze was his name called Leui.
And she conceaued yet agayne, and bare a sone, sayng: now wil I prayse the Lozd, therefoze she called hys name Juda, and left bearynge.

¶ The. xxx. Chapter.

RAhell whan she sawe that she bare A
Jacob no chyldzen, she enuyed her syster, and sayde vnto Jacob: Geue me chyldzen, oz els I am but deade. And Jacob was wzothe wyth Rahell, sayinge: Am I in GODDES steade, whiche hepeth from thee, the frute of thy wombe? Then she sayd: here is my mayde Bilha, go in vnto her, and she shall beare vpon my lap, * that I may be encreased by Gen.16.a
her. And she gaue hym Bilha her hand-
mayde to wyfe. And Jacob wente in vnto her: and Bilha conceaued and bare Jacob a sonne,

a sonne. Then sayde Rahell. GOD hathe
geuen sentence on my syde, and hathe also
heard my voyce and hath geuē me a sonne.
Therfore called she him Dan. And Silha
Rahels mayde conceaued agayne, and
bare Jacob another sonne. And Rahell
sayde: wyth Godlye wrestelynges haue
I wrestled wyth my sister, and haue gottē
the vpper hande. And she called his name,
Nepthali. When Lea sawe that she hadde
left bearyng, she toke Silpha her mayde,
and gaue her Jacob to wyfe. And Silpha
Leas mayde bare Jacob a sonne. Than
sayd Lea, Good lucke: and called his name
Gad. And Silpha Leas mayde bare Ja-
cob another sonne. Then sayd Lea: happy
am I, for the doughters wyl call me bles-
sed. And called his name, Aster. And Ru-
ben wente oute in the dayes of the wheare
harueste, and founde Mandragoras in the
feldes, and broughte them vnto his mother
Lea. Than sayde Rahell, to Lea: geue me
of thy sonnes mandragoras. To whom
Lea answered: Is it not ynoughe that
thou hast taken awaye my husbande, but
wouldest take awaye my sonnes mandra-
goras also? Than sayde Rahel: wel, let
hym slepe with the this nyght, for thy son-
nes mandragoras. And Jacob came frome
the feldes at euen, and Lea wente oute to
mete him, and sayde: come in to me, for I
haue bought the with my sonnes mandra-
goras. And he slepte wyth her that nighte.
And God hearde Lea, that she conceaued
and bare vnto Jacob the .v. sonne. Than
sayde Lea: God hath geuen me a reward,
because I gaue my maydē to my husbād,
and she called him Jlachar. And Lea con-
ceaued yet agayne, & bare Jacob the sixte
sonne, And Lea sayde: God hathe endued
me with a good dowrye. Nowe wyll my
husbande dwell with me, bycause I haue
borne him .vi. sonnes: and called his name
Zabulon. After that she bare a doughter
and called her name Dyna. And GOD
remembred Rahel, he heard her, and made
her fruteffull: so that she conceaued and
bare a sonne, and sayde: God hathe taken
away my rebuke. And she called his name
Joseph, sayinge: The Lorde geue me yet
another sonne. And as sone as Rahell had
borne Joseph, Jacob sayde to Laban: sende
me away that I may go vnto mine owne
place and contrey, geue me my wyues and
my children for whom I haue serued thee,
and let me go: for thou knowest what ser-
uyce I haue done to the. To whom Laban
answered: yf I haue founde fauoure in thy
syghte (for I suppose that the Lorde hathe
blessed me for thy sake) appoynte what
thy reward shalbe, and I wyl geue it the.

Gen. 34. a

Deu. xi. d.

Gen. 29. a

But he said vnto him: thou knowest what
seruice I haue done the, & in what takyng
thy catell haue bene vnder me: For it was
but lytle that thou haddest before I came,
and now it is encreased into a multytude:
and the Lord hath blessed the for my sake.
But nowe when shal I make prouysiō for
myne owne house also? And he sayde: what
shall I then gene the? And Jacob answe-
red: thou shalte geue me nothynge at al, yf
thou wylt do thys one thynge for me, and
then wyl I turne againe & fede thy shepe,
and kepe them. I wyll go aboute all the
shepe this day, and seperate from them al
the shepe that are spotted, and of dyuers
colours, and all blacke shepe amonge the
lambes: and the partie, and the spotted a-
mong the kyddes: and the same shalbe my
reward. So shal my rightcousnes answere
for me to morowe, and shall come for my
rewarde before thy face: and euerye one
that is not speckled and partye among the
goates, and blacke amonge the shepe, the
same shall be lefte with me. And Laban
sayde: Go to, would God it mighte be ac-
cordynge to thy saying. Therefore he toke
out the same daye the he goates that were
partye & of dyuerse colour, and all the shee
goates that were spotted and party colou-
red, and all that had whyte in theym, and
all the blacke amonge the shepe, and put
them in the keppyng of hys sonnes, and set
thre dayes iourney betwyxt hym selfe and
Jacob. And so Jacob kepte the rest of La-
bans shepe. Jacob toke roddes of grene
popular, of Hasell, and of the Chestenut
trees, and pylled whyte strakes in theym,
and made the whyte appere in the roddes.
[But they that were whole: remayned
grene: & thus was it made a partyable co-
loure.] And put the roddes which he had
pylled, euē before the shepe, in the gutters
& watering troughes, whē the shepe came
to dryncke: that they should conceaue whē
they came to dryncke. And the shepe con-
ceaued before the roddes, and broughte
forth lambes straked, spotted, and partye.
And Jacob parted the lambes, and turned
the faces of the shepe towarde the spotted
thynges, and towarde all maner of black,
that was amonge the shepe of Laban: na-
mely, puttynge his owne flockes by them
selfe, and not puttyng them with Labans
shepe. And it fortuned that in euerye ram-
myng tyme of the stronger shepe, Jacob
layed the rodes before the eyes of the
shepe in the gutters: namelye, that he
myght make them conceaue before the rod
des. But when the shepe were feble, he put
them not in. And so the febler were La-
bans, and the stronger Jacobs. And the

man increaſed exceadyngly, & had a great
ſlocke, maide ſeruauntes & mā ſeruauntes,
camels, and alles.

¶ The. xxxi. Chapter.

A BVt he hearde the wordes of Labans
ſonnes ſayinge: Jacob hathe taken
awaye all that was oure fathers, and
of oure fathers goodes hath he gotten all
thys honoure. And Jacob beheilde the
countenaunce of Laban, and beheild, it was
not as yeſterdaye and yeryeſterdaye. And
Gen.12.b the LORDE ſayde vnto Jacob: * turne
agayne into the lande of thy fathers, and
to thy kynredde, and I will be wyth thee.
Therefore Jacob ſente and called Rahell,
and Lea to the felde vnto his flocke, and
ſayde vnto them: I ſe youre fathers coun-
tenaunce that it is not towarde me as ye-
ſterdaye and yeryeſterdaye. But the GOD
of my father hathe bene wyth me. And ye
know how that I haue ſerued your father
wyth all my myght: But your father hath
diſceaued me, and chaunged my wages ten
tymes: but God ſuffred hym not to hurte
me. When he ſayde, the ſpotted ſhall be
thy wages, than al the ſhepe bare ſpotted.
And whan he ſayde: the ſtraked ſhall be
B thy rewarde, than bare all the ſhepe ſtra-
ked: thus hathe God taken awaye your fa-
thers ſhepe, and geuen theym me. And in
ramming time it happened, that I lyfted
vp myne eyes, and ſawe in a dreame: and
beholde the rammes leaped vpon the ſhepe
that were ſtraked, ſpotted, and partye. And
the angell of God ſpake vnto me in a drea-
me, ſaying: Jacob? And I anſwered: here
am I. And he ſayde: lyft vp now thine eyes,
and ſe all the rammes leappnge vpon the
ſhepe that are ſtraked, ſpotted and partie:
for I haue ſene all that Laban doeth vnto
Ge.28.d you. I am the God of * Bethel, where thou
anointedſt the ſtone, & where thou bowedſt
a vowe vnto me. Now therefore aryſe and
Gen.32.c get the * out of this conntrey, and returne
vnto the lande where thou waſt borne.
C Than anſwered Rahell, and Lea, & ſayde
vnto hym: haue we a portyon and inhery-
taunce in our fathers houſe? Doth not he
counte vs euen as ſtraungers? for he hath
ſolde vs, and hath euen eaten vp oure mo-
ney. But all the riches which God hath
taken from oure father, that is oures, and
oure childrens. And nowe what ſoeuer God
hath ſayde vnto the, that do. Than Jacob
roſe vp, and ſet hys ſonnes and wyues vp
vpon camels, and carred awaye all hys
flockes, and all hys ſubſtaunce whiche he
had procured, hys ryches and poſſeſſyons
whiche he had gotten in Meſopotamia, for
to go to Jſahac his father, vnto the lande
of Canaan. But Laba was gone to * ſhere Ge.38.b.
his ſhepe, & Rahell had ſtolen her fathers 2.re.13.c
ymages. And Jacob ſtale awaye the harte Gen.35.a
of Laban the Sirian, in that he tolde hym
not that he fled. So fled he and all that he
had, and made him ſelfe readye and paſſed
ouer the ryuer, and ſet hys face ſtreyghte
towarde mount Gilead. Vpon the thyrde
D daye after, was it tolde Laban that Jacob
fled. Than he toke his brethren wyth hym,
and folowed after him. vii. dayes iourney,
and ouertoke hym at the mount Gilead.
And God came to Laban the Sirian in a
dreame by nyght, and ſayde to hym: take
hede that thou ſpeake not to Jacob ought
ſaue good. And Laban ouertoke Jacob:
& Jacob had pitched his tent in the mount.
And Laban wyth his brethren pitched their
tent alſo vpon the mount Gilead. And La-
ban ſayde to Jacob: Why haſt thou thys
done to ſteale awaye my harte, and carye
awaye my doughters, as though he they had
bene taken captyue with the ſwerd? Wher-
fore wēteſt thou awaye ſecretlye vnknowē
to me, & dyddeſt not tell me, that I myght
haue brought the on the way wyth mirth,
ſyngyng, tymbrell and harpe, and haſt not
ſuffered me to kyſſe my chyldren, and my 1.re.13.c.
daughters? Thou waſt * a fole nowe to do 2.pe.16.c
E it, for I am able to do you euell. But the
God of youre father ſpake vnto me yeſter-
daye, ſayinge: take hede that thou ſpeake
not to Jacob ought ſaue good. And nowe
though thou wēteſt thy way, becauſe thou
longeſt after thy fathers houſe, yet where-
fore haſt thou ſtolen my goddes? Jacob
F anſwered and ſayde to Laban: becauſe I
was afraied, & thought that thou wouldeſt
haue taken away thy doughters from me.
But where as thou laieſt theft to my char
ge wyth whome ſoeuer thou fyndeſt thy
Godes, let hi die here before our brethren.
Seke that thyne is by me, & take it to the.
But Jacob wiſt not that Rahel had ſtolen
them. Then went Laban into Jacobs tēt,
and into Leas tent, & into the ii. Maydens
tentes: but founde theym not. Then wente
he out of Leas tent, and entred into Ra-
hels tent. And Rahel had tahē the images
and put them in the camels ſtraw, and ſate
downe vpō them. And Laban ſerched all
the tent: but founde theym not. Than ſayde
ſhe to her father: my Lorde, be not angry
that I cannot ryſe vp before thee, for the
cuſtome of women is come vpon me. So
ſearched he, but founde not thoſe Idols.
And Jacob was wrothe, and chode wyth
Laban. Jacob alſo anſwered and ſayde to
hym: what haue I treſpaced, or what haue
I offended, that thou folowedſt ſo after
me

me? Thou hast searched all my stuffe, and what hast thou founde of all thy houshold stuffe? put it here before thy brethren and myne, that they maye iudge betwyxte vs both. Beholde: this. xx. yere haue I bene with the, thy shepe and thy goates haue not bene baren, & the rammes of thy flock
Ex.22.b haue I not eaten. Whatsoeuer was * torne of beastes, I brought it not vnto the, but made it good my selfe: of my hande diddest thou requyre it, euen as it that was stolen by day or nyght. By day the here cōsumed me, and the frost by nyght, and my slepe departed fro myne eyes. Thus haue I bene. xx. yere in thy house, and serued the
Gen.29.c * xiiii. yeres for thy. ii. doughters, and. vi yeres for thy shepe, & thou hast chaunged my rewarde. x. tymes: And except the god of my father, the God of Abraham, and the feare of Jsahac had ben with me: surely thou haddest sent me away nowe all empty. But God beheld my tribulacyon, and the laboure of my handes, and rebuked the yesterdaye. Laban answered and sayde vnto Jacob: these doughters are my doughters, and these chyldren are my chyldren, and these shepe are my shepe, and all that thou seest, is myne. And what cā I do this daye vnto these my doughters, or vnto theyr children whiche they haue borne? Now therfore come on and let vs make a bonde, I & thou, which may be a wytnesse betwene the and me. Than toke Jacob a stone, & set it vp an ende, & Jacob sayde vnto his brethren: gather stones. And they toke stones, and made an heape, and they
The heap of witnesses. dyd eate there vpon the heape. And Laban called it * Jegar Sahadutha: but Jacob called it Gilead, (ether of them accordynge to the property of his owne lāgage.) Thā said Laba: this heape is * witnes betwene
Tumulus testificans. the and me this daye: therfore is it called Gilead. (that is a heape of witnesse) and
A torchyll * Mizpah: For he sayde. The Lorde loke betwene me and the, when we are departed one from another: Jf thou shalte here my doughters, or shalt take other wiues besyde my doughters. Here is no man with vs: beholde, God be witnesse betwixte the and me. And Laban said moreouer to Jacob: beholde, this heape & this marke whyche I haue set here betwyxte me and the: thys heape be witnes, and also this marke that I wyll not come ouer this heape to the, and thou shalte not come ouer this heape and this marke vnto me: to do any harme. The God of Abraham, the God of Nahor, & the God of their fathers be iudge betwyxte vs. And Jacob sware by the feare of hys father Jsahac. Then Jacob dyd sacrifyce vpō the mount, & called his brethrē to eate breade. And they dyd eate breade & tarried al nyght in the hyll. And early e in the mornynge Laban rose vp & kyssed hys chyldren. & his doughters, & blessed them: and Labā departynge, wēt vnto his place agayne.

¶ The. xxxii. Chapter.

BVt Jacob wēt furth on his iourney. A And the angels of God came, & met him. And whē Jacob sawe them, he said: this is goddes host: & called the name of the same place * Mahanaim (That is an armye.) And Jacob sent messengers before him to Esau his brother, vnto the lande
Jos.24.a * of Seir, and the felde of Edom. And he commaunded them, sayinge: Thus shal ye speake to my Lord Esau: thy seruaunte Jacob sayeth thus: I haue sogeourned, & ben a straūger with Labā vnto this time, and haue oxen, asses, and shepe, men ser-
B uauntes, & wemen seruauntes, and haue sent to shewe my Lord, that I may fynde grace in thy syghte. And the messengers came againe to Jacob, sayig: we came vnto thy brother Esau, and he commeth agaynst the and hath. iiii. hundreth men with hym. But Jacob was greatlye afrayed, & wyste not whyche waye to turne hym selfe, and deuyded the people that was with hym, & the shepe, & oxen, and camels, into. ii. companyes: & sayde: Jf Esau come to the one parte & smyte it, the other shall saue it selfe. And Jacob said agayne: O God of my father Abraham, & God of my father Jsahac: Lorde whiche
gen.16.b saidest vnto me * returne vnto thy countrey
C and to thy kynred, & I wyll do all well wyth the, I am not worthye of the leaste of all the mercyes and trueth whiche thou hast shewed vnto thy seruaunte. For wyth my staffe came I ouer thys Jordane, and nowe haue I gotten. ii. droues. Delyuer me from the handes of my brother Esau: for I feare him: lest he wyll come & smyte the mother with the children. Thou sayest: I wyl surely do the good, & make thy seed as the sande of the sea, whiche can not be numbred for multytude. And he rested
D there that same night, * and toke of that
Gen.25.c whiche came to hande, a present for Esau his brother: two hundred she goates, and xx. he goates. ii. hundred shepe, and. xx. rammes: thirtye milchcamels, with their colres. xl. kine, and. x. bulles. xx. she asses, and ten foles: and delyuered them into the hande of his seruauntes, euery droue by thē selues, and said vnto hys seruauntes: go furth before me, & put a space betwixt,

droue

dyone, and dyone. And he commaunded
E the formost, sayinge: Yf Esau my brother
mete the, and are the sayinge: whose arte
thou, and whyther goest thou: and whose
are these that go before the? thou shalte
say, they be thy seruaunte Jacobs, and it
is a present sent vnto my Lord Esau: and
beholde, he him selfe commeth after vs:
And so commaunded he the seconde, and
the thirde, and all that folowed the droues,
saying of this maner: See that you speake
vnto Esau when ye mete hym, and saye
moreouer thy seruaunte Jacob also com-
meth after vs, for he said: I wyll peace
his wrath with the present that goeth be-
fore me, and afterwarde I wyll se him my
selfe, yf peraduenture he wyll receaue me
to grace. So went the present before him,
and he taryed all that nyghte in the com-
pany, and rose vp the same nyght, and toke
his two wyues, and his two maydens,
and his eleuen sonnes, and wente ouer the
fourde Jabok. And he toke them, and sent
Ose. 12.b them ouer the riuer, and sent ouer that he
F had, and taryed behynde, him selfe alone.
And there * wrastled a man with him vn-
to the breakynge of the daye. And when
he sawe that he coulde not preuaile against
him, he smote him vnder the thie, and the
senowe of Jacobs thye thranke, as he
wrastled with him. And he sayde: let me
go for the daye breaketh. Whiche answe-
red: I wyll not let the go, excepte thou
blesse me. And he sayde vnto hym: what
is thy name? He answered: Jacob. He
sayde: thou shalt be called Jacob nomore,
Gen. 35.b but * Israell. For as a prynce hast thou
1.re. 18.D wrastled with God: and with man, and
hast preuayled. And Jacob asked him
sayinge: tell me thy name. And he sayde,
wherfore doest thou so aske after my
Judi. 13.c * name? and he blessed hym there. And
* The face of God. Jacob called the name of the place * Phe-
niel, for I haue sene God face to face, and
my lyfe is preserued. And as he went ouer
Phemel, the sunne rose vpon him, and he
halted vpon his thye. And therfore is it
that the children of Israel eate not of the
senowe that shranke in that place of the
thie, vnto this day: because that he touched
the place of Jacobs thye in the senowe
that shrancke.

¶ The. xxxiii. Chapter.

A Jacob lyfte vnge vp hys eyes, loked: and
beholde Esau came, hauynge with hym
foure hundreth men. And he deui-
ded the children vnto Lea and vnto Ra-
hel, and vnto the two maydens. And he
put the maydens and theyr children for-
moste: and Lea and her children after,
and Rahel, and Joseph hynder moste.

And he wente before them and * fell on gen. 19.a
the grounde seuen tymes vntyll he came
vnto hys brother. Esau * came to mete Gen. 27.g
hym and embraced hym, and fell on hys
necke and kyssed him, and they wepte.
And he lyfte vp hys eyes, and sawe the
wemen, and the children, and sayde:
whence, haste thou these? [And do they
belonge vnto the.] And he answered: they
are the children which God hath geuen thy
seruaunt. Then came the maidens furth, B
and theyr children, and dyd theyr obey-
saunce. Lea also with her children came,
and dyd their obeysaunce. And laste of all
came Joseph and Rahel, and did their o-
beysaunce. And he sayde: what is all
the droue which I met? he answered: that
I maye fynde grace in the syghte of my
Lorde. And Esau sayde: I haue ynoughe
my brother, kepe that thou hast vnto thy
selfe. To whome Jacob answered, oh
naye, but yf I haue founde grace in thy
syghte, receaue my present of my hande:
for I haue sene thy face * as thoughe I 1.re. 19.e
had sene the face of God: and thou haste Hest. 15.b
had a good wyll towarde me. Oh take my C
blessinge that is brought the, for god hath
had mercy on me. [Seeing me al thinges,]
and I haue ynoughe. And so he compelled
him, and he toke it. And he sayde: let vs
take our iourney, and go, I wil go before
the, Jacob answered him: my Lorde, thou
knowest, that the children are tender, and
the ewes and kine with yong vnder myne
hande, whiche yf men shoulde ouerdriue
but euen one daye, all the sheepe wil dye.
Oh let my Lorde go before his seruaunte,
and I wyll dryue fayre and softely, accor-
dynge as the catell that goeth before me,
and the children, be able to endure: vntyll
I come to my Lord vnto Seir. And Esau
sayde: let me yet leane some of my folke
with the. And he answered, what needeth
it? [This one thing only haue I nede of,]
let me finde grace in the sight of my Lord.
So Esau went his way againe that same D
daye vnto Seyr. And Jacob toke hys
iourney towarde Sucoth, and built hym
an house, and made bothes for hys catell.
And therefore is it, that the name of the
place is called * Sucoth. * And Jacob Bothes.
came to Salem a citie of Sichem, whiche * ge. 28.b
is in the lande of Canaan, after that he
was come from Mesopotamia, and pyt-
ched before the citie: * and bought a par- Jos. 24.b
cel of grounde (where he pitched his tent)
of the children of Hemor, Sichems fa-
ther, for an hundred peces of money. And
he made there an aultre, and called vpon
the mighte God of Israel.

¶ The. xxxiii. Chapter.

Dinas

A DYna the doughter of Lea + whiche
Ge.30.c. she bare vnto Jacob, went out to se
the doughters of the lande. Whome
when Sichem the sonne of Hemor the He-
uite, lorde of that countrey, sawe, he tooke
her, and laye with her, and forced + her:
2.re.13.c And hys hearte laye vnto Dina the dou-
ghter of Jacob. And he loued that damsell
and spake kyndlye vnto her, and Sichem
spake vnto his father Hemor, sayinge: ger
me thys mayden vnto my wyfe. And Ja-
cob heard that he had defyled Dyna hys
doughter, hys sonnes beynge wyth their
catell in the felde, and he helde his peace,
vntyll they were come. And Hemor the
father of Sichem wente oute vnto Jacob,
to commen with hym. And when the son-
nes of Jacob commynge oute of the felde
heardе it, it greued them: And they were
not a lytle wrothe, because he had wrought
folye in Jsraell, in that he had lyen wyth
Jacobs doughter, whyche thynge oughte
not to be done. And Hemor commoned
B wyth them, sayinge: The soule of my
sonne Sichem longeth after youre dough-
ter: geue her hym to wyfe, and make ma-
riages with vs: and geue your doughters
vnto vs, and take oure doughters vnto
you: and ye shall dwell with vs, and the
lande shall be before you, dwell and doe
youre busynes, and haue your possessions
therein And Sychem sayde vnto her fa-
ther, and her brethren, let me finde grace
in youre eyes, and what soeuer ye appoynct
me, that wyl I geue. Are freely of me bothe
the dowrye and gyftes, and I wyll geue
accordinge as ye saye vnto me, so that ye
geue me the damsell to wyfe. But the
sonnes of Jacob answered to Sichem and
Hemor his father talkynge amonge them
selues deceitfullye, because he had defiled
Dina their syster, and they sayde vnto
them: we can not doe thys thinge, that we
shoulde geue oure sister to one that is vn-
circumcised, for that were a shame vnto vs.
But in this wyll we consent vnto you: If
ye wyll be as we be, and all the men chyl-
C dren amonge you be circumcised, then wil
we geue our doughters vnto you and take
your doughters vnto vs: and wyll dwell
with you, and be one people. But and yf
ye wyll not herken vnto vs to be circum-
cised, then wyll we take oure doughter
and goe oure wayes. Their wordes plea-
sed Hemor and Sychem hys sonne. And
the younge man deferred not for to doe the
thinge, bycause he had a luste to Jacobs
doughter: he was also moste set by of all
that were in his fathers house. Then He-
mor and Sichem his sonne wente vnto the
gate of their cytie and communed wyth
the men of their cytye, sayinge: These men
are vnfayned towarde vs, and dwell in the
lande, and do their occupacion therein, and
in the lande is roume ynoughe for them:
we wyll take their doughters to wyues,
& geue them oure doughters. Only herin:
wyl they consent vnto vs for to dwel with
vs, and to be one people: yf all the men
chyldren that are amonge vs be circumci-
sed as they are. Shall not their goodes
and theyr substaunce and al their cattell
be oures, onelye yf we consent vnto them?
For they wyll dwell with vs.
D
And vnto Hemor and Sichem his sonne
herkened all that wente oute of the gate
of hys citie. And all the men chyldren
were circumcised, whatsoeuer went oute at
the gates of hys cytye. And it happened
the thyrde daye (when it was paynfull to
them) .ii. of the sonnes of Jacob, Simeon
and Leui, Dinas brethren, toke ether of the
hys + swerd and went into the citie boldly,
and slewe al that was male, and slewe also Ge.49.a
Hemor & Sichem his sonne with the edge Judi.9.a
of the swearde: and toke Dina oute of Sy-
chems house, and went their way. And the
sonnes of Jacob commynge vpon the dead,
spoyled the cytye, because they had defyled
their sister: and toke their shepe, oxen and
their asses, & whatsoeuer was in the citie &
also in the feldes. And all their goodes and
all their children, & their wyues toke they
captiue, and made hauocke of all that was
in the house. But Jacob sayde to Simeon
and Leuy: ye haue troubled me, and made
me stincke before the inhabytoures of the
lād, before the Chananite, & the Pherezite:
And I beynge fewe in numbre, they shall
gather them selues together agaynste me,
and slaye me, and so shall I and my house
be destroyed. And they answered: shoulde
they deal with our sister as with an whore?

¶ The.xxxv.Chapter.

AND God sayde vnto Jacob, aryse,
and get the vp to Bethel, and dwell
A there. And make there an aulter
vnto God, that appeared vnto the + when Ge.28.c.
thou fleddest frome the face of Esau thy
brother. Then sayd Jacob vnto hys house-
holde and to all that were with hym: put
awaye the straunge + Goddes that are a-
monge you, & be cleane, and chaunge your Ge.31.c.
garmentes, for we wyll rise and goe vp to
Bethell: & wil make an aulter there, vnto
God, whiche + heard me in the daye of my
tribulation, and was with me in the waye Ge.28.b
which I went. And they gaue vnto Jacob
all the straunge Goddes whiche they had
in their handes, & al their earinges whyche
were

were in their eares: & Jacob hid thē vnder
an oke which was by Sichem. And when
they departed, the feare of God fell vpon
the cities that were rounde about thē. And
they did not folowe after the sonnes of Ja-
cob. So came Jacob to Luza whiche is in
16 the lande of Canaan: The same is Bethel,
he and all the people that was with hym.
And he buil ded there an aulter, and called
the place: The God of Bethell: Bycause
that God apeared vnto him there, when he
Ge.24.g fled frō the face of his brother. But * De-
dora Rebeccas nourse, died: and was buried
beneth Bethel vnder an oke and the name
Ose.12.a of it was called: The oke of lamentacion.
And god apeared vnto * Jacob agayne after
he came out of Mesopotamia, & blessed
hym, and God sayde vnto hym: Thy name
is Jacob: Notwithstanding thou shalt be
Gen.32.f no more called * Jacob, but Jsraell shal be
ii.re.18 b thy name. And he called his name Jsraell.
And God sayde vnto him: * I am God al-
Ge.17.a. mightie, growe and multiplye, people, & a
multitude of people shall spryng of the: yea,
Mat.i.a * kynges shall spynge out of thy loines.
And the lande which I gaue Abraham and
Jsaac, vnto I geue vnto thee, and vnto thy
seed after thee, wyl I geue that lande also.
And so God departed vp frome him in the
place where he had talked with him. And
Jacob set vp a marke in the place where he
talked with him: euen a mark of stone, and
powred drincke offringe theron, & powred
also oyle thereon, & Jacob called the name
C of the place where God spake with hym,
* Bethel. And they departed from Bethel,
the house and when he was but a felde breeth frome
of God. Ephrath, Rahel began to trauel: and in
trauelig, she was in perill. And it happened
as she was in paynes of her labour, the
midwife sayde vnto her: feare not, for thys
sonne is thyne also. Thus as her soule was
a departinge, that she * must die, she called
i.Ch.4.d his name. Bē Ony: (the son of my sorowe)
But hys father called hym Ben Jamin.
(The sonne of the right hande.) And thus
died Rahel and was buried in the way to
Ephrath, which is Bethlehē. And Jacob
set vp a stone vpon her graue, which is cal-
led Rahels graue stone vnto thys daye.
And Jsraell went thence, and pitched vp
micth.4.c his tente beyonde the * tower of Eder. And
it chaunced as Jsraell dwelte in the lande,
Ge.49.a that Ruben went vp and lay * with Bilha
D his fathers concubine: & it came to Jsraels
eare. The sons of Jacob were. xii. in nūbre:
The sonnes of Lea, Ruben Jacobs eldest
sonne, and Simeon, Leui, Juda, Jsachar,
and Zabulon. The sonnes of Rahell, Jo-
seph & Ben Jamin. The sonnes of Bilha
Rahels mayde: Dan & Nepthali. The son-
nes of Silpha Leas mayde, Gad and Aser.
These are the sons of Jacob, whiche were
borne him i Mesopotamia. And so Jacob
came vnto Jsaac hys father to Mamre,
vnto Kiriath Arba, which is Hebrō: where
Abraham and Jsaac soiourned as straun-
gers. And the dayes of Jsaac were an hun-
dreth and. lxxx. yeres: and Jsaac fell sycke
and dyed, and was putte vnto hys people
being olde and full of dayes. And hys sōs
nes Esau and Jacob buryed hym.

¶ The. xxxvi. chapter.

A These are the generacyons of Esau,
the same is Edome. Esau tooke hys
wyues of the doughters of Canaan.
Ada the doughter of Elon an Hethyte:
And Ahalybama the doughter of Ana, the
doughter of Zibeon, an Heuyte: And Bas-
Ge.28.h. math Jsmaels * doughter, and syster of
Nebaioth. And Ada bare vnto Esau, E-
lyphas: And Basmath bare Rehuell. And
Ahalybama bare Jehus, Jalam, and Co-
rah. These are the sonnes of Esau, whiche
were borne hym in the lande of Chanaan.
And Esau tooke hys wyues, and hys son-
nes and doughters, and all the soules of
his house: Hys goodes, and al hys catell,
and al his substaunce whiche he had gotte
in the lande of Canaan, and wente into a
contreye awaye frome the face of hys bro-
ther Jacob: for their * ryches was muche, Ge.13.h.
and they coulde not dwel together, and the B
lande wherin they were straungers, could
not receaue them, because of their posses-
sions. Thus dwelt Esau in mounte Seir:
The same Esau is Edom. These are the
generations of Esau father of the Edom-
ites in mounte Seir: & these are the names i.Par.i.c
of Esaus sonnes. * Elyphas the sonne of
Ada the wife of Esau, and Reguel the son
of Basmath the wyfe of Esau. And the
sonnes of Eliphas were: Theman, Omar,
Zepho, Geathan and Kenas. And Thimna
was concubine to Elyphas Esaus sonne,
& bare vnto Eliphas Amalech. And these
be the sonnes of Ada Esaus wyfe. And
these are the sonnes of Reguell: Nahath,
Serah, Samma and Misa, these were the
sonnes of Basmath Esaus wyfe. And
these were the sonnes of Ahalybama the
doughter of Ana, the doughter of Zebeon
Esaus wyfe, & she bare vnto Esau: Jehus,
Jealam and Corah. These were Dukes of C
the sonnes of Esau. The childrē of * Ely- i.Par.i.c
phas, the firste sonne of Esau, were these:
duke Theman, duke Omar, duke Zepho,
duke Kenas, & duke Corah, duke Gathā
and duke Amalech. These are the dukes
that came of Eliphas in the lande of Edō,

and

and these were the sonnes of Ada. These also are the children of Reguell Esaus sonne: Duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the land of Edom, & these are the sonnes of Basmath Esaus wife. These were the children of Ahalybama Esaus wife: duke Jehus, duke Jaelam, duke Cozah: these dukes came of Ahalibama the doughter of Ana Esaus wyfe. These are the chyldren of Esau, and these are the dukes of them. Whyche Esau is Edom. These are the chyldren of Seir the Hozite, the inhabytour of the lande: Lotha, Sobal, Zibeon, and Ana, and Dison, Ezer and Disan. These also are the dukes of the Hozites, the children of Seir in the lande of Edom. And the chyldren of Lothan were: Hozi and Heman. And Lothans syster was called Thymna. The children of Sobal were these, Alnan, Manahath and Ebal, Sepho and Ona. These are the chyldren of Zibeon. Aia and Ana, this was that Ana that founde * mules in Le.19.a. the wylderneße, as he fedde his father Zibeons asses. The chyldren of Ana were these. Dison and Ahalibama, the doughter of Ana. These are the chyldren of Dison, Hemdan and Eldan, Jethzan and Cheran. The chyldren of Ezer are these: Bylhan, Zauan, and Akan. The children of Disan also are these: Uz and Aran. These are the dukes that came of Hozi: Duke Lothan, duke Soball, duke Zybeon, duke Ana, duke Dison, duke Ezer, duke Dysan. These be the dukes that came of Hory, after their dukedomes in the lande of Seir. These are the kynges that raygned in the lande of Edome before there reygned anye kynge vpon the chyldren of Israell. Bela the sonne of Beor reygned in Edomea, and the name of the Cyty was Dinhaba. And when Bela dyed, Jobab the sonne of Serah oute of Bozra, reygned in hys steade. When Jobab also was dead, Husam of the lande of Themany reygned in hys steade. And after the death of Husam, Hadad the sonne of Bedad, whiche slewe the Madiamites in the felde of the Moabites, reygned in hys stead: and the name of hys citye was Auith.

When Hadad was deade, Samla of Masreek reygned in hys steade. When Samla was deade, Saul of the ryuer Rehoboth reygned in hys steade. When Saul was deade, Baall Hanan the sonne of Achbor reygned in hys steade. And after the death of Baal Hanan the son of Achbor, Hadad reygned in hys stead, and the name of his citie was Pahu. And his wifes name Mahetabeell the doughter of Matred, the doughter of Mesaab. These are the names of the dukes that came of Esau, in the. xii. kynges, places and names: Duke Thina. Duke Alua, Duke Jeheth, Duke Ahalybama, Duke Ela, Duke Pynon, Duke Kenas, Duke Theman, Duke Mybzar. Duke Magdiell, Duke Jram. These be the dukes of Edomea, accordynge to their habitacyons, in the lande of theyr possessyons. Thys Esau is the father of the Edomytes.

¶ The.xxxbii.Chapter.

IAcob dwelt in the lande wherein hys father was a straunger, euen in the lande of Canaan. These are the generacions of Jacob: whē Joseph was.xbii. yere, he kept shepe with hys brethren: And the lad was with the sonnes of Bilha & wyth the sonnes of Zilpha his fathers wyues. And he brought vnto their father an euyl sayinge of them. But Israell loued Joseph moore then al his chyldren, because he begat hym in hys olde age: and he made hym a coate of manye coloures. And when his brethren sawe that their father loued hym moore then all hys brethren, they hated hym, & could not speake praceably vnto hym. Moreouer when Joseph * hadde dreamed a Ge.13.b. dreame, he tolde it hys brethren, whyche hated hym yet the mooze. And he sayde vnto them: Heare, I pray you this dreame whyche I haue dreamed: Behold, we were byndynge sheues in the felde: And loe, my sheffe arose, and stode vp right, and youres stode rounde about, and made obeysaunce to my sheffe. To whom his brethren sayde: shalt thou be oure kynge in dede? Or shalt thou in dede haue dominion ouer vs? And they hated hym yet the mooze, because of hys dreames and of hys woordes. And he dreamed yet another dreame, and tolde it his brethren, sayinge: Beholde, I haue had one dreame mooze: Me thought the sunne and the Moone, and. xi. starres made obeysaunce to me. And whē he had told it vnto his father and his brethren, his father reproued hym, and sayde vnto hym: What is this dreame whyche thou haste dreamed? Shal I and thy mother, and thy brethren come to fall on the grounde before thee? And his brethren hated hym, * but his fa- Lue.ii.g ther noted the sayinge. Hys brethren also went to kepe theyr fathers shepe in Sychem, and Israell sayde vnto Joseph: Doe not thy brethren kepe in Sychem: Come, and I wyl sende the to them. He answered * here am I, And he sayde vnto hym: Goe, 1.reg.3.a and see whether it be well wyth thy brethren and the shepe and brynge me woorde agayne. And so he sent hym out of the vale

of

of Hebron, and he went to Sichem. And a certayne man founde hym, and beholde he was wandrynge oute of his waye in the felde, and the man asked hym: what seekest thou? He answered: I seke my brethren, tell me I praye the where they kepe shepe. And the manne sayde: they are departed hence, for I hearde theym saye: let vs goe vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan. And when they sawe hym afarre of before he came at the, they toke counsell agaynste hym, for to slay hym. For one sayde to another: Behold, thys * dreamer commeth: come nowe therefore and let vs slay hym, and caste him into some pytte, and we wyll saye a wycked beast hathe deuoured hym, and we shall se what wil come of his dreames. When Ruben hearde that, he ridde him oute of their handes, and sayde: we wyll not kyll hym. And Ruben said moreouer vnto theym: shede not hys * bloud, but caste hym into thys pyt that is in the wyldernesse, and laye no hande vpon him, (Thus he sayde.) Namely, that he myght ryd him oute of theyr handes, and delyuer hym to hys father agayne. And it happened that when Joseph was come vnto his brethren, they strypte him oute of his coate, his partie coloured coate that was vpō hym, and they toke him and caste him into an emptye pyt: wherein was no water. And they sat theym downe to eate bread: And as they lyft vp theyr eyes and loked aboute, there came a companye of Jsmaelites frome Gilead, and theyr camels laden wyth spicerye, baulme, and myrre, and were goynge downe to carye it into Egipte. And Juda sayde vnto hys brethren: what auayleth it yf we slepe oure brother, and kepe his bloud secrete? come an and lette vs * sell hym to the Jsmaelites, and let not oure handes be vpon him: for he is our brother and oure flesshe: and his brethren were contente. Than as the Madianites, marchaunte men passed by: they drewe and lyfte Joseph oute of the pytte, and solde hym vnto the Jsmaelytes for twentie peces of syluer. And they brought him into Egypte. And when Ruben came agayne vnto the pyt and founde not Joseph there, he rent hys clothes and wente agayne vnto hys brethren, sayynge: the ladde is not ponder, and whyther shall I go? And they toke Josephs coate, and kylled a goate, and dypped the coate in the bloud: And they sent that partye coloured coate: and brought it vnto their father, and sayde: This haue we founde: se whether it be thy sonnes coate or no. And he knewe it, sayynge: it is my sonnes coate, a wycked beaste hath * deuoured him: Joseph is rēt in peces. And Jacob rent his clothes, and put sacke clothe aboute hys loynes, and sorowed for his sonne a longe season. But all hys sonnes and all hys doughters rose vp to cōfort him. Neuertheless, he would not be cōforted, but said: I wyll go downe into the graue vnto my sonne, mournyng. And thus his father wepte for him. And the Madianites * solde him in Egipt, vnto Putiphar a lorde of Pharaos, and hys chiefe stewarde.

gen. 44.f

Ge. 39.a. pla. cxiii.f Sapi. x.c

¶ The. xxxviii. Chapter.

IT fortuned at that tyme, that Judas wente downe from hys brethren, and gat hym to a man called Hira of Odollam: and there he sawe the doughter of a manne called * Sua, a Canaanite. And he toke her, and went in to her. And she conceaued and bare a sonne, and called hys name Er. And she conceaued agayne, and bare a sonne, and called hym Onan. And she conceaued again, and bare yet a sonne, whom she called Sela: and he was at Chesyb when she bare hym. And Juda gaue Er hys eldest sonne a wyfe, whose name was Thamar. And Er Judas eldest sonne was wycked in the syghte of the Lorde: and the Lorde slue him. And Judas sayde vnto Onan: go in to thy brothers wife, and mary her, that thou maiest * styre vp sede vnto thy brother. And whō Onan perceaued that the sede shoulde not be hys, therefore when he were in to hys brothers wyfe, he spylled it on the groūde: and gaue not sede vnto hys brother. And the thynge whyche he dyd, displeased the Lorde: wherefore he slue hym also. Than sayde Juda to Thamar his doughter in lawe, remayne a wydowe at thy fathers house, tyll Sela my sonne be growen: for he sayde: leste peraduenture he dye also, as his brethren dyd. And Thamar wente & dwelte in her fathers house. And in processe of tyme, the doughter of Sua Judas wyfe, dyed. Then Juda when he had lefte mourning, went vnto his shepe shereers to Thymnath, he and his frende Hira of Odollam. And one tolde Thamar, sayynge: beholde, thy father in lawe goeth vp to Thymnath, to * shere hys shepe. And she put her wydowes garmentes off from her, and couered her with a cloke, and delgised her selfe: and sat her downe in a common place whyche is by the hye wayes syde to Thimnath, for because she saw that Sela was growen, and she was not geuen vnto hym to wyfe. When Juda sawe her, he thought at had bene an whore, because she had couered her face. And he turned to her vnto the waye, and sayde: come I praye

Ge. 38.a. Deu. 25.c

Ge. 31.c 2. Re. 13.c

the

the, let me lye with the, for he knewe not that it was his doughter in lawe. And ſhe answered: what wylt thou gene me, for to lye with me? Than sayde he: I wil sende the a kyd from the flocke. She said. Thā geue me a pledge tyll thou sende it. He sayde, what pledge shal I gene the. She answered: thy signet, thy bracelet, and thy staffe that is in thy hande. And he gaue it her, and lay by her, & she was with childe by him. And she gat her vp, and went and put her mantel from her, and put on her wydowes rayment e. And Judas sente the kyd by his frende of Odollam, for to receaue his pledge againe from the wyfes hande: But he founde her not. Thā asked he the men of the same place, saying: where is the whore that sat openlye by the waye syde? They answered: there was no whore here. He came therfore to Juda agayne, and sayde vnto hym: I can not fynde her, and also the men of the place sayde, that there was no whore there. And Juda said, let her take it to her, lest we be shamed. Beholde I sent the kyd, and thou hast not founde her. And it came to passe that after. iii. monethes, one tolde Juda, saying: Thamar thy doughter in law hath played the whore, and with playing the whore is become great with childe. And Juda sayd: bringe her forth, that she may be brente. And when they brought her forth, she sēt to her father in lawe, sayinge: by the man vnto whom these thinges pertayne, am I with childe: And said also, loke whose are this seale, bracelet, and this staffe. And Juda knew them, and saide: she hath bene more ryghteous than I, because I gaue her not to Sela my sonne. And he lay with her nomore. It fortuned when tyme was come that she shoulde be delyuered, beholde, there was. ii. twinnes in her wombe. And it fortuned that whan she trauailed, the one put out his hande, & the mydwyfe toke & bounde a red threde about it, saying: this is come out fyrst. And it chaūsed, that he plucked his hande backe againe, & beholde his brother came out. And she sayde: wherfore haste thou rente a rente vpō the? and called hys name, Pharez. Afterwarde came oute his brother that had the red threde aboute his hāde, and his name was called Zarah.

¶ The. xxxix. Chapter.

Joseph was brought vnto Egypte, and Putiphar * a Lorde of Pharaos (and his cheefe ſtewarde an Egiptiā) bought him of the Ismaelites, which had brought him thither. And God was with Joseph, & he became a luckie mā, continuinge in the house of his master the Egipcian. And his * master saw that God was with him, & that God made all that he did to prosper in hys hande. And Joseph founde grace in his masters sight, & serued him. And made him rular of his house, and put all that he had in his hāde. And it fortuned from the tyme that he had made him rular ouer his house, & ouer all that he had, the Lorde * blessed the Egipcians house for Josephs sake: and the blessynge of the Lorde was vpon al that he had in the house, and in the felde. And therfore he left all that he had in Josephs hande, & loked vpon nothynge that was with him, saue only on the bread whiche he did eate. And Joseph was a * goodly persone & a wel fauored. And it fortuned after this, that his masters wife cast her eyes vpon Joseph, and said: come lye with me. But he refused, and sayde to his masters wife: Beholde, my master woteth not what he hathe in the house with me, and hath commytted all that he hathe to my hande. There is no man greater in the house than I, neither hath he kept any thing from me, but onely the, because thou arte hys wyfe. Howe than can I do this greate wickednes, & sin against God? And after thys maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her: or to be in her companye. And it fortuned on a certayne conuenient day, that Joseph entred into the house, to do hys busynes: & there was none of the houshold by, in the house. And she caught him by the garmēt, sayig: come slepe with me. And he lefte his garment in her hande and fled, and got him oute. And it chaunsed when she saw that he had left his garment in her hande, and was fled out. (And she not regarded) she called vnto the men of her house, and tolde them, sayinge: See, he hath brought in an Hebrew vnto vs to do vs shame: for he came in to me, for to haue slept with me: and I began to crye with a loude voyce. And when he hearde that I lyft vp my voyce and cried, he lefte his garment with me, and fled awaye, and got him out. And she laied vp his garmēt by her: vntil her Lord came home. And she tolde him with these wordes, saying: This Hebrues seruaūt which thou hast brought vnto vs, came in to me to do me shame, but as soone as I lyft vp my voyce & cried, he lefte hys garmente with me, & fled oute. When his master (beynge to lyght of credence) hearde these wordes of his wyfe, whiche she tolde him, sayinge: after thys maner dyd thy seruaunte to me, he waxed wrothe. And the master toke Joseph & put him in * prison, euen into the place where

gen.30.

Gen.31.

Exo.16.c

Psalm. cxvi.

gen.37.

the kynges prysonners laye bounde, and there continued he in prison. But the Lord was with Joseph, & shewed hym mercye, and gotte hym fauour in the syghte of the Lorde of the prison. And the keper of the prison committed to Josephs hande, al the prisoners that wer in the prisō house. And whatsoeuer was done there, that dyd he. And the keper of the prison loked vnto nothyng that was vnder his hād, seyng that the Lord was with hym. For whatsoeuer he dyd, the Lorde made it to prosspere.

¶ The .xl. Chapter.

AND it chaunced after this, that the butler of the kynge of Egypte and his baker had offended theyr lord the king of Egipt. And Pharao was angry against his two officers: against the chiefe butler & the chiefe baker: & put theym in warde in his chiefe stewardes house: euen in the prison and place where Joseph was bownd. And the chiefe steward gaue Joseph a charge with them, & he serued them. And they cōtinued a ceason in warde. And they dreamed either of them in one night: both the butler and the baker of the kynge of Egipte, whiche were bounde in the prison house, either of them his dreame: & eche mānes dreame of a sondry interpretaciō. Whō Joseph came in vnto thē in the morning, & loked vpō thē: beholde, they were sad. And he asked Pharaos officers that were with him in his masters warde, sayynge: wherefore loke ye so sadlye to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto theym: Do not interpretinges belong to God? yet tell me. And the chiefe butler tolde hys dreame to Joseph, and sayde vnto hym: In my dreame me thoughte there stode a vyne before me, and in the vine were thre braunches, & it was as though it budded, & her blossoms shote furth: and the grapes thereof ware rype. And I had Pharaos cup in my hande and tooke of the grapes, and wronge theim into Pharaos cup, and deliuered Pharaos cup into hys hande. And Joseph sayde vnto hym: this is the interpretacyon of it. The thre braunches are thre dayes: for within thre dayes shal Pharao lift vp thine head, and restore thee vnto thyne offyce agayne: and thou shalt delyuer Pharaos cup into his hande, after the olde maner, wherein thou wast wont to geue hym dryncke. But yf thou thincke on me with the, whē thou arte in good case, shewe mercye (I praye thee) vnto me: and make mencyon of me to Pharao, and bryngе me out of this house. For I was stolen oute of the lande of the Hebrues, & here also haue I done nothyng at all, wherefore they should haue put me into this dongeon. When the chiefe baker sawe that the interpretacyon was good, he sayde vnto Joseph: me thoughte also in my dreame, that I had three wicker basshettes on my heade. And in the vppermost basket: there was of all maner bakemeates for Pharao. And the birdes did eate them out of the basket that was vpon my heade.

And Joseph answered and sayde: this is the interpretacyon therof. The .iii. basketes are three dayes, for thys daye three dayes shall Pharao take thy head from thee, and shall hange the on a tree, and the brydes shall eat the fleshe from the. And it came to passe the thirde daye whiche was Pharaos * byrthe daye, that he made a feaste vnto all his seruauntes. And he lyfted vp the heade of the chiefe butler, & of the chiefe baker among his seruauntes. And restored the chiefe butler vnto his butler hyppe agayne: which also reched the cup into Pharaos hāde: but he hanged the chiefe baker: euen as Joseph had interpreted vnto thē. Neyther did the chiefe butler remēbre Joseph, but forgat hym. Mark. vi. a

¶ The .xli. Chapter.

AND it fortuned after .ii. yeres that Pharao dreamed: & behold, he stode by a riuers syde, & there came oute of the riuer seuen goodly kine & fat fleshed, & fed in a medowe: & seuen other kine came vp after theym out of the ryuer, euil fauored, and leane fleshed, and stode by the other kyne vpon the brynche of the ryuer. And the euyll fauoured and leane fleshed kyne dyd eate vp the seuen well fauoured and fate kyne: and Pharao awoke. And he slepte agayne, and dreamed the seconde tyme. And beholde, seuen eares of corne grewe vpon one stalcke, ranche & goodly: and agayne seuē thinne eares blasted with the east winde sprang vp after them: & the seuen thinne eares deuoured the seuē rāche and full eares: and Pharao awaked: and se, it was a dreame. And when the morninge came his spirite was troubled. And he sent and called for all the sothe sayers of Egypte, and all the wyse men thereof, and Pharao tolde them hys dreame: but there was none of theym that coulde interprete it vnto Pharao. Thā spake the chiefe butler vnto Pharao, sayynge: I do remembre my fautes this daye. Pharao beynge angry with his seruauntes, put in warde in the chiefe stewardes house, bothe me, and the chiefe baker. And we dreamed both of vs in one nyght, and eche mannes dreame of sondrye interpretacyō. And there

was

was with vs a yõge mã, an Hebrue bozne, seruaũt vnto the cheef Steward: To whõ whã we tolde them, he declared our dzeames to vs accozdynge to ether of our dzeames. And as he declared them vnto vs, euẽ so it came to passe. For he restozed me to myne office agayne, & hanged him. Pharao sente therfoze, and called Joseph: and pl. cliii. b they brought him hastely out of ✦ pzyson And he shaued hym selfe, and chaunged his rayment, & came in to Pharao. And Pharao sayde vnto Joseph: I haue sene a dzeame, and no man can interpretate it, and I haue heard saye of the, that assoone as thou hearest a dzeame, thou cãst interpretate it. Joseph answered Pharao, sayinge: Not I, but God shall geue Pharao an answer of peace. And Pharao sayde vnto Joseph: in my dzeame me thought I stode by a ryuers syde, & there came out of the ryuer seuen fat fleshed, and well fauozed kyne, & fed in the meddowe. And then seuẽ other kyne came vp after them, pooze and verye euell fauozed, and leane fleshed: suche as I neuer sawe in all this lande of Egypte, they were so euell fauored. And they seuen leane and euel fauozed kyne did eat vp the first seuẽ fat kine. And when they had eaten them vp, a mã couldc not perceaue that they had eaten the: but they were stil as euel fauozed as they were at the begynninge: & I awoke. And I sawe agayne in my dzeame, and beholde seuen eares sprange oute of one stalke, full and fayze: & seuen other eares againe, withered thin, & blasted with the east winde, sprãge vp after them: & the thin eares deuoured the seuen good eares. And I haue tolde it vnto the sothe sayers, but there was nomã that couldc tel, what it meaneth. And Joseph answered Pharao: bothe Pharaos dzeames are one, and God hathe shewed Pharao what he is about to do. The seuen good kin are seuen yeres: and the seuen good eares are seuen yeres also, and it is but one dzeame. Lykewyse, the seuen thin and euel fauoured kin that came out after them, are seuen yeres: & the seuen empeye, b and blasted eares, shalbe seuen yeres of hunger. This whiche I haue said vnto Pharao is it that God is about to do: and sheweth it vnto Pharao. Beholde there come seuen yere of greate plenteousnes throughe oute all the lande of Egypte. And againe, there shalarise after thẽ, seuẽ yeres of hunger. And all the plẽteousnes shalbe forgotten in the lande of Egypte, and the hunger shall consume the lande: nether shall the plenteousnes be knowne in the lande, by reason of that hunger that shall come after, for it shalbe exceadynge great. And as concerninge that the dzeame was doubled vnto Pharao the seconde tyme, beholde, the thing is certainly pzepared of God, & God will shortly bring it to passe. Nowe therefoze, let Pharao pzouide for a man of vnderstandynge and wysedome, and let him ouer the lande of Egypte: And let Pharao do this alsb, that he make officers ouer the lande, and take vp the fyfth parte of the lande of Egypte, in the seuen plenteous yeres, and let them gather all the foode of these good yeres that come, & laye vp corne vnder the hãde of Pharao, that there maye be foode in the Cities, and there let them kepe it: that there maye be founde in store in the lãde, against the seuen yeares of hunger, which shall come in the lande of Egipte: that the lande perysshe not throwe hunger. And the saying pleased Pharao & al his seruaũtes. Then sayde Pharao vnto his seruaũtes: where shal we fynde suche a man as thys is, in whõ is the spirit of God? And Pharao sayde vnto Joseph: for as muche as God hath shewed the all this, there is no mã of vnderstandynge or of wysedõe lyke vnto the. Thou therfoze shalte be ✦ ouer pl. cliii. b my house, & accozdynge to thy wozde shall Acte. 7. b all my people be ruled, onely in the kinges i. Mac. 2. f seat will I be above the. And Pharao sayd Dani. 2. g againe vnto Joseph: beholde, I haue set the ouer all the lande of Egypte. And he toke of his synge from his hãde, & put it vpon Josephs hãde, and arayed hym in clothe of rayne, and put a golden cheyne about his necke, and let him vpõ the best charet that he had, saue one. And they cryed before hym a lowde the kyte: & Pharao made him ruler ouer all the lãde of Egypte. And Pharao sayd vnto Joseph: I am Pha- f raõ, wythout the shal no man lyfte vp his hande or foote in all the lande of Egypte. And he called Josephs name Zaphnath 7. Salvatoris mundi. Paena. And he gaue hym to wyfe Asnath the doughter of Putiphar, priest of On. Than went Joseph abzode in the lande of Egypte. And he was thirty yere olde whõ he stode before Pharao kynge of Egypte. And Joseph departynge from the presence of Pharao, went throw out all the lande of Egypte. And in the seuen plenteous yeares they made stores, and gathered vp all the foode of the seuen plenteous yeares whiche were in the lande of Egypte, and layed vp the same in the cities. The foode of the feldes that grewe rounde aboute euery citye, layed he vp in the same. And Joseph lapde vp corne in store, lyke vnto the sande of the sea, in multytude oute of measure, vntyl he lefte nomb̃ynge: For it was without numbre. And vnto Joseph

were borne two sonnes (before the yeares of hunger came) whiche Aseath the doughter of Potiphar priest of On, bare vnto
Gen.46.c hym: And Joseph called the name of the first son + Manasse, for God (sayd he) hath made me forget all my laboure and all my fathers household. The name of the second called he Ephraim: for God (sayd he) hathe caused me to growe in the lande of my trouble. And when the seuen yeares of plenteousnesse that was in the lande of E-
Act.vii.b gypt were ended, then came the seuen yeares of + dearth, accordyng as Joseph had sayde. And the dearth was in all landes: but in all the lande of Egypte was there yet foode. And when the lande of Egypte also began to hunger; the people cryed to Pharao for breade. And Pharao sayd vnto all the Egipcyans, go vnto Joseph, and what he saith to you, that do. And the derth was thorow out all the lande. And Joseph opened all that was in the cytes, and solde vnto the Egipcians. For the hunger waxed sore in all the lande of Egypte. And all countreys came to Egypte to Joseph for to bye corne: because that the hunger was sore in all landes.

¶ The.xlii. Chapter.

AND Jacob sayng: that there was corne in Egipt, sayde vnto his sonnes: why gape ye one vpo another?
Acte.7.d. And he sayde beholde, I haue heard that there is corne in Egypte. + Get you downe thyther, & bie vs corne fro thence, that we may liue & not die. So went Joseph.x. brethren downe to bye corne of the Egipcians. But Ben Jamin Joseph his brother wolde not Jacob sende with his other brethren, for he thought some mischefe may happen hym. And the sonnes of Israell came to bye corne among other that came: for there was derth in the landes of Canaan. And Joseph was governor in the landes, and solde to all the people of the lande. And his brethren came, & fell
B flat on the grounde before him.

When Joseph sawe his brethren, he knewe theym: and made hym selfe straunge vnto them, and spake roughly vnto them, saying: Whence come ye? They answered: out of the lande of Canaan, to bye vytayle. And Joseph knewe his brethren, but they knewe
Gen.37.b not hym. And Joseph remembred his + dreames whiche he dreamed of them, and sayde vnto them: ye are spyes, and to se where the lande is weake, is your commyng. And they sayd vnto hym: naye my Lorde: but to bye vitayle thy seruauntes are come. We are all one mannes sonnes, and meane truly, and thy seruauntes are no spyes. And he sayde vnto them agayne: nay, but euen to se where the lande is weake, is youre commyng. And they sayd: we thy seruauntes are.xii. brethren, the sonnes of one man in the lande of Canaan. And beholde, the yongest is thys daye with oure father, and C
one, no man woteth where he is. And Joseph sayde vnto them: that is it that I spake vnto you, sayinge: ye are spyes. Here by ye shall be proued. By the lyfe of Pharao, ye shal not go hence, except your yongest brother come hyther. Sende out one of you which maye fet your brother, and ye shalbe kepte in prison, that your wordes may be proued, whether there be any truth in you: or els by the lyfe of Pharao, ye are but spyes. And he put theym in ward thre dayes. And Joseph sayde vnto theym the thyrde daye: Thys do and lyue, for I feare God. If ye meane no hurte, let one of youre brethren be bounde in the house of youre prison, and go ye and bynge the necessary foode vnto youre householdes: but bynge
D youre yongest brother vnto me: that youre wordes may be tryed, and that ye dye not. And they dyd so. And one sayd to another: we haue verely sinned against our brother, in that we sawe the anguysshe of his soule when he besought vs, and we wolde not heare hym: and therefore is thys trouble come vpon vs. And Ruben answered the, saying: Said I not vnto you that ye should Gen.37.b
not + sinne against the lad, and ye wolde not heare? And se his blood is required. They were not aware that Joseph vnderstode theym, for he spake vnto theym by an interpreter. And he turned from theim and
E wepte + and turned to them agayne and Ge.43.g commened with them: & toke out Symeo and.45.a
from amonge theym, & bounde hym before their eyes. And Joseph commaunded to fyll their sackes with corne, and to put every mans money in his sacke, and to geue them vytayle to spende by the waye. And thus dyd he vnto theym. And they laded their asses with the corne and departed thence. And as one of them opened hys sacke, for to geue his asse prouander in the Inne, he spyed hys money: for it was in hys sackes mouth. And he sayde vnto his brethren: my money is restored me agayne. For lo, it is euen in my sacke. And their hert fayled them: and they were astonyed, & sayde one to another: why hath God dealt thus with vs. And they came vnto Jacob their father vnto the lande of Canaan, and tolde hym all that had happened theym, sayinge: The man euen the Lorde of the lande spake roughly to vs, and toke vs for spyes of the countrey. And we sayd vnto hym: we meane truely, & are no spyes. We be twelue brethrene, and sonnes of oure father: one is awaye, & the yongest is thys day with oure

father

father in the lande of Chanaan. And the
Lorde of the contrey sayde agayne vnto
vs: here by shal I know yf ye meane truly:
leaue one of youre brethren here with me,
& take fode necessary for your housholdes
and get you awaye. & bringe your yonge
brother vnto me, that I maye knowe that
ye are no spyes. but meane truly: So will I
delyuer you youre brother, and ye shal oc-
cupie in the lande. And it fortuned as they
emptyed theyr sackes, beholde: euery mās
bundel of money was in his sacke. And
6 when bothe they and their father saw the
bundels of money, they were afrayde. And
Jacob theyr father sayde vnto them: Me
haue yerobbed of my children: Joseph is
awaye, and Simeon is awaye, and ye take
Ben Jamin awaye. All these thinges are
against me. Ruben sayde vnto his father:
Slee my two sonnes, yf I bringe him not
to the agayne. Delyuer him to my hande,
and I wyl bringe him to the agayne: And
he sayde: my sonne shall not go downe
with you. For his brother is deade, & he
is lefte alone. If some mysfortune happen
vnto him by the waye which ye go, ye shal
Ge. 44. g *bringe my graye heade with sorow vnto
the graue.

¶ The. xliii. Chapter.

A AND the derth was great in the lāde.
And it fortuned whē they had eate
vp the corne whiche they brought
out of the lāde of Egypt, their father sayde
vnto thē: go againe & bye vs a litle foode.
Juda answered him, & said: the mā did testi-
gen. 42. d fye vnto vs, sayinge: *loke that ye se not
my face, except your brother be with you.
If thou wylt sende oure brother with vs,
we wil go downe and bye the foode: But
yf thou wilt not sēde him, we wyll not go
downe: for the man sayde vnto vs: loke
that ye se not my face, except your brother
be with you. And Israel sayde: wherfore
8 delte ye so cruelly with me, as to tel the mā
that ye had yet a brother? They answered:
The man asked vs straitly of our kinred,
sayinge: is youre father yet aliue? haue ye
not yet another brother? And we tolde him
accordinge to these wordes. Coulde we know
that he would saye: bringe youre brother
downe with you. Than sayde Juda vnto
Israel his father: Sende the lad with me,
that we maye ryse and go, & that we maye
liue and not die: bothe we, and thou, & also
our chyldren. I wylbe suertie for him, of
my handes shalte thou requyre hym. If I
bringe hym not to the agayne, & set hym
Ge. 44. g before thyne eyes, * than let me beare the
blame for euer: Truly except we had made
this tarynge: by this, we had bene there
9 twise, and come agayne. And theyr father
Israel sayde vnto them: If it muste nedes
be so nowe: than do thus. Take of the
best frutes of the lande in youre besselles,
and bryng the man a present, a litle of
bawme, and a litle of honey, spyces &
myrre, nuttes, and almondes. And take
double money in youre hande: and the mo-
ney that was broughte agayne in youre
sackes, take it agayne with you, leest par-
auenture it was some ouersyghte. Take
also your brother with you, and aryse, and
go againe to the man: and God almighty
gene you mercye in the sighte of the man,
that he maye delyuer you your other bro-
ther, and this Ben Jamin: And I shalbe, w
robbed of my childe as I haue bene. Thus
tooke they the present and twyse so muche
more money in their hande, with Ben Ja-
min, and rose vp, went downe to Egypt,
and stoode before Joseph. When Joseph
sawe Ben Jamin with them, he sayde to
the ruler of hys house: bringe these men
home, and sley and make redye, for these
men shall dyne with me at noone. And the
man did as Joseph bad: and broughte them
vnto Josephs house. When the men were
brought into Josephs house, they were
afrayed, and sayde: because of the money
that came in oure sackes mouthes at the
fyrste time, are we brought in, that he may
pycke a quarell with vs, and to laye some
thynge to oure charge, and to bringe vs in
bondage, & our asses also. Therfore came
they to the man that was the ruler ouer G
Josephs house, and communed with hym
at the dore of the house, and sayde: Oh
Sir, we cā downe hither at the fyrst tyme
to bye foode: and as we came to an inne,
it happened that we opened our sackes: &
beholde, euery mānes *money was in hys gen. xli. d
sacke with ful weight: & we haue broughte
it againe in oure hande, and other money
haue we brought also in our hādes, to bye
foode: but we cannot tell who put our mo-
ney in our sackes. And he sayde: peace be
vnto you, feare not: youre God & the God
of youre father hath giuē you that treasure
in youre sackes, I had your money. And he
broughte Simeon out to them, and the mā
led them into Josephs house, and gaue thē
water to washe theyr fete, and gaue their
asses prauāder: And they made redye theyr
present against Joseph came at noone, for
they hearde saye that they shoulde eate
bread there. When Joseph came home,
they broughte the presente in to the house
to hym, whiche was in their handes, and
fell flate on the groūde before him: And he
welcomed thē curteously, saying: is youre
father that olde man whiche ye tolde mē
of, in good healthe? and is he yet alyue?

they answered: thy seruaunt our father is
in good health, and is yet alyue. And they
bowed downe theyr heades, and made
obeysaunce. And he lyfrynge vp his eyes,
beheldē hys brother Ben Jamin, his mo-
gen. 42.c thers sonne, and sayd: *is this your yon-
ger brother of whome ye sayde vnto me?
And he sayde: GOD be mercyfull vnto
thē my sonne. And Joseph made haste (for
gen. 42.c *his herte did melte vpon his brother) and
and. 45.a sought where to wepe, and entred into hys
chamber, and wepte there. And he washed
G his face, and came oute, & refrayned hym
selfe, and said: set breade on the table. And
they prepared for him by hym selfe, and for
them by them selues, & for the Egyptians
whiche dyd eat wyth hym, by them selues:
because the Egyptiās may not eat breade
with the Hebrues, for that is an abhomi-
nation vnto the Egyptiās. And they sate
before hym: the eldest accordynge vnto the
age, and the yongest accordynge vnto his
youth: and the men merueled among e thē
selues. And they broughte rewardes vnto
them from before hym: but Ben Jamins
parte was fyue tymes so muche as any of
theyrs. And they dronkynge, were drōke
wyth hym.

¶ The. xliiii. Chapter.

A AND he commaūded the ruler of his
house, sayinge: fyl the mens sackes
with fode as much as they cā cary,
and put euery mans money in hys sacke
mouth, & put my syluer cup in the sackes
mouth of the yōgest, & his corne money al-
so. And he did accordinge to the word that
Joseph had said. And in the morning assone
as it was light, the mē were let go, they &
theyr asses. And when they were out of the
citie & not yet far away, Joseph said vnto
the ruler of his house: vp and folow after
the men, and whan thou doeste ouertake
them, thou shalt say vnto them: wherfore
haue ye rewarded euell for good? is not
B that the cup in the which my Lorde dron-
keth, and for the whyche he prophecieth?
ye haue euell done that ye haue done. And
when he ouertoke them, he sayde the
same wordes vnto them. And they answe-
red hym: wherfore sayeth my Lorde suche
wordes? God forbyd that thy seruauntes
should do so: beholde, the money why che
we founde in oure sackes mouthes, we
brought againe to the out of the lande of
Canaan: how then should we steale oute
of thy Lordes house, ether syluer or golde?
with whom soeuer of thy seruauntes it be
founde, let hym dye, & we also wyl be my
Lordes bondemen. And he sayde: nowe
also let it be accordyng vnto your wordes:
he with whom it is founde, shalbe my ser-
uaunte: and ye shall be harmeleste. And C
assonce euery man toke downe hys sacke
to the grounde, and euery man opened hys
sacke. And he serched, & began at the eldest
and lefte at the yongest: And the cup was
founde in Ben Jamins sacke. Then they Gen. 37.f
* reute their clothes, & layd euery man
his asse, & went againe vnto the citie. And
Juda and hys brethren came to Josephs
house, for he was yet there: and they fel
before hym on the grounde. And Joseph
sayde vnto them: what wre is this whiche
ye haue done? wote ye not that suche a D
man as I can prophesye? Then said Juda:
what shal we saye vnto my Lorde? what
shall we speake, or what excuse can we
make? God hath founde oute the wicke-
nesse of thy seruauntes. Beholde bothe we
and he with whome the cup is founde, are
my Lordes seruauntes. And he answered:
God forbyd that I shoulde do so, but the
mā with whom the cup is foūde, he shalbe
my seruaūt. And go ye in peace vnto your
father. Then Juda wēt vnto hym, & sayde:
oh my Lord, let thy seruaūt speake a word
in my Lordes eares, & be not wroth wyth
thy seruaūt: for thou arte euen as Pharao.
My Lorde asked his seruaūt sayinge: haue
ye a father or a brother? And we answered
my Lorde * we haue a father that is old, E
& a yonge lad whiche he begat in his age:
and the brother of the sayde lad is deade &
he is all that is lefte of that mother: and
his father loueth hym. And thou saydest
vnto thy seruauntes: bryng hym vnto me,
that I maye set myne eye vpon hym. And
we answered my Lorde, that the lad coulde
not go from his father, for yf he shoulde
leaue his father, he were but deade. Than gen. 43.a
saydest thou vnto thy seruauntes * except
your yongest brother come with you, loke F
that ye se my face no more. And when we
came vnto thy seruaunte oure father, we
shewed hym what my Lord had sayd: And
our father sayde vnto vs: go agayne, and
bye vs a lytle foode. And we answered: we
cannot go downe: Neuertheleste, yf oure
yongest brother go with vs, then wyl we
go downe, for we maye not se the mannes
face, except our yongest brother be wyth
vs. And thy seruaunt our father said vnto
vs: ye knowe that my wyfe bare me two
sonnes. And the one wēt out from me, and
I said: of a suertie he is * torne in peces, gen. 37.g
and I saw him not sence. And ye take this
also away from me. If some myshappe Ge. 42.g
happen vpon hym, * ye shall bryngе my G
gray heade in sorow vnto the graue. Now
therfore, when I come to thy seruaunt my
father, and the lad be not with vs (seynge
that hys lyfe hangeth by the laddes lyfe)

then

then shall it come to passe, that as soone as he seeth that the lad is not come, he wil
Ge.42.g dye. So shal we thy seruauntes * bringe the gray heade of thy seruaunte our father with sorowe vnto the graue. For I thy seruaunte became suretie for the lad before my
gen.43.b father, & sayde: * if I bringe him not vnto the againe, I wyl beare the blame vnto my father all my lyfe longe. Now therfore let me thy seruaunt byde here for the lad, and be my Lordes bondman: & let the lad go vp with his brethren. For howe can I go vp to my father, yf the lad be not with me? leste I woulde se the wretchednes that shall come on my father.

¶ The.xlv. Chapter.

A IOseph coulde no longer refrayne before all them that stode by him, wherfore he cried: bzig furth al the men fro me. And there remained no mā with him, while Joseph vttered him selfe vnto his brethren.
gen.42.c And he * wept a lowde, so that the Egyp-
&43.g tiās, & the house of Pharao hearde it. And Joseph said vnto his brethern: I am Joseph, doth my father yet liue? And his brethē coulde not answere him, they were so abached at his presēce. And Joseph sayde vnto his brethren: come nere to me, & they
Act. 7. b came nere. And he sayde: * I am Joseph
& ge.37. f your brother * whom ye solde into Egipt.
B Now therfore be not greued therwith, neither let it seme a cruel thing in youre eyes, that ye solde me hither: For God did sende
gen.50.d me before you to saue lyfe. * For thys is the secōde yere of derth in the lande, & fiue mo are behynde: in whiche there shall neither be earynge nor harnest. Wherfore, God sente me before you to make prouysion, that ye might cōtinue en the erthe, & to saue your liues by a great delyueraūce. So nowe it was not you that sente me hether, but God: which hath made me a fa-
C ther vnto Pharao, and Lorde of all hys house, and ruler thorowe out all the lande of Egypt. Haste you, and go vp to my father and tell him. This sayeth thy sonne Joseph: God hath made me Lorde of all Egypte: Come downe therfore vnto me, tarye not. And thou shalt dwel in the lāde of Golan, and byde by me, thou and thy children, and thy childrens children: thy shepe and thy beastes, and all that thou haste. And there wyl I make prouision for the, for there remayne yet fyue yeres of derth: lest thou and thy houshold and all that thou haste come to pouertie. And beholde, youre eyes do se, and the eyes also of my brother Ben Jamin, that myne owne mouthe speaketh to you. Therfore tell my father of all my honour in Egypt, and of all that ye haue sene: and make
haste and bringe my father hyther. And he
D fell on his brother Ben Jamins necke and wept, and Ben Jamin wept on his necke. Moreouer he kyssed all his brethren and wepte vpon them. And after that his brethren talked wyth hym: and the tydinges came vnto Pharaos house, so that they sayde: Josephs brethren are come, and it pleased Pharao well, and all hys
E seruauntes. And Pharao spake vnto Joseph: saye vnto thy brethren, this do ye: lade youre beastes, and get you hence, vnto the lande of Canaan: Take youre father, and your housholdes and come vnto me, and I wyll gene you the good of the lande of Egypte, and ye shall eate of the fat of the lande: And thou also shalte commaunde them. This do ye: take charettes with you out of the lande of Egypte, for youre chyldren and for youre wyues: and bringe youre father, & come. Also regarde not youre stuffe, for the good of al the lāde
F of Egypte is youres. And the chyldren of Israell dyd euen so: & Joseph gaue them charettes, accordynge to the commaundement of Pharao: and gaue them vytayle also to spende by the waye. And he gaue vnto eche of them chaunge of raymente: but vnto Ben Jamin he gaue three hundred peces of syluer, and fyue chaunge of raymente. And vnto his father he sent after the same maner ten asses laden wyth good out of Egypte, and ten she asses laden with corne, breade & meate: for hys father by the waye: So sente he hys brethren awaye to departe. And he sayde vnto them: se that ye fall not oute by the way. They departed therfore from Egipt, and came into the lande of Canaan vnto Jacob their father, and tolde hym, saying: Joseph is yet alyue, and is gouerner ouer all the lande of Egypte. And Jacobs harte wauered, for he beleued them not. And they tolde hym all the wordes of Joseph, whyche he had sayde vnto them. And when he sawe the charettes, whyche Joseph had sente to carye hym, the spyrite of Jacob their father reuyued. And Israel sayde: I haue ynoughe that Joseph my sonne is yet alyue: I wyll go and se hym yer that I dye.

¶ The.xlvi. Chapter.

ISrael tolke his iourney with al that he had, & came vnto Beer Seba, & offred offringes vnto the God of hys father Isahac. And God spake vnto Israell in a vision by nyght, saying: Jacob, Jacob. And he answered: here am I. And he sayde: I am God the God of thy father, feare not to go downe into Egypte. For I wyll there make of the a greate people: I wyll

go downe with the into Egypt, and I wil
also bringe the againe, and Joseph shall
put his hande vpō thyne eyes. And Jacob
rose vp from Beer Seba: And the sonnes
of Israel carped Jacob their father, and
theyr children, & theyr wyues in the cha-
rettes whiche Pharao had sente to carye
hym. And they toke theyr cattel, and the
goodes which they had gotten in the lāde
of Canaan, and came into Egypte, bothe
Jacob and all his seede with him: his son-
nes, and his sonnes sonnes with hym: hys
doughters, and his sonnes doughters, &
all hys seed brought he with hym into
Egypte. These are the names of the chyl-
dren of Israel whyche came into Egypte,
both Jacob and his sonnes: * Ruben, Ja-
cobs fyrste sonne. The children of Ruben:
Hanoch, and Pallu, Hezrom and Charmi.
The chyldren of Simeon: Jemuel, Ja-
min, Ohad, Jachin, & Zohar, & Saule the
sonne of a Cananitish womā. The childrē
of * Leui, Gerson, Kahath and Merary.
The childrē of Juda: Er: & Onan, Sela,
and Pharez, and Zelah: But Er, and
Onan, dyed in the lāde of Chanaan. The
chyldrē of Pharez also were Hezron, and
Hamul. The children of Isachar: Tola,
Phua, Job, and Simron. The chyldrē of
Zabulon: Sered, Elon, and Jaheleel.
These be the chyldren of Lea, whyche she
bare vnto Jacob, in Mesopotamia, wyth
the doughter of Dina: All the soules of
his sonnes and doughters, make. xxx. & iii
The children of Gad: Zephion, & Haggi,
Suni, and Ezbon, Eri, & Arodi, & Areli.
The chyldren of * Aser: Jemna, and Je-
sua, Jesui, & Bria, and Serah, their sy-
ster. And the children of Bria: Heber and
Malchiel. These are the chyldren of Syl-
pha, whome Labā gaue to Lea his dough-
ter: And these she bare vnto Jacob, euen
xvi. soules. The children of Rahel Jacobs
wyfe: Joseph, and Ben Jamin. And vnto
Joseph in the lande of Egypt were borne:
Manalles and Ephraim, whiche + Asnath,
the doughter of Putiphar prieste of On,
bare vnto hym. The chyldren of * Ben-
Jamin: Bela: Becher, Asbel, Gera, Nae-
man, Ehi, and Ros Mupim, Hupim, and
Ard. These are the childrē of Rahel, which
she bare vnto Jacob, xiii. soules all toge-
ther. The childrē of Dā. Husim. The chil-
drē of Nepthali: Jahzeel, Guni, Jezer, and
Sillem. These are the sonnes of Bilha,
which Labā gaue vnto Rahel his dough-
ter, and she bare these vnto Jacob, altoge-
ther. vii. soules. And so the * soules that
came with Jacob into Egipt which came
oute of his loynes (besyde Jacobs sonnes
wyues) were altogether. lxvi. soules. And

the sonnes of Joseph whyche were borne
hym in Egypte were two soules: So that
all the soules of the house of Jacob whiche
came into Egypt, are. lxx. And he sēt Juda
before him vnto Joseph, to dresse his face
vnto Gosan, and they came into the lande
of Gosan: And Joseph made redye hys
charet, and went vp to mete Israel his fa-
ther vnto Gosan, and presented hym selfe
vnto him, and fell on his necke, and wept
vpon his necke a good whyle. And Israel
sayde vnto Joseph: Nowe am I contente
to dye, in somuche as I haue sene the, and
because thou arte yet alyue. And Joseph
sayde vnto his brethren, and vnto his fa-
thers house: I wil go vp, and shewe Pha-
rao, and tell hym: My brethren and my
fathers house, which were in the lande of
Canaan are come vnto me, and they are
shepeherdes (for they were men of cattell)
and they haue brought their shepe, & their
oren, & all that they haue. And if it chaūce
that Pharao cal you, and aske you, what
youre occupation is: ye shal answere, thy
seruauntes haue bene men occupied about
cattell, from our childhode vnto this tyme
we and oure fathers, that ye maye dwell
in the lande of Gosan. For euery shepeke-
perisa nabhominatiō vnto the Egipciās.

¶ The. xlvii. Chapter.

Joseph came therfore and tolde Pharao,
and said: my father & my brethrē, theyr
shepe, & their oren, & al that they haue,
are come out of the lande of Canaan: and
beholde, they are in the lande of Gosan.
And Joseph toke of the hyndmoste of hys
brethren: euen fyue men, and presented thē
vnto Pharao. And Pharao sayde vnto his
brethren: what is youre occupation? And
they answered Pharao: thy shepeherdes are
thy seruauntes, both we and also oure fa-
thers. They said moreouer vnto Pharao:
for to + sogeourne in the lāde are we come, Gen. 23, a
for thy seruātes haue no pasture for theyr
shepe, so sore is the famish ment in the lāde
of Canaan. Now therfore let thy seruaun-
tes dwel in the lande of Gosan. And Pha-
rao sayde vnto Joseph: thy father and thy
brethren are come vnto the. The lande of
Egypte is before the: In the beste place of
the lande make bothe thy father and thy
brethren dwell: euen in the lande of Go-
san let them dwell. Moreouer, yf thou
know any man of actiuitie amonge them,
make them rulers ouer my cattel. And Jo-
seph brought in Jacob his father, and set
hym before Pharao: And Jacob blessed
Pharao. And Pharo sayde vnto Jacob:
howe olde arte thou? And Jacob sayde
vnto Pharao: the dayes of my pilgremage
are an hundred and. xxx. yeres, Fewe and
euell

Exo. 1. a and. ix. c. Nu. 26. a 1. par. v. a

1. par. 6. a 2. par. 4. a

1. par. 7. f

Ge. 41. a 1. par. 7. b and. 8. a

Deut. x. d

enyll haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers, in the dayes of theyr pylgrimages. And Jacob blessed Pharao and went out from him. And Joseph prepared dwellynges for his father, and hys brethren, and gaue them possessions in the lande of Egypt, in the best of the lãde: euẽ in the lande of Rameses, as Pharao had commaunded. And Joseph made prouision for his father, his brethren, and all his fathers houlde wyth breade, euen
C as younge chyldren are fed. There was no breade in all the lande, for the derthe was exceadynge sore: so that the lande of Egypte and the lande of Canaan, were famyshed by the reason of the derthe. And Joseph brought together al the money that was founde in the lãde of Egypte and of Canaan, for the corne whiche they boughte: & he layde vp the money in Pharaos house. When money fayled in the lande of Egypte and of Canaan, all the Egyptcians came vnto Joseph, & sayde: geue vs breade: wherfore sufferest thou vs to dye before the whan our money is spent?
D Than sayde Joseph: brynge your catell, and I wyll geue you for your catell, yf ye be withoute money. And they brought their catel vnto Joseph: And Joseph gaue them breade for horses & shepe, & oxen, and asses, & fed them with breade for all theyr catel that yere. But when that yere was ended, they came vnto him the nexte yere, and sayde vnto him: we wyll not hyde it from my Lorde howe that oure money is spente, my Lorde also had oure catell and beastes, nether is there oughte lefte in the syght of my Lorde, but euen oure bodyes and our landes. Wherfore letteste thou vs dye before thyne eyes, and the lande to go to nought? bye vs & our lãdes for breade: and bothe we & our landes wil be bounde to Pharao. Onely geue vs seed, that we may lyue and not dye, and that the lande go not to waste. And so Joseph bought all
E the lande of Egypt for Pharao. For the Egyptcians solde euery man his lande because the derth was sore vpon them: and so the lande became Pharaos. And he appoynted the people vnto the cities, from one syde of Egypte vnto the other: onely the lande of the Prestes boughte he not. For the prestes had an ordinance of Pharao, that they should eat that which was appointed vnto them: which Pharao had geuen them, wherfore they solde not theyr landes. Then Joseph sayde vnto the folke: beholde I haue boughte you thys daye & your lãde for Pharao. Take there breade and sede, and sowe the lande. And of the encreasse, ye shal geue the fyfte parte vnto
Pharao, and fower partes shalbe youre owne, for the seed of the felde and for you, F
and them of youre housholdes, & for youre children to eat. And they answered: Thou hast saued our lines. Let vs fynde grace in the syght of my Lord, and we wil be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that Pharao shoulde haue the fyfte parte, except the lãde of the Prestes only, whiche was not Pharaos. And Israell dwelt in Egipt: euẽ in the cõtrey of Gosan. And they had their possessiõs therin, & grew & multiplyed erceadgẽly. Moreouer Jacob lyued in the lande of Egypte. xvii. yeres, so that the whole age of Jacob was an hũdred & xlvii. yere. Whẽ the time
G drewe nye, that Israel must dye, he sẽt for his sonne Joseph, and said vnto him: If I haue founde grace in thy sight, Oh, put gen.24.a
thy hande nowe vnder my * thygh, & deale mercifully and trulye with me, that thou bury me not in Egipt, but I will lye with my fathers, & thou shalte carye me oute of Egypte, and burye me in their buryall.
And he answered: I wil do as thou haste sayde. And he sayde: * swere vnto me, and gen.25.b
he swore vnto hym. And Israel worshypped towarde the beddes heade.

¶ The. xlviii. Chapter. A

After these deades it happened, that a messaũger said vnto Joseph: thy father is sycke. And he toke with him his two sõnes Manasses & Ephraim. Then was it said vnto Jacob: beholde, thy sonne Joseph cõmeth vnto the. And Israel toke his strẽgthe vnto him, & sat vpon the bed, & Jacob sayde vnto Joseph: God al-
mightye appered vnto me at * Luzan in the Gen.28.c
lande of Canaan, & blessed me, and sayde vnto me: beholde, I wyll make the growe, and wil multiplye the, & wil make a great
* numbre of people of the: and wyll geue gen.46.a
this lande vnto thy seed after the, vnto an euerlastige possessiõ. And now thy .ii. sonnes Manasses and Ephraim, whiche were borne vnto the in the lãde of Egipt, before I came to the into Egipt, are myne: euen as Ruben & Simeon are myne. And the chyldrẽ which thou hast gottẽ after them, shalbe thyne owne, & shalbe called after the names of their brethren in their enheritaunce. And whan I came frõ Mesopo-
B tamia, Rahel * died vpon my hande in the Gen.35.f
lande of Canaan, by the waye: when there was but a feldes bredth to come vnto Ephrath. And I buried her there in the way to Ephrath. The same is Bethlehem. And Israel beheldе Josephs sonnes and sayd: what are these? Joseph sayde vnto hys

C.viii. father;

father, they are my ſonnes which God hath geuen me here. And he ſayde: oh, bring thē to me, and let me bleſſe theym. And the eyes of Iſrael were dim for age, ſo that he could not well ſe. And he brought them to him, and he kiſſed them and embraced thē.

C And Iſrael ſayde vnto Joſeph: I had not thought to haue ſene thy face, and yet lo, God hath ſhewed it me, and alſo thy ſeede. And Joſeph toke thē away from his lape, & wor hymself on the grounde before him. Then toke Joſeph them both: Ephraim with his ryght hande towarde Iſraels left hande, and Manaſſes with his left hande, towarde Iſraels right hande, and brought them vnto him. And Iſrael ſtretched oute his right hand, and laide it vpon Ephraims head, whiche was the yonger, and his lefte hande vpon Manaſſes heade, guyding hys hādes wyſely, for Manaſſes was the elder. And he bleſſed Joſeph, and ſayde: God before whom my fathers, Abraham & Iſahac dyd walcke, God which hath fed me, al my lyfe long vnto this day, & the angel which hath delyuered me from all euill, bleſſe the ladds: and let my name be named in them, & the name of my fathers, Abraham & Iſahac, & that they may grow into a multitud in the mydes of the earth.

When Joſeph ſawe that his father layd his right hande vpō the head of Ephraim, it diſpleaſed hym. And he lyfted vp his fathers hande, to haue remoued it frome Ephraims head, vnto Manaſſes heade: and

D Joſeph ſayde vnto his father: Not ſo my father, for this is the eldeſt. Put thy right hande vpō his head. And his father would not, but ſayde: I know it well my ſonne, I knowe it well. He ſhalbe alſo a people and ſhalbe great: But his yonger brother ſhal be greater than he, & hys ſeede ſhall be full of people. And he bleſſed them that daye, & ſayde: In thee, let Iſrael bleſſe and ſaye: God make the as Ephraim before Manaſſes. And Iſrael ſaid vnto Joſeph: beholde, I dye, & God ſhalbe wyth you, & bryng you agayne vnto the lande of youre fathers.

Moreouer, I haue geuen vnto the, a portiō
John.4.a of lande aboue thy brethren, whych I gat out of the hād of the Amorite in my ſwerd, and in my bowe.

¶ The.xlix.Chapter.

A And Jacob called for hys ſonnes, & ſayd: come together, that I may tel you what ſhal happē you ī the laſt dayes. Gather you together, & heare ye ſonnes of Jacob, harken vnto Iſrael your fa-
Gen.29.f ther. Rubē + mine eldeſt ſonne, thou art my might & the beginning of my ſtength, the noblenes of my dignitie, & the noblenes of power. Vnſtable as water, thou ſhalt not

bethe chefeſt, becauſe thou wenteſt vp to thy fathers bed: Euen then diddeſt thou defile it, and it was no more my couche. Thy brethren Simeon and Leui, cruell inſtrumentes in their habitacions. Into theyr ſecretes come not my ſoule, vnto theyr cōgregacion be my honoure not coupled: for gen.34.d in theyr + wrath they ſlew a man, & in their ſelfwill, they digged downe a wall. Curſed

B be theyr wrath, for it was shameleſſe: and theyr fearcenes, for it was cruel. I wil deuide them in Jacob, & ſcater thē in Iſrael. Juda thou art he, whom thy brethren ſhal

f.par.b.a prayſe: Thy hande ſhalbe in the + neche of thyne enemyes, thy fathers chyldren ſhall mich.b.f ſtoupe before the. Juda is a + liōs whelpe: From thy ſpoyle my ſonne thou arte come an hye. He layde hym downe and couched Gen.23.d him ſelfe as a lyon, and as a + lioneſſe. Who wyll ſtyre him vp? The ſceptre ſhall not departe from Juda, and a lawgeuer frome Wyſeful-
betwene his fete, vntyl + Silo come. And neſſe. vnto him ſhall the gathering of the people be. He ſhall bynde his fole vnto the vine, C & hys Aſſes colt vnto the braunce. He ſhal waſhe hys garment in wyne, & his mātell in the bloud of grapes. His eyes are redder than wyne, & his teth whiter then mylche.
+ Zabulon ſhall dwel beſyde the hauen of Joſ.23.a the ſea, and nye the hāe of thyppes. Hys bozder ſhall be vntoSidō. Iſachar a ſtrōg aſſe, couchynge hym downe betwene two burdens, & ſawe that reſte was good, and the lande that it was pleaſaunte, & bowed his ſhoulder to beare, & became a ſeruaunt vnto tribute. + Dan ſhal iudge his people, Judi.13
& the trites of Iſrael, Dā ſhalbe a ſerpent tim.xb. in the waye, an adder in the path, byteynge xbi.xbii. the horſe heles, & his rider fell backwarde: and.xbiii after thy ſaluacyon haue I loked O Lord.

Gad an hoſt of men ſhal ouercome hym, and he ſhall ouercome at the laſt.

Of Aſſer: his bread ſhall be fat, and he ſhall geue pleaſures for a kynge.

Nephtalim is a ſwift hind, geuing goodly wordes. That flouriſhyng chyld Joſeph, that plenteous childe by the well ſide, the doughters ran vpon the wall. They haue prouoked hym, and ſhot him through with dartes. The archers haue enuied him: But his bowe abode faſte, & the armyes of hys handes wer made ſtronge, by the hādes of the myghtye God of Jacob. Oute of hym ſhall come a ſhepherdmā, a ſtone in Iſrael: From thy fathers God which hath helped D thee, and wyth the almightye which hathe bleſſed the wyth bleſſinges from heauen aboue, wyth bleſſynges of the depe that lyeth vnder, & wyth bleſſinges of the breſt, and of the wombe. The bleſſynges of thy father were ſtronger then the bleſſinges of

my

my elders, vnto the bemoft of the hylles of the worlde, and they shalbe on the heade of Joseph, & on the toppe of the heade of hym that was separat from his brethren. Beniamin shal rauish as a wonlfe. In the morning he shal deuour the pray, & at nyghte he shall deuyde the spoyle. All these are the .xii. tribes of Israel: & thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessynge. And he charged them, and sayde vnto them: Whan I shall be gathered vnto
Gen.25.a my * people, burie me with my fathers, in the caue that is in the felde of Ephron the Hethyte, in the double caue that is in the felde, by the cõtrie of Mamre in the lande of Chanaan. Whiche felde Abraha bought of Ephron the Hethite for a possessyon to bury in, where as were buried Abraham & Sara his wife: and where as were buryed Isahac and Rebecca hys wife. And there I buryed Lea. The felde and the caue that is therein, was bought of the chyldren of Heth. And when Jacob had commaunded all that he woulde vnto hys sonnes, he plucked vp hys fete vnto the bed, and died:
Act.vii.c. & was * put vnto hys people. And Joseph fel vpon his fathers face, & wept vpõ him, and kyssed hym.

¶ The.l. Chpater.

A AND Joseph cõmaunded his seruantes the phisicions, to embawme hys father: & the phisicions embawmed Israel. xl. dayes long, for so longe doth the embawming last, & the Egiptias bewailed hym. lxx dayes. And when the dayes of weping were ended, Joseph spake vnto the house of Pharao, sayinge: yf I haue founde fauoure in your eyes, speake in the eares of Pharao, saying: my father made me swear: & sayde: lo, I dye, * burye me in my graue,
Ge.47.g B whiche I haue made me in the lande of Chanaan. Nowe therefore let me goe and bury my father, & then wyl I come againe. And Pharao sayde: goe, & bury thy father, accordinge as he made thee to sweare. And Joseph wente vp to burye hys father, and with him went al the seruauntes of Pharao, that were the elders of hys house, and all the Elders of the lande of Egypte, and al the house of Joseph, and his brethren, and his fathers house, only their children, and their shepe & theyr catell, lefte they behynde in the lande of Gosan. And there went wyth him also charettes & horsemen: and it was an exceadinge great company. And they came to the corne flooze of Arad, whiche is beyonde Jordan, and there they made a great & exceadyng sore lamentacyon: & he * mourned for hys father seuen dayes. And whan the inhabyters of the lande
Ge.2.b (euen the Chananites) saw the mourning in the corne flooze of Arad, they sayde: this is a great mourning vnto the Egiptians. Wherefore the name of the place is called, the mournynge of the Egyptians, and it is beyonde Jordan: and hys sonnes dyd vnto him, accordynge as he hadde commaunded them: For hys sonnes caryed hym * in to Ge.49.a
the lande of Canaan, & buried hym in the Act.vii.b
double caue of the feld: which caue * Abra- C
ham boughte: And the felde also, to be a Ge.23.d.
place to burye in, of Ephron the Hethyte before Mamre. And Joseph retourned into Egipt agayne, he & hys brethren (and all that wet vp with hym to bury his father) allone as he had buryed hym. And whõ Josephs brethren sawe that their father was dead, they sayde: Joseph myght fortune to hate vs, and * rewarde vs agayne all the Ge.37.d
euell which we dyd vnto hi. And they dyd a commaundement vnto Joseph, sayinge: thy father charged vs before hys deathe, sayinge: Thys wise shall ye saye vnto Joseph, forgeue (I praye thee) the trespace of thy brethren, & their sin: for they rewarded the euel. And nowe (we praye thee) forgeue the trespace of the seruauntes of thy fathers GOD. And Joseph wept, when they spake vnto hym. For his brethren came vn to hym, & fell flatte before his face, saying: D
beholde, we be thy seruauntes. To whome Joseph sayde: * feare not. Am I GOD? ye
Ge.45.d thoughe euell agaynst me: but God turned it vnto good, to bringe to passe, as it thys daye, and to saue much people alyue. Feare not therefore, nowe I wyl norishe you, and youre children: and he confozted them, and spake kyndely vnto them. Joseph dwelt in Egypte, he and his fathers house: and Joseph lyued an hundreth and .x. yeare. And Joseph sawe * Ephraims children, euen To.14.a
vnto the thirde generacion. And vnto Job.42.d
Machir the sonne of Manasses wer childrã pſ.127.a
borne, on Josephs knees. And Joseph sayd vnto his brethren: I dye. And GOD wyll surely visit you and bryng you out of this lande, vnto the lande, which he swaare vnto Abraham, Isahac and Jacob. And Joseph toke an oth of the children of Israel saying: God wyll not fayle but visit you: And ye
He.11.d. shall carye my * bones hence. And so Jo- Exo.13.g.
seph dyed when he was an hundreth and Jos.24.g.
ten yeare olde: And they embawmed hi with spyces, putting hi in a cheste in Egypte.

¶ The ende of the fyrste boke of Moses: Called in Hebrue Beresshith, and in the la- tyn Genesis.

¶ The seconde boke of Moses called in the Hebrue: Welleh Schemoth: And in latyn: Exodus.

¶ The first Chapter.

A Ge.9 4.b

THese are the names of the childzen of Israell, which came to Egypte with Jacob: euery man came with hys houshold: Rubē, Simeon, Leui, & Juda, Isachar, Zabulō, & Beniamī, Dan, Nephtaly, Gad and Aser. All the soules that came oute of the loynes of Jacob were. lxx. But Joseph was in Egypte alreadye. And Joseph dyed, and all hys bzethzen, and all the generation, and the

B Act.vii.c Psl.cvi.c

*childzen of Israel goewe, encreased, multiplied, and wared exceadyng mightye: and the lande was full of them. But there rose vp a new kyng in Egipt, which knewe not Joseph. And he sayde vnto hys folke: Beholde, the people of the childzen of Israel are greater and myghtyer then we. Come on, let vs playe wisely with them, lest they multyplye, and lest it happen that (yf there chaunce any warre) they ioyne them selues vnto our enemyes, and fight agaynste vs, and so get them out of the lande. Therfoze dyd they sette taskemaisters ouer them, to kepe them vnder with burthens. And they

C

bylt vnto Pharao, treasure cities: Phyton and Rameses. But the mooze they vered them, the moze they multiplied and grew, so that they abhozred the chyldzen of Israel. And the Egtpcyans helde the childzē of Israell in bondage without mercye. Therfoze was their lyfe bytter vnto them in that cruel bondage, in clave and bzicke, and all maner of woozke in the feldes. Foz all their bondage whiche they serued thē, was ful of tyranny. And the king of Egipt sayde vnto the mydwynes of the Hebzues women, of whyche the ones name was Sephora, & the other Phua, when ye doe the office of a mydwyfe to the women of

D

the Hebzues, & se in the bytthe tyme that it is a boye, ye shall kyll it. But yf it be a doughter, it shall lyue. Notwithstandyng the mydwynes feared God, & dyd not as the kynge of Egypte cōmaunded the: But saued the menchyldzen. And the kynge of Egipt called foz the midwines, and sayde vnto them: Why haue ye delte on thys maner, and haue saued the menchyldzen? And the midwines answered Pharao, that the Hebzues women are not as the women of Egypte: Foz they are sturdy women, & are delyuered yer the mydwynes come at thē. And God therfoze delt well with the mydwiues. And the people multiplied & wared very mighty. And it foztuned because the mydwynes feared GOD, *he made them houses. And Pharao charged al his people sayinge: Al the menchildzen that are bozne cast into the ryuer, and saue the maydchildzen alyue. Psl.125.a

¶ The.ii. Chapter.

ANd there went a man of the house of Leui, & toke a doughter of Leui. And the wife cōceaued, & bare a son. And whan she sawe that it was a prope child, *she hid him. iii. moneths: & whē she coulde no lōger hide hym, she toke a basket of bulrus hes & dawbed it with slyme and pitch, and layde the childe therein, and put it in the flagges by the riuers bzicke. And hys sister stode a far of to wete what wolde come of it. *And the doughter of Pharao came downe to wache her selfe in the ryuer, & her maydēs walked along by the riuers side. And when she saw the basket amonge the flagges: She sent her mayde to fetche it. And when she had opened it, she sawe it was a chylde: and beholde, the babe wepte. And she had compaſsion on it, and

A Exo.vi.c i.pa.23.b Act.vii. c Heb.xi. c Act.vii.c xii.xiii.c Da.13.c.

B

sayde: it is one of the Hebzues chyldzen.

Then sayde hys sister vnto Pharaos doughter: Shall I goe and call vnto thee a nurse of the Hebzues women, to nurse the the chylde? Pharaos doughter answered her: Goe. And the mayde ranne and called the chylds mother. To whome Pharaos doughter sayde: Take thys chylde away, and nurse it foz me, I wyll rewarde thee. And the woman tooke the childe, & nursed it vp. The childe grew, and she bzought it vnto Pharaos doughter, and it was made her sonne, and she called the name of it, Moses: Because (sayd she) I toke him out of the water. And it happened in those dayes, whē Moses was wared great, that he went oute vnto his bzethzen, and loked on their burdens, and spied an Egyptian smitinge an Hebzue whiche was one of his bzethzen. And he loked rounde about, and when he sawe no man by, he slew the Egipcian, and hyd hym in the sande. And when he was gone out another daye: behold, two Hebzues stroue together. And he sayde vnto him that did the wrōg: wherfoze smitest thou thy felow? He answered: *who made the a man of auctozite to iudge vs?

C Act.vii.b Ge.19.b mat.22.c

Speakest thou to kyll me, as thou killedest the Egiptian? And Moses feared, and sayde: Of a suertye thys thyng is knowen: And Pharao heard of it, and went about to slay Moses? And Moses stynge from the face of Pharao, dwelte in the lande of

Midian

Madian, and he sat downe by a welles syde. The preest of Madian had.vii. doughters, which came & drewe water, and fylled the troughes, for to water their fathers shepe. And the shepeherdes came and droue them awaye: But Moses stode vp and helped them, and watred their shepe. And when they came to * Raguell their father, he
Jethro. sayde: howe happeneth it that ye are come so soone to daye? And they answered: a man of Egipte delyuered vs from the hande of the shepeardes, and so drew vs water, and watered the shepe. He sayde vnto hys doughters. And where is he? why haue ye so left the man? Call hym that he may eate bread. And Moses was contente to dwell
D with the mā. And he gaue Moses Zephora his doughter, whiche when she bare a son,
Ex.18.a *called hym Gerson: for he sayde: I haue bene a straunger in a straunge land. And she bare yet another sonne, whom he called Eliezer, saying: the god of my father is my helper, & hath vyd me out of the handes of Pharao. And it chaunced processe of time, that the king of Egipt died, & the children of Israel sighed by the reason of bondage, and cried. * And their complaynt came vp
Jud.ii.c. vnto God frome the bondage: And God hearde their moone. And God remembred
Gen.15.c his promyse with * Abraham, Isahac, and Jacob. And God loked vpō the children of Israel, and God had respect vnto them.

¶ The.iii. Chapter.

A
gen.18.a MOses kept the shepe of * Jethro his father in lawe, preest of Madian: & he droue the flocke to the backe syde of the desert, & came to the mountayne of god,
Ex.14.a. Horeb. * And the angel of the Lorde apeared vnto hi in a flame of fire out of the mid-
Act.vii.d des of a buche. And he loked, and beholde, the buch burned with fire, & the buch was not consumed. Therefore Moses sayde: I wyl go now, and se thys great sight, howe it commeth that the buch burned not. And when the Lorde sawe that he came for to see, God called vnto hym oute of the mydes of the buch, and sayde: Moses, Moses.
B He answered: here am I. And he sayde:
Josu.5.b * come not hither. Put thy shooes of thy fete: for the place whereon thou standest, is holye grounde. And he sayde: * I am the
mat.22.c God of thy father, the GOD of Abraham,
mar.12.c the GOD of Isahac, & the God of Jacob.
Luc.xx.e And Moses hyd hys face, for he was afrayde to looke vpon GOD. And the Lorde sayde: I haue suerlye sene the trouble of my
Ex.22.c people, which are in Egipt, & * haue heard
Ecc.21.a their crie frō the face of their taskmasters. For I knowe their sorowes, and am come
C downe to delyuer them oute of the hande of the Egiptians: And to bryng them out of that lande, vnto a good lande & a large: and vnto a lande that floweth wyth milck and honye: euen vnto the place of the Cananites and Hethites, and Amorites, and Pherezites, and Heuites, and of the Jebusytes. Nowe therfore, the complaynte of the chyldren of Israell is come vnto me, and I haue also sene the oppressyon wherwith the Egipcyans oppresse them. Come thou therefore, and I wyll sende thee vnto Pharao, that thou mayest bryng my people the children of Israel out of Egipt. And
Jud.vii.c Moses sayde vnto God: * what am I to go
D vnto Pharao, and to bryng the children of Israel out of Egipt? And he answered: I wyll be wyth the. And this shal be a token vnto thee, that I haue sente thee: after that thou haste broughte the people oute of Egypt, ye shall serue God vpon thys mountayne. And Moses sayde vnto GOD: beholde, when I come vnto the chyldren of Israell, I shall saye: vnto them: the God of your fathers hathe sent me vnto you: and yf they saye vnto me, what is hys name, what answere shall I make the? And God answered Moses: I am that I am: and he sayde: thys shalt thou say vnto the children of Israell: I am, hath sente me vnto you. And God spake further vnto Moses: thus shalt thou say vnto the chyldren of Israel:
E * the Lorde God of your fathers, the God
Hebr.xi.e of Abraham, the GOD of Isahac, and the GOD of Jacob, hathe sente me vnto you: this is my name for euer, and thys is my memoryall vnto generacion and generacio. Go & gather the elders of Israel together, and thou shalt saye vnto them: the Lorde God of your fathers, the God of Abraham, the God of Isahac, and the GOD of Jacob, appeared vnto me, and sayde: In dilygyng haue I dilyged you, and know that which
D is done to you in Egypt. And I haue said:
F I wyll bryng you out of the trybulacion of Egipt, vnto the lande of the Cananites and Hethites, and Amorites, and Pherezites, and Heuites, and Jebusytes: euen vnto a land that floweth with milcke and honye. And when they heare thy voyce, then go: bothe thou and the elders of Israell, shall go vnto the kyng of Egipt, and saye vnto him: The Lorde God of the Hebrewes hath mette wyth vs: and now wyl we go therfore .iii. dayes iourney into the wyldernesse, and do sacryfice vnto the Lord
G our God. And I am sure, that the kinge of Egypte wyll not lette you go, no not in a myghtye hande: and I wyll stretche oute myne hande and smyte Egypte with al my wonders whiche I wyll do in the myddes thereof. And after that, he wyll let you
Exo.xi.a go. And * I wyll get thys people fauour
and.xii.c in

in the syght of the Egyptians: so that whē ye go, ye shal not go emptie: but a wife shal borow of her neighbour, & of her that sojourneth in her house, iewelles of syluer & of golde, & rayment. And ye shall put them on youre sonnes & doughters, & shal robbe the Egiptians.

¶ The.iiii. Chapter.

A MOses answered & sayd: Se, they will not beleue me, nor herke vnto my voyce, but wyll say: the Lorde hath not appeared vnto the. And the Lorde said vnto him: what is that which is in thy hand? he answered, a rod. And he said: Cast it on the grounde. And he caste it on the grounde, & it became a serpente. And Moses fled frō the sight of it. And the Lorde sayd vnto Moses: put forth thine hande & take it by the tayle. And therefore he put forth hys hande and caught it, and it became a rod in his hande. For thys thynge (sayeth he) shall they beleue thee, that the Lorde God of their fathers, the GOD of Abraham, the God of Isahac, & the God B of Jacob, hath appeared vnto the. And the Lord sayde furthermore vnto him: thrust thine hand into thy bosome. And he thrust hys hande into hys bosome. And when he toke it out agayne, behold, hys hand was leperous euen as snow. And he sayde: put thyne hande into thy bosome againe. And he put his hande into his bosome agayne, and plucked it out of hys bosome: And behold, it was tourned agayne as his other fleache. Therefore yf they wyll not beleue the, neyther heare the voyce of the fyrste token, per wyl they beleue for the voyce of the seconde token. But and yf they wyll not beleue the two signes, neither herken C vnto thy voyce, thou shalte take of the water of the riuer, and powre it vpon the drie land. And the water which thou takest out of the riuer, shal turne to blonde vpon the drie land. Moses sayde vnto the Lorde: oh my Lorde, I am not eloquent from yesterdaye and yestredaye, and namely sence thou hast spoken vnto thy seruaunt: but I am slowe mouthed & slowe tongued. And D the Lorde sayd vnto him: who hathe made mans mouthe, or who hathe made the dum or the deafe, the seinge or the blinde? Haue not I the Lorde? Therfore * I wyl be with Mat.x. c thy mouth, and teach the what thou shalt saye. He sayde: Oh my Lorde, sende I praye the by the hande of hym whom thou wylte sende. And the Lorde was angrye wyth Moses, and sayde: Doe not I know Aaron thy brother the Leuite, that he can speake? For lo, he commeth furth to mete the: And when he seyth thee, he wyl be glad in hys hearte. Therefore thou shalte speake vnto him, and put these wordes in hys mouthe, and I wyl be with thy mouthe, & wyth his mouth, and wyl teach you what ye oughte to do. And he shall be thy spokesman vnto the people: he also shall be to thee in steade of a mouthe, and thou shalte be to hym in steade of God: and thou shalt take this rod in thy hand, wherwith thou shalt do miracles. Therfore Moses went and returned to Jethro his father in lawe agayne, and sayde vnto him: I wil goe nowe, and turne E agayne vnto my brethren which are in Egypte, & see whether they be yet alyue. And Jethro sayde to Moses: goe in peace. And the Lorde sayd vnto Moses in Madian: go mat.ii.d and returne agayne into Egypt, * for they are dead which went about to kyl thee. And Moses toke his wife, and his sonnes, and put them on an asse, and went agayne to Egipt, and Moses tooke the rod of God in his hande. And the Lorde sayde vnto Moses: when thou arte entred and come into Egipt agayne, se that thou do al these wonders before Pharao, which I haue put in thy hande: but I wyll holde * his heart, F and he shal not let the people go. And thou Exo.x.d shalte saye vnto Pharao, thus sayeth the Lorde: Israell is myne eldest sonne, and I haue sayde vnto thee, that thou shouldest let my sonne go, that he maye serue me. And thou wouldest not let hym go: behold, Ex.xii.e. I wyll * slay thyne eldest sonne. And it chaunced by the way in the ynne, that the Lorde mete hym, and would haue kylled him. And Zephora * tooke a stone, and cut Josu.v.d away the foreskin of her sonne, and fell at his fete and sayde: a bloudy husbande arte thou vnto me: Then let he hym goe. And she sayde a bloudye husbande, because of the circumcision. Then sayde the Lorde vnto Aaron: go mete Moses in the wildernes. And he went & met him in the mount G of God, and kissed hym. And Moses tolde Aaron all the wordes of the Lorde, whiche had sent him, and all the tokens whiche he had charged him with al. So went Moses and Aaron, and gathered all the elders of the children of Israel. And Aaron tolde all the wordes, which the Lord had spoken vnto Moses, & dyd the miracles in the syghte of the people. & the people beleued. And whē they heard that the lord had visited the children of Israel, & had loked vpō their tribulacis, they bowed their hed, & worshipped.

¶ The.v. Chapter.

MOses & Aaron wente afterwarde, & A told Pharao, thus saieth the Lord god of Israel: let my people go, that they may kepe holy day vnto me i the wyl- Job.xxv.b dernes. And Pharao said: who * is the lord, that I

that I shoulde heare his voyce, & let Israel go, I knowe not the Lorde, neither wyl I let Israell goe. And they sayde: the God of the Hebrewes hath met wyth vs: And therefore wyl we goe .iii. dayes iourney into the desert and sacrifice vnto the Lorde oure God: lest there happen vnto vs, either pestilence or swerde. Then sayd the kynge of Egipt vnto them: wherefore do ye (Moses and Aaron) let the people frō their worke? get you vnto youre laboure. And Pharao sayd furthermore: beholde, there is muche people nowe in the lande, and ye make thē leaue their worcke. And Pharao cōmaunded the same daye vnto the taskemaisters, whiche were amonge the people, and vnto the officers sayinge: ye shall geue the people no more straw, to make bricke with al, (as ye dyd in tyme passed,) lette them goe and gather them strawe them selues, and the numbre of bricke which they wer wont to make in tyme passed, laye vnto theyr charges also: and minishe nothyng therof. For they be ydle, & therefore crye, sayinge: we wyl go and do sacrifice vnto oure God. They muste haue more worcke layed vpon them, that they may laboure therein, and not regarde vayne woordes. Then wente the taskemaisters of the people and the officers oute: and tolde the people. Thus sayeth Pharao: I wyll geue you no more strawe, goe youre selues and gather you straw where you can find it, yet shal none of your laboure be minished. And so were the people scatred abrode throwe out all the lande of Egipte, for to gather stubble in steade of strawe. And the taskemaisters hasted them forwarde, sayinge: fulfyl your C woorcke daye by daye, euen as yf ye had strawe. And the officers of the chyldren of Israel whiche Pharaos taskemaisters had set ouer them, were beaten. And they sayd vnto them: wherefore haue ye not fulfylled youre taske in makyng bricke, both yesterday and to daye, as wel as in tymes past? The officers also of the chyldren of Israell, came and complayned vnto Pharao, sayinge: wherefore dealest thou thus with thy seruauntes: There is no strawe geuen vnto thy seruauntes, and they saye vnto vs: make bricke. And thy seruauntes are beaten, and thy people is foule entreared. He sayde: ydle are ye, ydle, and therefore ye saye: We wyll goe and doe sacrifyce vnto the Lorde. Goe therefore nowe D and woorcke, and there shall no strawe be geuen you, and yet shall ye delyuer the whole tale of bricke. And the officers of the children of Israell dyd wyth heuynes loke on them that sayde: ye shall mynyshe nothynge of your dayly makinge of bricke.

And they met Moses and Aaron, whiche stode in their waye, as they came out from Pharao, & sayde vnto them: The Lorde loke vpon you, & iudge you, whiche hathe made the sauoure of vs stynche in the eyes of Pharao, and in the eyes of hys seruauntes: and haue put a swearde in their hande to sle vs. Moses retourned vnto the Lorde, and sayde: Lorde, wherefore haste thou dealte cruelly with this people, and wherefore haste thou sente me? For sence I came to Pharao to speake in thy name, he hathe fared foule with this folke, and yet thou haste not delyuered thy people at all. Then the Lorde sayde vnto Moses: Nowe shalt thou see, what I wyl doe vnto Pharao, for in a myghtye hande shall he let them goe, and * in a myghtye hande Ex.13.b shal he dryue them out of hys lande.

¶ The.vi. Chapter.

AND God spake vnto Moses, & said A
vnto him: I am the Lord, that apeared vnto Abrahā, Isaac & Iacob, as Persone.
an almighty God: & i my name * Iehouah, mer.
was I not knowen vnto them. Moreouer * I made an appoyntemente with them to Ge.17.b.
geue them the lande of Canaan: The lande of their pylgrymage, wherein they were straungers. And I haue also hearde the groninge of the chyldren of Israel, whom the Egiptians kepe in bondage, and haue remembred my couenaunt. Wherefore saye vnto the children of Israell: I am the Lorde. I wyll bringe you oute from the burdens of the Egyptians, & wyll rydde you oute of their bondage, & wyll delyuer you in a stretched oute arme, & in great iudgmentes. And I wil take you for my people, and wyll be vnto you a GOD. And ye shal B
knowe that I am the Lorde youre GOD, which bringe you out from the burdens of the Egiptians. And wyll bryng you vnto the lande concerninge the which I did lyfte vp my hande to geue it vnto Abraham, Isahac and Iacob, and wyl geue it vnto you for a possession: Euen vnto the Lorde. And Moses tolde the chyldren of Israell euen so: But they herkened not vnto Moses, for anguysche of spirite, & for cruel bōdage. C
The Lorde spake vnto Moses, sayinge: Goe in, & speake vnto Pharao kynge of Egipte, that he let the chyldren of Israell go out of hys lande. And Moses spake before the Lorde, saying: beholde, the childrē of Israell herken not vnto me: Howe then shall Pharao heare me: whiche am of vncircūcised lyppes? And the Lord spake vnto Moses & vnto Aaron, and gaue them a charge vnto the children of Israel, and vnto Pharao kynge of Egypte to bryng the chyldren of Israell oute the lande of Egypte.

C gypte. These be the heades of their fathers
Ge.46.b houses. The * chyldren of Ruben the eldest
Exo.i.a sonne of Israell are these: Hanoch, and
Nu.26.a Pallu, Hesron, and Charmi, these be the
1.par.v.a houscholdes of Ruben. The children of Si-
meon: Emuel, and Jamin, Ohad, and
Jachyn, Zoar, and Saul the sonne of a Ca-
1.par.vi.c naniti sh wyfe: these are the kinreds of Si-
2.rriii.a meon. These also * are the names of the
Num.3.c chyldren of Leui in their generacyons:
Gerson, and Kahath and Merari. Leui ly-
E.xxvi.g ued an hundred and.xxxvii. yeare. The so-
nes of Gerson: Libni and Semei by theyr
kynreds. The children of Kahath: Amram,
and Jesear, Hebron and Vsiel. And Kahath
lyued an hundred and.xxxiii. yeare: The
children of Merari: Maheli & Musi: these
are the kynredes of Leui by their genera-
Exo.vi.a cyons. * Amram toke Jochebed hys nece
* Nume. to wyfe, and she bare him Aaron and Mo-
xxvi.c ses, (and Mariam.) And Amram lyued an
hundred and.xxxvii. yeare. The children
of Jezear, Kozah, Nepheg and Sichri. The
children of Vsiel, Misael, Elzaphan and
D Sichri. And Aaron toke Elizaba, doughter
of Aminadab, and syster of Nahason to
wife: which bare hym Nadab, and Abihu,
Eleazar and Ithamar. The chyldren of
Kozah: Allis, and Elkana and Abiasaph:
these are the kinredes of the Kozahites.
Eleazar Aarons sonne toke him one of the
doughters of Puthuel to wyfe, which bare
him Pinehas, and these are the principall
fathers of the Leuites, thorow out theyr
kynreds. Thys is that Aaron and Moses
to whom the Lorde sayde: cary the childē
of Israell oute of the lande of Egypte, ac-
cordynge to theyr armyes. Theseare that
Moses and Aaron which spake to Pharao
kinge of Egypt, that they might bring the
chyldren of Israell out of Egypte. And in
the daye when the Lorde spake vnto Mo-
ses in the lande of Egypte, he spake vnto
him, saying: I am the Lord, speake thou vn
to Pharao the kynge of Egypte all that I
say vnto the. And Moses sayde before the
Exo.vi.b Lorde: Beholde, I am of * vncircumcysed
lyppes, and howe shall Pharao geue me
audyence?

¶ The.vii. Chapter.

A And the Lord sayd vnto Moses: be-
holde, I haue made the Pharaos
God, & Aaron thy brother shall be
thy Prophet. Thou shalt speake al that I
commaunded thee, & Aaron thy brother
shal speake vnto Pharao, that he sende the
Exo.4.c children of Israel out of his lande. And * I
wyll harden Pharaos hert, & multiply my
miracles & my wonders in the lande of E-
gipt. But Pharao shall not hearken vnto
you, that I may set mine hand vpō Egipt,
and bryng out myne armyes, and my peo-
ple the children of Israel, out of the lande
of Egipt, in great iudgementes, & the E-
gyptians shall know that I am the Lord,
when I stretche forthe my hande vpon E-
gipt, and bring out the children of Israell
frome amonge theym. Moses and Aaron 15
did as the Lorde commaunded them. eue so
dyd they. Moses was: lxxx. yeare olde, and
Aaron. lxxiiii. when they spake vnto Pha-
rao. And the Lorde spake vnto Moses and
Aaron, saying: if Pharao speake vnto you,
sayinge: shewe a wondre, thou shalte saye
vnto Aaron: take thy rodde and cast it be-
fore Pharao, that it maye be a serpent.
Then wente Moses and Aaron in vnto
Pharao, and dyd euen as the Lorde hadde
commaunded. And Aaron caste forth hys 1.
rod before Pharao & before his seruātes,
Exo.4.a. * and it turned to a serpent.
Than Pharao called for the wyse menne,
and * enchaunters: and those wyse menne 2.Ti.3.b
of Egypte dyd in lyke maner wyth theyr
sorcerye. For they caste downe euerye man
hys rod, and they turned to serpentes: but
Aarons rod dyd eate vp theyr roddes: and
Pharaos hearte was hardened, so that he
herkened not vnto them, euen as the Lorde
had sayde. The Lorde also sayde vnto
Moses: Pharaos hearte is hardened, he C
refuseth to let the people go: Get thee vn-
to Pharao in the mornynge, loe, he wyll
come vnto the water, and thou shalt stande
vpon the eyuers brynche agaynst he come,
and the rod whiche tourned to a serpente,
shalte thou take in thyne hande. And thou
shalte saye vnto hym: the Lorde God of
the Hebrues hath sent me vnto the, saying:
* let my people go, that they maye serue Exo.8.a.
me in the wildernesse: And behold, hitherto
thou wouldest not heare. Thus sayeth
the Lorde: In this thou shalt knowe that
I am the Lorde. Beholde, I wyll smyte
(wyth the staffe that is in myne hande) the
water that is in the riuer, and it shal turne 2.
to blood. And the fi she that is in the ryuer
shall dye, and the riuer shall stincke: and it
shall greue the Egypcyans to dryncke of
the water of the ryuer. And the LORDE
spake vnto Moses, saye vnto Aaron: take
thy staffe, and stretch out thine hande ouer
the waters of Egypt, ouer their streames,
ouer theyr ryuers & pondes, and all pooles
of water whiche they haue, that they may
be bloude: and that there maye be bloude
thorowoute all the lande of Egypte: bothe
in vessels of woode and also of stone. And
Moses and Aaron dyd euen as the Lorde
commaunded. And he lyfte vp the staffe,
and smote the waters that were in the ry-
uer, in the sight of Pharao, and in the sight

of

of his seruauntes: And all the water that
Psa.78.c was in the riuer, tourned into bloude. And
and.cb.e the fyshe that was in the ryuer dyed, * and
the ryuer stanke: & the Egiptyans coulde
not dzinke of the waters of the ryuer.
And there was blouze thozowe out all the
lande of Egypte. And the enchaunters of
Egipte dyd lykewise with their sozcerys,
Exo.4.d and he harvened Pharaos hearte: Neither
& vii.a. dyd he harken vnto them * as the Lozde
had sayde: And Pharao tourned him selfe,
and wente agayne into his houfe, and set
not his heart therunto. And the Egiptiās
dygged rounde about the ryuer for water
to dzincke, for they couide not dzincke of
the water of the riuer. And it continued
a weke after that the Lozde had smytten
the ryuer.

¶ The.viii. Chapter.

A Exo.7.c 9 a.10.a THe Lozd spake vnto Moses: go vnto
Pharao & tel hi, thus saieth the lozd:
* let my people go that they may ser-
ue me. yf thou wilt not let the go: beholde,
I wyll smite all thy bozder with frogges.
And the ryuer shall scrall with frogges,
which shal go vp & come into thine houfe,
and into thy pzeuye chamber, where thou
slepest, and vpon thy bedde, and into the
houfe of thy seruauntes, and vpon thy
people, and into thyne ouens, and vpon
3 thy meates. And the frogges shall come
Psl.78.e vpon thee and on thy people, and vpon all
thy seruauntes. * And the Lozd spake vn-
to Moses: saye vnto Aaron: Stretche forth
thyne hād with thy rod ouer the streames,
ouer the riuers, and ouer the ponds, that
thou mayest bzinge vp frogges vpon the
lande of Egypte. And Aaron stretched hys
hande ouer the waters of Egypte, and
M 2. the frogges came vp, and couered the land
of Egipt. And the sozcerers dyd lykewyse
with their sozcerye, and bzought frogges
vp vpon the lande of Egypte. Then Pha-
raoa called for Moses and Aaron, and sayd:
3.re.13.b * Praye ye vnto the Lozde that he maye
Exo.11.f take away the frogges from me, and from
and.12.e my people: and I wyll let the people goe,
Acte.8.d that they may do sacrifice vnto the Lozde.
C And Moses sayde vnto Pharao: Retoyse
thou ouer me, and appoynte when I shall
pzaye for the and for thy seruauntes, and
for thy people, to dziue awaye the frogges
from thee, and thy houses, and that they
maye remayne but in the ryuer onelye. He
sayde: To mozowe. And he sayde: Euen as
thou haste sayde, that thou mayest knowe
that there is none lyke vnto the Lozde
oure God. And so the frogges shall de-
D parte from the and from thy houses, from
thy seruauntes and from thy people, and
shall remayne in the ryuer onelye. Moses
and Aaron wente oute from Pharao: And
Moses cried vnto the Lozde vpon the ap-
poyntment of frogges, which he had made
vnto Pharao. And the Lozde dyd accor-
dynge to the sayinge of Moses. And the
frogges dyed oute of the houses, out of the
courtes and feldes. And they gathered
them together vpon heapes, and the lande
stanke of them. But when Pharao sawe
that he had reste geuen hym, he hardened
his hearte, and herdened not vnto them,
as the Lozde had sayde. And the Lozde
sayde vnto Moses: say vnto Aaron, stretch
oute thy rodde and smite the dufte of the
F lande, that it maye turne to lise thozowout
all the lande of Egypte. And they dyd so.
And Aaron stretched oute hys hande, and
with hys rodde he smote the dufte of the
earthe, whiche tourned to lyse in men and
M 3. beast, so that all the dufte of the lande tour-
ned to lise, thozowoute all the lande of E-
gipte. And the enchaunters assayed lyke-
wise with their enchauntmentes to bringe
forth lyse: But they couldenot. And the
lyse were both vpon men and beastes. Thē
sayde the enchaunters vnto Pharao: It is
the finger of GOD. And Pharaos hearte
remayned obstinate, and he harkened not
vnto them, euen * as the Lozde had sayde. Ex.vii.a
And the Lozd sayde vnto Moses: Ryse vp
earlye in the mornynge, and stande before
Pharao, for he wyll come forthe vnto the
water, and thou shalt say vnto hym: thus
sayeth the Lozde: Let my people goe, that
they may serue me: Els, yf thou wylte not
let my people goe: beholde, I wyl sende all
maner of flyes bothe vpon thee and thy
seruauntes, and thy people, and into thy
houses. And the houses of the Egyptians
shall be full of flies, & the grounde wherein
F they are. And the lande of * Goshen where Ge.47.b
my people are, wyll I cause to be wonder-
fulin that daye: So that there shall no
flyes be ther: Whereby thou shalte knowe
that I am the Lozde in the myddes of the
earth. And I wyll put a diuision betwene
my people and thyne. And euen to mozow
4. M shall thys myracle be done. And the Lozde
dyd euen so: & there came noysome flyes
in to the houfe of Pharao, & in to hys ser-
uauntes houses, & into all the lande of E-
gypt: & the lād was corrupt with these flies.
And Pharao called for Moses & Aa-
ron, & sayde: Goe & doe sacrifice vnto youre
GOD in the land. And Moses answered:
It is not mete that we doe so.
For then we must offer vnto the Lozd our
God, that whiche is an abhominacion vn-
to the Egiptyans. But & yf we sacrifyce
that whiche is an abhominacion vnto the
Egiptians before their eyes, shoulde they
not

not stone vs? we wyll go thre dayes iourney into the deserte, and sacrifyce vnto the
Exo.iii.c Lorde oure God+as he hath commaunded vs: And Pharao sayde: I wyll let you go
G that ye maye sacrifyce vnto the Lorde your God in the wyldernesse: but go not farre awaye, praye for me. And Moses sayde, beholde, I wyll go oute from thee, & praye vnto the Lorde, that the flyes maye depart from Pharao, and frome hys seruauntes, & from his people to morowe: But let Pharao from henceforthe deceaue nomore, that he wyll not let the people go to sacrifyce vnto the Lorde. And Moses went out from Pharao, & prayed vnto the Lorde. And the Lorde dyd accordyng to the saying of Moses: & the flyes departed from Pharao, and from his seruauntes, & from hys people, & there remayned not one. And Pharao hardened his hert euen then also, & dyd not let the people go.

¶ The.ix. Chapter.

A THe Lord said vnto Moses: go in vnto Pharao, & thou shalte tell hym: thus saith the Lorde God of the Ebrues:
Exo.8.c +let my people go, that they may serue me. If thou wylt not let them go, & wilt holde them stylle, beholde the hande of the Lorde is vpon the flocke whiche is in the feld: for vpon horses, asses, camels, oxen and sheepe, there shalbe a mightie great moraine. And the Lorde wyll do wonderfullye betwene the beastes of Israell and the beastes of Egypte: so that there shall nothyng dye of all that pertayneth to the chyldren of Israell. And the Lorde appoynted a tyme, saying: to morow the Lord shal fynish this worde in the lande. And the Lorde dyd it on the morow, and all the catell of Egypte dyed: but of the catell of the chyldren of Israell dyed not one. And Pharao sente, & beholde, there was not one of the catell of the Israelytes dead. And the hearte of
B Pharao was hardened that he wouldde not let the people go. And the Lorde sayde vnto Moses and Aaron: take youre handes full of asshes out of the fornace, and Moses shal sprynckle it vp into the ayre, in the syght of Pharao, and it shall turne to dust in all the lande of Egypte: that there maye be swellynge sores, with blaynes, both on man and beast thorowoute all the lande of Egypte. And they toke asshes oute of the fornace, and stoode before Pharao, and Moses sprynkled it vp into the ayre: And there were sores with blaynes both in man and in beastes: and the sorcerers coulde not stande before Moses, because of the blaynes, for there were botches vpon the enchaunters, and vpon all the Egypcians. And the Lorde hardened the herte of Pharao, and he harkened not vnto them + as the Lorde had sayde vnto Moses. And the Lorde sayde vnto Moses: ryse vp early in the mornynge, and stande before Pharao, and thou shalte tell hym: thus sayeth the Lorde God of the Ebrues: * Lette my people go, that they maye serue me: or els I wyl at thys time send all my plages vpō thyne herte, and vpon thy seruauntes, and on thy people, that thou mayest knowe, that there is none lyke me in all the earth. For nowe I wyl stretch out my hand, that I maye smyte the, and thy people with pestylence: and thou shalte perysshe from the earth. And in very dede + for this cause haue I kepte thee, for to shewe me my power: and that they might declare my name thorowoute all the worlde. Yet thou exaltest thy selfe agaynst my people, that thou wilt not let them go: beholde, to morowe thys tyme I wyll sende downe a myghtye great hayle: euen suche a one as was not in Egipt, sens it was grounded vnto this time. Sende therefore now, & gather thy beastes, and al that thou hast in the felde: For vpon all the menne and the beastes whiche are founde in the felde and not brought home, shall the hayle fall: and they shal dye.
Exo.4.c
C
Exo.8.a.
Rom.ix.e
Psa.47.c
D
And as many as feared the worde of the Lorde, amonge the seruauntes of Pharao, made theyr seruauntes and theyr beastes flee into the houses: but he that regarded not the worde of the Lorde, lefte his seruauntes, and his beastes in the felde.
E
And the Lorde sayde vnto Moses: stretch furth thyne hande vnto heauen, that there maye be hayle in all the lande of Egypte: vpon man, and vpon beastes, and vpon all the herbes of the felde, thorowout all the lande of Egypte. And Moses stretched oute hys rod vnto heauen: and the Lorde thundred and hayled, and the fyre ran alonge vpon the grounde. * And the Lorde so hayled in the lande of Egypte, that there was hayle, and fyre myngled wyth the hayle: so grenous, and suche, as there was none thorowoute all the lande of Egipt, sence people inhabyted it. And the hayle smote thorowout all the lande of Egipt, all that was in the felde, both man & beaste. And the hayle smote al the herbes of the felde, and broke all the trees of the felde: onely in the lande of Goſan, where the chyldren of Israell were, was no haile. And Pharao sente, and called for Moses and Aaron, and sayde vnto them: I haue nowe synned: the Lorde is righteous: and I and my people are vngodlye. * Praye ye vnto the Lorde: for it is much that there
Psa.78.e and.cv.c.
F
Exo.8.b. and.x.c
shoulde be thunders of God, and hayle. I wyl let you go, and ye shal tary no longer.

Moses

Moses sayde vnto hym: alone as I am oute of the cytye, I wyll spreade abrode my handes vnto the LORDE, and the thunder shall cease, neyther shall there be any more hayle: that thou mayest knowe howe that the earth is the LORDES. But I knowe that thou and thy seruauntes yet feare not the face of the LORDE GOD. And so the flaxe and the barley were smytten: for the barley was shot vp, and the flaxe was boulled: but the wheate and the rye were not smytten: for they were late sowen. And Moses went oute of the cytye frome Pharao, and spreade abrode his handes vnto the LORDE: and the thunder and hayle ceased, neyther rayned it vpon the earth. And when Pharao sawe that the rayne and the hayle, and thunder were ceased, he synned agayne: and hardened his herte, he and his seruauntes. And the hearte of Pharao was hardened: neither would he let the children of Israell goe, as the LORDE had sayde, by the hande of Moses.

¶ The.x. Chapter.

Exo.iiii.f

AND the LORDE sayd vnto Moses: go in vnto Pharao: for * I haue hardened his hert, & the herte of his seruaũtes, that I might put these my signes a mõgest thẽ: & that thou tell in the audyence of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egipt, & the miracles which I haue done among them: that ye maye knowe how that I am the LORDE. And so Moses and Aaron came vnto Pharao, and sayde vnto hym: Thus sayeth the LORDE God of the Hebrues: how long shal it be or thou wylt submit thy self vnto me? * Let my people goe, that they maye serue me, or els, yf thou do refuse and wylt not let my people go, beholde, to morowe wyll I bryng grashoppers into thy coastes, and they shall couer the face of the earthe, that it cannot be sene: and they shall eat the residue whiche remayneth vnto you: and is escaped frome the hayle: and they shall eate euery greene tree that beareth you frute in the felde: and they shall fyll thy houses, and all thy seruauntes houses, and the houses of all the Egyptians, after suche a maner, as neither thy fathers, nor thy fathers fathers haue sene, sence the tyme they were vpon the earth vnto thys daye. And he turned hymselfe about, and went oute frõ Pharao. And Pharaos seruauntes sayde vnto hym: Howe longe shall he be a slaunder vnto vs? Let the men goe, that they maye serue the LORDE their God: knowest thou not that Egypte is destroyed? And Moses and Aaron were brought agayne vnto Pharao, and he sayd vnto theym: Go, and serue the LORDE youre GOD. Who are they that shall goe? And Moses answered: we wyll goe wyth oure yong, and wyth our olde: yea, and with our sonnes and wyth our doughters, and with our shepe, and wyth our oxen we must go. For we must holde a feaste vnto the LORDE. And he sayde vnto theym: let it be so. The LORDE be wyth you. When I let you goe, and youre chyldren also, take hede, for ye haue some myschefe in hande. Naye, not so: but go they that are men and serue the LORDE: for that was youre desyre. And they thrust them out of Pharaos presence. And the LORDE sayde vnto Moses: Stretch oute thyne hande ouer the lande of Egypte for grashoppers, that they maye come vpon the lande of Egypt, and eate all the herbes of the lande, and all that the hayle lefte behynde. And Moses stretched forthe hys rod ouer the lãde of Egypte: and the LORDE brought an east wynde vpon the lande all that daye, and all that nyghte. And in the morynge, the east wynde * brought the grashoppers, and the grashoppers went vp ouer all the lande of Egypte: and rested in all quarters of Egypte verye greuously. Before them were there no such grashoppers, neyther after theym shall be: for they couered all the face of the earthe: so that the lande was darcke. And they dyd eate all the herbes of the lande, and all the fruytes of the trees, and what so euer the hayle hadde lefte: there was no grene thynges left in the trees and herbes of the felde throwe all the lande of Egipte.

Therfore Pharao called for Moses and Aaron in haste, and sayde: I haue synned agaynst the LORDE youre God, and agaynste you: And nowe forgeue me my synne only this once: and * praye vnto the LORDE youre God, that he may take away from me thys death onelye. And Moses wente oute from Pharao, and prayed vnto the LORDE: And the LORDE turned a mightye stronge weste wynde, and it toke away the grashoppers, and cast thẽ into the reade sea, so that there was not one grashopper in all the coast of Egypte. And the LORDE * hardened Pharaos hearte, so that he wolde not let the chyldren of Israell goe. And the LORDE sayde vnto Moses: Stretche out thy hande vnto heauen, that there maye be vpon the lande of Egypte darcknes, whiche may be felt. And Moses stretched forthe his hande vnto heauen, and there was * thycke darcknesse vpon all the lande of Egypte thre dayes longe: no manne sawe another, neyther rose vp frome the place where he was by the space of three dayes: but all the chyldren of Israell had lyghte where they

dwelled. And Pharao called for Moses and sayde: go, and serue the Lorde, onely
6 let your shepe and your oxen abyde, & let youre children go with you. And Moses sayde: thou muste geue vs also offerynges and burnte offeringes for to sacrifice vnto the Lorde our God: oure catell also shall go with vs, and there shall not one hoffe be left behynde: for therof must we take to serue the Lorde oure God. Nether do we knowe what we shall offer vnto the Lord, vntyll we come thyther. But the Lorde hardened Pharaos hearte: and he wolde not let them go. And Pharao sayde vnto him: get the fro me, & take hede to thy selfe, and se my face nomore. For when soeuer thou commest in my syght, thou shalt dye. And Moses sayde: Let it be as thou haste sayd. I wil se thy face nomore.

¶ The. xi. Chapter.

A And the Lord sayd vnto Moses: yet wil I bring one plage more vpon Pharao & vpō Egipt: & after that he will let you go hēce. And whē he letteth you go, he shal vtterly drive you hence.
Speake thou therfore in the eares of the people, that euerye man borowe of hys
Exo.3.g. and.xii.e neyghboure, & euery woman of her neighbours * iewels of syluer, and iewels of golde. And the Lorde shal geue the people fauoure in the syghte of the Egipcians.
Ecc.45.a Moreouer, * Moses was verye greate in
B the lande of Egypte, in the syght of Pharaos seruauntes, and in the syght of the people. And Moses sayde: thus sayeth the
Exo.xii.c Lorde: * At midnight wil I go oute into the myddes of Egypte, and all the fyrste borne in the lande of Egypt shal dye, euen
10. from the fyrste borne of Pharao, that sytteth on hys seate, vnto the fyrste borne of the mayde seruaunte that is behynde the myll, and all the first gendred of the catel. And there shalbe a great crye thorowoute all the lande of Egypte, suche as there
C was neuer none lyke, nor shalbe. But amonge the chyldren of Israell, shall not a dog moue his tonge, nor yet mā or beast: that ye maye knowe howe that the Lorde (by a greate myracle) putteth a difference betwene the Egyptcians and Israell. And these thy seruauntes shall all come downe vnto me, and fall before me, and saye: get the out & all the people that are vnder the, & thē wil I depart. And he wēt out frō Pharao with an angrye countenaunce.
And the Lorde sayde vnto Moses: Pharao shal not heare you, that my wounders may be multiplyed in the lande of Egypt.
D And Moses & Aarō did all these woūders. (And tokens whiche are wryten) before Pharao. And the Lord hardened Pharaos herte, so that he would not let the children of Israell go out of his lande.

¶ The. xii. Chapter.

A And the Lord spake vnto Moses & Aarō in the lāde of Egipt, sayinge: This moneth shalbe vnto you the beginning of monethes: & the first moneth of the yeare shal it be vnto you. Speake ye vnto al the cōgregacō of Israel, sayinge: In the. x. daye of this moneth euerye man take vnto him a lambe accordynge to the house of the fathers, a lambe thorowout euery house. Yf the houshold be to litle for the lambe, let him take his neyghboure which is next vnto his house, accordig to the numbre of the soules: euery one of you, accordynge to his eatinge, shal make youre counte for a lambe. And let the lambe of yours be without blemyshe, a male of a yeare olde, which ye shal take out from amonge the shepe, or frō amōg the goates.
Exe.45.f And ye shal kepe him vntil the. xiiii. daye of the same moneth. And euerye man of the multitude of Israel shal kil him about euen. And they shal take of the bloude, & stryke it on the. ii. syde postes, and on the vpper doze post, euen in the houses where they shall eate him. And they shal eate the fleshe the same nyght rosted with fyre: and with vnleuened breade & with sowre herbes they shal eate it. Se that ye eate not therof rawe nor soden in water, but rosted with fyer: the heade, fete, & purtenaunce therof. And ye shall let nothynge of it to
B remayne vnto the morowynge. That which remayneth of it vntyl the morow, shall ye burne with fyer. Of this maner shall ye eate it: with youre loynes girded, & youre shoes on youre fete, & your staues in your handes. And ye shall eate it in haste: for it is the Lordes passeouer: for I wyl passe thorowe the lande of Egypte thys same night, and wil smyte al the fyrste borne in the lande of Egipt both of mā and beaste, and vpon all the goddes of Egypte wyll I the Lorde do execucion. And the bloude shalbe vnto you a token in the houses where ein ye are. And when I se the bloude, I wyll passe ouer you, and the plage shall not be vpon you to destroye you, when I smyte the lande of Egypte. And this daye shalbe vnto you a remembraunce: and ye shal kepe it holye vnto the Lorde: euen thorowout your generacions shal ye kepe it holy daye, that it be a custome for euer.
* Seuen dayes shall ye eate vnleuened Exo.23.a
breade: and the fyrst day ye shal put away F.xxiii.c
leuen out of youre houses. For whosoeuer C
eateth leuened breade from the fyrste daye vntyl the seuenth daye, that soule shalbe Leu.23.a
plucked out from Israel. * The first daye
shalbe

shall be an holy conuocacyon, and the se-
uenthe daye shall be an holye conuocacion
" vnto you. There shalbe no maner of worke
" done in them, saue about that onely which
" euery man must eate, that onely maye ye
do. And ye shall obserue vnleuened breade.
For this same daye haue I brought youre
armyes out of the lande of Egypt, therfore
ye shall obserue thys daye, and all your
leui. 23.a chyldren after you, by a custome for euer.
Nu. 28.c * The fyrste moneth and the .xiiii. daye of
the moneth at euen, ye shall eate swete
breade, vnto the .xxi. daye of the moneth
at euen agayne. Seuen dayes shall there
be no leuened breade founde in youre hou-
ses. And whosoeuer eateth leuened breade,
that soule shalbe roted oute from the mul-
tytude of Israell: whether he be a straun-
ger or borne in the lande. ye shall eate
nothynge leuended: but in all youre habi-
tacyons shall ye eate swete breade. Mo-
D ses called for the elders of Israell, and
sayde vnto them: chose oute and take you
to euerye houscholde of you a shepe, and
kyll it for passeouer. And take a bunche
of ysope, and dyp it in the blonde that is
in the bason, and stycke the vpper poste,
and the two syde postes, with the blonde
that is in the bason: and none of you goe
oute at the dore of hys house, vntyll the
morrynge. For the Lorde wyll go aboute
to smyte the Egypcyans. And when he
seeth the blond vpon the vpper dore poste,
and on the two syde postes: he wyll passe
ouer the doore, and wyll not suffer the de-
stroyer to come into youre house to plage
you. Therfore shal ye obserue thys thing,
that it be an ordynaunce both to thee, and
thy sonnes for euer. And when ye be come
into the lande whyche the Lorde will geue
Josu. 4.d you, accordynge as he hathe promysed, ye
shall kepe thys seruyce. * And when youre
chyldren aske you what maner of seruyce
is thys ye do? ye shall saye: It is the
sacrefyce of the Lordes passeouer, whyche
passed ouer the houses of the chyldren of
Israell in Egypte, as he smote the E-
gypcyans, and saued oure houses. And the
people bowed theym selues, and worshyp-
ped: And the chyldren of Israell went, and
E dyd as the Lorde had commaunded Mo-
ses and Aaron: Euen so dyd they. And at
Exo.xi.b * mydnyghte, the Lorde smote all the first
psa.135.b borne in the lande of Egypte, frome the
Sap.18.c first borne of Pharao that sat on hys seat,
70.a vnto the first borne of the captiue that was
in prison, and all the first gendred of catel.
And Pharao rose vp in the nyght, he and
all hys seruauntes, and al the Egipcians:
Sap.18.b * and there was a great crying in Egipte:
for there was no house where there was
not one deade. And he called vnto Moses
and Aaron by nyghte, sayinge: ryse vp and
get you out from amonge my people: bothe
ye and also the chyldren of Israell, and goe
and serue the Lorde as ye haue sayde.
And take your shepe and your droues with
you as ye haue sayde: and departe, and
* blesse me. And the Egypcyans were gen.27.d
fearce vpon the people, that they myghte
sende them oute of the lande in haste: for
they sayde, we dye all. And the people
toke their dowghe before it was sowred,
and theyr vtraples bounde in clothes vpō
theyr shoulders. And the chyldren of Is-
rael dyd accordinge to the sayinge of Mo-
ses: and they borowed of the Egipcyans, F
* Jewels of syluer, Jewels of golde, and Exo.3.g.
raymente. And the Lorde gaue the people
fauoure in the syght of the Egipcyans: so
that they graunted such thynges as they
required: And they robbed the Egipcians.
And the * chyldren of Israell toke theyr
iorney from Rameses, to Suchoth * syre Nu.33.a.
hundred thousande menne of foote, beyde * Nu.xi.g
chyldren. And muche common people went
oute also wyth them, and shepe and oxen,
an exceadynge great flocke. And they baked
swete cakes of the dowghe whyche they
broughte oute of Egypte, for it was not
sowred. For when they were thrust out by
the Egypcyans, they coulde not tarye to
prepare thē selues any prouysiō of meate.
The dwellynge of the chyldren of Israell, gen.xv.e
whiche they dwelled in Egypt, was. * iiii. Judi.b.b
hundred and thyrtie yeares: and when the Gala.iii.c
foure hundred and thyrtie yeares were ex- Act.vii.g
pired, euen the selfe same daye departed all
the hoostes of the Lorde out of the lande of
Egipte. It is a nyghte to be obserued to
the Lorde, in the whych he brought them
oute of the lande of Egypte. Thys is that
nyght of the Lorde whiche al the chyldren
of Israell must kepe, thorowoute theyr ge-
neracyons. And the Lorde sayde vnto Mo-
ses and Aaron: Thys is the lawe of the
passeouer: there shall no straunger eate G
therof. But euery seruaunt that is bought
for money (after that thou haste circum-
cysed hym) shall eate therof. A straunger
and an hyred seruaunt shal not eat therof.
In one house shall it be eaten. Thou shalt
carye none of the flesshe out of the house.
* Neyther shall ye breake a * bone therof. Job.19.g
All the multytude shall obserue it. If a * Nu.9.b
straunger also dwell amonge you, and
will holde Passeouer vnto the Lorde, let
hym cyrcumcyse all that be males: and
then let hym come and obserue it, and he
shall be as one that is borne in the lande.
For the vncyrcumcised person shal not eat
therof. One maner of lawe shall be vnto

him that is borne in the lande: and vnto the ſtraunger that dwelleth amonge you. And all the chyldren of Iſraell dyd as the Lorde commaunded Moſes and Aaron: euen ſo dyd they. And the ſelfe ſame daye dyd the Lord bring the chyldren of Iſrael out of the lād of Egipt with their armies.

¶ The.xiii. Chapter.

A Exo.22.d Nu.3.8.c Luke.2.b

AND the Lorde ſpake vnto Moſes, ſayinge: * Sāctifie vnto me all the firſt borne, that open al maner matrices amōg the childrē of Iſrael, aſwel of mā as of beaſt: for it is myne. And Moſes ſaid vnto the people: thinke on this day in which ye cā out of Egipt, out of the houſe of bōdage: for thorow a mighty hande the Lord brought you out frō thence. There ſhal no * leuened breade be eaten. This daye come ye out in the moneth whē corne beginneth to ripe. * When the Lord hathe brought the into the lande of the Cananites, Hethites, Amorites, Heuites, and Jebuſites: * whiche he ſware vnto thy fathers, that he wolde geue the a lande wherein mylke and honye floweth, thou ſhalt kepe this ſeruyce in thys ſame moneth. Seuen dayes thou ſhalte eate ſwete breade: and in the * ſeuenth daye, it is the feaſte of the Lorde. Swete breade ſhalbe eaten ſeuen dayes, and there ſhall no leuened breade be ſene, nor yet leuen with the, in all thy quarters. And thou ſhalt ſhew thy ſonne in that daye, ſayinge: thys is done, becauſe of that whiche the Lorde did vnto me, when I came out of Egypte. And it ſhalbe a ſygne vnto the vpon thine hande, and for a remembraunce betwene thyne eyes, that the Lordes lawe maye be in thy mouthe. For * in a ſtronge hāde the Lorde brought the out of Egypte. Kepe therfore this ordinaūce in his ſeaſon, from yere to yere. And it wyll come to paſſe that the Lord ſhal bring the into the lande of the Cananites, whiche he * ſware vnto the, and to thy fathers: and ſhall geue it the: And then thou ſhalt appointe vnto the Lorde all that openeth the matrice. And euery caſt thing that firſt dothe open the matrice of a beaſte whiche thou haſte: yf they be males, they ſhall be the Lordes. And euery firſte gendred of an aſſe, thou ſhalte redeme with a lambe: yf thou redeme him not, thou ſhalte breake his necke. All the firſte borne amonge thy chyldren alſo, ſhalte thou bye oute. And when thy ſonne aſketh the to morowe, ſayinge: what is this? thou ſhalte ſaye vnto hym: With a mighty hande the Lorde brought vs out of Egypte, oute of the houſe of bondage. And when Pharao was lothe to let vs go, the Lorde ſlewe all the fyrſte borne in the lande of Egipte: aſwel the fyrſte borne of man as of beaſte. Therefore I ſacrifye vnto the Lorde all the males that open the matrice, and all the fyrſte borne of my chyldren I redeme. This ſhalbe a token vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lorde brought vs out of Egypte thorowe a mighty hande.

B Exo.23.c 32.g.33.a

C gen.15.d Exod.3.c

Deut.5.b

Pſ.135.b

gen.15.d

C

It came to paſſe that when Pharao had let the people go, God caryed them not thorow the waye and lande of the Phyliſtines whiche was the moſt nye waye: but God ſayde: leſt the people haplye repente whan they ſe warre: and ſo turne agayne to Egypte: But God led the people about thorowe the waye of the wylderneſs of the red ſea. And the chyldren of Iſraell went by harnelled out of the lande of Egypte. And Moſes toke the bones of Joſeph with him: for he made the chyldren of Iſrael ſweare, ſayinge: * God wyll ſuerlye viſet you, & ye ſhall take my bones awaye hence with you. * And they toke theyr iourney from Sucoth: and abode in Etham: in the edge of the wildernelle. * And the Lorde went before them by daye in a pyller of a cloude, to leade them the waye: and by nighte in a pyller of fyre to geue them lighe, that they myght go bothe by day & by night. * The pyller of the cloude departed not by daye, nor the piller of fyre by night, out of the ſight of the people.

D gen.50.b Joſ.24.g * nu.33.b Nu.14.c 1.Cor.x.a Eſay.4.c nehe.9.d

¶ The.xiiii. Chapter.

A Nu.33.b

AND the Lorde ſpake vnto Moſes, ſayinge: Speke to the childrē of Iſrael, that they turne & remayne before Phi hiroth, betwene Migdol and the ſea, ouer a gaiſt * Baalzephō: & before that ſhal thei pitch by the ſea. For Pharao wil ſay of the childrē of Iſrael: they are tāgled in the land, the wilderneſs hath ſhut them in. And I wyll harden Pharaos hearte, that he ſhall folowe after you: and I wyll get me honour vpon Pharao and vpon all his hoſte, the Egyptcians alſo ſhall know that I am the Lorde. And they did euen ſo. And it was tolde the kynge of Egypte that the people fled. And the heart of Pharao and of hys ſeruauntes turned againſte the people. And they ſayde: why haue we this done, that we haue let Iſrael go oute of our ſeruice? and he made ready his charets: and toke hys people with him. and toke fyre hundred choſen charets, and all the charets of Egypt, and captaynes vpon euery one of them. And the Lord hardened the heart of Pharao kyng of Egypte, and he folowed after the chyldren of Iſrael. But the childrē of Iſrael went out with * an hye hāde, and the Egyptiās folowed after

B

pſa.135.b

after them: and all the horses and charets of Pharao and hys horsemen, and hys hoste, ouertoke them abidynge by the sea, beside Pi hiroth before Baalzephon.

C And when Pharao drewe nye, the children of Israell lyft vp theyr eyes, and beholde the Egyptians folowed after them: and Iosi.23.a they were sore afrayed: * and the children of Israell cryed oute vnto the Lorde. And they sayde vnto Moses: because there were no graues in Egypte, haste thou therefore brought vs away for to dye in the wildernesse? wherfore haste thou serued vs thus, for to carye vs out of Egypte? Wyd not we tell the this in Egipt, sayinge: let vs be in reste, that we maye serue the Egipcians? For it had bene better for vs to haue serued the Egyptcians, then for to dye in the 6.ps.xx.c wildernesse. And Moses said vnto the people: * feare ye not: stande styll, & beholde how the Lord shal saue you this day. For ye that haue sene the Egyptcias this daye, shal se thē nomore for euer. The Lord shal fight for you, and ye shal hold your peace.

D And the Lord said vnto Moses: wherfore cryest thou vnto me? speake vnto the children of Israel that they go forwarde. But lift thou vp thy rod, & stretche out thy hād ouer the sea, and deuyde it a sunder: & let the children of Israell go on drie grounde thorow the middest of the sea. And behold, I wil hardē the hert of the Egipcias that they may folow them. And I wyll get me honoure vpon Pharao, and vpon all his hoste, and vpon his charets, and vpon his horsemen. And the Egyptcians shal know that I am the Lorde when I haue gotten E me honoure vpon Pharao, vpon hys charets, & vpon his horsemen. And the angel of God whiche wente before the hoste of Israell remoued, and began to go behynde them. And the clowden pyller that was before the face of them, began to stande behynde them, and came betwene the hoste of the Egiptians, and the hoste of Israel. It was also a darke cloude, and gaue lyghte by nyghte: & al the night longe the one came not at the other. And Moses stretched furthe his hande ouer the sea: and the Lorde caryed awaye the sea by a verye stronge Easte wynde all that nyghte, and made the sea drye lande, and the waters were deuyded. And the childrē F of Israel wente oute into the myddest of the sea, vpon the drye grounde. And the waters were a wall vnto thē, on the right hande, and on theyr lefte hande. And the Egyptcians folowed and went in after thē to the myddest of the sea euen all Pharaos horses, his charets, & hys horsemen. And in the mornynge watche, the Lorde * loked vnto the hoste of the Egyptcians Iudi.9.a out of the fyrye and clowdye pyller: and troubled the hoste of the Egipcians, and toke of his charet wheles and caryed them awaye violently. So that the Egipcians sayde: Let vs flee from the face of Israel: for the Lorde fyghteth for them agaynst the Egipcians. And the Lord said vnto Moses, stretche out thyne hande ouer the sea that the waters maye come agayne vpon the Egyptcian, vpon hys charettes, and vpon his horsemen. And Moses stret- 6 ched furth hys hande ouer the sea, and it came againe to his course early in the morynge: & the Egyptcians fled agaynst it. And the * Lorde ouerthrew the Egipcias Sap.5.b in the myddest of the sea: and the water returned and couered the charets and the horsemen, & all the hoste of Pharao that came into the sea after them, so that there remayned not one of them. But the childrē of Israel walked vpon drie lande Exai.51.b thorowe the myddest of the sea: and the waters were a walle vnto thē on the right 1.Mac. hande of them, and on the lefte. * Thus iiii.a the Lorde delyuered Israell the selfe same daye oute of the hande of the Egyptcians: and Israel sawe the Egyptcians deade vpon the sea syde. And Israel sawe that myghtye power whyche the Lord shewed pf.105.b vpon the Egyptcians: * and the people feared the Lorde, and beleued the Lorde, and his seruaunte Moses.

¶ The.xv. Chapter.

THen Moses and the childrē of Israel A sange this songe vnto the Lorde, and † sayde: * I wyl synge vnto the Lord: Exo.15.b for he hath triumphed gloriously, the horse & him that rode vpon him, hathe he ouerthrowne in the sea. * The Lorde is my Esa.xii.a strength & prayse, & he is become my salua- pfa.118.c cion. He is my God, and I wyll glorifye hym: my fathers God, and I wyll exalte him. The Lorde is a man of warre. The Lorde is hys name. Pharaos charets and hys hoste hathe he caste into the sea. His chosen captaines also are drowned in the red sea, the depe waters haue couered them: they sunke to the botome as a stone. Thy ryghte hande Lorde, is become glorious in power: thy ryghte hande Lord hathe all to dashed the enemye. And in thy great glory thou hast ouerthrowē thē that rose vp against the: thou sentest furth thy wrath which consumed thē euen as stubbel. Thorow the winde of thy nastrels the water gathered together, the studdy stoode stil as an heape, & the depe water congeled together in the hert of the sea. The enemy B said: I wil folow on them: I wil ouertake them, I wyl deuyde the spoyle, I wyll la-

tyst ye my lafe vpon them, I wyl draw my
swearde, myne hande shall destroy theym.
Thou blewedst wyth thy wynde, the sea
couered thē: they sāke as lead in the mighty
waters. Who is lyke vnto the O Lorde a-
mong goddes? who is lyke the, so glorious
in holynes, fearful in prayses, shewing wō
ders? Thou stretchedest out thy right hād,
the earth swalowed theym. Thou in thy
mercy hast caryed this people whiche thou
delyueredst: and haste brought them in thy
strength vnto thy holy habitaciō. The na-
cios heard & wer afrayed, sorow came vpō
the Philistines. Thē the dukes of the Edo
mites were amased, & the myghtiest of the
Moabites, tremblyng came vpō thē: al the
inhabiters of Canaā, waxed faynt herted.
C Let feare and dread fall vpon them in the
greatnes of thyne arme, let them be as styll
as a stone, tyll the people passe thorowe, O
lord: while thi s people passe thorow which
thou hast gotten. Thou shalt bryng them
in, & plant them in the mountayne of thine
enherytaunce: the place Lorde which thou
haste made for to dwell in the sanctuarye,
O Lorde, which thy handes haue prepared.
The Lorde shal raygne euer & alway. For
Pharaos horse went in with his charets &
horsmē into the sea, and the Lorde broughte
the waters of the sea vpon theym. But the
chyldren of Israell wente on dry lande in
the myddest of the sea. And Mir Jam a
prophetysse, the suster of Aaron, toke a tim-
brell in her hand, and all the wemen came
out after her wyth tymbrels and daunced.
Exo.15.a And Mir Jam sange before them: * Synge
ye vnto the Lorde: for he hath tryumphed
gloryously: the horse and his ryder hath he
ouerthrowen in the sea. And so Moses
broughte Israell from the red sea, and they
went out into the wildernesse of Sur. And
they went thre dayes longe in the wylder-
nesse, and founde no waters. And whā they
came to Mara, they coulde not drynke of
the waters of Mara: for they were bytter:
therefore the name of the place was called,
Mara, (that is to say bitternes.) And the
people murmured agaynst Moses, sayyng:
Judi.b.d what shall we drynche? * And he cried vn-
Eccl.38.a to the Lorde: and the Lorde shewed hym a
tre, which whā he had cast into the water,
the waters were made swete. There he
made them an ordynaunce & a lawe, & there
Deu.28.f he proued him, & sayde: If thou wylt harke
* vnto the boyce of the Lorde thy God, and
wylt do that which is right in hys sight, &
wilt geue eare vnto his commaundemētes,
and kepe all his ordynaunces: then wyl I
put none of these diseases vpon the, whiche
I broughte vpon the Egipcyans: for I am
the Lorde that healeth the.

¶ The.xvi. Chapter.

A
Num.33.b
THe * childre of Israell came to Elim,
where were.xii. welles of water, and
lxx. Palme trees: & they abode there
by the waters. And they toke theyr iorney
frō Elim: & all the whole companye of the
chyldren of Israell, came to the wyldernes
of Sin, which is betwene Elim & Synai:
the.xv. day of the.ii. moneth after their de-
partynge out of the lande of Egipte. And
Num.xi.a. the whole multitude of the children of Is-
raell * murmured agaynst Moses & Aaron
in the wyldernes: & the chyldren of Israell
sayd vnto them: would to God we had died
by the hande of the Lorde in the lande of
Egipt, whan we sat by the fleshy pottes, and
when we dyd eate bread our belies full: for
ye haue brought vs out into this wylder-
nes, to kil this whole multitude with hon-
ger. Then sayde the Lorde vnto Moses:
B lap.xvi.d beholde I wyll rayne * bread from heauen
Psa.78.e to you: and the people shal go out, and ga-
Joh.vi.d ther, daye by daye, that I may proue thē,
whether they wyl walcke in my law or no.
The.vi. daye they shall prepare for theyr-
selues that whiche they wil bryng in, and
let it be twyse asmuche as they gather in
dayly. And Moses and Aaron sayde vnto
all the children of Israell: at euen ye shall
knowe that it is the Lord, which brought
you out of the lande of Egipte: and in the
morowyng ye shal se the glory of the Lorde,
because he hathe hearde your grudgynges
agaynst the Lorde. And what are we that
Num.xi.b ye haue murmured agaynste vs? And Mo-
C ses sayde: At euen shall the Lorde * geue
you flesche to eat, and in the morowyng bread
ynoughe: for the Lorde hath heard youre
murmurynges whiche ye murmur against
him: for what are we? your murmurynges
are not agaynst vs, but agaynst the Lord.
And Moses spake vnto Aaron: Saye vnto
all the companye of the chyldren of Israell,
come forth before the Lorde: for he hathe
hearde youre grudgynges. And as Aaron
spake vnto the whole multitude of the chil
dren of Israell, they loked towarde the
wyldernesse: and beholde, the glorye of the
Lorde appeared in the cloude. And the
Lorde spake vnto Moses, sayinge: I haue
hearde the murmurynge of the chyldren of
Israell: Tell them therefore, and saye: at
euen ye shal eat flesh, and in the morowyng
ye shall be fylled with bread, and ye shall
D knowe that I am the Lorde youre GOD.
Num.xi.k And at euen the * quayles came & couered
the grounde where they laye: And in the
morowyng the dewe laye rounde about the
host. And when the dewe was falle, behold,
it laye vpon the grounde in the wilderne,
small, & rounde, and thin as the froste

on the grounde. And when the chyldren of Israel sawe it, they sayde euery one to hys neighbour: It is Mana. For they wist not what it was. And Moses sayd vnto them: this is the breade whiche the Lorde hathe geuen you to eat. This is the word which the Lord hath cõmaunded: gather it euery man for himselfe to eat: a gomerfull for a man, accordinge to the numbre of you: and take euery man for them which are in hys tente. And the children of Israel dyd euen so: and gathered sum more, sum lesse: and
2.Cor.8.c when they did mete it with a gomer * vnto him that had gathered much, remained nothynge ouer, & vnto hym that had gathered lytle, was there no lacke: euery man gathered sufficiẽt for his eatige. And Moses sayd vnto thẽ: Se that no mã let ought
E remayne of it tyl the mornynge. Notwithstandinge they harkened not vnto Moses: but sum of them lefte of it vntyll the mornynge, & it waxed ful of wormes & stanke, and Moses was angry with thẽ. And they gathered it all mornynges, euery man for hys eatynge. And assone as the heate of the sunne came, it melted. And the syxte daye they gathered twyse so muche breade, two gomers for one man: and all the rulers of the multitude came and tolde Moses. He sayd vnto thẽ: this is that which the Lord hath sayd: to morow is the rest of the holye Sabboth vnto the Lorde: bake that which ye wyl bake, and seeth that ye wil seeth: & that whiche remayneth, laye it vp tyll the mornynge. And they layde it vp tyl the mor-
F nynge, as Moses bad: & it stanke not, neither bred there any wormes therein. And Moses sayde: that eate this daye: for it is the Sabboth vnto the Lorde: to daye ye shal not fynde it in the fyelde. Syxe dayes shall ye gather it: and in the seuenth daye which is the Sabboth, there shalbe none. Notwithstãdynge, there went out some of the people in the seuenth daye for to gather, & they founde none. And the Lorde sayde vnto Moses: howe longe refuse ye to kepe my commaundementes & my lawes? Se, the Lorde hath geuen you a Sabboth, therfore he geueth you the sixte day breade for two dayes. Bide therfore euery man at home, & let no man go out of hys place the seuenth daye. And the people rested the seuenth daye. And the house of Israel cal-
Nu.xi.b led it Manna. * And it was lyke vnto Coziander seed, white: and the taste of it was like vnto wauers made with honey. And Moses sayde: this is that whyche the Lorde cõmãdeth, fil a gomer of it, whiche may be kepte for your children after you: that they maye se the breade wherewith I haue fed you in wildernesse, whẽ I brought you out of the lãde of Egypt. And Moses
Heb.x.b spake vnto Aaron: take a cruse, and put a * gomer full of Manna therin, and laye it vp before the Lorde, to be kepte for youre children after you. As the Lorde commaũded Moses, so Aarõ layed it vp before the
2.Es.9.b testimonie to be kept. * And the chyldrẽ of Jud.b.b Israel dyd eat Manna fourtie yere, vntil Josu.5.b they came vnto a lande inhabyted. And so they dyd eat Manna, euen vntil they came vnto the borders of the lande of Canaan. A gomer is the tenth parte of an Epha.

¶ The.xbii. Chapter.

AND all the companye of the chyldrẽ of Israel thorowoute, al theyr armies wente from the wyldernes A
of Sin, after the commaundement of the Lorde, and pitched in * Raphidim: where Nu.33.b was no water for the people to drynke. And the people chode with Moses, and sayde: geue vs water to drynke. Moses sayd vnto them: why chyde ye with me? wherfore do ye tempte the Lorde? There the people thyrsted for water, and the people murmured agaynst Moses, and sayd: * wherefore Nu.xx.a hast thou thus brought vs out of Egipt? Judi.7.b to kyll vs, and our chyldrẽ and catel, with thyrste. And Moses cryed vnto the Lorde, B
saying: what shall I do vnto this people? they be almoste ready to stone me. And the Lorde sayde vnto Moses: go before the people, and take with the of the elders of Israel, & thy rod wherewith thou smotest the ruer, take in thyne hande, and go. Be-
1.Cor.x.a holde, * I stande before the beside a roche Deut.9.d that is in Horeb: and thou shalt smyte the pla.78.b roche, & there shal come water out therof, that the people maye drynche. * And Mo- Nu.xx.d ses did euẽ so before the eyes of the elders of Israel. And he called the name of the C
place * Masla and * Meriba, because Tẽtaciõ, of the chydynge of the chyldren of Israell, * Stryfe, & because they tempted the Lord, sayinge: is the Lord amonge vs or not? Thẽ came Amalech and fought with Israel in Raphidim. And Moses sayde vnto Josua: chose vs out men, & go fyghte wyth Amaleche: And to morowe I wil stande on the top of the hyl, and the rod of God shalbe in my hande. Josua did as Moses bad hym, and fought with Amalech. And Mo- D
ses, and Aarõ, and Hur went vp on the top of the hyll. And it happened [illegible] when * Moses helde vp his hande, Israel had Jud.4.c, the better: And whẽ he let his hãd downe, Amalech had the better. But Moses hãdes Deu.25.b were heuye, and therfore they toke a stone and put it vnder hym: and he sat downe thereon. And Aaron & Hur stayed vp hys handes, the one on the one side, & the other

lyde. And his hādes remayned stedie vntill the goyng downe of the sunne. And Josua discomfited Amaleth and hys people, wyth the edge of the swerde. And the Lord sayde vnto Moses: wryt thys for a remembrance
Nu.24.d Ex.17.b a in a boke, and commyt it vnto the eares of Josua: for * I wyll vtterly put out the remembraunce of Amaleth frome vnder heauen. And Moses made an aulter, and called the name of it. The Lorde is he that worketh myracles for me. For he sayde: the hande is on the seate of GOD, the Lorde wyl haue warre with Amaleth, from generacion to generacyon.

¶ The.xviii.Chapter.

A IEthro the preest of Madiam, Moses father in lawe, hearde of all that God had done for Moses, and for Israell his people: & that the Lorde had brought Israell
Exo.2.d. and.iiii.f out of Egipt. * Therfore he toke Zephora, Moses wife. (After he had sent her backe) & her two sonnes: of which the one was cal-
Exo.ii.d led * Gerson, for he sayde: I haue bene an Aliene in a straunge lande. The name of the other was Eliesar: for the God of my father (sayde he) was myne helpe, and deliuered me from the swearde of Pharao. And Iethro Moses father in lawe came wyth hys two sonnes, and hys wyfe, vnto Moses into the wylderuelle: where he abode by the mounte of God. And he sayde vnto Moses: I thy father in lawe Iethro, am come to the, and thy wife also, and her
B two sonnes with her. And Moses went out to mete hys father in lawe, and dyd obeysaunce, and kyssed hym, and eache asked other of hys healthe: and they came into the tente. And Moses tolde hys father in lawe all that the Lorde had done vnto Pharao, and to the Egypcyans for Israelles sake: and all the trauayle that had happened them by the waye, and howe the Lorde deliuered theym. And Iethro reioyced ouer all the goodnesse which the LORDE had done to Israell, and because he had delyuered theym out of the hande of the Egypcyans. Iethro sayde: blessed be the Lorde whyche hathe delyuered you out of the hande of the Egypcyans, and out of the hande of Pharao: whyche hathe also delyuered hys people from the captyuytye of the Egypcyans. Nowe I know that the Lorde is greater then all godes: for in the thynge whereby they dealte cruelly with them, are they them selues perished. And Iethro Moses father in lawe, offered burntofferynges, and sacrifices vnto God.

And Aaron, and all the elders of Israell, came to eate breade wyth Moses father in lawe before God. And it chaunced on the
C morowe, that Moses sat to iudge the people, and the people stoode aboute Moses from morynge vnto euen. And whan Moses father in lawe sawe all that he dyd vnto the people, he sayd: what is thys that thou doest vnto the people? Why syttest thou thy selfe alone, and all the people stande about the from morynge vnto euen? And Moses sayde vnto hys father in lawe: because the people come vnto me, to seke counsell of God: When they haue a matter, they come vnto me, and I iudge betwene euery man and his neighboure: and shewe theym the ordynaunces of God, and hys lawes. And Moses father in lawe sayde vnto him: it is not well that thou doest.
Thou both wery thy selfe, and thys people that is with the: for thys thinge is of
Deu.1.b. more weyght, then * thou art able to perfourme thy selfe alone: Heare nowe therefore my voyce, and I wyll geue the counsell, and God shall be with thee. Be thou vnto the people to Godwarde, that thou mayest bringe the causes vnto GOD, and thou shalt teache them ordynaunces, and lawes, and shewe them the waye wherein they must walcke, and the worke that they
D must do. Moreouer, thou shalt seke oute among all the people, men of actiuite, and suche as feare God: true men, hatyng couetousnesse: and make theym heades ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fifties, and ouer ten: and let thē iudge the people at all seasons.
Deut.1.c. And euery * greate matter that happeneth, let theym bringe vnto thee, but let them iudge all small causes theym selues: and so shall it be easyer for thy selfe, and they shall beare wyth thee. If thou shalte do thys thing, (and God charge the wyth all) thou shalte be able to endure, and yet the people shall come to theyr place in
Nu.xi.b. peace. * And so Moses obeyed the voice of hys father in lawe, and dyd all that he had sayde: and chose actyue men oute of all Israel, & made them as heades ouer the people: namely captaines ouer thousādes, ouer hundredes, ouer fiftie & ouer x. And they iudged the people at al seasōs, but brought the harde causes vnto Moses: & iudged all smal matters them selues. And Moses let his father in lawe departe, & he went into his owne lande.

¶ The.xix.Chapter.

IN the thyrde moneth, when the children
A of Israell were gone out of the lande Egypte, the same daye came they into the wilderneselle of Sinay: * For they were de-
Nu.33.f. parted frō Raphidim, & were come to the desert of Synai, & had pitched their tētes in the wildrnes: And there Israel abod before the

exo.24.a the mounte. * But Moses went vp vnto
GOD, and the Lorde called to him oute
of the mounteayne, saying: thus shalt thou
saye vnto the house of Jacob, and tell the
childzen of Jsraell: ye haue sene what J
dyd vnto the Egyptians, and toke you vp
vpon Egles wynges, and haue vzoughte
deu.13.d you vnto my selfe. Nowe therfoze * yf ye
wyll heare my voyce in dede, and kepe my
appointment, ye shalbe myne owne aboue
1.pet.ii.b all nacions: foz all the earthe is myne. Ye
shal be vnto me also a kyngedō of + prie-
stes, & an holy people: & these are the woz-
des which thou shalt saye vnto the chyl-
dzen of Jsrael. Moses came and called foz
the elders of the people, and layde before
theyz faces all these wozdes whyche the
exo.24.a Lorde commaunded hym. And the people
deu.v.d. answered all together, and saide: * All
and.26.d that the Lord hath said, we wyll doe. And
Moses vzoughte the wozdes of the people
vnto the Lorde. And the Lorde sayde vnto
Moses: Lo, J come vnto thee in a thycke
cloude, that the people maye heare me tal-
king with thee, & beleue the foz euer. Moses
B shewed the wordes of the people vnto the
Lorde. And the Lorde sayde vnto Moses:
Go vnto the people, & sanctifye them to
daye and to mozow, & let thē washe theyr
clothes: & be redy against the thirde daye:
Foz the thyrde daye the Lorde wyll come
downe in the sight of all the people vpon
mounte Sinay. And thou shalt set markes
rounde aboute the people, and saye: beware
that ye go not vp into the mount, oz touch
heb.12.e the vtzdze of it. Whosoeuer toucheth the
* mounte, shal surely dye. There shal not
an hande touche it: Eis he shalbe stoned,
oz shot thozow: whether it be beaste oz man,
C it shall not liue: when the trumpe bloweth
long, thā may they come vp into the mon-
tayne. And Moses wente downe from the
mounte vnto the people, & sanctifyed thē,
& they washed theyr clothes: And he sayde
vnto the people: be redy against the thirde
daye, and come not at your wiues. And the
thyrde daye in the mozynge there was
thunder, & lyghtnynge, & a thycke clowde
vpon the mount, & the voyce of the trumpe
exceadige lowde: so that all the people that
was in the hoste, was afrayed. And Moses
deu.4.b vzoughte the people oute of the tentes, to
mete with God, and they * stode vnder the
hyll. And mounte Sinay was all together
on a smoke: because the Lorde descended
downe vpon it in fire. And the smoke ther-
of ascended vp, as the smoke of a hele, and
all the mount was exceadynge fearful. And
whan the voyce of the trumpe blewe and
waxed lowder and lowder: Moses spake: &
God answered him by a voyce: & the Lorde
came downe vpon mount Sinay, euē in the D
top of the hyll: and whan the Lorde called
Moses vp into the top of the hyll, Moses
went vp. And the Lord said vnto Moses:
Go downe: charge the people, that they
preace not vp to se the Lorde, and so many
of them perysshe. And let the preestes also
whiche come to the Lorde, sanctifye them
selues, lest the Lorde destroye them. And
Moses sayde vnto the Lorde: the people
cannot come vp into the mount Sinay, foz
thou chargedest vs, sayinge: set markes
aboute the hil, & sanctifye it. And the Lord
sayde vnto him: awaye, & get the downe
and thou shalt come vp, thou & Aarō with
the. But let not the Priestes & the people
presume foz to come vp vnto the Lord: lest
he destroy thē. And so Moses went downe
vnto the people and tolde them.

C The.xx.Chapter.

AND God spake al these wozdes, and A
said: J am the Lord thy God, which
haue + vzought thee out of the lād of Deu.v.a
Egipt, out of the house of bondage. Thou
shalt haue none other goddes in my sight. Le.26.a
* Thou shalt make thee no graue ymage, Deu. 4.c
nether any similitude that is in heaue a- e.xxvii.c
boue, ether in the erthe benethe, oz in the
waters vnder the erth. * Thou shalte not Mat.v.a
wur hip thē nether serue them: foz J the exo.24.b
Lord thy God, am a gelouse God, & wyll
the sin of the fathers vpō the childzē vnto
the thirde & fowerth generacio of thē that
hate me: & shewe mercy vnto thousandes,
in thē that loue me, & kepe my cōmaunde- B
mētes. Thou shalt not * take the name of leu.16.b
the Lord thy God in vayne: foz the Lorde Ecc.23.b
wil not holde him giltelesse that taketh his
name in vayne. * Remember the Sabboth exo.23.b
day that thou sactifye it. Sixe daies shalt 34.c. and
thou laboure & do al that thou hast to do: 35.a.
but the seuēth day is the Sabboth of the Exe.xx.b
Lorde thy God, in it thou shalt do no ma-
ner of wurke, thou and thy sonne, and thy
doughter, thy man seruaūte & thy mayde-
seruaunt, thy catel, and the straunger that
is within thy gates. Foz in syxe daies the
Lorde made heauen and erth, the sea, and Gen.ii.a
all that in them is: and * rested the seuēth
daye: wherfoze the Lorde blessed the sab- mat.15,a
both daye, and halowed it. * Honoure thy Mat.7.b
father and thy mother, that thy daies may C
be longe in the lande, which the Lord thy
God geueth the.

* Thou shalte not kyll. Mat.v.c
* Thou shalt not breake wedlocke. Lu.18.d
* Thou shalt not steale. Mat.5.d
* Thou shale not beare false witnesse rom.13.c
against thy neyghboure.

Thou shalt not couet * thy neighboures Rom.7.b
house: nether shalt thou couet thy neygh- and.11,b
bours

burs wyfe, or his man seruaunte, or hys maide, or his oxe, or his asse, or whatsoeuer thy neighboure hathe. * And all the people
Deut.5.c saw the thũder & the lightenig, & the noise of the trumpe, & the mountayne smoking. And whẽ the people sawe it, they remoued,
D and stode a farre of, and saide vnto Moses:
Deu.18.c * talk thou with vs, and we wil heare: but
Heb.12.e let not God talke with vs, lest we dye. And Moses sayde vnto the people: feare not, for God is come to proue you, and that his feare maye be in your face, that ye sin not. And the people stode a farre of: And Moses went into the thycke cloude, where GOD was. And the Lorde sayd vnto Moses: thus thou shalt say vnto the chyldren of Israel. Ye haue sene that I haue talcked with you frõ out of heauen. Ye shall not make there-
Deu.27.a fore with me goddes of syluer, neither shall
Iosue.8.f ye make you goddes of golde. * An aulter
1.mac.4.f of erth thou shalt make vnto me, & thereon offer thy burnt offerynges, and thy peace offeringes, thy shepe and thine oxen. In al places where I shall put the remembrãce of my name, thither I wil come vnto the, & bielle the. And if thou wilt make me an alter of stone, se thou make it not of heawen stone: elsis if thou lift vp thy tole vpõ it, thou hast polured it. Neither shalt thou go vp by steppes vnto myne alter, that thy fylthynesse be not shewed theron.

The.xxi.Chapter.

A THese are the lawes which thou shalt set before thẽ. If thou bye a seruaunt that is an Ebrue, sixe yeares he shall serue: & in the.vii. he shall go out fre, paying nothyng. If he came alone, he shall go out alone. And if he came maried, hys wyfe shall go out with him. And if hys master haue geuen him a wyfe, & she haue borne him sonnes or doughters then the wyfe & her childrẽ shalbe her masters: & he shall go out alone. And if the seruãt say: I loue my master, my wyfe, & my children, I wyll not go out fre, his master shall bring hym vnto the iudges, & set him to the doore, or the doorepost, & his master shall boore his eare thorowe wyth an awle: and he shalbe his
B seruaunte for euer. And yf a man sell hys doughter to be a seruaunte: she shall not go out as the men seruauntes doe. If she also please not her master, and he geue her to no man to wyfe, then shall he let her go fre: to sel her vnto a straunge nacyon shall he haue no power, seyng he dispised her. If he haue promised her vnto his son to wife, he shall deale wyth her, as men do wyth theyr doughters. And yf he take hym another wyfe, yet her foode, her rayment, and Duetye of mariage, shall he not mynische. And if he do not these three vnto her, then shall she go oute fre, and paye no money.

* He that smiteth a mã that he dye, shalbe slayne for it. If a man laye not awaite, but God delyuer hym into his hand, then I wil poynte the a place whither he shal fle. If a mã come presumpteously vpon his neyghbour to sle hym with gyle, thou shalt take him fro myne * alter, that he dye. He that smyteth hys father or his mother, let hym be slayne for it. * He that stealeth a man & selleth hym, (yf it be proued by hym) shall be slayne for it. * And he that curseth hys father or mother, shall be put to death for it. If men stryue together, and one smite another with a stone, or with his fyst, & he dye not, but lyeth in bed: yf he ryse againe and walke without hys staffe, the shall he that smote him, go quite: saue onelye he shal beare his charges for lesyng his time, and shall paye for his healing. And if a mã C smyte hys seruaunte or hys mayde wyth a rod, and they dye vnder his hand, it shalbe auenged in dede. And yf they continue a daie or two, it shal not be auenged, for they are hys money. Yf men stryue and hurte a woman with child, so that her frute departe from her, & yet no myschefe tune folowe: then shal he be mersed accordyng as the womãs housbande wyl laye to hys charge: and he shal paye as the dayes men appoynt hym.
Leu.24.c * And if any mischefe tune folowe, then shall
Deu.19.D he paye lyfe for lyfe, eye for eye, tooth for
3.mat.b.f. tooth, hande for hande, foote for foote, burnyng for burnyng, woũde for woũde, stripe for stryppe. And if a mãsmite his seruaũt or his maid i the eie, & it perish, he shal let thẽ go fre for the eies sake: Also if he smyte out his seruaunt or his maides tooth, he shall let them go out free for the toothes sake.
If an oxe gore a man or a womã that they
Gen.ix.a dye, then the * oxe shall be stoned, and his
D flesh e shall not be eaten: but the owner of the oxe shal go quite. If the oxe were wont to push in tyme past, and it hath bene told hys master: and he hathe not kept him, but that he hath killed a man or a woman: thẽ the oxe shalbe stoned, and hys owner shal dye also. If there be set to hym a summe of money, then he shall geue for the deliueraũce of hys lyfe, whatsoeuer is put vnto him. And whether he hath gored a sõne, or hurte a doughter, he shalbe serued after the same maner. But yf he be a seruaunte or a mayde that the oxe hath gored, thẽ he shall geue vnto theyr master.xxx. sicles of syluer, and the oxe shalbe stoned. If a man open a well or dig a pit, & couer it not, and an oxe or an asse fall therein, the owner of the pyt shal make it good, and geue money vnto theyr master: & the dead beast shall be hys: yf one mans oxe hurt anothers, that

be

he dye: then shall they sell the liue ore, and deuide the moneye: And the dead ore also they shall deuide: Or yf it be knowen that the ore hath vsed to push in tymes past, & his master hath not kept hym, he shal pay ore for ore, & the dead shalbe his owne.

¶ The xxii. Chapter.

A

Exo.bi.d

IF a mā shal * steale an ore or shepe & kil it, or sell it, he shall restore .v. ore for an ore * & .iiii. shepe for a shepe, yf a theefe be founde breakinge vp, and be smytten that

2.re.12.b he die, there shal no bloude be shed for him but yf the sunne be vp when he is founde, then there shalbe bloude shed for hym.

A theefe shall make restitucion: If he haue not wherewith, he shalbe sold for his theft. If the theefe be founde in his hande aliue, (whether it be ore, asse, or shepe) he shal restore double. If a man do hurte felde or vineyarde, & put in his beaste to fede in another mans felde: Of the beste of his owne

B felde, & of the best of hys owne vineyarde,

3.re.14.c shall he make restitucion. * If fire breake out and catche in the thornes, & the stackes of corne, or the standig corne, or the felde be consumed therewith, he that kyndled the fire shall make restitution. If a man deliuer his neighbour money or stuffe to kepe, & it be stolen out of hys house: If the theefe be founde, let him paye double. And if the theefe be not founde, thē the good mā of the

Psl.81.a. house shalbe brought vnto the * iudges.

Joh.1.d. [And shall sweare.] Whether he haue put his hande vnto hys neighbours good. And in all maner trespace, whether it be for oxen, asse, or shepe, raimēt or any maner of lost thinge, whiche another chalengeth to be his, the cause of both parties shall come before the iudges: And whome the iudges condempne, let him paye double vnto his neighbour. If a mā deliuer vnto his neighbour to kepe, asse, ore, or shepe, or whatsoeuer beast it be, & it die or be hurt or taken

C away (& no man se it:) then shal an othe of the Lorde be betwene them, that he hathe not put his hande vnto his neighbours good, & the owner of it shal take an othe, & the other shall not make it good. And yf it be stolen frome hym, then shal he make restitution vnto the owner thereof. If it be torne with wild beastes, thē let him bring recorde of the tearinge, & he shal not make it good. And yf a mā borowe oughte of his neighbour, and it be hurte or els die, & the owner thereof be not by, he shall make it good: But yf the owner thereof be by, he shall not make it good: namelye, if it be an

Ge.34.a hyred thinge, & came for hys hyre. * If a mā entise a maide that is not betrouthed, and lye with her, he shall endote her, and take her to hys wife. And if her father refuse to gene her vnto hym, he shal pay money accordynge to the dowrye of virgins.

Thou shalte not suffre a * wytche to liue. 1.re.28 B

Whosoeuer lyeth wyth a beaste, shall be slayne for it. Ye that offereth vnto anye goddes saue vnto the Lorde onely: Let hym Le.19.g. be vtterlye roted out. * Vexe not a straunger, neither oppresse hym: for ye were straūgers in the lande of Egypte. * Ye shall Zach.7.c trouble no wedowe nor fatherlesse childe: If ye shall trouble them, & they crye vnto me, I wyl surelye heare their crye, & then wyll my wrathe waxe whote, & I wyl kyll you with the swerde: & your wyues shalbe widowes, and youre children fatherlesse. * If thou lende money to anye of my peo- Ecc.22.c ple that is poore by the, thou shalte not be Leu.25.c as a tiraunt vnto him: Neither shalt thou deu.23.b oppresse hym wyth vsurye. * If thou take D thy neyghbours raymente to pledge, thou deu.24.b shalte deliuer it vnto hym agayne by that the sunne goe downe. For that is hys couerynge onelye: Euen the rayment for hys skin, wherin he sleepeth. And whē he crieth vnto me: I wyl heare him, for I am mercyfull. * Thou shalte not raple vpō the gods 2.re.16.b nether blaspheme the ruelar of thy act.23.a people. Thy fruites (whether they be dryе, or moyste) se thou kepe not backe. * Thy Ex.13.a first borne sonne thou shalt geue me, lykewise also shalte thou do with thine oxen & with thy shepe. Seuen dayes it shall be with the damme, & the eyghte daye thou shalte geue it me. Ye shall be holye people vnto me: neither shal ye eate any flesh that is torne of beastes in the felde. But shall caste it to dogges.

¶ The. xxiii. Chapter.

THou shalt not accepte a vaine tale: nether shalt put thyne hande with the A wicked, to be an vnryghteous wytnes. Thou shalte not folow a multitude to do euel: nether answere in a matter of plee, that thou wouldest (to folow many) turne aside frō the trueth, nether shalt thou paine a poore mās cause. * Yf thou mete thine enemies ore or asse going astraye, thou shalte deu.22.a bring thē to hi agayne. * Yf thou se thine e- Luc.14.a nemies asse sinke vnder his burthen, thou shalt not passe by & let hi alone: but shalte helpe him to lift hi vp agayne. Thou shalt not hinder the righte of the poore, in their sute. Kepe the far frome a falce matter: * & Sus.1.c the innocente & righteous se thou sley not, for I wyll not iustifie the wicked. * Thou Ec.20.a shalt take no giftes, for gyftes blynde the sight, & peruert the wordes of the righteous. Thou shalt not oppresse a straūger, for ye knowe the heart of a straūger, seinge ye were straungers in the lande of Egypte. Le.25.b * Sixe yeres thou shalte sowe thy lande,

and

and gather in the fruites therof: And the
seuenth yere thou shalte let it reste and lye
stil, that the poore of thy people maye eate:
& what they leaue, the beastes of the felde
shal eate. In like maner thou shalt do also
Exo.xx.b with thy vineyarde, and thyne olyue trees.
*Sixe dayes thou shalt do thy worke, and
in the seuenth daye thou shalte reste, that
thine ore and thyne asse may reste, and the
sonne of thy mayde, and the straunger may
be refreshed. In all thynges that I haue
sayde vnto you, be circumspecte. And make
Exo.b.a no reher all of the names of straunge goddes
*neither let it be hearde out of thy mouth.
Exo.xii.c. Thre feastes thou shalte holde vnto me in
and.34.c a yeare. * Thou shalte kepe the feaste of
swet bread, that thou eat vnleuened bread,
seuen dayes longe as I commaunded the,
in the tyme of the moneth whan corne be-
Exo.34.c ginneth to ripe: for in that moneth ye came
Deu.26.a. out of Egipte: * & see that no man appeare
C before me emptye. And the feast of haruest,
when thou reapest the firste fruites of thy
laboures, whiche thou haste sowen in the
felde. And the feast of in gathering, whyche
is in the ende of the yere when thou haste
Deu.16.c gathered in thy laboures oute of the felde.
*Thre tymes in a yeare shall all thy men
Exo.34.D childzen appeare before the Lorde God.
*Thou shalte not offre the blonde of my
sacrifice vpon leuened bzeade: neither shal
the fatte of my feaste remayne vntyll the
Exo.24.g morynge. * The first of the first fruites of
Deu. 26.a thy lande, thou shalt bzyng into the house
2 Esd.14.c of the Lorde thy God: * Thou shalte also
Exo.34.D not seeth a kyd in hys mothers milke. Be-
holde, I sende an Angell before the, to kepe
the in the waye: And to bzyng the into the
place whiche I haue prepared. Beware of
him, and heare his voyce, and resist hym
not: for he wyl not spare youre mistoedes, &
my name is in him. But and yf thou shalte
herken vnto his voyce, and doe all that I
speake, I wyll be an enemye vnto thyne
enemyes, and an aduersarye vnto thyne
aduersaries. For myne * Angell shall goe
Exo.13.a before the, and bzinge the i vnto the Amo-
rites, and Heethites, and Pherezites, and
Cananites, Heuites, and Iebusites, and I
shall destroye them. Thou shalte not wor-
Deu.25.a. shippe their * Goddes, neither serue them,
D neither doe after the workes of them: But
ouerthrowe them, and breake downe the
ymages of them. And ye shall serue the
Deu.vii.b *Lorde youre God, and he shall blesse thy
bread and thy water, and I wyll take all
sickenesse awaye frome the middes of the.
There shalbe no woman childeleste or vn-
fruitefull in the lande: The numbze of thy
dayes wyl I fulfyll. I wyll sende my feare
before the: and wyll trouble all the people
wyther thou shalt go. And I wyl make al
thine enemyes coueme their backes vnto
the, and I wyll sende hornetes before thee,
whyche shall dryue oute the Heuites the
Cananites, and the Hethytes before thee.
Neuertheleste, I wyl not caste them out in
one yere, leste the lande grow to a wylder-
nesse: And the beastes of the felde multy-
plye agaynste the. By lytle and lytle I wil
dryue them out before thee, vntyll thou be
increased, and inherit the lande. And I wil
make thy coastes frome the redde sea vnto
the sea of the Philistines, and frome the
desert vnto the ryuer. For I wyl delyuer the
inhabiters of the lande into thyne hande,
and thou shalte dryue them oute before the.
*Thou shalt make none appountmēt with Deu.vii.a
them nor with their goddes. Neither let Exo.34.b
them dwell in thy lande, lest they make the
sinne agaynste me: For yf thou serue theyr
goddes, it wyl be thy decaye.

¶ The.xxiiii. Chapter.

AND he sayde vnto Moses: come vp G
vnto the Lorde: thou & Aaron, Na-
dab & Abihu, and the.lxx. elders of
Israell and ye shall worshyppe a farre of.
And Moses hym selfe alone shall goe vn-
to the Lorde, but they shall not come nye,
neyther shall the people goe vp with
hym. And Moses came, and tolde the peo-
ple * all the woordes of the Lorde, and all Exo.19.B
the lawes. And all the people answered
with one voyce, and sayde: all the wordes
which the Lorde hath sayde, wyll we do.
And Moses wrote all the wordes of the
Lorde, and rose vp earlye, and sette vp an
*aulter vnder the hyll, and.xii. stones ac- Exo.xx.b
cordynge to the.xii. tribes of Israell: And B
sente ponge men of the chyldren of Israell,
whiche brought burnt offerynges, and of-
fred peace offrynges of oxen, vnto the Lord.
And Moses tooke halfe of the blonde, and
put it in basyns, and the other halfe he
sprinkled on the aulter. And he tooke the
boke of the appountment, and red it in the
audience of the people. And they sayde: all
that the Lorde hath sayde, we wyll do, and
be obedient. And Moses toke the * blonde, 1.Pet.1.a
and sprinkled it on the people, and sayde:
beholde, * thys is the blonde of the ap- Heb.ix.c
pountmente whyche the Lorde hathe made
with you vpon al these wordes.

Then went Moses & Aaron, Nadab and
Abihu, and the.lxx. elders of Israel vp, and
sawe the God of Israel, and there was vn-
der his fete, as it were a woorke of a Sa-
phir stone, and as it were the heauen when
it is cleare, & vpon the nobles of the chyl-
dren of Israel, he set not hys hande. And
they sawe God, and dyd eate and drynke.

And the Lorde sayde vnto Moses: come
vp,

vp to me into the hyll, and be there, and I
wyll geue the tables of stone, and a lawe, &
commaundemētes which I haue wrytten,
that thou mayest teache thē. And Moses
rose vp and his minister Iehosua, & Moses went vp into the hyll of God, & sayde
vnto the elders: tarye ye here vntil we cōe
agayne vnto you. Beholde, here is Aarō,
and Hur with you. If any man haue any
matter to do: let hym come to them. And
Moses went vp into the mount, & a cloude
couered the hyll, & the glorye of the Lorde
abode vpon mount Sinay, and the cloude
couered it. vi. dayes: And the seuenth day
he called vnto Moses out of the cloude.
And the fashion of the glorye of the Lorde
was lyke consumynge fyre on the top of the
hyll, in the sight of the chyldren of Israel.
And Moses went into the cloude, and got
hym vp into the mountaine. And Moses
was in the + mout. xl. dayes & xl. nightes.

¶ The. xxv. Chapter.

AND the Lorde spake vnto Moses,
saying: speake vnto the chyldren of
Israel that they bring me an heue
offeringe: of euery man that geueth it wil-
lyngly with his harte, ye shall take it.
* This is the heueoffrynge which ye shal
take of them, golde, and siluer and braste:
yelow silke, purple, scarlet, white silke, and
goates heare, rams skinnes that are red, &
the skinnes of Taxus, and Sethim wood,
oyle for light, spices for anoyntinge oyle,
& for swete cense, Onix stones, and stones
to be set in the Ephod, & in the brest lap.
And let them make me a sanctuarye (that I
maye dwell amonge thē.) And accordynge
to al that I shewe the both after the fashiō
of the habitation, and after the fashion of
all the ornamentes therof, euen so shall ye
make it. And they shal make an + arke of
Sethim wood. ii. cubytes & an halfe lōg,
a cubite and an halfe broade, and a cubyte
and an halfe hye. And thou shalt ouerlaye
it with pure golde: within and without
shalt thou ouer ley it, & shalt make on hye
bpō it, a crowne of gold roūde about. And
thou shalt cast fower rynges of golde for
it, and put thō in the fower corners therof:
two rynges shalbe in the one syde of it, &
ii. in the other. And thou shalt make barres
of Sethim wood, & couer them with golde:
and put the barres in the ringes alōge by
the sydes of the arke, to beare it withall.
And the barres shall be in the rynges of
the arke, & shall not be takē awaye from
it. And thou shalt put in the arke, the wit-
nesse which I shal geue the. And thou shalt
make a mercyseate of pure golde. ii. cubites
and an halfe longe, & a cubyte and a halfe
brode. And thou shalt make. ii. Cherubins
of golde: Euen of a whole woorke shalte
thou make thē in the two endes of the mer-
cyseate: & the one cherub shalt thou make
on the one ende: and the other on the o-
ther ende. Euen of the same mercyseate
shall ye make Cherubins in the two endes
therof. And the Cherubins shall stretche
theyr wynges abroade ouer an hye, cou-
ringe the mercyseate wyth theyr winges
and theyr faces shall loke one to another:
euē to the mercyseate warde, shal the faces
of the Cherubins be. And thou shalt putte
the + mercyseate aboue vpon the arcke, and
in the arke thou shalte putte the witnesse
which I wyl geue the. And from thence I
wyl testifye vnto the, and wyl cōmon with
the from vpon the mercyseate: frō betwene
the two Cherubins, whych are vppon the
arke of witnes, of all thinges which I wyl
geue the in commaundement vnto the chyl
dren of Israell. + Thou shalt also make a
table of Sethim wood of two cubitus lōg,
and one cubyte broade, and a cubyte & an
half hye. And thou shalt couer it with pure
golde, and make there to a crowne of golde
roūd about. And make vnto that an whope
of fowre fingers broade, round about. And
make a golden crowne also to the whope
roūd about. And make for it fower ringes
of golde: and put the ringes in the corners
that are on the fower fete therof: euē ouer
agaynste the whope shall the rynges be, to
put in barres, to beare the table wyth all.
And thou shalt make the barres of Sethi
wood, and ouerlaye them wyth golde, that
the table maye be borne wyth theym. And
thou shalt make hys dishes, and spones,
flatpeces, and potres, to powre out withal:
euen of fyne golde shalt thou make theym.
And thou shalt set bpō the table, shewbred
before me alwaye. + And thou shalte make
a candelsticke of pure golde, euen of a
whole woorke shal the cādelsticke be made,
wyth his shafte, braūches, bolles, knoppes
and floures proceadinge thereout: Syxe
braūches also shal procede out of the sides
of it: thre braunches of the candelsticke
out of the one syde, and thre oute of the o-
ther. Thre cuppes like vnto almōdes, with
knoppes and floures in one braunche. And
thre cuppes lyke almondes in the other
braunche, wyth knoppes and floures. And
euen so thorowout the syxe braūches that
proceade out of the candelsticke: and in the
candelsticke self fower cuppes lyke vnto al
mondes, wyth theyr knoppes and floures:
and there shall be a knop vnder euery two
braūches, (in thre coūmes) of the syxe that
proceade oute of the candelsticke: And the
knoppes and the braunches shall be of it,
And it shalbe one woorke euē of pure gold.

And

Rom. 3. b
Heb. 5. a.

Exo. 37. b

Exo. 37. a

And thou shalte make the seuen lampes of it: and the seuen lampes therof, shalte thou put on hye theron, to geue lighte vnto the other side that is ouer agaynst it. The tonges & snuffers thereof, shalbe of pure gold.
Of an hundreth pounde weight of fine gold
Heb.8.a shalte thou make it with all the apparell.
Act.vii.f. * Loke therefore that thou make the after the fassiō that was shewed the i the mōut.

The.xxvi.Chapter.

A THe tabernacle shalt thou make with ten curtaynes of white twyned silke, yelowe silke, purple, & scarlet. And i the pictures. thou shalte make pictures of broudered worke. The lengthe of one curtaine shalbe xxviii.cubites, & the bredeth of.i.curtaine iiii.cubites, & euerye one of the curtaynes shal haue one measure: b. curtaines shalbe coupled together.i. to another. b. curtaynes shal be coupled together.i. to another
And thou shalt make loupes of yelow silke, alōge by the edge of the.i.curtayne, which
B is i the seluege of the couplynge curtayne.
And likewise shalte thou make in the edge of the vttermost curtaine that is to be coupled therewith, on the other side. Fyftye loupes shalt thou make in the one curtaine and fiftye loupes shalte thou make in the edge of the curtayne that is to be coupled therwith on the other syde: That the loupes maye take holde one of another. And thou shalt make fiftye buttons of golde, & couple the curtaynes together wyth the
Ex.36.b buttons, and it shalbe one habitacion.
* And thou shalte make .xi. curtaynes of gotes heare, to be a couerynge vpon the tabernacle. The lengeth of a curtayne shalbe
C xxx. cubites & the breedth foure, and they shalbe al. xi. of one measure. And thou shalt couple. v. curtaynes by them selues, & the sixe by them selues, and shalt double the sixt in the foze fronte of the tabernacle. And thou shalte make fiftye loupes in the edge of the vtmoste curtayne on the one side: euē in the edge of the couplynge curtaynes: and fiftie loupes in the edge of the other curtayne that muste be ioyned vnto it. And thou shalte make fiftye buttons of brasse, and put them on the loupes: And couple the couerynge together that it may be one. And the remnaunt that resteth in the curtaynes of the couering: euen the halfe curtayne that resteth, shalbe left on the backe sides of the habitacion: that a cubite on the one side, and a cubite on the other side, may remayne in the length of the curtaynes of the couerynge, and that it maye remayne of either side of the habitacion, to couer it withall. And vpon the tabernacle thou shalt make a couerynge of ramskynnes, died redde: And yet a couerynge above all of taxus skins. And thou shalte make bordes for the habitacion of Sethim woode, D to stande vpright: Ten cubites lōg shal euerye borde bee, & a cubyte and an halfe brode. Two fete shal there be in one borde: and they shall be separate one frō another. Ex.36.e.
And thus shalte thou make for all the bordes of the tabernacle. * And thou shalte make. xx. bordes for the habytacion on the south side, & thou shalte make. xl. sockettes of siluer vnder the. xx. bordes, two sockettes vnder one borde, for his two fete, and E two sockettes vnder another borde for hys two fete. In lyke maner in the Northe side of the habitacion there shall be. xx. bordes and. xl. sockettes of siluer: Two sockettes vnder one borde, and two sockettes vnder another borde. And in the weste ende of the habitacion, shalt thou make sixe bordes, and two bordes shalte thou make in the corners of the habitacion in the meryng together of the two sydes. And they shalbe coupled together beneth, and likewyse aboue, to a ring. And thus shal it be for the two bordes that are in the corners. And they shalbe eyghe bordes hauing sockettes of syluer, euen sixtene sockettes: That F there maye be two sockettes vnder one borde, and two sockettes vnder another borde. And thou shalt make barres of Sethim woode, fiue for the bordes of the tabernacle in one side, and fiue barres for the bordes of the tabernacle in the other side, and fiue barres for the bordes of the tabernacle in the weste ende. And the middle barre shal go along thorow the middes of the bordes, frome the one ende vnto the other. And thou shalte couer the bordes with golde, & make their ringes of golde, to put the barres thorowe, and thou shalte couer the barres with gold also. And thou shalt rere vp the habitacion accordynge to the fassion thereof, as it was shewed thee in the mount. And thou shalt make a vaile of yelowe silke, of purple, scarlet, and white twined silke: of broudered worke with cherubins pictures shalt thou make it. And hange it vpon foure pyllers of Sethim wood, couered with golde. Whose heades shall be G of golde, standinge vpon foure sockettes of syluer. And thou shalt hang vp the vaile with ringes, that thou mayste brynge in (within the vayle) the arke of wytnesse. And the vayle shall vnto you, deuyde the holy, from the moste holye. And thou shalte put the mercyseate vpon the arke of wytnesse in the holyest place. And thou shalte put the table without the vayle: And the candlestycke ouer agaynst the table, on the southside of the habitacion. And putte the table on the Northyde. And thou shalte

make

make an hangynge for the dooze of the ta-
bernacle, of yelowe ſilke, purple, ſcarlet, & white twined ſilke, wzoughte wyth nedle wozke. And thou ſhalte make for the han-
ging, fiue pillers of Sethim wood, & couer them with gold, and their knoppes ſhalbe of golde, & thou ſhalte caſt fyue ſockettes of bzaſſe for them. ¶ The.xxvii. Chapter.

A
Exo.38 a
Eze.43 d
AND thou ſhalte make an * aultare of Sethim wood: Fyue cubytes longe, & fiue cubytes bzoade. For it ſhall be foure ſquare, and thze cubytes hyghe. And thou ſhalte make it hoznes in the foure coners of it: The hoznes ſhall be of it ſelfe, and thou ſhalte co-
uer it with bzaſſe, and make his aſhpānes, ſhoouels, baſyns, fleſhhokes, frepannes, & al the apparell ther of for the ſame, of bzas. And thou ſhalte make vnto it a gredierne alſo (lyke a net) of bzaſſe. And vpon that net ſhalte thou make foure bzaſſen rynges in the foure cozners thereof: & thou ſhalte put it vnder the compaſſe of the aulter be-
neth, that the net maye be in the myddes of the aulter. And thou ſhalte make (two) barres for the aulter of Sethim wood, and couer them with bzaſſe, and let thē be put in rynges alonge by the ſides of the aulter to beare it withall. And make the aulter holow with bozdes: euē as it was ſhewed
20 the in the mounte, ſo ſhal they make it.
And thou ſhalte make the courte of the ha-
bitacion, that there maye be in the ſouthe ſide hangynges of white twyned ſilke, of an hūdzeth cubytes lōge, for one ſide: & xx. pillers therof, with their xx. ſockettes of bzaſſe: But the knoppes of the pillers and their whopes, ſhalbe ſyluer. In lyke wiſe on the nozth ſide, there ſhalbe hangynges of an hundzeth cubytes longe, and xx. pillers with their twentye ſockettes of bzaſſe and the knoppes and the whopes of ſyluer.
And the bzeadeth of the courte whyche is eaſtwarde ſhall haue fiftye cubites: Han-
gynges of fiftene cubytes in the one ſide: & theyr pillers with theyr thze ſockettes: and likewiſe on the other ſyde ſhalbe han-
ginges of fiftene cubytes, with their thze
C pillers and ſockettes. And in the gate of the court ſhalbe a bayle of twentye cubi-
tes of yelowe ſilke, purple, and ſcarlet, and white twined ſilke, wzoughte with nedle wozke: and foure pillers with their foure ſockettes. All the pillers rounde about the court, ſhall be whoped with ſyluer: & their knoppes ſhalbe of ſiluer, & their ſockettes of bzaſſe. The length of the court ſhall be an hundzeth cubytes, & the bzeadeth fiftye
D and the heyghte fiue. And the hangynges ſhall be of white twined ſilke, and theyr ſockettes of bzaſſe. All the veſſels of the habitacion in all maner ſeruyce, and the pinnes therof: yea, and all the pinnes alſo of the courte, ſhall be of bzaſſe. * And thou ſhalte commaunde the chyldzen of Iſraell Le.24.a.
that they geue thee pure oyle olyue beaten for the lyghte, to powze alway into the lā-
pes. In the tabernacle of witnes wythout the baile, which is before the witnes, ſhall Aaron and his ſonnes dzeſſe it, bothe eue-
nyng and moznyng before the Lozde: And it ſhall be a ſtatute for euer vnto the gene
rations of the chyldzen of Iſraell.

¶ The.xxviii. Chapter.

AND take thou vnto thee Aaron thy bzother, and hys ſonnes wyth him, A
from amonge the chyldzen of Iſrae-
el, that they maye miniſter vnto me. Aarō, Nadab, & Abihu, Eleazar, & Ithamar, Aa-
rōs ſons. And thou ſhalt make holy raimēt for Aaron thy bzother, that they maye be vnto glozye and bewtye. And thou ſhalte ſpeake vnto all that are wiſe hearted, and whomſoeuer I haue fylled with the ſpirite of wiſdome: That they make Aarons ray-
ment to conſecrate him with, that he maye miniſter vnto me. Theſe are the garmētes whiche they ſhal make: a bzeſtlap, Ephod, a tunicle, a ſtraite cote, a miter & a gyrdle. Theſe holye garmentes ſhal they make for B
Aaron thy bzother and hys ſonnes, that they maye miniſter vnto me. And let them take golde, yelowe ſilke, purple, ſcarlet, & white twined ſylke: They ſhall make the Ephod of golde, yelowe ſilke, purple, ſcar-
let, and white twinned ſilke, with bzodzed wozke. The two ſides ſhall come together and be cloſed vp in the two edges thereof. And the gyrdle of the Ephod ſhall be of the ſame wozkemanhyp, and of the ſame ſtuffe, euen of golde, yelowe ſylke, purple, ſcarlet, and white twined ſylke. And thou ſhalte take two onix ſtones, and graue in them the names of the chyldzen of Iſraell: ſixe names of them in the one ſtone, and the other ſixe in the other ſtone: accordyng to the ozder of theyr bzythe. After the wozcke of a ſtone grauer, and of hym that graueth ſignets ſhalt thou graue the two ſtones wyth the names of the chyldzen of Iſraell: and ſhalte make them to be ſet in golde. And thou ſhalte put the two ſtones vpon the two ſhoulders of the Ephod, that they maye be ſtones of remembzaūce vnto the chyldzen of Iſraell. And Aaron
C ſhall beare their names before the Lozde vpon his two ſhoulders for a remēbzaūce. And thou ſhalte make hokes of golde, and two cheines of fine golde, linkewozke and wzethed: and faſten the wzethed cheines to the hokes. And thou ſhalte make the bzeſtlap of iudgement with bzodzed wozk,

cuen

euen after the worcke of the Ephod thalte thou make it: Namelye, of golde, yelowe silke, purple, scarlet, & white twined silke, shalt thou make it. Foure square it shalbe & double, an + hãde breder longe. & an hande breve broade. And thou shalte fyll it wyth foure rowes of stones. In the fyrste rowe shalbe a Sardios, a Topas, and Smaragdus: in the .ii. row, a Rubye, a Saphir, & a Diamonde: In the thirde Ligurios, an Achat, & Amatist: in the fourth, a Turcas Onix, and Jaspis. And they shall be set in golde in theyr inclosers. And the stones shalbe grauen as sygnets be grauen, with the names of the children of Israell, euen wyth twelue names, euerye one wyth hys name accordinge to the twelue tribes. And thou shalte make vpon the brestlap, two fastenynge cheynes of pure gold, and wrethen worke. And thou shalt make lykewise vpon the brestlap two rynges of golde: and put them on the edges of the brestlap, and put the two wrethen cheynes of golde in the two rynges whyche are in the edges of the brestlap. And the other two endes of the two cheines, thou shalt fasten in two close hokes, and put them vpon the shoulders of the Ephod, on the forefade of it. And thou shalte yet make two rynges of golde, whiche thou mayest put in the two edges of the brestlap, euen in the borders thereof, towarde the inside of the Ephod, ouer agaynst it. And yet two other rynges of golde thou shalte make: and put thẽ on the two sides of the Ephod, beneth ouer agaynste the brestlap, alow where the sydes are ioyned together vpon the brodred girdel of the Ephod. And they shall bynde the brestlap by hys riges vnto the rynges of the Ephod, with a lace of yelowe sylke, that it maye lye close aboue the broder:d girdle of the Ephod: And that the brestlap be not loosed frome the Ephod. And Aaron shall beare the names of the chyldren of Israell in the brestlap of iudgemente vpon hys hearte, when he goeth in to the holye place, for a remembraunce before the Lorde alwaye. And thou shalt put in the brestlap of iudgemente, Urim and Thumin: And they shal be euen vpon Aarons heart, whẽ he goeth in before the Lorde: And Aaron shall beare the iudgemente of the chyldren of Israell vpon his hearte before the Lorde alwaye. And thou shalte make the tunicle vnto the Ephod altogether of yelow sylke. And there shall be an hole for the head in the middes of it, hauinge a bonde of wouen worke rounde aboute the coler of it, (as it were the coller of partlet) that it rente not. And beneth vpõ the hem, thou shalt make põgranates of yelowe silke and of purple, and scarlet, rounde aboute the hem, and belles of golde, betwene thõ round about: and let there be euer a golden bell and a pomgranate, a golden bell and a pomgranate, rounde aboute vpon the hem of the tunicle. + And Aaron shall haue it vpon hym, when he ministreth: And the sounde shalbe heard, when he goeth into the holye place before the Lorde, and when he commeth out, and he shall not dye. And thou shalte make a plate of pure golde, & graue theron, as signets are grauen: The holynesse of the Lorde: And put it on a yelowe silke lace to be vpon the mitre, euen vpon the forefronte of it. And it shall be vpon Aarons forehead: that Aaron maye beare the signe of the holye thynges whyche the children of Israell halow in all theyr holye giftes. And it shalbe alwayes vpõ his forehead, for the reconcelynge of them before the Lorde. And thou shalt make a linnen, cote, & thou shalte make a mutre of lynnen, and a girdle of nedle woorke. And thou shalte make for Aarons sonnes also cotes, girdles, and bonets, glorious & beutifull: and thou shalte put them vpon Aaron thy brother, and on hys sonnes with him: and shalt anoynte them, and fyll their handes, and sanctifie them, that they maye minister vnto me. And thou shalt make thẽ linnẽ breches to couer their priuetes: frõ the loynes vnto the thyes shall they reache. And they shalbe vpon Aaron and hys sonnes, when they come into the + tabernacle of wytnes, or when they come vnto the aulter to minister in holynesse, that they beare no synne, and so dye. And it shal be a lawe for euer vnto Aaron and hys sede after hym.

Exo.18.b

Exo.45.b

Exo.27.b

A Leu.8.b

¶ The .xxix. Chapter.

THys thynge also shalt thou doe vnto them, when thou + halowest them to be my Priestes. Thou shalte take a calfe, euen a younge ore, and two rammes that are wythoute blemyshe, and vnleuened breade, and cakes of swete breade, tempered with oyle, & wafers of swete breede anoynted with oyle (of wheten floure shalt thou make them) and put them in a maunde, and bringe theim in the maunde with the calfe & the two rammes. And bring Aaron and hys sonnes vnto the dore of the tabernacle of witnes, and wache them with water, and take the garmentes, and put vpon Aaron: The strayte cote, the tunicle of the Ephod, and the Ephod, and the brestlappe: and gyrde them to hym wyth the brodred gyrdle which is in the Ephod. And put the mitre vpon his head: And put the holye crowne vpon the mytre. Then shalte thou take the anoyntinge oyle, and powre it vpõ hys

his heade, & annoynte hym. And bryng his sonnes, and put albes vpon them, and girde them with girdels, aswell Aaron as his sonnes. And put the mitres on thē, and the priestes office shalbe theyrs for a perpetual lawe. And thou shalt fyl the handes of Aaron and of his sonnes: and bryng the calf before the tabernacle of witnes. * And Aaron and his sonnes shal put their handes vpō the heade of the calfe, & thou shalt kyll him before the Lorde, by the dore of the tabernacle of witnes. And take of the bloude of the calfe and put it vpō the hornes of the aulter with thy finger: & powre all the bloude beside the botome of the aulter: * and take all the fat that couered the unwardes, and the kall that is on the liuer, and the two kidneys, and the fat that is vpon them: and burne thē vpō the aulter: But the flesh of the calfe, & his skyn, and his doūge shalt thou burne with fier, without the host. It is a sin offerig. Thou shalt also take one ram, and Aaron & hys sonnes shall put their handes vpon the heade of the ram, & when thou hast slayne the ram, thou shalt take his bloude, and sprinkle it rounde about vpon the aulter, and cut the rāme in pieces, & wash the inwardes of hym, and his legges, & put thē vnto the pieces and vnto his heade: & then burne the whole rāme vpō the aulter for a burnt offerynge vnto the Lorde, and for a swete sauoure & a sacryfice vnto the Lord. * And take the other ram, and Aaron and his sonnes shal put their handes vpō hys heade. Then shalt thou kil him, & take of hys bloude, and put it vpon the tip of the right ear of Aaron, and of his sonnes, and vpō the thumbe of their right hādes, and vpon the great too of their right fote, and sprinkle the bloude vpō the aulter rounde about. And thou shalt take of the bloude that is vpon the aulter, and of the anoyntynge oyle, and sprinkel it vpon Aarō and his bestimentes, and vpon his sonnes, and vpon their garmentes with him. And he shalbe halowed, and hys clothes, and hys sonnes, and theyr clothes with him. * And thou shalt take the fat of the ram, and his rumpe, and the fat that coureth the inwardes, and the kall of the lyuer, and the two kidneys, and the fat that is vpon thē, & the righte shoulder: for that ram is a ful offerynge: & a symnel of breade, and a cake of oyle breade, & a wafer out of the basket of swete breade that is before the Lorde: and put all vpon the handes of Aarō, and on the handes of his sonnes: and waue thē for a waue offerynge before the Lord. And agayne, thou shalt take it frō of their hādes, & burne it vpō the aulter for a burnt offerynge, to be a sauour of swetnes before ye Lord: For it is a sacrifice vnto the lord.

* And thou shalt take the brest of the ram of Aarons consecracion, and waue it for a waueofferinge before the Lord: & it shalbe thy parte. And thou shalt sactifie the brest of the waueofferynge: and the shoulder of the heueofferige, which is waued & heued vp of the ram of the consecracion, for Aaron & for his sonnes. And it shalbe Aarons and his sonnes by a statute for euer, of the childrē of Israel: for it is an heueofferinge: Euen an heueofferynge of the chyldren of Israel, & of their peaceoffrynges. Theyr heueofferinges is the Lordes. And the holy garmentes of Aaron shalbe hys sonnes after him, to be anoynted therin: and to fil theyr handes therin. And that sonne that is preest in hys stede after hym, shall put them on seuen dayes: when he commeth into the tabernacle of wytnes, to minyster in the holy place. * And thou shalte take the ram of the consecracion and seeth his flesche in an holy place. And Aarō and his sonnes shall eate the flesh of the ram, and the breade that is in the basket, euen by the dore of the tabernacle of wytnes: and they shall eate them, because the attonemente was made therwith, to fil their handes, & to consecrate them: but a straūger shal not eate thereof, because they are holy. And yf ought of the flesh of the consecracion of the breade remayne vnto the morynge, thou shalte burne it with fyre, and it shal not be eaten, because it is holye. Therfore shalt thou do vnto Aaron and his sonnes, euen so, accordynge to all thynges which I haue commaunded thee: seuen dayes shalte thou fyll their handes, and offer euerye daye a calfe for a sin offerynge, for to reconcyle withal: that thou mayest clense the aultar when thou reconcilest vpon it, and thou shalte anoynt it, to sanctifye it. Seuen dayes thou shalt reconcile vpon the aulter, and sanctifie it, and it shalbe as an aulter most holy. Euery one that toucheth the aulter, let him be holy. * This is that which thou shalt offer vpō the aulter: euen two lambes of one yeare olde, day by day continually: the one thou shalt offer in the mornynge, & the other at euē. And with the one lambe a tenth deale of floure myngled with the fowerth parte of an hin of beate oyle, & the fowerth part of an hin of wine, for a dayntie offerynge. And the other lābe thou shalt offer at euē, and shalt do therto accordynge to the meate offerynge & dayntie offerynge in the mornynge: to be an odour of a swete sauoure and a sacrifice vnto the Lord. And let this be a continual burntofferynge amōg your

chyldren after ꝑ̄ before the doꝛe of the tabernacle of wytnesse before the Lorde,
Leui. 1. a Nu. xii. a where • I wyll mete you, to speake there vnto the. There I wyl mete with the chyldren of Israel, and wyll be sanctified in myne honour. And I will sanctifye the tabernacle of witnesse and the aulter. And I wyll sanctyfye also both Aaron and hys sonnes to be my prieſtes. And I wil ✶ dwel
Leu. 26. b 2. cor. 6. d amonge the children of Israel: and wyll be theyr God. And they shall knowe that I am the Lord theyr God, that brought thē out of the lāde of Egypt, for to dwel amōg them: euen I the Lorde theyr God.

¶ The. xxx. Chapter.

A AND thou shalte make an aulter to burne incense: of Sethi wod shalte thou make it a cubite longe & a cubite broade: euē lower square shal it be, & two cubites hie, the hornes therof shal proceede out of it: & thou shalt ouerlay it with fine golde, both the roſe & the walles rounde about, and his hornes also: & shalte make vnto it a crowne of golde rounde about, and two goldē ringes on either syde, euē vnder the crowne: that they maye be as places for the barres to beare it wythall. And thou shalte make the barres of Sethim wood, & couer them with golde. And thou shalte put it before the vayle, that is by the arke of witnesse, before the mercyseate
B that is vpō the witnes, where I wyl mete the. And Aaron shall burne theron swete incense euery morninge: when he dyeſſeth the lampes, euen then shal he burne it: and lykewyse at euen, when he setteth vp the lampes he shal burne incense: and this incēſyng shalbe perpetually before the lord,
Leui. 5. a thorowout youre generacions. ye shal put no • straūge incense theron, burntsacrifice, or meatoffering, neither powre any drynke
Heb. ix. a offeryng e theron. • And Aarō shal reconcile vpon the hornes of it, once in a yeare: with the bloude of the sin offerig of reconcilyng: euen once in the yeare shall he reconcyle it thorow youre generacions. It is moste holy
Nu. v. a. & xxvi. a. 2. re. 24. a vnto the Lord. And the Lorde spake vnto Moses, sayinge: ✶ If thou takeſt the sume of the chyldren of Israel after their nombre, they shall geue euery man a reconcyliynge of hys soule vnto the Lorde, when thou telleſt them, that there be no plage amōge them, when thou telleſt them. And thus much shal euery mā geue, that goeth
Leu. 27. d Nu. iii. g Eze. 45. d into the nūbre: halfe a sicle, after the sycle ✶ of the sanctuarye: a sicle is twenty halfe pence. An halfe sicle shal be the heueoffrig of the Lorde. All that are numbred from twentie yeare olde and aboue, shall geue an heue offeryng e vnto the lord. The rich shal not passe, and the poore shall not go vnder halfe a sycle. But ye shall geue an heueofferyng e vnto the Lord, that he may haue mercy vpon youre soules. And thou shalte take the reconcilyng money of the childrē of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse: that it maye be a memoriall vnto the chyldren of Israel before the Lord, that he maye haue mercye vpon youre soules. And the Lorde C
exo. 40. b spake vnto Moses, sayinge: • thou shalte make a lauer of brasse, and his foote also of brasse, to washe withal, and shalt put it betwene the tabernacle of wytnesse, and the aulter, & put water therin. For Aaron and his sonnes shal washe their handes & theyr fete therin: euen when they go into the tabernacle of witnesse, or whē they go vnto the aulter to mynistre and to burne the Lordes offeryng e, they shal washe thē ſelues with water, leſt they dye. And it shalbe an ordynaūce vnto them for euer, both vnto hym and his seed thorowoute their generacions. And the Lorde spake vnto Moses sayinge: Take vnto the principall spyces: of the moste pure myrre fyue hundred sicles, of swete cinamom halfe ſo muche, euen two hundred and fiftie sicles: of swete calamus, two hundred and fiftye: of callia, two hundred and fyftie, after the
Leui. 8. b holy sycle: and of oyle olyue an hin. ✶ And thou shalt make of the oyle an holy oyntment, euē an oyntmente compounde after the crafte of the apoticarye. And thou shalt annoynte the tabernacle of wytnesse therwith, and the arke of witnesse, and the table, and all his apparell, and the cādelſticke, and all his apparel: and the aulter of incēſe, and the aulter of burntsacrifice, with all his bellels, and the lauer and hys foote. And thou shalte sāctifye them, that they maye be moste holye: ſo that no man touche them, but they that be halowed.
D And thou shalt anoynt Aarō & his sonnes, and consecrate them, that they maye minister vnto me. And thou shalte speake vnto the chyldren of Israel, saying: this shalbe an holy oyntunge oyle vnto me, thorowout youre generacions. Vpon mānes flesh shal it not be powred: neyther shall ye make any other after the makynge of it, for it is holy: & shalbe holye vnto you: wholsoeuer maketh lyke that, or wholsoeuer putteth any of it vpon a straunger, shal perish frō amonge hys people. And the Lord said vnto Moses: take vnto the swete spyces: balme, Onicha, swete galbanum, these spices with pure franckincense, of eche lyke muche, and make of them swete smellynge incense, after the crafte of the apoticarye, mingled together, pure & holy. And beate it to powder, and put of it before the wyt-

nelle in the tabernacle of wytnesse, where I wyll mete the. It shalbe vnto you moste holy. And se that ye make none after the makynge of that. It shalbe vnto you holy for the Lorde. Whosoeuer shall make lyke vnto that, to smell therto, shall perish frō amonge his people.

¶ The.xxxi. Chapter.

Exo.35.b. 1.par.ii.b

A ND the Lorde spake vnto Moses, sayinge: beholde, * I haue called by name. Bezaleel, the sonne of Uri, the sonne of Hur, of the tribe of Juda. And I haue fylled hym with the spirite of GOD, 1.reg.7.b in * wysedome, and vnderstandynge, in knowledge and in all maner of worcke, to fynde oute subtyll feates, and to worcke in golde, syluer and brasse: and in the crafte to set stones, and to carue in tymbre, and to worcke in all maner of worckemanshyp. And beholde, I haue geuen hym to be hys companion, Aholiab the sonne of Ahisamach, of the tribe of Dan: and in the hertes W of all that are wyse herted, haue I put wis- Exo.25. dome to make all that I haue commaun- 26.27. ded the: * the tabernacle of wytnesse, the 28.30. Arcke of wytnesse. and the mercyseate that is therupon: and all the ornamentes of the tabernacle, and the table and his ornamentes, and the pure candelstycke wyth all his apparell, & the aulter of incēse: and the aulter of burntoffrynges, and all hys vessels, and the lauer wyth hys foote. The beste mentes to mynystre in, and the holye garmentes for Aaron the prieste, and the garmentes of hys sonnes to mynyster in, & the anoyntynge oyle: and swete cense for the Sanctuarye: accordynge to all that I haue commaunded the, shall they doe. And the ¶ Lorde spake vnto Moses, sayinge: Speake Exo.xx.b. vnto the chyldren of Israell, and saye: In any wyse se that ye kepe my * Sabbothes: for it is a signe betwene me & you, in youre generacions, for to knowe that I the Lord Nu.xv.d am he that doth sācrifie you. * Kepe my sab both therfore: for it is holye vnto you. He that defyleth it, shalbe slayne. For whosoeuer worcketh therin, the same soule shalbe rooted out from amonge hys people. Sixe dayes shall men worcke: and in the seuenth daye is the Sabbothe of the holye rest of the Lorde. Whosoeuer doeth anye worcke in the Sabboth daye, shall dye: wherefore let the chyldren of Israell kepe the Sabboth, that they obserue it throwowte theyr generacyons, that it be an appoyntmente Gene.i.d for euer. For it is a sygne betwene me and the chyldren of Israell for euer. * For in sixe dayes the Lorde made heauen & earth: and in the seuenth day he rested, and was refreshed. And when the Lorde had made an ende of comunynge wyth Moses vpon the mount Sinai, * he gaue him two tables Exo.32.b of witnes, euen tables of stone, wrytē with the fynger of God.

¶ The.xxxii. Chapter.

A ND when the people sawe that it A was longe or Moses came downe oute of the mountayne, they gathered them selues together vnto Aaron, and Acte.7.c. sayde vnto hym: * Up, make vs goddes to go before vs: for of thys Moses (the fellowe that brought vs oute of the lande of Egypte) we wotte not what is become. And Aaron sayde vnto them: * plucke of Judi.8.b the golden earynges whiche are in the eares of youre wyues, youre sonnes, and of your doughters: and bryng them vnto me. And all the people plucked of the golden earynges, whiche they had in theyr eares, and brought them vnto Aaron. And he * re- 3.Esa.cbi.a ceaued theym of theyr handes, and fashyoned it with a grauer, and made of it a calfe of molten metal. And they sayde: * These 3.re.12.b be thy goddes, O Israell whiche brought the oute of the lande of Egypte. And when Aarō sawe that, he made an altare before W it. And Aaron cryed, sayinge: to morowe is the holye daye of the Lorde. And they rose vp in the morynge: and offred burntoffrynges, and brought peace offrynges also. * And the people sat them downe to eate, & 1.Cor.x.b dronke, and rose vp agayne to playe. And the Lorde sayde vnto Moses: * go, get the Deu.ix.b downe: thy people whyche thou broughtest out of the lāde of Egypte, haue marred all, they are turned at once out of the way, whyche I commaunded theym: * for they Esa.cbi.c. haue made theym a calfe of molten metall, and haue worshypped it, and haue offered therto, sayinge: These be thy Goddes, O Israell, which haue brought the out of the lande of Egypt. And the Lorde sayde vnto ¶ Moses: * I haue sene thys people: and be- Exo.33.a holde, it is a styfenecked people: and now suffre me, that my wrath may waxe hote agaynst them, and consume them: & I wyll make of the a myghtye people. And Moses besought the Lorde hys God, and sayde: O Lord, why doeth thy anger waxe whote against thy people, which thou hast brought oute of the lande of Egypte, wyth greate power, and wyth a myghty hande? * wher- Nu.14.c fore should the Egyptcyans speake, & saye: For a mischiefe did he bryng them out, euē for to slay theym in the mountaynes, and to consume them from the face of the earth. Turne from thy fearce wrath, and tourne D from thys euel (deuised) against the people. Remembre Abraham, Isahac, and Israell thy seruauntes: to whome thou swarest by thyne owne selfe, and saydest vnto thē: * I gen.xb.b wyll multiplie your seede as the starres of E.xlviii.d

heauen: and all thys lande that I haue ſpo-
ken of, wyll I geue vnto your ſede, & they
ſhall enherite it for euer. And the Lorde re-
frayned him ſelfe from that euell which he
ſayd he would do vnto hys people.

Exo.31.d And Moſes turned his backe, and wente
Deu.ix.d downe from the hyll, and the * two tables
of wrytnelle were in his hand: and the ſame
tables were wrytten on both the leaues, &
were the worcke of God, and the wrytynge
was the wrytyng of God, grauen in the ta-
bles. And when Joſua hearde the noyſe of
the people, as they ſhowted, he ſayd vnto
Moſes: there is a noyſe of warre in the
hoſte. And he anſwered: it is not the crye of
them that haue the maſtery, nor of theym
that haue the worſe: but I do heare the
E noyſe of them that ſynge. And it fortuned,
aſſone as he came nye vnto the hoſt, he ſaw
the calfe & the daunſynge, & Moſes wrath
ward hote, and he caſte the tables out of
Deu.ix.e hys handes, and brake theym beneth the
hyll. * And he toke the calfe whyche they
had made, and burned it in the fyre, and
stampte it vnto powder, and strawed it in
the water, and made the chyldren of Iſraell
drynche of it. And Moſes ſayde vnto Aa-
ron: what dyd thys people vnto thee: that
thou haſt broughte ſo greate a ſynne vpon
thē? And Aaron anſwered: let not the wrath
of my Lorde waxe fearce, thou knoweſt the
people that they are euen ſet on miſchyefe:
For they ſayde vnto me: make vs goddes
to go before vs, for we wotte not what is
become of Moſes, the felowe that brought
vs out of the lande of Egypte. And I ſayde
vnto them: let them that haue golde pluck
it of, and bringe it me: and I dyd caſte it
into the fyre: and thereof came oute thys
F calfe. Moſes therefore ſawe that the peo-
ple were naked (and that Aaron had made
them naked vnto their ſhame among their
enemyes) and he wente and ſtoode in the
gate of the hooſte, and ſayde: If any manne
pertayne vnto the Lorde, let him come vn-
to me. And all the ſonnes of Leui gathe-
red theym ſelues together, and came vnto
Deu.25.a hym. And he ſayd vnto them. Thus ſayeth
the Lorde God of Iſraell: put * euerye man
his ſweardе by his ſide, and go in and oute
G from gate to gate, throwout the hoſt, and
ſley euery man, his brother, and euery man
his companyon, and euery man hys neigh
1.Cor.x.b bour. And the children of Leui dyd as Mo-
ſes had ſayde. * And there fell of the peo-
ple the ſame daye, aboute three thouſande
menne. And Moſes ſayde: fyll your handes
vnto the Lorde thys day, euerye man vpon
hys ſonne, and vpon hys brother, and that
H there maye be geuen you a bleſſynge thys
daye. And on the morow it fortuned that
Moſes ſayde vnto the people: ye haue
ſynned a great ſynne. And nowe I wyl goe
vp vnto the Lorde: yf paraduenture I may
purchaſe an attonement for youre ſynne.
Moſes therefore wente agayne vnto the
Lorde, and ſayde: Oh, this people haue ſyn-
ned a great ſynne, & haue made them god-
des of golde. And nowe I praye thee, eyther
forgeue them theyr ſynne, or (yf thou wylte
not) * wype me out of thy booke, whyche Joſu.6.9.f
thou haſt wrytten. And the Lord ſayd vn-
to Moſes: I wyll put hym out of my boke
that hath ſynned agaynſt me. And now go
thou, & bringe the people vnto the place
whyche I ſayde vnto thee: beholde, * myne Ex.31.a.
angell ſhall go before thee. Neuerthelater
in the daye when I viſet, I wyll viſet theyr
ſynne vpō them. And the Lorde plaged the
people, becauſe they made the calfe whyche
Aaron made.

A CThe.xxxiii Chapter.

AND the Lorde ſayd vnto Moſes: de- A
parte & go hence: thou & the people,
whyche thou haſte broughte oute of
the lande of Egipte, vnto the lande whyche
I ſware vnto Abraham, Iſahac & Jacob, gen.22.d.
ſayinge: * vnto thy ſeede wyll I geue it, * Ex.23.c
* (and I wyll ſende an Angell before thee: and.D
and wyll caſte oute the Cananites, the A-
morites, & the Hethites, the Pherezites,
the Hevites, and the Jebuſites,) a lande
that floweth with mylcke and hony. For I Exo.32.a
wyll not go amōg you my ſelfe: * for ye are
a ſtyfnecked people: leſte I conſume the in
the waye. And when the people heard this
euyll tydynges, they ſorowed: and noman
put on his beſt rayment. And the Lord ſpake
vnto Moſes: ſaye vnto the children of Iſ-
racll: ye are a ſtyfnecked people: I muſte
come once ſodenly vpon you, and make an
ende of you. Therefore nowe put thy goodly
rayment from the, that I may know what
to do vnto the. And the children of Iſraell
layde their goodly rayment from the, euen
by the mounte of Horeb. And Moſes toke
the tabernacle, and pyrched it without the
hoſte afarre of from the hoſte, and called it
the tabernacle of wytnelle. And ſo it came
to paſſe that euery one whiche would praye
vnto the Lorde, went out vnto the taber-
nacle of wytnelle, whiche was without the
hooſte. And it fortuned that when Moſes
went out vnto the tabernacle, al the people
roſe vp: and ſtoode euery man at his tente
dore: and loked after Moſes, vntyll he was
gone into the tabernacle. And as ſoone as
Moſes was entred into the tabernacle, the
cloudye pyller deſcended, and ſtoode at the
dore of the tabernacle, and he talcked with
Moſes. And all the people ſawe the cloudy
pyller ſtande at the tabernacles dooze: and
they

they rose vp, and worshipped euery mā in
Nu. 12.c his tente doze. And the Lozde spake vnto
Moses * face to face, as a man speaketh
vnto his frende: & he turned agayne into
the hoste. And the childe Josua his seruaūt
the sonne of Nun, departed not out of the
D tabernacle. And Moses sayde vnto the
Lozde: se, thou sayest vnto me: leade thys
people furth, and thou hast not shewed me
whom thou wilt sende with me. And thou
hast sayd mozeouer: I know the by name,
& thou hast also founde grace in my syght:
Nowe therfoze yf I haue founde fauoure
in thy sight, shē shewe me thy waye, that
I maye knowe the: and that I may fynde
grace in thy syght. And consyder also that
this nacion, is thy people. And he said: my
psence shall go with the: and I wil geue
the rest. He sayde vnto hym: If thy pze-
sence go not with me, carye vs not hence:
foz how shal it be knowē here, that I and
the people haue foūde fauoure in thy sight,
but in that thou goest with vs? yf thou
go with vs, shal not I & thy people haue
preeminence before all the people that are
vpon the face of the earth? And the Lozde
D said vnto Moses: I wyll do this also that
thou hast sayde, foz thou hast founde grace
in my sight, and I know the by name. And
he sayd: I beseche the, shew me thy glozy.
And he sayde: I wyll make all my good
Rom. 9.c go before the, and I wyll be called in thys
name of the Lozde before the * and wyll
shew mercy to whome I wyll shew mer-
cye and wyll haue compassion on whom I
wil haue compassion. And he sayd further-
Deu. 4.b more: thou maiest not se my face, foz *ther
Judi. 6.b shal no man se me, and liue. And the Lozd
and. 13.d. sayde: beholde, there is a place by me, and
John. 1.c thou shalt stande vpon a rocke: and while
my glozye goeth furth, I wil put the in a
clyfte of the rocke: and wyll put my hāde
vpon the, whyle I passe by. And I wil take
away my hande, & thou shalt se my backe
partes: but my face shal not be sene.

¶ The. xxxiiii. Chapter.

A And the lozd said vnto Moses: *hew
Deut. x.a the two tables of stone lyke vnto
the first, & I wil wzite vpō thē the
wozdes that were in the first tables, which
thou brakest. And be readye in the moz-
nynge, that thou maiest come vp early vn-
to the mounte of Sinay: and stande there
with me in the top of the moūt. Ther shal
no mā come vp with the, nether let any mā
be sene thozowout all the mounte, nether
let the shepe noz oxen fede before thy hyl.
And Moses hewed two tables of stone like
vnto the first, and rose vp early in the moz-
nynge, and went vp vnto the moūt of Si-
nay, as the Lozde had commaunded hym:
& toke in his hāde the two tables of stone.
And the Lozde descended in the clowde,
and stoode with hym there: and he called
vpon the name of the Lozde. And whē the
Lozde walked before him, he cried, Lozde
* Lozde GOD, mercyfull and gracious, psa. 86.
longe sufferynge, & aboundaūt in goodnes Jere. 32.b
and trueth, and kepinge mercy in stoze foz Deu. 5.b.
thousādes, fozgeuynge wickednes, vngod-
lynes and sin, and not leauynge one inno-
cente, visityng the wyckednes of the fa-
thers vpon the chyldren, and vpon chyl-
ders chyldren, euen vnto the thyrde and
fowerth generaciō. And Moses bowed hym
selfe to the earth quickelye, & wozshipped,
and sayde: If I haue founde grace in thy
syghte (O Lozde) then let my Lozde go
with vs: foz it is a stubburne people, and
thou shalt haue mercy vpō our wickednes
& our sin, & shalt take vs foz thine enhery-
taunce. And he sayde: beholde, I make an
appoyntmente before all the people: and I
wyll do maruailes: suche as haue not bene
done in all the wozlde, neyther in all na-
cions. And all the people amonge which
thou art, shal se the wozke of the Lozde:
foz it is a terrible thing that I wil do with
the: kepe those thinges that I commaūde
the this daye. Beholde, I cast oute before
the, the Amozites, Canaanites, Hethites,
Pherezites, Heuites, and Jebusites.
* Take hede to thy selfe, that thou make Deu. 7.a
no compacte wyth the inhabyters of the 3.re. 11.a
lande whither thou goest, lest it be cause
of euin amonge you. But ouerthzow their
aulters, and breake their ymages and cut
downe their groues. Thou shalt wozshyp
no straunge God. Foz the Lozde is * cal- Ex. xx. a
led gelous, because he is a gelous GOD:
lest yf thou make anye agremente wyth
the inhabiters of the lande, and they go a
whozynge after theyr goddes, & do sacry-
fyce vnto their goddes, they cal the, & thou
eat of their sacrifice: & thou take of theyr
doughters vnto thy sonnes, & their dough
ters go a whozynge after their goddes, &
make thy sonnes go a whozing after their
goddes also. Thou shalt make the no god- C
des of metall. The * feaste of the swete Ex. xii. b
breade shalt thou kepe. Seuen dayes thou and. 23. b
shalt eat vnleuened breade, as I commaū-
ded the in the tyme of the moneth, when
cozne begineth to ripe. Foz in the moneth
when cozne beginneth to ripe, thou cāmest Exo. 13.a
out of Egipte. * All that breaketh vp the and. 22. b
matrice is myne: and all that breaketh the Nu, 18.c
whether it be oxe oz shepe. But the first of
the asse thou shalt bye out with a lambe:
And if thou redeme him not, thou shalte
breake his necke. All the firste bozne of thy

Exo.23.b sonnes shalte thou redeme. * And se that
Eccl.35.a no man appeare before me emptye. ‡ Syxe
Deu.16.d dayes thou shalt worcke, and in the seuēth
‡Ex.xx.b daye thou shalt rest, both from earing and
*Exod xxiii.c reappynge. • Thou shalt obserue the feaste
of weekes, with thy firste fruites of wheate
harueste, and the feast of ingatherynge at the
yeares ende. Thryse in a yere shal al youre
menchyldren appeare before the Lorde Je-
houa, God of Israell. When I caste oute
the nacyons before thee, and enlarge thy
coastes, so that no man shal desyre thy lād,
Exo.23.c thou shalte goe vp to appeare before the
Deu.14.c Lorde thy God thryse in the yeare. • Thou
shalte not offre the bloude of my sacrefyce
vpon leuen, nether shall ought of the sacri-
fice of the feast of Passeouer be lefte vnto
Exo.23.c the morning. * The first ripe frutes of thy
lande thou shalt bryngе vnto the house of
Exo.23.e the Lorde thy God: And thou shalte not
* seeth a kydde in his mothers milcke. And
the Lorde sayde vnto Moses: wryte these
wordes: for after the tenoure of these word-
des I haue made a couenaunt wyth thee,
Ex.24.d. and wyth Israell. * And he was there with
the Lorde fourtye dayes, and fourtie nigh-
tes, and dyd nether eate breade, nor drinke
Deut.x.a water. * And he wrote vpon the tables the
wordes of the couenaunt, euen ten beeses.
And it fortuned, when Moses came downe
frome mounte Sinai, the two tables of
wytnesse were in Moses hande, when he
came downe from the mounte. And Moses
wyst not that the skynne of hys face shoone
in maner of an horne, whyle he talked with
him. And Aaron and all the children of Is-
raell loked vpon Moses: and beholde, the
skynne of hys face shone, and they were a-
frayed to come nye hym. And when he had
called theym, Aaron and all the chiefe that
were in the company came vnto hym, and
Moses talked with them. And afterward,
all the children of Israell came nye, and he
commaunded them all that the Lorde had
sayd vnto him in mount Sinai. And when
Moses hadde made an ende of comunynge
2.Cor.3.d wyth them, * he put a couerynge vpon his
face. And agayne, when Moses wente in
1.Cor.3.c before the Lorde to speake wyth him, * he
toke the couering of vntil he came out. And
he came out, and spake vnto the children of
Israel that whiche he was commaunded.
And the children of Israell sawe the face
of Moses, that the skynne of Moses face
shone. And Moses put the couerynge vpō
his face againe, vntyl he went in, to cōmon
wyth him.

¶ The.xxxv.Chapter.

A And Moses gathered all the compa-
nye of the chyldren of Israell toge-
ther, & sayd vnto them: these are the
wordes which the Lord hath cōmaūded that
ye should do theym: • Sixe dayes ye shall Ex.xx.b.
worke: but the seuenth day shalbe vnto you 33.b.34.c
the holy sabboth of the Lordes rest: whoso
euer doth any worcke therin, shall dye. ye
shall kyndell no fyre thorowoute all youre
habitacyons vpon the Sabboth daye. And
Moses spake vnto all the multitude of the
childre of Israel, sayng: * this is the thing Ex.25.a
whyche the Lorde commaunded, sayinge:
Take from amonge you an heaueofferyng
vnto the Lorde. Whosoeuer is of a wyl-
lyng hert, let hym bryngе it for a heueof-
feryng of the Lorde: Namelye golde, syl-
uer, and brasse, and yelowe sylcke, purple,
charlette, whyte sylcke, goates heare, and
rammes skynnes redde, and tarus skynnes
wyth Sethim woode: oyle for lyghte, and
spyces for the anoyntyng oyle, and for the
swete incense: And Onix stones, and stones
to be set in the Ephod, and in the brestlap.
And let all theym that are wyse hearted a- B
monge you, come and make all that the
Lorde hathe commaunded: the habitacion
with the tent therof, and his couering, and
hys rynges, and hys bordes, his barres,
hys pyllers, and hys sockets: the arcke and
the staues therof, with the mercyseate, and
the bayle that coureth it: the table and
hys barres, and all hys bessellesse: and the
shewebreade: the candelstycke of lyght and
his apparell, and his lampes with the oyle
for the lyghte: the cense aultar, and his bar-
res, the anoyntyng oyle & the swete cense,
and the hāging of the doze at the entrynge
in of the tabernacle: the aultare of burnt-
sacrefyce with his brasen gredyron, his sta-
ues and all hys bessellesse: the lauer and his
foote: and the hangynges of the courte,
wyth his pillers and their sockets, and the
hāging in the doze of the court: the pinnes
of the habytacion, and the pynnes of the
courte with theyr coardes: the mynystryng
garmentes to mynyster in the holye place:
and the holye bestymentes for Aaron the C
preest, and the bestymentes of hys sonnes:
that they may minister in. And all the com
panye of the chyldren of Israell departed
frome the presence of Moses. And euerye
one came (as many as theyr hertes cozaged
them, and as manye as their spirites made
them wyllynge) and bzoughte a present for
the Lorde: to the makynge of the tabernacle
of wytnesse, and for all his vses, and for the
holye bestymentes. And they came both
men and wemen (euen as manye as were
wyllynge hearted) and bzoughte bracelet-
tes, and earynges, rynges, and chaynes,
whyche Jewels were all of golde: and all
the men bzoughte a waueoffringe of golde
vnto the LORDE.

And

And euery man with whom was foũde yelow silke, purple, scharlet, white silke, and goates heeare, and red skynnes of rams, and taxus skinnes, brought them. Al that dyd heue vp an oblacion of golde & brasse, & brought an heue offrige vnto the Lord. And al men with whom was founde Sethim wod for any maner worke of the ministraciõ, brought it. And all the women that were wise harted, did spin with their handes, & brought the spunne worke both of yelow sylke, purple, scharlet, and whyte sylke. And al the wemẽ whom their owne heart moued, span goates heere wyselye.

And the lordes brought Onix stones, and stones to be set in the Ephod, and in the brestlap, and spice, and oyle for light, and for the anoyntynge oyle, and for the swete cense. And the children of Israel brought a willynge offrynge vnto the Lord, both men and wemen, as many as had willyng heartes to bring, for all maner of workes whiche the Lorde had commaunded to be made, by the handes of Moses. And Moses sayde vnto the chyldren of Israell, beExo.31.a holde, + the Lorde hathe called by name Bezaleel the sonne of Uri, the sonne of Hur of the trybe of Juda, and hath fylled him with the spirit of God, in wysedome and vnderstandinge, in knowledge, & in al maner worke, to fynde oute curious workes which are made in golde, syluer and brasse. In the craft of stones, to set thẽ: & in caruynge of wood to make anye maner of subtile worke. And he hath put in his hert that he maye teache: bothe he and Aholiab the sonne of Ahisamach of the trybe of Dan. Them hath he fylled with wysedõe of herte, to worke all maner of grauẽ, and subtyle, and nedle worke, in yelow sylke, & purple, in scarlet, & whyte sylke, and in weuynge: And to do all maner of worke & subtyle feates.

¶ The. xxxvi. Chapter.

A Exo.31.a AND + Bezaleel wrought, and Aholiab, and all wyse harted men, to whome the Lorde gaue wysedome and vnderstandynge, to knowe howe to worke all maner worke for the seruyce of the Sanctuarye, and al that the Lord had cõmaũded. And Moses called Bezaleel, Aholiab, and al the wyse herted men, and suche as the Lorde had geuen wysedome vnto, and as many as theyr hartes couraged to come vnto that worke to worke at. And they receaued of Moses all the presente, whyche the childrẽ of Israel had brought for the worke of the seruyce of the Sanctuarye, to make it. And beside that they brought gyftes vnto it euery daye in the mornynge. And all the wyse men that wrought all the holye worke, came euery man from hys worke whiche they made, and spake vnto Moses, sayinge: the people bringe to much, and more thẽ inough, for the seruyce & worke whiche the Lord hathe commaunded to be made. And then Moses gaue a commaundement, and they caused it to be proclamed throwoute the hoste, sayinge: se that nether man nor woman prepare anye more worke for the present of the Sanctuarye: & so the people were forbydden to bringe: for the stuffe they had, was sufficient for all the worke, to make it, and to muche. * All the wyse Exo.26.a
B herted mẽ therfore, & they that wrought for the habitacion, made ten curtaynes of white twined sylke, yelow sylke, purple, & scarlet: wyth pictures of brodred worke made he them. The length of one curtaine was. xxviii. cubites, and the breedth fower, and the curtaynes were all of one syse. And he coupled fyue curtaynes by them selues, and other fyue by them selues. And he made lowpes of yelow sylke a longe by the edge of one curtayne, euen in the seluege of the couplynge curtayne. And lykewyse he made on the syde of the couplige curtayne on the otherside. Fyftye lowpes made he in the one curtayne, and fyftye in the edge of the couplige curtaine on the otherside: and the lowpes helde one curtayne to another. And he made fyftye ringes of golde, and coupled the curtaynes one to another with the ringes: and so was it made one dwellynge place. Exo.31.a
* And he made. xi. curtaynes of goates heare, to be a tente ouer the tabernacle. The length of a curtayne, had. xxx. cubytes and was fower cubytes brode, & they all eleuen of one syse. And he coupled fyue curtaynes by them selues, & syre by them selues, and he made fyftye lowpes alonge by the borde of the vtmost couplinge curtayne, and fyftye in the edge of the other couplynge curtayne. ¶ That they myghte be ioyned together. ¶ And he made fyftye
C ringes of brasse to cowple the tente together, that it might be one. And he made a couerynge vpon the tent of rãmes skinnes red, and yet another of taxus skynnes aExo.26.a boue that. + And he made stãdynge bordes (for the tabernacle) of Sethim woode. The length of a borde was ten cubytes, the breadthe one cubite and a halfe. One borde had two fete, wherby they were ioyned one to another. And thus made he for all the bordes of the tabernacle. And he made. xx. bordes for the south syde of the habitacion, and. xl. sockettes of syluer vnder the. xx. bordes, two sockettes vnder one borde, for hys two fete, and two soc-

kettes vnder another borde for hys two fete (where the sockets of the sydes ende in the corners.) And for the other syde of the dwellyng whiche is towarde the north, he made twentye bordes, and the .40. sowertye sockets of syluer, two sockettes vnder one borde, and two sockettes vnder another.

And towarde the west ende of the tabernacle. (That is to saye, at that ende of the tabernacle whiche enclineth toward the sea.) He made syxe bordes, and two other bordes made he in the corners of the habytacyon, for ether syde, and they were ioyned close beneth and aboue wyth a clampe, and thus they dyd to bothe the corners. And there were eyghte bordes, and sixtene sockettes of syluer, vnder euery borde two sockettes. And he made barres of Sethim woode, fyue for the bordes of the Tabernacle in the one syde: and fyue for the bordes of the Tabernacle in the other syde, and fyue barres for the bordes of the habitacion in the west ende. (Toward the sea.) And he made the myddest barre to shoote thorowe the bordes: euen from the one ende to the other, and ouerlayde the bordes wyth golde, and made ringes of golde to thrust the barres thorowe, and couered the barres with gold. And he made an hāgyng of yelowe sylcke, purple, skarlet and whyte twyned sylcke, euen of pyctures made he it of brodred worcke. And made therunto fower pyllers of Sethim woode, and ouerlayde theym wyth golde. Their knoppes were also of golde, and he caste for theym fower sockettes of syluer. And he made an hangynge for the tabernacle doore: of yelow sylcke, purple, skarlet, and with white twyned sylcke of nedle worck. And the fyue pyllers of it wyth theyr knoppes, and ouerlayde the knoppes of them & the whopes with golde. Theyr fyue sockettes also were of brasse.

¶ The. xxxvii. Chapter.

Exo.25.a

AND Bezaleel made the * Arcke of Sethim woode, two cubytes and an halfe longe, and a cubyte and a halfe broade, and a cubyte and a halfe hye, and ouerlayde it wyth fyne golde wythin and wythoute, and made a crowne of golde to it rounde aboute, and caste for it, foure ringes of golde for the foure corners of it: two ringes for the one syde, and two for the other, and made barres of Sethim woode, and couered them wyth golde, and put the barres in the ringes a longe by the syde of the arcke, to beare it wythall. And he made the mercyseate. (That is to say, Gods answering place) of pure golde: two cubytes and a halfe was the lengthe thereof, and one cubyte and a halfe the bredthe: and he made two Cherubins of thycke golde vpon the two endes of the mercyseate. One Cherub on the one ende, and another Cherub on the other ende. Euen of the mercyseate made he the Cherubins: namely, in the endes therof.

And the Cherubins spred out theyr wiges aboue an hye, and couered the mercyseate therwyth. And theyr faces were one to another: euen to the mercyseatewarde, wer the faces of the Cherubins. * And he made Exo.25.c the table of Sethim woode, two cubytes was the lengthe thereof, and a cubyte the bredth, and a cubyte and a halfe the height of it. And he ouerlayde it wyth fyne golde, and made thereto a crowne of golde rounde aboute, and made thereto an whope of an hande bread rounde aboute, and made vpon the whope a crowne of golde rounde about, and caste for it foure ringes of golde, and put the ringes in the foure corners that were in the foure fete therof. Euē harde by the whope were the ringes, into the which the barres were put, to beare the table withal. And he made the barres of Sethim wood, and couered them with gold to beare the table wythall, and made the dysshes (for the table) of pure golde: the dysshes, spones, flatte peces, and pottes to powre wythal. * And he made the candelstycke of Exo.25.a pure golde: euen of one pece made he the candelstycke. For his fote, hys shafte, hys cuppes, his knoppes and his floures wer of one pece. Sixe braunches proceding out of the sydes therof, three oute of the one syde, and three oute of the other. And in one braunche three cuppes made lyke vnto almondes wyth knoppes and floures: and in another braunch, three cuppes made like almondes wyth knoppes and floures. And so thorowout the syxe braunches that proceded oute of the candelstycke. And vpon the candelstycke selfe were foure cuppes after the fashion of almondes, with knoppes and floures: vnder euery two braunches a knoppe. And the knoppes & the braunches proceded oute of it, and it was all one pece of pure thycke golde. And he made hys seuen lampes with the tōges and snoffers therof, of pure golde. Euen of an hundred weight of pure golde, made he it with al the vessels therof. And he made the cense aulter of Sethim woode. The lengthe of it was a cubite, and the bredth a cubite, for it was foure square, and two cubytes hye, wyth hornes proceding out of it. And he couered it wyth pure golde, both the toppe and the sydes therof rounde about, and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two ringes of golde for it, euen vnder the crowne thereof

in the two corners of it, and in the two sydes therof to put barres in, for to beare it wythall: and made the barres of Sethym wood, and ouerlayde them wyth gold. And he made the holye anoyntynge oyle, and the swet pure incēs after the apotecaries craft.

¶ The.xxxbiii. Chapter.

A Ex. 27.a 2.par.1.a

AND he made the burntofferyng + alter of Sethim woode. fyue cubytes was the length therof, & fyue cubytes the bredth: euen. iiii. square, & .iii. cubites hie. And he made vnto it hornes in the foure corners of it, procedyng out of it, and he ouerlayde it wyth brasse. And he made all the vessels of the aulter: the cauldrons, houels, balyns, fleshhokes & colepannes. Al the vessels therof made he of brasse. And he made a brasen gredyron of networke vnto the alter, rounde about alow beneth vnto the middes of the aulter, and caste foure ynges of brasse, for the foure endes of the gredyrō, to put barres in. And he made the barres of Sethim wood, and couered them with brasse, and put the barres into the ynges in the. iiii. corners of the alter, to beare it wythall, and made the alter holow with in the bordes. And he made the lauer of brasse, and the fote of it also of brasse, in the syght of them that dyd watche at the doze of the tabernacle of witnesse. And he made the courte on the Southside, and the hangynges of the courte were of whyte twyned sylke, hauing an hūdred cubites. Theyr pilers were twenty, and theyr brasen sockets twenty. But the knoppes of the pilers, and their whopes were of syluer. And on the northsyde, the hangynges were an hūdred cubites. Their pilers were twentie, & their sockets of brasse, twenty. But the knoppes & the whopes of the pylers were of syluer. On the west syde, were hāginges of. l. cubites. x. pilers and their. x. sockets: of brasse) But the knoppes & the whopes of the pylers were of siluer. And toward the eastside, were hāgynges of. l. cubites: the hāgynges of the one syde of the gate were. xv. cubites long, with thre pillers, & thre sockets. And of the other side of the court gate were hangynges also of. xv. cubites longe, with thre C pyllers and thre sockettes. All the hangynges of the court round about, were of whit twyned silcke: but the sockettes of the pylers wer of brasse: & the knoppes & the whopes of the pillers were of siluer, and the couerynge of the heades was of siluer, and al the pillers of the court were whoped about wyth syluer. And the hangyng of the gate of the court was nedle worke, of yelow silck purple, scarlet & whit twined silke. xx. cubites longe, and fyue in the bredth, ouer against the hangynges of the courte. And they. iiii. pyllers were foure, and their. iiii. sockettes of brasse, and the knoppes of siluer, and the heades ouerlayed with syluer, and whoped about with siluer, and all the pinnes of the Tabernacle, and of the courte rounde aboute, were of brasse. This is the summe of the habitacion of witnesse, as it was counted accordyng to the commaūdement of Moses, for the office of the Leuites by the hande of Ithamar, sonne to Aaron the preest. And Bezaleel the sonne of Uri the sonne of Hur of the tribe of Juda, made all that the Lorde commaunded Moses, and wyth hym was Aholiab sonne of Ahisamach, of the tribe of Dan, a connynge grauer and a worcker of nedle worcke in yelowe sylcke, purple, scarlet. & D white twyned silcke. All the gold that was occupied for al the worke of the holye place was the golde of the waueofferynge, euen xxix. hundred weyght, and seuen hundred and. xxx. sicles, accordyng to the sicle of the Ex.30.b Sanctuary. + And the summe of siluer that came of the multitude, was. b. thoze hundred weyght, and a thousande seuen hundred and. lxxb. sycles after the sycle of the Sanctuary. For euery mā an half weight, euen half a sicle after the sicle of the Sanctuary, for all them that went to be nūbred from. xx. yeare olde and aboue, euen for. bi. hundred thousande, and thre thousande and b. hundred and. l. men. And of the. b. thoze hundred weyght of syluer, were caste the sockettes of the Sanctuary, & the sockettes of the bayle, an hundred sockettes of the fyue thoze hundred weyght, an hundred weyght to euery sockette. And of the thousande seuen hūdred and. lxx. sicles, he made knoppes to the pyllers, and ouerlayde the heades, and whoped them (wyth syluer.) And the brasse of the waueofferynge was lxx. hundred weyght, and two thousande, and. iiii. hundred sycles. And therwyth he made the sockettes to the dooze of the Tabernacle of witnesse, and the brasen aulter, and the brasen gredyron for it, with al the vessels of the aulter, and the sockettes of the court rounde aboute, and the sockettes for the court gate, and al the pinnes of the habitacion, and all the pynnes of the court rounde aboute.

¶ The. xxxix. Chapter.

AND of the yelowe sylcke, purple and A scarlet, they made the vestimētes of ministracio to do seruice in the holy place, & made the holy garmentes for Aarō, as the Lord cōmaūded Moses. And he made the Ephod of golde, yelowe sylcke, purple, scarlet, & whit twined silcke. And they dyd beat the gold into thinne plates, & cut it into wiers: to worke it in the yelow silke, purple

scarlet,

scarlet, and in the fine white, with broidred worke. And they made two sides for it, to close them vp by the two edges. And they broidrynge of the gyrdle that was vpon it, was of the same stuffe, and after the same worke: of gold, yelow silke purple, scarlet, and twined white sylke, as the Lord commaunded Moses. And they wrought Onix
15 stones closed in ouches of golde, and grauen as signetes are grauē with the names of the children of Israell, and put them on the shoulders of the Ephod, that they shoulde be stones for a remēbraunce of the children of Israel, as the Lorde commaunded Moses. And he made the breastlappe of connynge worke, and lyke the worke of the Ephod: Euen of golde, yelowe sylke, purple, scarlet, and twined white sylke. It
C was. xiii. square: and they made the breastlappe double, an hand breadeth longe and an hande breadeth brode. And they filled it with. xiii. rowes of stones. The fyrst rowe,
Or an Emerawde. Or a carbuncle. a Sardios, a Topas and ✶ Smaragdus: the second rowe, a ✶ Rubye, a Saphir and a Diamonde: in the. iii. rowe Ligurios, and
20 Achat, & an Amatist: In the fourth rowe, a Turcas. an Onix, and a Jaspis. And they were closed in ouches of golde in their inclosers. And the. xii. stones were grauen as signetes with the names of the children of Israell: euerye stone with hys name, according to the. xii. trybes. And they made vpon the breastlappe, two fastning cheynes of wrethen worke & pure golde. And they made two hokes of golde, and two golde rynges, and put the two rynges in the two corners of the breastlappe. And they putte the two cheines of golde i the two rynges, in the corners of the breastlappe: And the two endes of the two cheynes they fastened in the two hokes, and put them on the shoulders of the Ephod vpō the fore fronte of it. And they made two ringes of golde, and putte them on the two corners of the breastlap vpon the edge of it, why: he was on the inside by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneth on the forsyde of it, and ouer agaynſt hys felowe, a boue vpon the broidrynge of the Ephod, and they strayned the breastlappe by hys rynges vnto the rynges of the Ephod, with a lace of yelowe silke: that it might be vpon the broidring of the Ephod, and that
C the breastlappe shoulde not be lowsed frome of the Ephod: As the Lorde commaunded Moses. And he made the tunicle vnto the Ephod of wouen worke, altogether of yelowe silke, and there was a hole in the middest of the tunicle, as the coler of a parrlet, with a bonde rounde about the coler, that it should not rente. And in the tunicle they made hemmes with pomgranetes, of yelowe silke, purple, scarlet, and whyte twined silke. And they made lycle belles of pure golde, and put them amonge the pomgranetes rounde aboute vpon the edge of the tunicle: A bell and a pomgranate, a bel and a pomgranate rounde about the hemmes of the tunycle to ministre in, as the Lord commaunded Moses. And they made coates of fine whyte wouen worke for Aaron and his sonnes, and a mytre of fyne white, and goodly bonnetes of fyne whyte, and lynnen breches of twined white, and a gyrdle of twyned whyte, yelowe sylke, purple and scarlet: Euen of nedle worke, as the Lorde commaunded Moses. And they made the plate for the holy crowne of F fine golde, and wrote vpon it with grauen worke, the holynes of the Lorde: and tyed vnto it a lace of yelowe sylke to fasten it an hye vpon the mytre, as the Lorde commaunded Moses. Thus was all the worke of the habytacyon and of the Tabernacle of wytnesse fynyshed. And the chyldren of Israell dyd accordynge to all that the Lorde had commaunded Moses: euen so did they. And they brought the habitacion vnto Moses: The tent and all hys apparell, burtones, boordes, barres, pyllers and socketes, the couerynge of rams skinnes redde, and the couerynge of raȝus skinnes, and the hanginge vayle, the arcke of witnesse and the barres thereof, and the mercyseate: The table and all the vessels therof, and the shewbread: The pure candlestycke, with the lampes thereof: Euen with the lampes to be prepared, and al the vessels thereof, and the oyle for lyght: The
S golden aulter, and the anoynting oyle, and the swete cence, and the hangynge of the tabernacle dooze, and the brasen aulter with his gredyren of brasse, his barres and al hys vessels, the lauer and hys foote: The hangynges of the courte wyth hys pyllers and socketes: the hanginge to the courte gate, and hys pynnes and coardes, and all the vessell of the seruyce of the habytacyon for the tabernacle of wytnesse: The mynistrynge vestimentes to serue in the holy place, and the holye vestimentes for Aaron the prieste, and hys sonnes raymentes to ministre in: accordynge to all that the Lorde commaunded Moses: Euen so the chyldren of Israell made all the worke.
And Moses behelde all the worke, and see, they had done it euen as the Lorde commaunded: euen so had they done, and Moses blessed them.

The. xl. Chapter.

AND the lord spake vnto Moses sayinge. In the first day of the first monethe, shalt thou set vp the habitacion and the Tabernacle of wytnes, and put therein the arche of wytnes, and couer the arche wyth the vayle, and bryngе in the table, and apparel it accordynge to the order therof. And thou shalt bryngе in the candelstycke, and lyghte hys lampes, and set the sens alter of golde before the arche of wytnesse, and put the hangynge at the doore of the habytacion. And set the burntofferinge alter before the doze of the habitacion and tabernacle of witnesse, and set the lauer betwene the tabernacle of witnesse and the alter and put water therin, and make the courte rounde
exo.30.c about, and hange vp the hangynge at the
B courte gate. * And thou shalte take the anoyntynge oyle, and anoynte the habytacion, and all that is therin, and halowe it with all the bessels therof, that it maye be holy. And thou shalt anoynte the altar of burnteofferynge and al hys bessels, and sactifye the altare, that it may be an altare most holy. And thou shalte anoynte also the lauer and his sote, and sanctifye it.
exo.29.a * And thou shalt bryngе Aaron & his sonnes vnto the doze of the Tabernacle of witnes, & wache them with water. And thou shalte put vpō Aaron the holy vestimentes, and anoynte him, and sanctyfye hym that he maye minister vnto me. And thou shalte bryngе hys sonnes, and clothe them with garmentes, and anoynte them as thou dyddest anoynt their father, that they maye minister vnto me. For their anointinge shal be an euerla. hig priesthode
Nu.7.a vnto them thorow out their generacions.
* And Moses dyd accordynge to all that
C the Lorde commaunded hym: euen so dyd he. Thus was the Tabernacle reared vp the first daye in the first monethe in the seconde yere. And Moses reared vp the Tabernacle and fastened hys sockettes, and set vp the bordes therof, and put in the barres of it and reared vp his pillers, and spredе abrode the tente ouer the habitacō, and put the couerynge of the tente an hye aboue it: as the Lorde commaunded Moses. And he toke the testimonie, and put it in the arke, and set the barres to the arke, and put the mercyseate an hye vpon the arke, and brought the arke into the habitacion, and hanged vp the vayle, and couered the arke of witnesse, as the Lorde commaunded Moses. And he put the table in the tabernacle of wytnesse in the northsyde of the habitacion, (but without the vayle) and set the breade in order before the Lorde, euen as the Lord had commaunded Moyses. And he put the candelsticke in the tabernacle of witnesse ouer agaynst the table towarde the south syde of the habitacion, and set vp the lampes before the Lorde: as the Lorde commaunded Moyses. And he putte the golden alter in the tabernacle of witnesse before the vayle, and brent swete cense theron, as the Lorde commaunded Moyses. And he hanged vp the hanginge at the dooze of the habitacion, and sette the burntofferinge aulter by the entring in of the habitacion of the tabernacle of witnesse, and offered burntofferinges and meateofferinges thereon, as exo.30.c
the Lorde commaunded Moyses. * And he D
sette the lauer betwene the Tabernacle of witnesse and the aulter and powred water therin, to wasshe withall. And Moses Aaron and hys sonnes, washed theyr handes and theyr fete therat: when they went into the tabernacle of witnesse, and when they went to the alter, they washed thē selues, as the Lorde commaunded Moyses. And he reared vp the courte rounde aboute the habitacion and the aulter, and sette vp an hanginge at the court gate: and so Moses num.9.c.
fynished the worcke. * And the cloude co- 3.Re.8.b
uered the Tabernacle of witnesse, and the Ezc.xl.a.
glozye of the Lorde fylled the habitacion. And Moses could not entre into the tabernacle of witnesse, because the cloude abode thereon, and the glozye of the Lorde fylled the habitacion. ¶ For the cloud had couered all. ¶ And when the cloude was taken vp frō of the habitacō, the chyldren of Israel toke theyr iorneyes thorowout their armyes. And when the cloud was not taken vp, they iorneyed not tyll it was taken vp: for the cloude of the Lorde was vpon the habitacion by daye, & fyre by nyghte: in the syghte of all the house of Israell, thorowe out all theyr armyes.

¶ The ende of the seconde Boke of Moyses, called in the Hebrue Welleschemote, & in the Latyn, Exodus.

¶ The thyrde Booke of Moses, called in the Hebrue Wayriay: & in the Latyn, Leuiticus.

¶ The fyrst Chapter.

AND the Lord called Moyses, & spake vnto hym oute of the * tabernacle of wytnesse sayinge: Speake vnto the chyldren of Israel, and thou shalte saye vnto them: yf a mā of you bryngе a sacrifice vnto the Lorde, ye shall bryngе your sacrifice frō amōge these cattell, euen from amonge the oxen and the shepe. yf hys A Exodi. xxix.g

sacrifice

sacrifice be a burntoffering, let hym offre a male of the oxen without blemich, & bring him (of his owne voluntary wyll) vnto the dore of the tabernacle of witnes before the
Ex.29.b Lord. * And he shal put his hand vpon the
Leui.3.a head of the brentsacrifice, & it shalbe accepted for him, to be his attonemente. And he
B shall kyll the calfe of the droue before the Lord. And the priestes Aarōs sonnes, shall bring the bloud, & sprinkle it rounde about vpon the alter, that is by the dore of the tabernacle of witnes. And then shal he flaye the burntoffring, & hew him in peces. And the sonnes of Aaron the priest shal put fire vpon the alter, & put wood vpō the fyre. And the priestes Aarōs sonnes shal laye the pārtes (euō the head and the fat) vpō the wood that is on the fire in the altare. But the inwardes & the legges therof shall he washe in water, & the priest shal burne all on the
C alter, that they may be a burntsacrifice for a swete odour vnto the Lorde. And yf hys sacrifice be of the flockes (namelye of the shepe or goates) let him bring a male without blemich for a burntoffering. And lette him kil it on the northside of the alter before the lord. And the priestes Aarōs sōnes shal sprinkle the bloud of it rounde about vpon the alter. And it shalbe cut in peces: euō with his head & his fat, & the priest shall put thō vpō the wood that lyeth vpon the fyre on the alter. But he shal washe the inwardes & the legges with water, & the priest shal bring all together, & burne it vpon
D the alter for a burntoffering of a swete sauour vnto the Lord. If the burntoffringe for the sacrifice of the Lord be of the foules, he shal bring his sacrifice of the turtyl doues or of the yōge pigeōs. And the Priest shal bring it vnto the aulter, & wringe the necke a sūdre of it, & burne it on the alter. But the bloud therof shal rūne out vpō, by the side of the alter. And he shall pluck away his crop with his fethers, & cast thē beside the alter on the east part in the place of ashes. And he shal breake the wiges of it, but pluck thē not a sūdre. And the Priest shall burne it vpō the alter, euen vpon the wood that is vpō the fire, that it may be a burntsacrifice for a swete sauour vnto the Lorde.

¶ The.iii. Chapter.

A THe soule that wyl offer a * meatoffer-
Leui.6.b ring vnto the Lord, the same offering
and.9.c shalbe of fine floure, & he shal poure
Leu.15.a oyle vpon it, & put frankencens thereon, & shall bring it vnto Aarōs sonnes the priestes. And he shall take therout his handful of the floure, & of the oyle with al the frankencense, and the priest shal burne it for a memorial of him vpon the aulter: to be an offering for a swete sauour vnto the Lord.

* And the remnaunt of the meatoffringe Leu.x.d.
shalbe Aarons, and hys sonnes, a thynge most holye of the sacrifices of the Lord. If
B thou bring also a meatoffering that is baken in the ouen, lette it be a swete cake of fyne floure myngled wyth oyle, or an vnleuened wafer anoynted with oyle. If thy meatoffering be baken in the fryeng pan, it shalbe of swete floure mingled with oyle And thou shalt mince it small, and powre oyle theron, that it may be a meatoffring. And yf thy meatoffering be a thing boyled vpō the gredirō, let it be of fine floure mingled with oyle. And thou shalt bringe the meatoffring (that is made of these thinges) vnto the Lorde, & shalt delyuer it vnto the priest, that he may offre it vpon the alter, & the priest shal take of the meateofferinge a memorial, and shal burne it vpō the alter: that it maye be a burntoffringe for a swete sauour vnto the lorde. And that which is lefte of the meateofferinge shalbe C
Aarons & his sonnes. It is a thing most holy of the offeringes of the Lorde. All the meatofferinges which ye shall bring vnto the Lord, shalbe made wythout leuen. For ye shal nether burne leuen nor hony in any offering of the Lord. Notwithstāding, ye shall bring the fyrstlynges of thē vnto the Lord: but they shal not come vpon the alter for a swete sauour. * All the meat of- Mat.5.b
feringes also shalt thou season with salte: Mar.9.g
nether shalt thou suffre the salte of the co- Coll.4.a
uenaunte of thy God to be lackinge from thy meatofferinge: but vpon all thyne offeringes thou shalt bring sale. And yf thou offre a meatoffring of thy fyrst ripe frutes vnto the Lorde, thou shalte offre for the meatofferinge of thy fyrst fruytes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalt put oyle vpon it, and laye frankencense theron, that it maye be a meatoffringe. And the priestе shall burne parte of the beaten corne and parte of that oyle wyth all the frankencense, for a remembraunce. And it shalbe a sacrifice vnto the Lorde.

¶ The.iii. Chapter.

A AND yf hys sacrifice be a * peace- A
offeryngе, & he take it from among Ex.24.b
the droues, (whether it be a male or female) he shall bring suche as is without blemyshe, before the Lorde: and putte hys hand vpon the head of hys offeringe, and kyll it at the dore of the tabernacle of wytnesse. And Aarons sonnes the Priestes shall sprinkle the bloude vpon the alter round about. And he shall offre somewhat of the peaceoffering to be a sacrifice vnto the Lord: euen the + fat that is about Ex.29.c
the

B the inwardes, and all the fat that is about the inwardes: and the two kydneyes, and the fat that is on thē and vpon the loynes: and the aboundaunce that is on the lyuer shall he take awaye wyth the kydneyes.
And Aarons sonnes shall burne theym on the alter vpon the burntsacrifice which is vpon the wood that is on the fyre, to be a burntsacrifice for a swete sauoure vnto the Lorde. Yf he bring a peace offering vnto the Lorde from of the flocke, lette hym offre male or female: but without blemish. And yf he offre a sheepe for his sacrifice, he shall bring it before the Lorde, and put his hand vpon hys offerynges heade, and kyll it before the doore of the tabernacle of wytnesse, and Aarōs sonnes shall sprinkle the blould thereof rounde aboute the aulter.

C And of the peaceoffering, let hym bringe a sacrifice vnto the Lorde: the fat thereof, and the rompe altogether, which thei shal take of, harde by the backe bone: and the fatte that couereth the inwardes, and all the fat that is vppon the inwardes, and the two kydneyes, and the fat that is vpon theym and vpon the loynes, and the abundaunce that is vpon the lyuer shall he take awaye wyth the kydneyes. And the Priest shall burne them vpon the alter, to be the foode of a sacrifice vnto the Lorde. Yf his offring be a goat, he shal bring it before the Lord, and put his hande vpon the head of it, and D kyll it before the Tabernacle of the couenaunte, and the sonnes of Aaron shall sprinkle the bloude thereof vpon the alter rounde about. And he shal bringe thereof, hys offering, euē a sacrifice vnto the Lorde: the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneyes, and the fat that is vppon them and vpon the loynes, and the abundaunce vpon the lyuer shall he take awaye wyth the kydneyes. And the Priest shall burne them vpon the alter for the foode of the sacrifice: that all the fat may be a swete sauoure vnto the Lorde. Let it be a perpetual statute for your generations throwout youre dwellinges, that ye eat neyther fat nor * bloude.

Gen.9.a. Leu.17.D and.19.f. A

¶ The.iiii. Chapter.

AND the Lorde spake vnto Moyses saying: speake vnto the chyldren of Israell, and saye: Yf a soule synne throwe ignoraunce, and hath done anye of those thinges, whyche the Lorde hathe forbidden in his commaundementes to be done. As yf the preest that is annoynted do synne, (accordinge to the synne of the people) let hym bringe for his synne, which he hath synned, a yong ore without blemishe vnto the Lorde for a synnofferinge. And he shal bring the ponge ore vnto the dore of the tabernacle of witnes, before the lord, and shall putte hys hand vpon the ponge ore head, and kyl the ponge ore before the Lorde. And the Priest that is appoynted * shall take of the ponge ore blould, & bring B it into the tabernacle of witnesse, and the Leu.9.c. preest shall dyppe his finger in the blould, and sprinkle therof seuen tymes before the Lorde, euen before the hanging of the holy place. And he shal put some of the blould before the Lorde, vppon the hornes of the alter of swete sensle, which is in the tabernacle of witnesse, and shal powre all the blould of the ponge ore vnto the bottome of the aulter of burntoffringe, whych is at the dore of the tabernacle of wytnesse. And he shall take awaye all the fatte of the ore that is for synne, the fatte that couereth the inwardes, and all the fat that is about the inwardes, and the two kydneyes, and the fatte that is vpon theym, and vpon the loynes and the abundaunce of the lyuer shall he take awaye with the kydneyes: as it was taken awaye in the ore of peaceofferinges, and let the preest burne theym C vpon the aulter of burntofferinge. * But Ex.29.b. the skyn of the ponge ore, & all his flesche, with his head, and his legges, with his inwardes, and hys donge shal he beare oute and carye the ponge ore al together out of the hoast vnto a clene place: euē where as the ashes are powred out, and burne hym there on wood in the fyre: euē by the place where the ashes are casse oute, shall he be brente. Yf the whole congregation of Israel synne throwe ignoraunce, & the thing be hyd from theyr eyes, so that they haue committed any of those thinges whych the Lord hath forbidden to be done in his commaundementes, and haue offended. When the sinne which thei haue sinned vn, is knowen, the congregation shal bring a ponge ore for the sinne, and bring him before the Tabernacle of witnesse, and the elders of the multitude shall putte theyr handes vpon the heade of the ponge ore before the Lorde. And the ponge ore shalbe slayne before the Lorde. And the Priest that is anoynted, shal bringe of hys blould into the tabernacle of witnesse, and the Priest shall dyppe his fynger in the bloude, and sprinkle it seuen tymes before the Lorde, euen before the vayle. And shal put of the blould vpon the hornes of the aulter, which D is before the Lord in the tabernacle of witnesse, and shall poure all the bloude vnto the bottome of the alter of burntofferinge which is before the dooze of the tabernacle of witnesse, and shal take al his fatte from hym, and burne it vpon the alter, and shal

do wyth this yong ore, as he dyd with the yonge ore for synne: euen so shall he doo wyth thys. And the preste shall make an attonement for them, and it shalbe forgeuen them. And he shall bringe this yonge ore without the hoaste, and burne hym as he burned the fyrste. For it is an oblation for the sinne of the congregation. When E a Lorde synneth, and committeth thorowe ignorannce any of these thinges (wherin the Lorde hys God hathe forbydden to be done in hys commaundementes) and hath offended. And yf his sinne be shewed vnto him which he hath done, he shal bring his offeringe: euen an he gote wythoute blemiche and laye his hand vpon the head of the he goate, and kyll it in the place where the burntofferinge is vsed to be kylled before the Lorde. For it is a synneofferinge. And lette the preste take of the bloode of the offeringe with his finger, & put it vpo the hornes of the burntoffering alter, and powre hys bloude vnto the bottome of the burntoffering alter, and burne all his fatte vpon the alter, as the fatte of the peaceoffringes. And the preste shall make an attonemente for hym, as concerninge hys synne, and it shalbe forgeuen him. If one F of the commen people of the lande, synne thorowe ignorannce, and commit anye of the thinges which the Lord hath forbidde in hys commaundementes to be done, and so hath trespaced: If hys synne which he hath sinned, come to his knowledge he shal bring for his offeringe, a she goate from among the flockes, without blemich for his synne which he hath sinned, & lay his hād vpon the head of the offring, and slee it in Leui.3.d the place of burntofferinges. ✶ And the preste shall take of the bloud therof with hys finger, and put it vpon the hornes of the burntofferinge alter, and poure all the bloud vnto the bottome of the aulter, and shal take awaye all his fatte, as the fat of the peaceofferinges is taken awaye. And the preste shall burne it vpō the alter that it maye be a swete sauour vnto the Lord, and the preste shall make an attonement for him, and it shalbe forgeuē him. And yf he bringe a shepe for a synne offeringe, he shall bringe a female wythout blemische, and laye hys hande vppon the heade of the offeringe, and slee it for a synneofferinge in the place where they kyl the burntoffring. G And the preste shall take of the bloude of the offeringe with his fynger, and putte it vppon the hornes of the burntofferinge aulter, and shall poure the bloude thereof Leui.3.d vnto the bottome of the aulter: ✶ And he shall take awaye all the fat thereof, as the fatte of the shepe of the peaceoffringe is wont to be taken awaye. And the preste shall burne it vpon the alter, that it maye be the Lordes burntesacrifyce, and the preste shall make an attonemente for hys synne, that he hath committed, and it shal be forgeuen hym.

¶ The.b.Chapter.

If a soule synne and heare the voyce A of swearinge, and is a witnesse: whether he hathe sene or knowen of it, yf he haue not vttered it, he shal beare his synne. Eyther yf a soule touche any vncleane thinge: whether it be a carion of an vncleane beast, or of vnclene cattel, or vnclene wormе, and is not ware of it: beholde, he is vnclene and hath offended. Eyther yf he touche anye vnclennesse of man (whatsoeuer vnclennelle it be, that man is wont to be defyled wythall) and is not ware of it, and commeth to the knowledge of it, he hath trespalled. Eyther yf a soule sweare B & pronounceth with his lippes to do euyl, or to do good (what soeuer it be that a mā vseth to pronounce with an othe) and the thinge be hyd from hym, and commeth to the knowledge of it, and hath offended in one of these. And it shall come to passe that when he hathe synned in one of these thinges, he shall confesse that he hath synned in that thing. Therfore shall he bring his trespace offeringe vnto the Lorde, for his synne which he hath synned. A female frō the flocke, a lambe or a she goate for a synneofferinge. And the preist shal make an attonement for him, cōcerninge his synne. ✶ And yf he be not able to bringe suche a Leu.12.d shepe, he shal bring for his trespace which Luc. 2.d he hath synned, two turtyll doues or twoo yonge pygeons vnto the Lorde, one for a synneofferinge, and the other for a burntoffering. And he shal bring them vnto the preiste, which shal offre the synneoffring fyrst, and wrynge the neche a sundre of it, but pluckе it not cleane of. And he shall sprinkle of the bloud of the synneofferinge vpon the syde of the aulter: and the rest of the bloude shall he powre by the bottome of the aulter: for it is a synneoffringe. And he shall offre the seconde for a burnteof- C feringe as the maner is: and so shall the preiest make an attonemente for him (for the synne which he hath synned) & it shalbe forgeuen hym. And yf he be not able to bringe two turtyll doues or two yonge pygeons, then he that hathe synned, shall bring for his offring: the tenth part of an Epha of fyne floure for a sinneoffring, but put none oyle therto, neither put any frankēsence theron, for it is a sinneoffring. And let the preiste offer it, and the preiste shall take his handfull of it, for a remembrance

therof

therof, and burne it vpon the alter, to be a sacrifyce for the Lord, it is a synneoffring. And the priest shall make an attonemente for hym as touching his sinne that he hath synned in one of these, and it shall be forgeuen. And the remnaũt shalbe the priestes, as a meatoffryng. And the Lorde spake vnto Moyses, sayinge: If a soule trespace, and synne thorowe ignorannce in thynges that are consecrated vnto the Lorde, let hym bringe for hys trespace vnto the Lorde a rãme without blemish out of the flockes, Ex.xxx.b valued in money at two cycles after the *sicle of the sanctuary, that it may be for a trespaceofferynge. And he shal make amendes for the harme that he hath done in the holy thing, and let him put the fyfth parte more therto, and gene it vnto the preest. And the priest shall make an attonemente for hym wyth the rãme that is for the trespace, and it shalbe forgeuen him. If a soule synne, and commytte any of these thynges which are forbidden to be done by the commaundementes of the Lorde: and wyste it not, and hath offended, he shall beare his synne, and shal bryng a rãme without blemyshe, oute of the flocke that is estemed to be worth a trespaceoffring, vnto the priest. And the priest shall make an attonemente for him cõcerninge his ignorannce, wherin he erred and was not ware, and it shall be forgeuen hym. Thys is the trespaceofferynge, whiche he offred vnto the Lord for that trespace.

¶ The.vi.Chapter.

A AND the Lorde spake vnto Moses, saying: yf a soule sinne and trespace agaynst the Lorde, and denye vnto hys neyghbour that which was taken him to kepe, or that was put into hys handes, or doth violent robbery or wrong vnto his neighbour, or if he haue founde that which was lost, and denieth it, and sweareth falsely, vpõ what so euer thing it be that a mã doeth, & synneth therin: If he haue so synned or trespassed, he shal restore again that he toke violently away, or the wrõg which he dyd, or that which was delyuered hym to kepe, or the lost thyng which he founde, and all that aboute whyche he hath swoorne falselye, he shall restore it agayne in the whole summe, and shall adde the fifth part more thereto, and gene it vnto hym to whom it pertayneth the same daye that he offreth for hys trespasse, and let him bringe for his trespace vnto the Lorde, a ramme wythout blemishe out of the flocke (that is B estemed worthe a trespace offrynge) vnto the preeste. And the preest shall make an attonement for hym, before the Lorde, and it shall be forgeuen him, what soeuer thing it be that he hath done & trespassed therin. And the Lord spake vnto Moyses saying: commaunde Aaron and his sonnes saying: this is the lawe of the burntofferinge.

*The burntoffering shalbe vpõ the harth Ex.29.g of the aulter al night vnto the mornynge, and the fyre shal be kyndled on the aulter. And the Priest shall put on hys *lynnen Ex.28.g albe, and his lynnen breches vpõ his flesh, and take awaye the ashes, vpon the whych the fyre consumed the burntsacrifice in the alter, and he shall putte theym beside the alter, and put of hys rayment, and put on other, and carye the ashes oute wythoute the hoaste vnto a cleane place. The fyre vpon the alter shal burne styll, and neuer be putte out. But the Priest shall laye wood on it euerye daye in the mornynge, and putte the burntsacrifice vpon it, and he shall burne theron the fat of the peaceofferynges. The fyre shall euer burne vpon the alter, and neuer goo out. *Thys Nu.15.a is the lawe of the meatofferinge: whyche Leui.2.a Aarons sonnes shall bryng before the *Minha Lorde, euen before the aulter: and one of them shall take his handfull of the floure of the meatofferinge, and of the ople, and all the franckencens whyche is vpon the meatofferinge, and shall burne it vnto a remembraunce vpon the aulter for a swete sauoure, euen a memorial of it vnto the Lorde. And of the reste thereof, shall Aaron and hys sonnes eate: vnleuened shall it be eaten in the holye place: euen in the courte of the Tabernacle of wytnesse they shall eate it. It shall not be baken wyth leuen. I haue geuen it vnto theim for theyr porcyon of my sacrifyces. It is moste holy, as is the synneoffering and trespasseofferinge. All the males among the chyldren of Aaron shal eate of it: It shalbe a statute for euer in your generations, concerninge the sacrifice of the Lord: let euery one that toucheth it, be holy. And the Lord spake vnto Moyses, sayinge: this is the offeringe of Aaron and of his sonnes, which they shall offre vnto the Lord in the daye whẽ he is annoynted: the tenthe parte of an Epha of floure, for a meatoffering perpetuall: halfe in the mornynge and halfe at nyght: In the fryeng pan it shalbe made wyth ople And when it is fryed, thou shalt bringe it in, & the bakenofferinges of this oblation munsed small, shalte thou offre for a swete sauoure vnto the Lorde. And the Priest of his sonnes that is anoynted in hys steade shall offer it: It is the Lordes duetye for euer, it shalbe burnte al togeather. For e- D uerye meatoffringe that is made for the Priest, shall be burnte all togeather, and shall not be eaten. And the Lorde spake

vnto

vnto Moyses, sayinge: Speake vnto Aaron, and vnto his sonnes and saye: Thys is the lawe of the synne offeringe. In the place where the burntoffringe is kylled, shall the synneofferinge be kylled before
Osee. 4. b the Lorde, for it is most holy. * The Priest that offereth it, shall eate it: In the holy place shall it be eaten, euen in the court of the tabernacle of wytnesse. Noman touch the flesh therof, saue he that is halowed. And who so sprinkleth of the blonde there of vpon any garmente, thou shalte wasshe it in the holye place, there as it is spunc-
Leu. 15 b kled vpon. * But the earthen potte that it is soden in, shalbe broken. And yf it be sodden in a brasen potte: it shall be scowred, and rynsed in the water. All the males amonge the Priestes shall eate thereof, for it is most holy. And no synne offeringe, whose blond is brought into the tabernacle of wytnesse to reconcyle wyth al in the holy place, shalbe eaten: but shalbe burnt in the fyre.

¶ The. vii. Chapter.

A THys is the law of trespasse offring: it is moost holye. In the place where they kyll the burnteofferinge, shall they kyll the trespasseoffringe also, and hys blonde shall he sprynckle rounde aboute vppon the aulter. All the fatte there of shall they offre: the roumpe and the fat thereof that couereth the inwardes, and the two kydneyes, and the fatte that is on theym, and vppon the loynes: and the aboundaunce that is on the lyuer, shalte thou take awaye wyth the kydneyes, and the Prieste shall burne thē vpon the alter, to be a sacrifyce vnto the Lorde: for it is a trespasse offeringe. All the males amonge the Priestes shall eate therof in the holye place, for it is moost holy. As the synneofferinge is, so is the trespasseoffringe, one lawe serueth for bothe, and it shall be the Priestes that reconcyleth therwyth. And the Priest that offereth any mans burntoffringe, shall haue the skinne of the burntoffringe which he hath offred. And all the meatoffring that is baken in the ouen and that is dressed vpon the gredyeren, and in the fryeng panne, shalbe the Priestes that offereth it. And euery meatoffering that is mingled wyth oyle and that is dry, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as another.

B This is the law of the peaceoffring, whan it is offred vnto the Lorde. If he offer it to geue thankes, he shall bringe vnto his thankeoffring swete cakes mingled wyth oyle, & swete wafers anoynted wyth oyle, and cakes mingled with oyle of fine floure fryed. He shall bringe hys offeringe vpon cakes of leuended bread for hys peaceofferinges to geue thankes: and of all the sacrifyce he shal offre one for an heue offring vnto the Lorde, and it shalbe the Priestes that sprinckled the blond of the peaceofferynges. And the flesh of the thankoffring in hys peaceofferinges shall be eaten the same daye that it is offered. And lette hym laye vp nothinge of it vntyll the morowe. But yf he offre his sacrifice by reason of a bowe, or of his owne frewyl, it shalbe eatē the same daye that he offreth his sacrifyce. And yf ought remayne vntyl the morowe, it maye be eaten: but as muche of the offered flesche as remayneth vnto the thyrde daye, shalbe burnt wyth fyre. And yf anye of the flesche of hys peaceofferinges be eaten in the thyrde daye, then shall he that offereth it, obtayne no fauour, neither shall it be rekened vnto hym, but shalbe an abhommation. Therfore the soule that eateth of it shall beare hys synne. And the flesh that toucheth any vncleane thyng, shall not be eaten, but burnte wyth fyre: & all that be cleane, shall eate the flesche. But yf any soule eate of the flesche of the peace offeringe that pertayneth vnto the Lorde haunge hys vnclennesse vpon him: the same soule shall perysche from amonge hys people. Moreouer, the soule that doeth touche any vncleane thinge, that is of the vnclennes of man: or of any vnclene beast, or any abhomination that is vnclene: and then eate of the flesh of the peaceoffringe whyche pertayneth vnto the Lorde, that soule shall perysche from hys people. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldē of Israel, and say: * ye shall eate no maner fatte of oxen, of Leui. 3. a
shepe and of goates: neuerthelater the fat of the beast that dyeth alone, and the fatte of that which is torne with wylde beastes, shalbe occupyed in any maner of vse, but ye shall in no wyse eate of it. For whosoeuer eateth the fatte of the beaste of whyche men vse to bring an offring vnto the Lord, that soule that eateth it, shall perish from his people. Moreouer, ye * shal eate noo Gen. 9. a
maner of blonde, whether it be of foule or Leu. 17. c
of beaste. What soeuer soule it be that and. 19. f.
eateth any maner of blonde, the same soule deu. 12. b
shal perish from hys people. And the Lord 1. Regū.
talked wyth Moses, sayinge: speake vnto 14. c
the chyldren of Israell and saye: he that D
bryngeth his peaceoffring vnto the Lord, let hym bringe hys gyfte vnto the Lorde of hys peaceoffrynge: lette his owne hādes bringe the offerynges of the Lorde: euen the fatte with the brest shall he bring: that the breste maye be waued for a waueofferyng before the Lorde. And the Priestes shall

shal burne the fat vpon the alter, and the brest shalbe Aarons and his sonnes'. And the right shoulder shall ye geue vnto the priest, for an heueoffringe, of youre peace-offerynges. The same that offreth the bloude of the peaceofferinges and the fat, amonge the sonnes of Aaron, shal haue
Nu.18.c the right shoulder for hys parte, for the *wauebreste and the heue shoulder haue I taken of the chyldren of Israell euen of theyr peaceofferinges, and haue geuen it vnto Aaron and vnto hys sonnes: by a statute for euer of the childzen of Israel. This is the anoyntynge of Aaron, and the anoyntinge of hys sonnes in the sacrifices of the Lorde, in the daye when he offred them to be priestes vnto the Lorde. And these be the sacrifices which the Lorde commaunded to be geuen them (in the daye of their anoyntynge) of the childzen of Israel, by a statute for euer in theyr generacions. This is the lawe of the burntoffeynge and of the meatoffringe, and of the sacrifyce for synne and trespalle, for consecracion and for the peaceoffringe: which the Lorde commaunded Moses in the mounte of Sinai, when he commaunded the childzē of Israel to offre their sacrifices vnto the Lord in the wildernesse of Sinai.

The.viii.Chapter.

A Ex.28.a AND the Lorde spake vnto Moses sayinge: take *Aaron and his sonnes with hym, and the vestures and the annoyntynge oyle, and a ponge ore for synne, and two rammes, and a basket with swete breade: and gather thou all the congregacion together vnto the doze of the tabernacle of wytnesse. And Moses dyd as the Lorde comaunded him, and the people were gathered together vnto the doze of the tabernacle of wytnesse. And Moses sayde vnto the congregacion: this is the thyng which the Lorde commaunded to be done. And Moses brought Aaron and his sonnes, and washed them with water, and put vpon him the albe, and gyrded him with a gyrdle, and put vpon him the tunicle, (of yalow silke) and gyue the Ephod theron, which he gyrded with the broderde girdel that was in the Ephode, and bounde it vnto hym therwith. And he put the brestlappe therto, and put in the brestlappe Urim and Thumin. And he put the mitre vpon his heade, B and put vpon the mytre (euen vpon the forefronte of his face) the golden plate of the holye crowne, as the Lorde commaun-
Exo.30.d ded Moses. * And Moses toke the anoyntynge oyle and anoynted the Tabernacle and al that was therin, and sanctified the, and sprinkled therof vpon the alter seuen tymes, and anoynted the alter, and all hys bessels, the lauer and his foote, to sanctifie them (with the oyle.) And he powred of the anoyntynge oyle vpon Aarons heade, and anoynted him, to sanctifye hym. And Moses brought Aarons sonnes, and put albes vpon them, and gyrded them with gyrdels, and put bonettes vpon their heades: C as the Lorde commaunded Moses. * And Ex.29.a he brought the pōg ore for synne. And Aaron and his sonnes put theyr hādes vpon the heade of the yonge ore that was for synne. And Moses slewe hym, and toke of the bloude, which he put vpon the hornes of the alter rounde about with his finger, and purified it, and powred the bloud vnto the botome of the alter, and sanctifyed it, and reconcyled it. And he toke all the fat that was vpon the inwardes, and the abundaunce of the lyuer, and the two kidneyes, and theyr fat, and Moses burned it vpon the alter. But the yonge ore and his hide, his flesh and his donge, he burnt with fyre wythout the hoost as the Lorde commaunded Moses. And he brought D the ram for the burntoffringe, and Aaron and his sonnes put theyr hades vpon the heade of the ram, which Moses kylled, and sprynled the bloude vpon the alter rounde aboute, and Moses cut the ram in peces and burnte the heade, the peces & the fat, and washed the inwardes and the legges in water, and Moses burnte the ram euery whyt vpon the alter, for a burnt sacrifice that it might be a swete sauoure, & an offring vnto the Lorde, as the Lorde commaunded Moses. * And he brought the Exo.29.c other ram, namely the ram of consecration (of the priestes) and Aaron and his sonnes put theyr handes vpon the heade of the ram: which Moses slewe, and toke of the bloude of it, and put it vpon the typpe of Aarons right eare, & vpon the thombe of his ryght hande, and vpon the greate E too of his right fote. And Moses brought Aarons sonnes, and put of the bloude of the ram vpon the typpe of the right eare of them, and vpon the thombes of their right handes, and vpon the great tooes of theyr ryght fote, and Moses sprinkled the bloud vpō the alter rounde aboute. * And he toke Ex.29.d the fat and the roumpe, and all the fat that was vpon the inwardes, and the aboundaunce of the lyuer, and the.ii. kydneyes with their fat, and the right shoulder. And out of the basket of swete breade that was before the lord, he toke one swete cake of oyled breade, and one wafer, and put them on the fat & vpō the right shoulder: and put all together vpon Aarōs handes, and vpon his sonnes handes, and we-

Fired it a wauteofferige before the Lord. And Moses toke them from of theyr handes, and burnt them vpon the alter, euen vpon the burntoffrig alter: for it was the sacrifyce of consecracion, for a swete sauoure
Exo.29.c and a sacrifyce vnto the Lord. * And Moses toke the breast & waued it for a waue offrig before the Lord, for it was of the rā of the consecracion, & it was Moses parte, as the Lorde commaunded Moses. And Moses toke of the anoyntynge oyle, & of the blonde whiche was vpon the alter, and sprynkled it vpon Aaron and vpon his testimentes, vpō his sonnes and on his sonnes testimentes with him, and sanctified Aaron, his vestures and his sonnes, and his sonnes vestures with him. And Moses sayde vnto Aaron and hys sonnes: boyle the flesh in the doze of the tabernā-
6 cle of witnesse, and there * eate it wyth
Exo.29.f the breade that is in the basket of cōsecracion, as I commaunded, sayinge: Aaron & his sonnes shall eate it: and that which remaynyth of the breade, shall ye burne with fyre. And ye shall not departe from the dooze of the tabernacle of wytnesse. vii. dayes, vntyll the dayes of your consecracion be at an ende. For. vii. dayes shall he fyl your hande as he dyd this day: euen so the Lorde hathe commaunded to do, to reconcile you withall. Therfore shall ye abyde in the doze of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watche of the Lorde, and ye shall not dye: for so I am commaunded. And so Aaron and his sonnes dyd all thynges whiche the Lorde commaunded by the hande of Moses.

¶ The. ix. Chapter.

A And it fortuned that in the eyghte daye, Moses called Aaron and hys sonnes, & the elders of Israel: and
2 sayd vnto Aarō: take the a calfe, a pōge one out of the droue, for sin, & a rā for a burnt offring: both without blemish, & bryg thē
3 before the Lorde. And vnto the chyldren of Israel thou shalte speake, sayinge: take ye an he goate for synne, and a calfe, and a lambe both two of a yeare olde, wythoute blemish for a burntsacrifyce, & an oxe and a ram for peaceoffrynges, to offer before
4 the lord, and a meatoffringe mingled with oyle: for to daye the Lord wil appeare vnto you. And they broughte that (whyche Moses commaunded) before the tabernacle of wytnesse, and all the congregacion came and stode before the Lorde. And Moses sayd: this is the thyng, which the Lord commaunded that ye shoulde do: and the glory of the Lord shal appeare vnto you.

* And Moses sayde vnto Aaron: go vnto Heb. b. a
the alter and offer thy sacrifyce for synne, and.bu.d
and make an attonemente for the and for the people: and thou shalt offer the offryng of the people, to reconcyle them, as the Lorde commaunded. Aaron therfore went vnto the alter, and slew the calfe which he had for synne. And the sonnes of Aaron brought the blonde vnto hym, & he dypte his finger in the blonde, & put it vpō the hornes of the alter, and powred the blonde vnto the botome of the alter. But the fat and the two kidneyes and the aboundāce of the lyuer of the synneoffrung, he burnte vpon the alter as the Lorde commaunded Moses: The flesh and the hyde he burnt with fyre without the hoost. And he slewe C
the burntoffrynge, * and Aarons sonnes Leui. 4.b
brought vnto him the blonde, whiche he sprynkled rounde about vpon the alter. And they brought the burntoffrynge vnto him with the peces therof, & the heade: and he burnt it vpon the alter, and did washe the inwardes and the legges, and burnt them vpon the burntoffringe on the alter. And then he brought the peoples offrynge, taking the goate that the people had for the sacrifyce of synne, and slewe it and offered it for sinne, as he did the first. And brought the burntoffringe, & offered it as the manner was * and brought the meatoffringe, Leui. 2.a
and fylled his hande therof, and burnte it vpon the alter, beside the burntsacrifice of the morynyng. He slew also the oxe and the ram for the peaceoffringe, that the people had for them selues: and Aarons sonnes brought vnto him the blonde, whyche he sprynkled vpon the alter rounde about, &
take the fat of the oxe and of the ram, the roumpe, and the fat that coureth the inwardes and the kidneyes and the aboundaunce of the lyuer: and they put the fat vpon the brestes, and he burnt the fat vpō the alter: but the brestes & the right shoulders Aarō waued for a waueoffring before
20 the Lorde, as the Lorde commaunded Moses. And Aaron lyft vp his hande ouer the people, and blessed them, and came downe from offringe of the synneoffring, burneteffrynges and peaceoffringes. And Moses and Aaron went into the tabernacle of witnesse and came oute, and blessed the people, and the glorye of the Lorde appeared vnto all the people. * And there 2.par.7.a
came a fyre out from before the Lorde and ii.mac.ii.
cōsumed vpō the alter the burntoffringe & b.
the fat. Which whā al the people saw, they gaue thankes, and fell on theyr faces.

¶ The. x. Chapter.

A AND * Nadab and Abihu, the sonnes Ex.30.b
of Aaron, tohe ether of them hys Leu.16.a

seruor,

censoz, & put fyre therein, and put cenſe ther
vpon, & offred ſtraūge fyre before the Lorde
Ex. 30.b * which he commaunded them not: & there
went a fyre out frō the Lorde, & conſumed
them, and they dyed before the Lord. Then
Moſes ſayde vnto Aaron: thys is it that
the Lorde ſpake, ſayinge: I wyll be ſanctifyed in them that come nye me, and before
all the people I wylbe glorified. And Aarō
held his peace. And Moſes called Miſael
and Elſaphan the ſonnes of Oziel, the
vncle of Aaron, and ſayde vnto them: come
on, carye youre brethren frome the holye
place out of the hooſte. And they wente to
them, and caryed them in theyr albes oute
of the hooſte, as Moſes had ſayde. And
15 Moſes ſayde vnto Aaron, and vnto Eleazar, and Ithamar his ſonnes: * vncouer not
Deu. 14.a
Ier. 16.b your heades, neither rent youre clothes, leſt
ye dye, and leſte wrathe come vpon all the
people: But let youre brethren the whole
houſe of Iſrael bewepe the burning which
the Lorde hath kyndled. And go not ye out
from the doze of the tabernacle of wytnes,
leſt ye dye: for the anoyntyng oyle of GOD
is vpon you. And they dyd as Moſes ſayd.
And the Lorde ſpake vnto Aaron, ſaying:
Thou ſhalt not drynche wyne and ſtronge
drynke, thou and thy ſonnes that are with
the: when ye go into the tabernacle of wytneſſe, leſte ye dye. Let it be a lawe for euer
thorowout youre generacyons, and that ye
maye (haue knowledge to) put differēce
betwene holye and vnholye, betwene vncleane and cleane, and that ye maye teache
the children of Iſrael al the ſtatutes which
C the Lorde hathe ſpoken vnto them by the
hande of Moſes. And Moſes ſayde vnto
Aarō, and vnto Eleazar, and Ithamar his
ſonnes that were left: take the meatoffringe
that remaynneth of the ſacrefyces of the
Lorde, and eate it without leuen beſyde the
alter: for it is moſt holy: ye ſhall eate it in
the holy place, becauſe it is thy dutye, and
thy ſonnes dutye of the ſacrefyces of the
Lorde: for ſo I am commaunded. And the
wauebreſte and heue ſhoulder ſhall ye eate
in a cleane place: thou and thy ſonnes, and
thy doughters with thee. For they be thy
dutye and thy ſonnes dutye, geuen oute of
the peaceoffrynges of the childrē of Iſrael.
The heue ſhoulder and the wauebreſt ſhall
they bryng in with the ſacrifices of the fat,
to waue it before the Lorde, and it ſhall be
thyne and thy ſonnes wyth thee: by a lawe
for euer as the Lorde hathe commaunded.
D And Moſes ſought the goate that was offred for ſynne, and ſe, it was burnt. And he
was angry with Eleazar and Ithamar the
ſonnes of Aaron, whyche were lefte alyue,
ſaying: wherfore haue ye not eatē the ſinne
offrynge in the holy place, ſeyng it is moſt
holy: and God hath geuen it you, to beare
the ſynne of the congregacyon, to make a
gremente for them before the Lorde. Be-
holde, the blande of it was not brought in
within the holy place. Ye ſhould haue eatē
it in the holy place, as I commaunded.
And Aaron ſayde vnto Moſes: beholde,
thys daye haue they offered theyr ſynne of-
frynge and theyr burntoffrynge before the
Lorde, and it is chaunced me after thys
maner. And yf I had eaten the ſacrefyce to
daye, ſhoulde it haue bene accepted in the
ſight of the Lorde? And when Moſes heard
that, he was content.

¶ The. xi. Chapter.

AND the Lorde ſpake vnto Moſes & I
Aaron, & ſayde vnto theym: ſpeake
vnto the chyldren of Iſrael, & ſaye:
* theſe are the beaſtes whiche ye ſhall eate,
Gen. 7.a
Deu. 14.a
Act. 3.c
amonge al the catell that are on the earth:
whatſoeuer parteth the hoofe, & deuideth it
into two clawes, & chaweth cud among the
beaſtes, that ſhall ye eate. Neuertheles,
theſe ſhall ye not eate, of theym that chawe
cud, & deuideth the hoofes, as is the camell,
whiche chaweth cud, but he deuydeth not
the hooſe, therfore is he vncleane vnto you,
euen ſo the conye, whiche chaweth the cud,
but deuideth not the hooſe: he is vncleane
to you. And the hare, thoughe he chaweth
the cudde, yet becauſe he deuydeth not the
hooſe, he is therfore vncleane to you. And
againe, the ſwyne, thoughe he deuyde the
hooſe into two clawes, yet he chaweth not
the cudde. He is vncleane to you. Of theire
fleſh ſhal ye not eate, & theyr carkaſſes ſhal
ye not touche, but let them be vncleane to
you. 9 Theſe ſhall ye eate of all that are in
the waters: whatſoeuer hathe fynnes and
ſkales in the waters, ſeas and ryuers, that
ſhall ye eate. And all that haue not fynnes
and ſkales, in the ſea and ryuers, of al that
moue and lyue in the waters, let theym be
abhominacion vnto you: ye ſhall not eate
of their fleſhe, but abhoare theyr carkaſſes.
Let all that haue no fynnes nor ſkales i the
waters, be abhompnable vnto you. C Theſe
are they whiche ye ſhal abhoare among the
foules, and that oughte not to be eaten, for
they are an abhompnacyon. The egle, the
gochaunde, & the cormoraunt, the vultur &
the hite after his kinde, and all rauēs after
their kind, the eſtriche, the night crow, the
hockowe, and the owle after his kynde, the
kaleō, the ſtorcke, the great oule, the backe,
the pellicane, the pye, the herō, the Jaye af-
ter his kynde, the lapwyng: & the ſwalow.
Let all foules that crepe and goe vpon all

foure, be an abhominacyon vnto you.

D yet these maye ye eate, of euerye creppnge thynge that hath wynges, & go vpon foure fete: euen thoste that haue knees aboue vp on theyr feete, to lepe wythall vpon the erth, euen these of them ye maye eate, * the Arbe after his kynde: the ‡ Selaam after hys kynde: the * Hargoll after hys kind, and the ‡ Hagab after his kinde. All other foules that mone and haue foure fete, shall be abhomynacyon vnto you. In suche ye be vncleane, and whosoeuer toucheth the carkas of them, shall be vncleane vnto the euen: and whosoeuer beareth the carkasse of theym, shall wasshe hys clothes, and be

E vncleane vntyll euen. And euery beast that hathe hoofe, and deuydeth it not into two clawes, nor chaweth cud, suche are vnclene vnto you: euerye one that toucheth them, shall be vncleane. And what soeuer goeth vpon his handes among all maner beastes that go on all foure fete, suche are vncleane vnto you: and who so doeth touche theyr carkasse * shal be vncleane vntyl the euen. And he that beareth the carkasse of theym, shall wasshe hys clothes, and be vncleane vntyll the euen, for suche are vncleane vnto you. And let these also be vncleane to you amonge the thynges that crepe vpon the earth, the weasell, and the mouse, and the toade, after theyr kynde, the hedgehogge, the stellion, the lacerte, the snayle, and the molle: these are vncleane to you amonge all that crepe: who so euer doeth touche theym when they be deade, shall be vncleane vntyll the euen. And what soeuer any of the dead carkasses of them doeth fall vpon, shall be vncleane: whether it be vessell of woode, or rayment, or skynne, or bagge, or whatsoeuer vessel it be that anye wurke is wrought in. And it must be plunged in the water, and it shalbee vncleane vntyll the euen, and so shall it bee clensed.

F All maner of erthen vessell wherinto anye of them falleth, shall be vncleane, with all that therin is: and * it shall be broken. All maner meate also that is vsed to be eaten, if any suche water come vpon it, it shalbe vncleane. And al maner of drynke that is vsed to be dronk in al maner such vessels, shalbe vncleane. And euerye thynge that theyr carkasse falleth vpon, shall be vncleane: Whether it be ouen or kettell, lette it be broken. For they are vncleane, and shal be vncleane vnto you: Neuerthelater, yet the fountaynes and welles, and collection of waters shall be cleane styll. And who so toucheth theyr carkases, shal be vncleane. Yf the deade carkase of anye suche fall vpon any sede vsed to sowe, it shall yet be cleane styll: but and yf any water be powred vpon the sede, and a deade carkasse fall therein, it shall be vncleane vnto you. Yf any beaste of whyche ye maye eate, dye and anye man touche the deade carkasse thereof, he shall be vncleane vntyll the euen. He that eateth of the deade carkasse of it, shall wasshe hys clothes, and be vncleane vntyll the euen. And he also that beareth the carkasse of it, shall wasshe hys clothes and be

G vncleane vntyll euen. Let euery creppnge thyng that creepeth vpon the erth, be an abhomynacyon, and not be eaten. What soeuer goeth vpon the breast, and whatsoeuer goeth vpon foure, or that hathe moe feete amonge al creppng thinges that crepe vpō the earth, yf that ye eate not, for they are abhommable. Ye shall not make your soules abhominable wyth nothynge that creepeth, neyther make youre selues vncleane wyth them: that ye should be defyled therby. For I am the Lorde youre God. Be Sanctyfied therfore, and ye shall be holye *for I am holy: and ye shal not defyle your Leu.10.a soules with any maner of creppng thyng, i.Per.1.c. that creepeth vpon the earth. For I am the Lorde, that brought you oute of the lande of Egipte, to be your God: ye shall be holy therfore, for I am holye. This is the lawe of beastes and foules, and of euery lyuinge creature that moueth in the waters, and of euery creature that crepeth vpō the erth, that there may be a difference betwene the vncleane & cleane, and betwene the beaste that may be eaten, and the beast that ought not to be eaten.

¶ The.xii. Chapter.

A AND the Lorde spake vnto Moses, saying: speake vnto the children of Israell, & say: yf a woman hath conceaued, and borne a manchilde, she shall be vncleane seuen dayes: euen in lyke maner as when she is put a parte in tyme of her naturall dysease. And in the eyght day the flesshe of the childes * foreskynne shalbe gen.27.b and.21.a. cut away. And she shal the continue in the Luk.ii.d blonde of her purifyinge three and thyrtie dayes. She shal touche no halowed thyng, nor come into the sanctuary, vntil the tyme of her purifyinge be oute. If she beare a maydechilde, she shalbe vncleane two weekes, as when she hath her naturall disease. And she shall continue in the bloud of her purifyinge thesedoze and sixe dayes. * And C Luke.ii.d when the dayes of her purifiynge are oute: whether it be for a son or for a doughter, she shal bring a lābe of one yere old for a burnt offring, & a yong pigeō or a turtyl doue for syn vnto the doze of the tabernacle of witnes, & to the preest: which shal offre thē before the lord, & make an attonemēt for her, and

D and the shalbe pourged of the yssue of her
Leui.b.b bloude. ✠ And this is the lawe for her that
hath borne a male or female. But and yf
she be not able to bringe a lambe, she shal
Luk.2.d bringe ✠ two turtils or two yong pigeons:
the one for the burnteoffrige, & the other
for synne. And the preist shal make an at-
tonement for her, and she shalbe cleane.

¶ The.xiii. Chapter.

1 AND the Lorde spake vnto Moses
and Aaron sayinge: when there ap-
peareth a risinge in any mās flesh,
ether a scabbe, or a glistrig white: and the
plage of a leprosye be in the skynne of hys
flesh, he shall be broughte vnto Aaron the
preist, or vnto one of his sonnes the prie-
stes: & the preist shal loke on the sore in the
skynne of his flesche. And when the heare
in the sore is turned vnto whyte, and the
sore also seme to be lower then the skynne
of his flesh it wilbe a plage of leprosye, &
the priestes shal loke on him, and iudge
him vncleane. Yf ther be but a white plecke
in the skyn of his flesh, and seme not to
be lower then the skyn, nor the heare ther-
of is turned vnto white, the priest shall
shut him vp seuen dayes. And the priest
shal loke vpon him againe the seuēth day:
And yf the plage seme to hym to abyde
styll, and the plage growe not in the skin,
the priest shall shut him vp yet.vii. dayes
mo. And the priest shall loke on hym a-
gayne the.vii. daye. Then yf the plage be
darker, and not growen in the skynne, the
priest shall iudge hym cleane, for it is
but a skirfe. And he shal wash his clothes,
and be cleane. But & if the scabbe growe
in the skynne after that he is sene of the
priest, and iudged clene, he shalbe sene of
the priest agayne. Yf the priest se that
the scabbe be growē abrode in the skinne,
2b the Priest shall make hym vncleane: for
it is a leprosye. When the plage of the le-
prosye is in a mā, he shalbe brought vnto
the Priest, and the priest shall se hym.
And yf the risynge be white in the skyn, &
haue made the heare white, and there be
rawe flesh in the sore it wylbe an olde le-
prosye in the skynne of his flesche. And the
priest shall make hym vncleane, and shall
not shut hym vp seynge he is vncleane. If
a leprosie breake out abrode in the skinne,
and couer all the skynne, frō his heade to
his foote, whersoeuer the priestes loketh,
and the Priest loke vpon him. And yf the
leprosye haue couered all hys flesh, he shal
iudge the plage to be cleane because it is
al turned into witnes, & he shalbe cleane.
But and if there be raw flesh on him whē
he is sene, he shall be vncleane, And the
priest shall se the rawe flesche, and declare C
hym to be vncleane. For the raw flesh is
vncleane seyng it is a leprosye. Or yf the
rawe flesh depart againe and chaūge vn-
to white, he shal come to the Priestes, and
the priest shall se hym and beholde: If
the sore be chaūged vnto white (& couer
the whole man) the Priest shal iudge the
plage cleane & he shalbe cleane: The flesche
also in whose skyn ther is a byle & is hea-
led, and in the place of the byle there ap-
peare a white risinge, ether a shining whit
and somwhat reddiche, it shall be sene of
the priest. And yf when the priest seyeth
him, it appeare lower then the skinne, and
the heare therof be chaunged vnto white,
the priest shall iudge hym vncleane: for
it is a plage of leprosye, broken oute of the D
byle. But and yf the priest loke on it and
there be no white heares therin, and yf it
be not lower then the skyn, but be darker,
the priest shall shut him vp. vii. dayes.
And yf it spredeabrode in the flesche, the
priest shal make him vncleane, seynge it
is the plage. But and yf the spot stāde stil,
and growe not, it is the pynne of an hote
byll, and therfore the priest shall declare
hym to be cleane. If there be any flesche, in
whose skynne there is a hote burnynge, &
the flesh that burneth haue a whit spotte,
somwhat reddich or whit, the priest shall
loke vpō it. And if the heare in that bright
spot be chaūged to white, and it appeare
lower then the skin, it is a leprosie broken
out of the burnyng. And therfore the priest
shall iudge him vncleane, seynge it is the
plage of leprosye. But yf the priest loke on
it & there be no whit heare in the bright
spot, and be no lower then the other skin,
but be darker, the priest shall shut hym
vp seuen dayes. And the priest shall loke
on hym the seuenth daye: And if it be
growen abroade in the skynne, the priest
shall iudge hym vncleane, seynge it is the
plage of leprosye. And if the spot stode stil
in it, and growe not in the skynne, but is
darcke, it is a risynge of the burnynge, &
the Priestes shall therfore declare hym
cleane, seyng it is the print of the burning. 28
If a mā or womā hath a sore vpō the heade
or the bearde, the priest shall se it. And
if it appeare lower then the skinne, & there
be in it a yalow heare: and thynne (more
then it was wonte to be) the priest shall
iudge hym vncleane, seynge that the same
sterige is a token of leprosie vpō the heare
or berde. And yf the priestes loke on the
sore of the pynne, and it seme not lower
then the skinne, and that the heare is not
blacke, the priestes shall shut vp the frett-
tynge sore seuen daies. And on the seuenth

daye the prieste shall loke on the sore: and yf the sore be not growen, and there be in it no yalowe heare, and the sore seme not lower thē the skynne, he shalbe shauē: but the place of the sore shal he not shaue, and the prieste shal shut vp the sore seuē dayes mo. And in the seuēth daye the prieste shal loke on the sore: And yf the sore be not growen in the skynne, nor seme lower then the other skin, the prieste shall clense hym, and he shal wash his clothes, and be clene. But if the sore growe in the fleshe after his clenlynge, the prieste shal loke on hym. And yf the sore be growen in the skynne, the prieste shal not seke for yelow heare, for he is vncleane. But yf he se the paynte stande stil, and that there is blacke heare growne vp therin, the sore is healed, and he shalbe cleane, & the prieste shall declare him to be clene. If there be whyte spottes in the skynne of the fleshe of mā or woman, the prieste shal loke vpon it. And if the spottes in the skynne of their fleshe be somewhat darcke & white withal, [he may be sure, that it is no leprosie: it is a freckel growīg in the flesh: Therfore is he cleane. And the man (whose heade is destitute of heare, wherby he is made balde) is cleane. And he that hathe hys heare out in his foreheade, is foreheade balde, and cleane. If there be in the baulde heade or baulde foreheade a white reddysshe sore scabbe, there is leprosie spryng vp in his baulde heade or baulde foreheade. And the prieste shall loke vpon him, and if the rysynge of the sore be white reddisshe in his baulde heade or baulde forehearde, after the maner of leprosie which is in the skynne of the fleshe, thē he is a Leperous man and vncleane. And the prieste shal make him vncleane, for the plage ther of is in his heade. The leper in whom the plage is, shal haue his clothes rent, & hys heade bare and shall put a couerynge vpō hys lyppe, and shalbe called vncleane and defyled. And as lōge as the dysease lasteth vpō him, he shalbe defyled and vncleane: he shal dwell alone, euen ✶ wythoute the host shal his habitatiō be. The cloth that the plage of leprosye is in, whether it be linen or wollen, whether it be in the warpe or woofe of lynen or of wollen, ether in a skynne or any thing made of skynne, if the disease be pale or somwhat reddisshe in the cloth or skyn: whether it be in the warpe or woofe of anye thynge that is made of skinne, thē it is a plage of leprosye, & shal be shewed vnto the prieste. The prieste therfore shall se the plage, and shut it vp seuen daies, and loke on the plage the seuenth daye. Which if it be increased in the cloth (whether it be in the warpe or woofe, or in a skynne) or in any thig that is made of skynne it is the leprosye of a fretynge sore: it is vncleane: and that clothe shalbe burnt, ether warpe or woofe, whether it be wollē or linnen, or any thing that is made of skynne, wherin the plage is, for it is a frettig leprosie, it shalbe burnt in the fire. If the prieste se that the plage is not growē in the clothe: ether in the warpe or woofe or in whatsoeuer thynge of skynne it be, the prieste shall commaunde them to washe the thing wherin the plage is, and he shal shut it vp seuen dayes mo. And the prieste shal loke on the plage again, after that it is washed. And if the plage haue not chaūged his colour, and is spredde no further abrode, it is vncleane. Thou shalt burne it in the fire, for it is a fret inward: in part or in al together. And if the prieste se that the plage is darker after that it is washed, he shal rente it out of the cloth, or out of the skynne, or out of the warpe, or oute of the woofe. And yf it apeare any more in the cloth (ether in the warpe or in the woofe or in any thinge made of skynne) it is a waxynge plage. Thou shalte burne the plage that is in it. Moreouer the clothe, ether warpe or woofe, or whatsoeuer thynge of skynne it be whiche thou hast washed, yf the plage be departed there from, it shalbe washed once again: & thē shal it be clene. This is the law of the plage of leprosye in a cloth whether it be wollē or linnē: either in the warpe or woofe, or in any thinge of skynnes, to make it cleane or vncleane.

¶ The. xiii. Chapter.

AND the Lorde spake vnto Moses, saying: ✶ this is the law of the leper in the daye of his clenlynge: He shalbe brought vnto the prieste, and the prieste shal go out without the hoost, & loke vpō him. And if the plage of leprosie be healed in the leper, then shall the prieste commaūde that he which is to be clensed, bring two liuige birdes & cleane, & cedar wood, and purple cloth, and ysope. And the prieste shal commaunde that one of the birdes be killed in an earthen vessel and vpō rēning water. And he shall take the liuynge birde with the cedar wood, the purple and the ysope, and shal dippe them and the liuinge birde in the bloud of the slayne birde, vpō the rennynge water, and sprinkle vpō him (that must be clensed of his leprosye) seuē tymes, and clense hym, and shall let the liuynge birde goe free into the felde. And he that is clēsed, shal washe his clothes, and shaue of all his heare, and washe him selfe in water, that he may be cleane. And after that shall he come into the hoost, and shal tarye

math. 8. a
mark. 1. b
Luke. 5. c
and. 17. c
Nu. 5. a.
viii. Reg.
xv. a

tarie without his tent seuen dayes, but in the seuenth daye he shall shaue of all hys heare, namely, his heade, his beard & hys browes: euen al his heare shalbe shaue of. And he shal wasche his clothes & his flesche in water, & he shalbe cleane. In the eight daye he shall take two lābes without blemyshe & an ewe lambe of a yeare olde without blemishe, and thre tenth deales of
Minha. fyne floure for a * meatoffrynge myngled with oyle & a logge of oyle. And the priest that maketh him cleane, shal bring the mā that is to be made cleane & those thynges, before the Lorde, euen before the doore of the Tabernacle of witnesse. And the priest shal take one lābe, and offer him for trespasse, and the logge of oyle, and waue thē before the Lord. And he shal slee the lambe in the place where the synneoffrynge & the burnteoffrynge are slayne: eus in the holy place. For as the synneoffrynge is, euen so is the trespasse offrynge the priestes: seyng it is moste holy. And the priest shall take of the bloude of the trespasse offrynge, and put it vpon the typpe of the right eare of hym that is to be clensed, & vpō the thōbe of his right hande and vpon the great too
C of his right foote. The priest shall take of the logge of oyle, and powre it into the palme of his lefte hāde, and dyppe hys right fynger in the oyle that is in his left hande, and sprynkle of the oyle wyth hys fynger seuen tymes before the Lorde. And of the rest of the oyle that is in his hande, shal the priest put vpon the typpe of the ryght eare of hym that is for to be clensed, and vpon the thombe of his righte hande, and vpon the great too of hys righte fote, euen vpon the bloude, of the trespasse offrynge. And the remnaūte of the oyle that is in the priestes hande, he shall powre vpō the heade of hym that is for to be clēsed: and the priest shall make an attonemente for him before the Lorde. And the priest shall offer the synneoffrynge, and make an attonemente for hym that is to be clensed, for his vnclennesse. And then shal he kyl the burnteoffrynge, & the priest shal offre the burnteoffryng and the meatoffrynge vpon the alter: and the priestе shall make an attonement for him, and he
Leui. v. b shalbe cleane. * If he be poore, and cannot get so muche, he shall take one lambe for a trespasse offeryng to waue it for his clensinge, and a tenth deale of fine floure mingled with oyle for a meatoffrige, & a logge
D of oyle, and two turtil doues or two yong pygeons, suche as he is able to get, wherof the one shalbe for synne, and the other for a burnteoffrynge. And he shal bryngе them the, viii. daye for hys clensynge vnto the Priest before the doore of the tabernacle of wytnesse before the Lorde. And the priest shal take the lābe that is for the trespasse, and the logge of oyle, and waue them before the Lorde. And he shal kyll the lambe for the trespasse, and the priestе shall take of the bloude of the trespasse offrynge, and put it vpō the tippe of his right eare that is to be clensed, and vpon the thombe of his right hande, and vpon the great too of his right fote. And the priestе shall powre of the oyle into the right hande, and the priestе shal with his finger sprinkle of the oyle that is in his left hande, seuen tymes before the Lorde. And the priest shall put of the oyle that is in hys hande vpon the typpe of the ryghte eare of hym that is to be clensed, and vpon the thombe of hys ryght hāde, and vpon the great too of hys right fote: euē in the place where the bloud of the trespasse offeringe was put. And the rest of the oyle that is in the priestes hāde, he shall put vpō the heade of hym that is to be clensed: that he maye make an attonemente for hym before the Lorde. And he shal offer one of the turtyll doues or of the yonge pygeons, such as he can get: the one for a synneoffrynge, and the other for a burnteoffrynge with the meateoffring. And the priestе shall make an attonement for him that is to be clensed, before the Lord. This is the lawe of hym in whome is the plage of leprosye, and whose hande is not able to get that whiche pertayneth
E to hys clensynge. And the Lord spake vnto Moses and Aaron sayinge: when ye be come vnto the lande of Canaan whyche I geue you in possellion. And yf I put the plage of leprosye in a house of the lande of youre possellion, he that oweth the house shall come, and tell the priestе, sayinge: me thynche that there is as it were a leprosye in the house.

And the priestе shall commaunde them to emptye the house before the priestе go into it to se the plage: that all that is in the house be not made vncleane, and then muste the priestе go in to se the house. If the priestе also se that the plage is in the walles of the house, and that there be holowe strakes pale or red whiche seme to be lower then the wall it selfe, the priestе shall go oute at the house dores, and shut vp the house seuen dayes. And the priestе shall come agayne the seuenth daye, and yf he se that the plage be increased in the walles of the house, the priestе shall cōmaunde them to take awaye the stones in which the plage
F is, and lee them cast thē into a foule place without the citie, and he shal commaunde

the house to be scraped within rounde about, and powre out the dust (that they scrape of) without the cyte into a foule place. And they shal take other stones and put them in the place of those stones, and other mortes to plaster the house withall. And yf the plage come agayne and breake out in the house, after that he hath taken awaye the stones and scraped the walles of the house, and after that he hath plasterd the house a newe: the Priest shall come and se it. And yf he perceaue that the plage hath growen further in the house, it is a freeynge leprosye in the house. It is therefore vncleane. And he shall breake downe the house. And the stones of it, and the tymbre therof, & all the morter of the house, shal he carye out of the cyte vnto a foule place. Moreouer, he that goeth into the house all the whyle that it is shut vp, shalbe vncleane vntyll the euen. He that slepeth i the house, shal wash his clothes: he lykewyse that eateth in the house, shall washe his clothes. And yf the Priest come
16 and se, that the plague hath spred no further in the house (after that it is new plasterd) the Priest shall iudge that house, cleane, because the plage is healed. And let hym take to clense the house wythall: two byrdes, cedar wood, purple cloth & yssope. And he shal kil one of the birdes in an erthē vessel, & vpon runninge water: & take the cedar wood, & the yssope, & the purple with the lyuinge byrde, & dyppe thē in the bloud of the slayne byrde, & in the running water, & sprinkle the house seuen tymes, & clense the house with the bloud of the bird, and with the running water, with the lyuing byrd, with the cedar wood, & the yssope, & the purple cloth. But he shall lette the lyuing byrde flee out of the towne into the brode feldes, & so make an attonemēt for the house, and it shalbe cleane. This is the law for al maner plage of leprosye and breakinge out, and of the leprosye of clothe and house: for a swelling, for a scabbe, and for a white blister. To teache whan it must be made vncleane and cleane. This is the lawe of leprosye.

¶ The. xv. Chapter.

1 AND the Lorde spake vnto Moyses and Aarō saying: Speake vnto the chyldrē of Israell, & saye vnto thē: Whosoeuer hath a running yssue out of his flesshe, is vncleane by reason of that yssue. And thys shall be the token of hys vnclennesse in hys yssue: whyen he is vncleane. Yf hys flesshe runne, or yf hys flesshe congele by the reason of hys yssue, then is it vnclennesse. Euery couche whereon he lyeth that hath the yssue, is vncleane, and euery thynge whereon he sytteth, is vncleane: Who so euer toucheth hys couche, shall washe hys clothes, and bathe hym selfe in water, and be vncleane vntyll the euen. And he that sytteth on any thynge where on he satte that hath the yssue, shal washe hys clothes: and bathe hym selfe in water, and be vncleane vntyll the euen. He that toucheth the flesshe of hym that hath the yssue, shall washe hys clothes, and bathe hym selfe in water, and be vncleane vnto the euen. Yf he also that hathe the yssue, spyt vpon him that is clene, he shal washe hys clothes, and bathe hym selfe in water, & be vnclene vntyl euen. And what
8 hoūse harnesse soeuer he rydeth vpon that hath the yssue, shalbe vncleane. And whosoeuer toucheth any thing that was vnder hym, shalbe vncleane vnto the euen. And he that beareth any suche thynges, shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen. And who soeuer he toucheth that hath the issue (and haue not fyrst washed his handes in water) shal washe his clothes, and bathe him selfe in water, & be vnclene vnto the euē. * The vessel of earth that he toucheth, Leu. 9. d. and. 11. f.
12 wherin hath the yssue, shalbe broken: and all vessels of wood shalbe rinsed in water. When he also that hathe any yssue, is clensed of hys yssue, he shal numbre, vii. dayes for his clēsyng, and washe his clothes, and bathe his flesshe in running water, and so shall he be cleane. And the. viii. day he shal take to hym two turtyl doues or. ii. yonge pygeons, and come before the Lorde vnto the doore of the tabernacle of wytnesse, and gene thē vnto the Priest. And the Priest
15 shall offre them: the one for a synoffringe, and the other for burntoffreynge: and the Priest shall make an attonement for him before the Lorde, as concerning hys yssue. Yf anye mans seade departe from hym in hys slepe, he shal washe his flesh in water, and be vncleane vntyl euen. And all the clothes and all the furres wherein is suche seade of slepe, shalbe washed wyth water, and be vncleane vnto the euen. And yf he that hath suche and yssue of seade, doo lye with a womā, they shall both washe them selues with water, and be vncleane vntyll
19 euen. If a womās natural course of bloud do runne, she shalbe put a part. vii. dayes: who soeuer toucheth her, shalbe vncleane vnto the euen. And al that she lieth vpon, in the tyme of her naturall disease, shalbe vncleane lyke as euery thyng also that she syteth vpon, is vncleane. Who soeuer toucheth her bedde, shal wash his clothes, and bath him self wyth water, and be vncleane vnto the euen: And who soeuer toucheth

anye

any thyng that she sat vpon, shall wasshe hys clothes, and bathe hym selfe in water, and be vncleane vnto the euē: so that whether he touche her couche, or anye vessell whereon she hath sitten, he shalbe vncleane vnto the euen. + And yf a mā lye with her, and her vncleannesse come vppon hym, he shalbe vncleane vii. dayes, & al the couche whereon he lieth shalbe vncleane. + When a womans blonde runneth longe tyme: out of the tyme of her naturall course: or yf it runne beyōde her natural course, let al the dayes of the yssue be iudged vncleane, euē as the dayes of her naturall disease. And she shalbe vncleane. Al her couches whereō she lyeth (as longe as her yssue lasteth) shal be as her couche whē she hath her naturall disease. And what soeuer she sitteth vpon, shalbe vncleane, as is her vncleānesse when she is putte aparte. And whosoeuer toucheth any of these, shalbe vncleane, and shal wache hys clothes, and bath hym selfe in water, and be vncleane vnto euen. And after that she is cleansed of her yssue, she shal count her seuen dayes, and after that, she shalbe cleane. In the eyghte daye she shal take vnto her two turtyls or ii. yōge pigeons, and bringe thē vnto the priest before the dooze of the Tabernacle of wytnesse. And the priest shall offre the one for a synneofferyng, and the other for a burnt offeryng: and make an attonemēt for her before the Lozde, as concerninge the yssue of her vncleannesse. Therefore shalt he separate the chyldren of Israell from theyr vncleannesse, that they dye not in theyr vncleannesse: yf they defyle my habitaciō that is among them. This is the lawe of hym that hath a running yssue, & of him whose seade runneth from hym in hys slepe, and is defyled therein, and of her, that (for her naturall disease) is put a parte, & of whosoeuer hath a running yssue, whether it be man or womā, and of hym that lyeth with her whyche is vncleane.

The. xvi. Chapter.

Leui. x. a

AND the Lozde spake vnto Moyses + after the death of the two sonnes of Aaron, whē they offred before the Lozd, and dyed: And he sayde vnto Moyses: speake vnto Aaron thy brother, that he come not at al times into the holy place wythin the bayle before the mercyseate, whyche is vpon the arke, that he dye not. For I wyll appeare in the, + cloude vppon the mercyseate. But wyth this thyng shal Aaron come into the holy place: euen wyth a bullocke for synne, and wyth a ram for a burntofferinge. He shal put the holy linnē albe vpon him, & shal haue a linnē breche vpon hys flesshe, and shalbe girded wyth a

Le. 18. c.

Gal. 2. c

D

ii. Regū xiii. b

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ment for hym, and for his houlde. And he shall take the two goates, & present them before the Lozd at the doze of the tabernacle of witnesse. And Aaros shall caste lottes ouer the ii. goates: one lotte shalbe for the Lozde, and the other for the scape goate. And Aaron shall bringe the goate vpon whyche the lozdes lotte fell, and offer hym for synne. But the goate on which the lotte fell to scape, shall be set alyue before the Lozde, to reconcyle with, & to let hym goe (as a scape goate) fre, into the wildernesse. And Aaron shall bring his bullocke for synne, and reconcyle for hym selfe, & for his houshold: and shall kyll hys bullocke for synne. And he shal take a cester ful of burnynge coles oute of the alter before the Lozde, and shall fyll his hādefull of swete cens, beaten small, and bring them within the bayle, and put the cens vpon the fyre before the Lozde: that the cloude of the cens may couer the mercyseate that is vpō the witnesse, and that he dye not. + And he shal take of the blonde of the bullocke, & sprynkle it with his fynger vpon the mercyseate eastwarde: and before the mercyseat shall he sprynkle of the blonde with hys fynger seuen tymes. Then shal he kyll the goate that is the peoples synneoffrige, and bring his blonde within the bayle, & doe with that blond, as he did with the blonde of the bullocke, sprinklige it vpō the mercyseat, and before the mercyseate. And he shall reconcile the holy place from the vncleannesses of the chyldren of Israell, and from their tresspaces in all their synnes. And so shall he doe for the tabernacle of witnesse that is set amōge them, euē amōg theyr vncleannesses. + And let there be no bodye in the tabernacle of wytnesse, when he goeth in to make an attonemente in the holy place, vntyl he come out. And let him make an attonemente for him selfe and for his houshold, & for al the multitude of Israel. And he shal go out vnto the alter that is before the Lozd, and reconcyle vpon it, & shall take of the blonde of the bullocke, and of the blonde of the goate, and put it vpō the hornes of the altare roūde aboute, and sprinkle of the blonde vpon it wyth his finger seuen tymes, and clense it, and halow it from the vncleannesse of the chyldren of Israell. And when he hathemade

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Hebr. 9. b and. 7. a

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Luke. 1. a

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and sende hym awaye (by the hande of a conuement man) into the wyldernes. And the goate shal beare vpō him al theyr misdedes vnto the wyldernesse, and he shall let the goate goo free into the wyldernesse. And Aaron shal come into the Tabernacle of wytnesse, and put of the linnen clothes, which he put on (when he went in into the holy place) & leaue thē there. And let him washe hys flesche wyth water in the holye place, and put on hys owne raymente, and then come out, and offre his burntoffring, and the burntofferinge of the people, and make an attonemente for hym selfe and for the people, and the fat of the synnofferyng shall he burne vpon the alter. And he that caried forth the goate to Azazel, shal wash hys clothes, and bath hys flesche in water, and then come into the hoste. And the bullocke which is for synne, and the goat that is for sinne, (whose bloud was brought in, so clense the holy place) shal one carye out without the hoast to be burnte in the fyre, wyth theyr skinnes, theyr flesh and theyr dōge. And he that burneth thē shal washe his clothes, & bath his flesh in water, and then come into the hoost. And this shall be an ordynaunce for euer vnto you: that in the tenth daye of the seuenth moneth, ye humble youre soules, and do no worcke at all, whether it be one of youre selues or a straunger that sojourneth among you, for that daye shall the Priest make an attonemente for you to clense you, and that ye may be cleane from all youre synnes before the Lorde. Let it be a Sabboth of rest vnto you, and ye shall humble youre soules, by an ordynaunce for euer. And the priestе that is annoynted, and whose hande was cōsecrated (to ministre in his fathers stede) shall make the attonement, and shal putte on the linnen clothes and holy bestimētes, and reconcyle the holye sanctuary and the Tabernacle of wytnesse, and shall clense the alter, and make an attonement thē for the Priestes and for all the people of the congregation. And thys shalbe an * euerlastyng ordynaūce vnto you, that he make an attonement for the chyldren of Israell for all theyr synnes once a yere: and he did as the Lorde commaunded Moyses.

Ex.xxx.b

¶ The.xvii. Chapter.

AND the Lord spake vnto Moyses, saying: speake vnto Aaron & vnto his sonnes, and vnto al the chyldrē of Israell, and saye vnto theym: Thys is the thynge whyche the Lorde hath charged, sayinge: what man soeuer of the house of Israell kylleth an ore, or lambe or goate in the hooste, or that kylleth it oute of the hooste, and bringeth it not vnto the dore of the Tabernacle of wytnesse, to offre an offeringe vnto the Lorde before the dwelling place of the Lorde, blonde shalbe imputed vnto that man, as thoughe he hadde shed blonde, and that man shall be rooted oute from amonge his people. Wherfore, whan the chyldren of Israell bryng theyr offringes, that they offer in the wyde felde, they should bryng theym vnto the Lorde euen vnto the doore of the Tabernacle of wytnesse to the Priestе, to offre them for peaceofferinges vnto the Lorde. And the priestе must sprinkle the blonde vpon the alter of the Lord, whiche is before the dore of the tabernacle of witnesse, and burne the fatte for a swete sauour vnto the Lorde. And let thē no moare offre theyr offerynges vnto deuyls, after whom they haue gone a whoringe. This shalbe an ordynaūce for euer vnto them in theyr generations. And thou shalt saye vnto theym: what soeuer man it be of the house of Israell, or of the straungers which sojourne amonge you that offereth a burntoffering or sacrifice, and bringeth it not vnto the dore of the tabernacle of witnesse to offre it vnto the Lorde, that man shall perishe from among his people. And what soeuer man it be of the house of Israell or of the straungers that sojourne amōg you, that eateth ani maner of blond, I wyl set my face agaynst that soule that eateth blond, and wyll destroye hym from among his people: for the lyfe of the flesche is in the blonde, and I haue geuen it vnto you vpon the alter, to make an attonemēte for your soules, for blond shal make an attonement for the soule. And therfore I sayd vnto the chyldren of Israell: let no soule of you eate blond. Neyther let any straunger that sojourneth amonge you, eate blonde. And what soeuer man it be of the chyldren of Israel, or of the straūgers that sojourne among you, whyche hunteth and catcheth any beast or foule that may be eaten, let hi powre out the blonde therof, and couer it with erth, for the lyfe of all flesche is in the blond of it, therfore I sayde vnto the chyldren of Israell * ye shall eate the blond of no maner of flesche, for the lyfe of all flesche is the blonde thereof: whosoeuer eateth it, shal perishe. And euery soule that eateth it whyche dyed alone, or that whyche was

Gen. 9.d Leui. 4.b and. 18.d

torne

tozne wyth wild beastes, whether it be one of your selues oz a straunger, he shal wash his clothes, and bathe hym selfe in water, & be vncleane vnto the euen, & then shal he be cleane. If he wash them not, noz bathe his flesh e. he shal beare his synne.

¶ The.xviii. Chapter.

A AND the LORDE spake vnto Moses, sayinge: speake vnto the chyldzen of Israell, and saye vnto them: I am the LORDE your GOD. After the doynges of the lande of Egypte wherin ye dwelt, shall ye not doe: and after the doynges of the lande of Canaan, whyther I wyll bzynge you, shall ye not doe, neyther walcke in theyz ozdynaunces, but do after my iudgementes, and kepe my ceremonies, to walcke therin: I am the Lord your God.

Rom.x.a Gala.3.b Eze.xx.b ye shal kepe therfoze myne ozdynaunces, & my iudgementes * which if a man doe, he shall lyue in them. I am the Lord. Se that none go to his nyghest kynred, foz to vncouer their secretes. I am the Lozde.

Le.xix. g Eze.22.c * The secretes of thy father, and the secretes of thy mother, shalt thou not vncouer: foz she is thy mother, therfoze shalte

Deu.22.d and.27.c. thou not discouer her secretes. * The secretes of thy fathers wyfe shalte thou not

1.Cor.b.a discouer, foz it is thy fathers secretes.

Deu.27.d 2.re.13.c * Thou shalte not dyscouer the pzyuitye of thy syster, the doughter of thy father oz

B of thy mother: whether she be borne at home oz wythout. Thou shalt not vncouer the secrettes of thy sonnes doughter oz thy doughters doughter, foz that is thyne own pzyuitye. Thou shalt not vncouer the secrettes of thy fathers wyues doughter, whiche was begotten of thy father, and is thy syster: thou shalte not dyscouer her se-

Leu.xx.c crettes. * Thou shalt not vncouer the secrettes of thy fathers syster, foz she is thy fathers nexte kynswomā. Thou shalte not discouer the secrettes of thy mothers syster, foz she is thy mothers nexte kynswo-

C mā. Thou shalt not vncouer the secrettes of thy fathers bzother: that is, thou shalt not go in to his wife, which is thyne awnt. Thou shalte not dyscouer the secrettes of thy doughter in lawe: Foz she is thy sones wyfe: therfoze shalt thou not vncouer her

Leu.xx.c mar.14.a secrettes. * Thou shalte not vnbeake the secrettes of thy bzothers wyfe, foz that is thy bzothers pzuitie. Thou shalt not dyscouer the pzuities of thy wife & her doughter, neyther shalt thou take her sones doughter, oz her doughters doughter, to vncouer

Gen.29.c theyz secrettes: Foz they are her next kyn, and it were wickednesse. * Thou shalt not take a wyfe and her sister also, to vexe her,

Leu.xv.c that thou woldest vncouer her secrettes as Eze.22.c longe as she lyueth. * Thou shalt also not go vnto a woman to vncouer her pzyuitie, as longe as she sepnet is vncle foz her vnclenesse. * Also couple thou shalt not lye wyth thy neyghbouns wyfe, & defyle her wyth seede. * Thou shalte geue none seede of thy sede to offer it vnto Molech, neyther shalt thou defyle the name of thy GOD. I am the Lozde. * Thou shalt not lye with mankynde as wyth woman kynde, foz it is abhominacyon * Thou shalt lye with no maner of beast to defyle thy selfe therwith, neyther shal any woman stande before a beast, to lye downe therto, foz it is abhominacio. ye shall not defyle youre selues in anye of these thynges, wherein all the nacyons are defiled which I cast out before you: Where thozowe the lande is defiled, and I wyl dyscet the wickednesse therof vpon it, yea, and the lande it selfe hath caste out her inhabiters. * ye shall kepe therfoze myne ozdynaunces, and my iudgemētes, and commit none of these abhominacyons: neither anye of you, noz any straunger that sojourneth amonge you, foz all these abhominacyons haue the men of the lande done which were there before you, and the lande is defyled.) Shall not the lande spewe you out also (yf ye defile it) as it spewed out the people that were before you? Foz whosoeuer shal cōmit anye of these abhominacyons, the same soules that commit the, shall perysshe from among theyz people. Therfoze shal ye kepe my watche, that ye commit not one of these abhominable customes whyche were committed before you: and that ye defyle not your selues therin. I am the LORD your GOD.

Rom.i.d. Leu.xx.b Deu.23.c Leu.xx.b

¶ The.xix. Chapter.

A AND the Lozde spake vnto Moses, saying: speake vnto al the multitud of the chyldzē of Israell, & saye vnto them: * ye shall be holye, foz I the LORD your GOD am holye. ye shall feare euerye man hys father and hys mother, and kepe my Sabbothes: I am the LORDE your GOD. ye shall not turne vnto ydolles, noz make you Gods of metall: I am the Lozde your God. If ye offer a peaceoffrynge vnto the Lozde, ye shall offer it that ye maye be accepted. * It shall be eaten the same daye

B ye offer it and on the mozowe. And if ought remayne vntyll the thyzde daye, it shall be burnt in the fyze. And if it be eate the third daye, it is vncleane & not accepted. He that eateth it, shall beare his synne, because he hathe defyled the halowed thynge of the Lozde, and that sonle shall perishe from amonge hys people.

Leu.xi. g 1.Pet.i.c Leui.7.b

* When ye reape downe the ripe corne of your lande, ye shal not reape downe the vtmost bozder of your feld, neyther shalte thou

Leu.23.d Deu.24.d

gather

gather that whiche is lefte behynde in thy harueſt. Thou ſhalt not glenne in al thy vineyarde, neyther gather in the grapes that are vnder ſcaped: but thou ſhalte leaue them for the poore and ſtraunger. I am the LORDE your GOD. C
Eph.4.c. Zach.8.c * Mat.5.f Exo.xx.b Deut.v.a
* ye ſhall not ſteale, neyther lye, neyther deale falſely one wyth another. * ye ſhall not ſweare by my name in vayne: neyther ſhalte thou defyle the name of thy God. I am the Lorde.
Deu.27.c Tob.4.c
Thou ſhalt not do thy neyghbour wrong, neyther robbe hym violently, * nether ſhal the workmans labour abyde with the vntyll the morynge. Thou ſhalte not curſe
Deu.27.c
the deaffe * neyther put a ſtombling blocke before the blynde: but ſhalt feare thy God. I am the Lorde. ye ſhall doo no vnryghteouſneſſe in iudgement. * Thou ſhalte not
Deut.i.c and.16.d Jaco.ii.b D
fauour the poore nor honoure the myghtie, but in ryghteouſneſſe ſhalt thou iudge thy neyghboure. Thou ſhalte not go vp and downe as a preuye accuſer among thy people, neither ſhalte thou ſtande agaynſte the
1.Jo.iii.b. and.iii.c. * ma.18.b Eccl.19.b * mat.5.g * Mathy. xxii.d. mar.12.c Ro.13.d. Gala.v.c Jaco.2.b E
bloude of thy neyghbour: I am the Lorde. * Thou ſhalt not hate thy brother in thine hearte, but ſhalt in any wiſe * rebuke thy neyghboure: that thou beare not ſynne for hys ſake. * Thou ſhalte not auenge thy ſelfe, nor be myndeful of wronge agaynſte the chyldren of my people, * but ſhalt loue thy neyghbour euen as thy ſelfe. I am the Lorde. Ye ſhall kepe myne ordynaunces.
Thou ſhall not let catel gendre with a contrary kynde, neyther ſowe thy felde with myngled ſede, neyther ſhalte thou put on any garment of lynnen and wollen. Whoſoeuer lyeth and medleth with a womanne that is a bondmayde: neuertheles appoynted to a huſbande, but not redemed, nor fredome geuen her, ſhe ſhall be ſcourged wyth a lether whyppe, and they ſhall not dye, becauſe ſhe was not free. And he ſhall bring for hys treſpaſſe vnto the Lorde, before the dore of the tabernacle of wytneſſe, a ramme for a treſpaſſe offrynge. And the Prieſt ſhall make an attonement for hym with the ramme whiche is for the treſpaſſe before the Lorde, concernynge hys ſynne whiche he hath done, and the ſynne whiche he hath done ſhalbe forgeuen hym.
When ye come to the land, and haue planted all maner of trees conuenyente to be eaten of, ye ſhall put awaye the foreſkynne of euerye one wyth the fruite therof: euen iii. yere ſhal they be circumciſed vnto you, and ſhal not be eaten of. But in the fourth yeare, al the frute of them ſhalbe holye and commendable to the Lorde. In the fyfth
F
yeare ſhal ye eate of the frute of them, and ye maye gather in the increaſe of theym. I
Leu.22.d
am the Lorde youre God. * ye ſhall not eate vpon bloude, neyther ſhall ye vſe witchecraft, nor obſerue tymes. ye * ſhall not rounde the lockes of your heades, neyther ſhalte thou marre the tuftes of thy beard. Ye ſhall not rent your fleſhe for any ſoules ſake, nor pynte aurye marches vpon you: I am the Lorde. Thou ſhalt not make thy doughter commen, that thou wouldeſt cauſe her to be an whore: leſt the lande alſo fal to whordome, and be ful of wyckednelle. Ye ſhall kepe my Sabbothes, and feare my ſanctuary: I am the Lord. ye ſhall not re-
Leu.21.a Eze.44.c
garde thoſe that worke wyth ſpirites, * neither ſeke after ſothſayers to be defyled by theym: I am the Lorde your God. * Thou
1.Re.28.a G Eccl.3.a
ſhalte ryſe vp before the hozeheed, and reuerence the face of the olde man, and dread thy God. I am the Lorde. If a ſtraunger ſoiourne wyth thee in your lande, ye ſhall
1.Ti.v.a. Exo.22.a
not vexe hym. * But the ſtraunger that dwelleth with you, ſhall be as one of your ſelues, and thou ſhalt loue him as thy ſelfe, for ye were ſtraungers in the lande of Egypte. I am the Lorde your God. ye ſhall
H Deu.25.
do no vnryghteouſnes in iudgemēt, in meyerde, in weyghte or in meaſure. True balaunces, true weyghtes, A true Epha, and a true Hin ſhall ye haue. I am the Lorde your God, whiche broughte you oute of the lande of Egypte. Therfore ſhall ye obſerue all my ordynaunces & all my iudgemētes, and do them. I am the Lorde.

¶ The.xx.Chapter.

AND the Lorde ſpake vnto Moſes, ſaying: This ſhalt thou ſaye to the chyldren of Iſraell, Whoſoeuer he be of the chyldren of Iſraell or of the ſtraungers that dwel in Iſrael, that geueth of his
Leu.18.g
ſede vnto * Moloch, let hym be ſtayne: the people of the lande ſhall ſtone hym.
And I wyll ſet my face agaynſte that man, and wyl deſtroye him from among his people: becauſe he hathe geuen of his ſede vnto Moloch, for to defyle my ſanctuarye and to polute my holy name. And though the people of the lande hide their eyes from the man that geueth of hys ſede vnto Moloch, and kyl him not: I wil put my face agaynſt that man, and agaynſt hys kynred, and wyll deſtroye him, and all that goe a whorynge after hym to commit whordome with Moloch, from amonge theyr people.
If a ſoule tourne hym ſelfe after ſuche as worche with ſpirites, and after ſothſayers, to go a whorynge after theym, I wyll put my face agaynſte that ſoule, and wyll deſtroye hym from among his people. Sanc-
Leu.19.a B
tifye youre ſelues therfore * and be holye, for I am the Lord your God, kepe ye myne ordeynaunces, and do theym, I am the
Lorde

mat.15.a Lorde which doeth sanctifye you. * Who-
Pro.xx.c soeuer he be that curseth his father or hys
Ex.21.b. mother, let hym dye: for he hath cursed his
father and mother, hys bloude be vppon
deu.22.a. hym. * And the man that breaketh wed-
2.re.11.a locke with another mans wyfe: cue he that
breaketh wedlocke with hys neyghbours
wyfe: let him be slaine, both the adoutterer
and the adoutteresse. And the man that
Le.18.a. lyeth * with his fathers wife, and vncoue-
deu.27.c reth his fathers secretes, let the bothe dye,
i.co2.b.c. theyr bloud be vpon them. * If a man lye
sLe.18.a with his daughter in law, let the dye both
of the: they haue wrought abhominacion,
Le.18.c. theyr bloud be vpon them. * If a man also
Rom.i.b lye with mankynde after the maner as with
womankynde, they haue bothe committed
an abhominacion: let the dye. Their bloud
Le.18.b. be vpon the. * And yf a man take a wyfe
& her mother also, it is wickednesse. They
shalbe burnt with fyre both he & she, that
there be no wickednesse amonge you. And
Leu.18.c * yf a man lye wyth a beaste, let hym dye,
deu.27.a and ye shall slee the beaste also. If a woma
C go vnto any beast, and lye downe thereto:
thou shalt kyll the woman and the beaste
also, let theym dye, theyr bloude be vppon
them. If a man take his syster, his fathers
doughter, or his mothers doughter, and se
her secretes, and she hys secretes, it is a
shamefull thyng. They shal perishe in the
syghte of theyr people, he hath vncouered
his sisters secretes, he shal beare his sinne.
Le.xb.b. * If a man lye wyth a woman, hauing her
Leu.18.c natural disease, and vncouer her secretes,
and open her fountayne, and she also open
the fountayne of her bloud, they shall bothe
Leu.18.c perish & fro among theyr people. * Thou
shalt not vncouer the secretes of thy mo-
thers syster, nor of thy fathers sister, for
he that doeth so, hath vncouered hys nexte
him: they shall beare theyr mysdoynge. If
a man lye with his vncles wife, and vnco-
D uer hys vncles secrettes: they shall beare
Le.18.b theyr synne, and shall dye childles. * If a
mat.14.c ma take his brothers wife, it is an vnclene
thyng, he hathe vncouered hys brothers
secretes, they shalbe childlesse. * ye shall
Le.18.d kepe therfore all myne ordynaunces and
all my iudgementes, and doo the: that the
land whether I bring you to dwell therin,
spewe you not oute. ye shall not walcke in
the maners of thys nacyon, which I caste
out before you: For they cõmitted all these
thynges, * and therfore I abhorred them.
Deu.9.a But I haue sayd vnto you: ye shall enioye
theyr lande, and I wyl geue it vnto you to
possesse it, euen a lande that floweth wyth
mylke & honye. I am the Lord your God,
which haue separated you from other na-
Leu.xi.a cyons, * and therfore shall ye put differẽce
betwene cleane beastes & vnclene, betwene deu.14.a
vncleane soules and cleane. ye shal not de-
file your soules in beastes and soules, and
in al maner creping thinges that the grou-
de bringeth furth, which I haue separated
from you as vnclene. Therfore shall ye be
holy vnto me, for I the Lord am holy, and
haue severed you from other nacions: that
ye shoulde be myne. * If there be a man deu.18.b
or woman that worketh with a spirite, or 1.re.28.a
that is a sothsayer, let them dye. Mẽ shall
stone them with stones, theyr bloude be
vpon them.

¶ The.xxi. Chapter.

A

AND the Lorde sayde vnto Moses:
speake vnto the preistes the sonnes of Aaron, and saye vnto them.
Let * none be defyled vpon a soule amõge eze.44.d
his people: but vpon his kynsman, that
is nye vnto hym: vpon his father, and hys
mother, vpon his sonne & doughter, & his
brother, and on his syster a mayde that is
nye vnto him, whõ no man hath knowen,
vpon her shal he be defyled. But he shal
not be defyled vpon hym that hath auctori-
rite amonge his people, to polute hym selfe
for hym. Let them not make * baldnesse Leu.xix.f
vpon their heade, nor shaue of the lockes
of their bearde, nor make any markes in
theyr flesche. They shalbe holye vnto their
God, and not polute the name of theyr
God, for the sacrifices of the Lorde which
are as the breade of theyr God they do
offer: therfore they shall be holye: * Let Tim.2.b
them not take a wyfe, that is an adnou- B
tresse, or polluted, nor put from her hus-
bande: for such a one is holy vnto his god.
Thou shalt sanctifye hym therfore, for he
offereth vp the breade of thy GOD: he
shall therfore be holy vnto the, for I the
Lorde whiche sanctifye you am holy. If a
preistes doughter fal to playe the whore,
she poluteth her father: therfore muste she
be burnt with fire. He that is the hye preist
amonge his brethrẽ, vpon whose heade the
anoyntynge oyle was powred, & that cõ-
secrated his hãd to put on the beslimẽtes,
shal not vncouer his heade, nor rẽt his clo
thes, * neither go to any deade bodye, nor Luk.9.g
make him selfe vncleane on hys father or C
his mother, neither shall he go oute of the
sanctuary, nor polute the holy place of his
God, for the crowne of the anointing oyle
of his God, is vpon him. I am the Lorde.
* He shal take a mayde vnto his wife: but eze.44.f
a wedowe, a deuorsed womã, or an harlot, Mala.2.b
shall he not marye. But shal take a maide
of his owne people to wyfe. Neyther shal
he defyle his seade amonge his people: for
I am the Lorde which sanctifye him. And
the Lorde spake vnto Moses, sayinge:
speake

speake vnto Aaron, and saye. Whosoeuer of thy sede in theyr generations hath any defoymite, lette hym not preace foz to offre
D bread vnto hys God, + foz who soeuer hath
2.reg.5 b any blemish, shall not come neere: as yf he be blynde oz lame, oz that hathe a byased nose, oz that hath any mishapen membze, oz is bzoken footed, oz bzoken handed, oz haue no heere on his eye bzowes, oz haue a webbe oz other blemishe in his eyes, oz be mawnge, oz skaulde, oz hath hys stones bzoken. No man that hath a blemishe, and is of the seede of Aaron the Pzieste, shall come nye to offre the sacrifices of the Lozd. Whan he hathe a defoymite, lette hym not preace to offre the bread of hys God. Lette hym eate the bzeade of hys God: euen of the most holy and of the holy: Onely lette hym not goo in vnto the vayle, noz come nye the aulter, when he is defoymed, that he polute not my sanctuaryes, foz I am the Lozde that sanctifye thē. And Moses tolde it vnto Aaron and to his sonnes, and vnto all the chyldzen of Israell.

¶ The.xxii. Chapter.

A AND the Lozde spake vnto Moyses, sayenge: Speake vnto Aaron and hys sonnes, that they be separated from the holy thinges of the childzē of Israel, & that they polute not my holy name in those thinges, whych they halowe vnto me: I am the Lozde. Saye vnto thē: whosoeuer he be of all your sede among youre generations after you, that goeth vnto the holy thynges, whyche the chyldzen of Israell halowe vnto the Lozde, hauing his vnclennes vpon hym: that soule shall perish from out of my sight. I am the Lozd.
Leu.15 a + What man soeuer of the seede of Aaron is a leper, oz hath a running issue, he shall not eate of the holye thynges vntyll he be cleane. And who so toucheth any man that is vncleane ouer the soule of the dead, oz a man whose seede runneth frō hym in hys slepe, oz who soeuer toucheth any wozme, whereby he maye be made vncleane, oz a man, of whome he maye take vnclennesse (what soeuer vnclēnesse he hath) the same soule that hath touched any such, shall be vncleane vntyll euen, and shall not eate of the holy thynges, vntyll he haue washed his flesshe with water. And when the sunne is downe, he shalbe cleane, and shal afterward eate of the holy thynges: foz asmuch
B as it is his foode. + Of a beast that dyeth
Exo.22 c alone, oz is rent wyth wyld beastes (wherelev.44.g by he maye be defyled) he shall not eate. I am the Lozde. Let thō kepe therefoze myne ozdynaūce, lest they foz the same lade sinne vpon them, and dye foz it, yf they defile it. I the Lozd sanctifye them. There shal no straunger eate of the holy thynge, neyther a geste of the Pzieste, neyther shall an hyred seruaunte eate of the holye thynge. But yf the Pzieste bye any soule with money, he shall eate of it, lyke as he that is borne in hys house, shall they eate of hys bread. If the Pzieste doughter also be maried vnto a straunger, she may not eate of the halowed heaueoffrynges. Notwithstandinge yf the Pzieste doughter be a wedowe oz deuozced, and haue no chylde, but is returned vnto her fathers house agayne, she shall eate of her fathers bread, as wel as she dyd in her youth. But there shall no straunger eate thereof. If a man eate of the holy thynge vnwittingly. He shall putte the fyfth parte there vnto, and gene it vnto the Pzieste with the halowed thyng. And the Pzieste shall not defyle the holye thynges of the chyldzen of Israel (whyche they offer vnto the Lozde) to lade thē selues with misdoynge & treспasse whyle they eate theyr holye thinges, foz I
C the Lozde do halowe them. And the Lozde spake vnto Moyses, sayenge: speake vnto Aaron & his sonnes, and vnto all the chyldzen of Israell, and saye vnto thē: * whatden.15.c, soeuer he be of the house of Israel oz straū- e.17.a ger in Israell, that wyl offre hys sacrifyce foz all his vowes, and foz al his frewyl offeringes whyche they wyll offre vnto the Lozde foz a burnteofferinge, ye shall offre (to reconcyle your selues) a male without blemishe of the open, of the shepe, oz of the goates. But whatsoeuer hath a blemishe, that shall ye not offre, foz ye shall gette no fauour therwith. And whosoeuer byngeth a peace offring vnto the Lozde (accordinge as he is appoynted) oz a vowe, oz a frewyll offring, in ore oz shepe, that is without defozmite, he shall be accepted. There shall be also no blemishe therin: blynd, oz bzokē oz wounded, oz haue a wen, oz be maunge, oz scabbed. Ye shall not offre suche vnto the Lozde, noz put an offering of any suche vpon the alter vnto the Lozde. An ore oz
D a shepe that hath any membze out of pzoportion mayst thou offre foz a frewyl offering, but foz a vowe it shal not be accepted. Ye shall not offre vnto the Lozde that wyche is bzosed, oz bzokē, oz plucked out oz cut away, neyther shal ye make any such in your lande, neyther of a straungers hand shall ye offre bzeade vnto youre God of any suche. Because theyr corruption is in them, and they haue defozmite in them selues, and therfoze shall they not be accepted foz you. And the Lozde spake vnto Moses, saying: when an ore, oz a shepe, oz a goate is bzought forth, it shall be seuen

dayes

dayes vnder the damme. And frō the.viii. daye forth, it shall be accepted for a sacrifyce vnto the Lorde. And whether it be ore or shepe, ye shall not kyll it, and her yonge bothe in one daye. When ye wyll offre a thankeoffringe vnto the Lord, offre it that ye maye be accepted. And the same daye it must be eaten vp, so that ye leaue none of it vntyll the morow. I am the Lord. Therfore shall ye kepe my commaundementes, and do them. I am the Lorde. Neyther shall ye polute my holy name, but I wyll be halowed amonge the chyldrē of Israel. I am the Lord whych halowe you, & that brought you out of the land of Egypte, to be your God: I am the Lorde.

¶ The.xxiii. Chapter.

A And the Lorde spake vnto Moyses, saying: speake vnto the chyldren of Israel: & saye vnto them: These are my feastes, euen the feastes of the Lorde, Ex.23.b. Deu.5.b whichye shal cal holy conuocatiōs. * Sixe dayes ye shal worke, but the seuenth daye is the Sabboth of reste, an holy conuocation: so that ye doo no worcke therin, it is the Sabbothe of the Lorde, in all youre dwellynges. These are the feastes of the Lorde, euen holye conuocations, whyche ye shall proclayme in theyr ceasons. In the.xxiiii. daye of the fyrst moneth at euen Ex.12.c. is the Lordes * Passeouer. And on the fyf- Nu.28.c teneth day of the same moneth is the feast of swete bread vnto the Lord: seuen dayes ye muste eate vnleuened bread. * In the Ex.12.b fyrste daye ye shall haue an holye conuocation: ye shall do no labourious worcke B therein, But ye shal offre sacrifyces vnto the Lorde thorowoute those seuen dayes, and in the seuenth daye is an holye conuocation: ye shall do no labourious worcke therein. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Nu.15.a Israell, and saye vnto them * when ye be come into the lande (whyche I geue vnto you) and reape downe the harueste thereof, ye shall bringe a sheffe of the fyrst frutes of youre harueste vnto the Priest, which shal waue the sheffe before the Lord to be accepted for you: and euen the morowe after the Sabboth, the Priest shall waue it. And ye shall offre that daye when ye haue the sheffe, an he lambe wythoute blemisshe of a yeare olde, for a burntesofferynge vnto the Lorde: and the meateofferynge thereof, shalbe made of two tenth deales of fyne floure mingled wyth oyle, to be a sacrifice vnto the Lorde for a swete sauoure: and the drincheofferinge thereof C shalbe of wyne, euen the fourth deale of an Iosh.5.6. hyn. * And ye shall eate neyther bread, nor parched corne, nor frumentie, nor newe corne vntyll the selfe same daye that ye haue broughte an offerynge vnto youre God. Let this be a lawe for euer in youre generations and in all youre dwellynges.

* And ye shall counte from the morowe Deu.16.b after the Sabboth: euen from the daye that ye broughte the sheffe of the waue offrynge. vii. Sabbothes complete: euen vnto the morowe after the seuenth Sabboth shall ye numbre fyftie dayes. And ye shall bringe a new meatoffring vnto the Lord. And ye shall bringe out of youre habitacions two waueloues made of two tenthe deales of fyne floure, and that are made with leuen for fyrste frutes vnto the Lord. And ye shal bringe with the breade * seuen Nu.28.d lābes without defaumte of one yeare of age, and one yonge ore and two rāmes, whiche shall serue for a burnteofferynge vnto the Lorde, with meatofferinges and their drincheofferinges, to be a sacrifice for a swete sauoure vnto the Lorde.

Then ye shall offre an he goate for a synneofferynge, and two lambes of one yeare olde for a peaceofferynge, And the D Priest shall waue them with the breade of the fyrste frutes before the Lorde, and with the two lambes. And these holye thynges of the Lorde, shalbe the Priestes. And ye shall proclayme the same daye, that it maye be an holye conuocacion vnto you: ye shal do no labourious worke therin: let it be a lawe for euer in al youre dwellynges, and in al youre generacions. * And when ye reepe downe youre Leu.19.b harueste thou shalte not make cleane rydd- deu.24.d daunce of the felde, neither shalt thou make any aftergatherynge of thy harueste: but shalte leaue it vnto the poore & the straunger. I am the Lorde youre God. And the Lorde spake vnto Moses, saying: Speake vnto the children of Israell, and saye: In the seuenth moneth, in the fyrste daye of the moneth shall ye haue reste, * euen the Nu.29.a remembraunce of blowynge, an holy conuocatiō: ye shal do no labourious worcke therin, but offer sacrifice vnto the Lorde. E And the Lorde spake vnto Moses saying: Leu.16.f the * tenthe daye also of the selfe seuenth moneth in a daye of reconcilynge, therfore shalte be an holy conuocacion vnto you & ye shal hūble youre soules, & offre sacrifyce vnto the lord. Ye shal do no worke the same daye, for it is a daye of reconcylynge, to make an attonemēt for you before the lord your God. For whatsoeuer soule it be that hūbleth not him selfe that daye, he shalbe destroyed from amonge his people. And whatsoeuer soule do anye maner worcke that daye, the same soule wyll I destroye from

from among his people. ye shall do no manner worcke therfore: Lette it be a lawe for euer in your generations, and in all youre dwellinges. Let it be vnto you a Sabboth of rest, and ye shall humble your soules in the ninth daye of the moneth at euen: from euen to euen shal ye rest in your Sabboth.

And the Lorde spake vnto Moyses saying: Speake vnto the chyldren of Israell, & saye: * the fyftenth daye of the same seuenth moneth is the feaste of tabernacles, seuen dayes vnto the Lorde. The first daye is an holye conuocation: ye shall do no laborious worcke. Seuen dayes ye shall offre sacrifice vnto the Lord, and in the eight daye shal be an holy conuocation vnto you and ye shal offre sacrifices vnto the Lorde. It is the, collection, & ye shal do no laborious worke therein. These are the feastes of the Lord, whych ye shall call holy conuocations, for to offre sacrifyce vnto the Lorde, burntoffering, meatoffering, peaceofferynge, and drynkeoffringes, euery day his due sacrifice beside the Sabbothes of the Lorde, and beside youre giftes, beside al your vowes, & al youre freywyllofferynges, whyche ye geue vnto the Lorde. Moreouer, in the fyftenth daye of the seuenthe moneth, whā ye haue gathered in the frute of the lande, ye shal kepe holye daye vnto the Lorde seuen dayes. The fyrste daye shalbe as a Sabboth: likewise in the .viii. daye shalbe the rest of the Sabboth. And ye shall take you in the fyrst daye, the frutes of goodly trees, braunches of palme trees, and the bowes of thicke trees, and wyllowes of the brooke, and shall reioyce before the Lorde youre God seuen dayes. And ye shal kepe thys feast vnto the Lord seuen dayes in the yeare. It shalbe a lawe for euer in youre generations, that ye kepe it in the seuenthe monethe. ye shall dwell in boothes seuen dayes: euen al that are Israelites borne, shall dwell in boothes, that youre chyldren after you maye knowe, howe that I made the chyldren of Israel to dwel in boothes, whō I brought them out of the lande of Egypte: I am the Lorde your God. And Moyses spake vnto the chyldren of Israell, concerning the feastes of the Lorde.

¶ The. xxiiii. Chapter.

A And the Lorde spake vnto Moyses, saynge: * commaunde the chyldren Ex.27.D of Israell that they bringe vnto the, pure oyle olyue beaten for lyghtes, to cause the lampes to burne alway: without the vayle of wytnesse: in the Tabernacle of wytnesse, shall Aaron dresse theym bothe euen and mornynge before the Lorde alwayes. Let it be a lawe for euer in youre generacyons. He shal dresse the lampes vppon the pure candelstycke before the Lorde perpetuallye. * And thou shalte take fyne flowre, and bake twelue wallels therof, two tenth deales shalbe in one wallell. And thou shalte set them in two rowes, fyue on a rowe vpon the pure table before the Lorde, and putte pure frankencens vppon the rowes, that they maye be breade of remembraunce, and an offeryng to the Lorde. Euery Sabboth he shall put them in rowes before the Lorde euermoare: of the chyldren of Israell shall they be offered for an euerlastynge couenaunte. * And they shall be Aarons and hys sonnes, whyche shall eate them in the holy place. For they are moste holye vnto hym of the offerynges of the Lorde by a perpetual statute. And the sone of an Israelitiche wife, whose father was an Egiptian, wente out amonge the chyldren of Israell. And thys sonne of the Israelitiche wyfe, and a man of Israel, strouе togethеr in the hoste. And the Israelitiche womās sōne * blaspemed the name of the Lord & * cursed, & they broughte him vnto Moyses. Hys mothers name was Salomith, which was the daughter of Dibry, of the tribe of Dan: and they * putte hym in ward, that the mynd of the Lord might be shewed them. And the Lord spake vnto Moyses, saying: bryng the cursed speaker wythout the hoofte, and let all that heарde hym, put theyr handes vpon his head, and let all the multitude stone hym. And thou shalte speake vnto the chyldren of Israell saying: Whosoeuer curseth hys God, shall beare hys synne. And he that blaspheмeth the name of the Lorde, lette hym be slayne, and all the multitude shall stone hym to death. Whether he be borne in the lande or a straūger, whā he blaspheмeth the name of the Lorde, lette hym be slayne. And * he that killeth any mā, let him dye the death. And he that killeth a beaste, let hym make hym good, soule for soule. And yf a man mayme his neyghbor, as he hath done, so shall it be done to hym: broke for broke, * eye for eye, and toth for tothe: euen as he hathe maymed a man, so shall he be maymed agayne. And he that killeth a beaste, let hym paye for it: and he that killeth a man, let hym dye. ye shall haue one maner of lawe: euen for the straunger as well as for one of youre selues, for I am the Lorde your God. And Moyses tolde the chyldren of Israel, and they brought hym (that had cursed) oute of the hoofte, and stoned hym with stones. And the chyldren of Israell dyd as the Lorde commaunded Moyses.

¶ The. xxv. Chapter.

And

AND the Lord spake vnto Moses in mounte Sinai saynge: speake vnto the children of Israel, and say vnto them: when ye be come into the lāde which
Exo.23.b I geue you, the lande shall reste, and kepe Sabboth vnto the LORDE. * Syx yeares thou shalt sowe thy felde, and syx
Deu.15.a. yeare thou shalt cut thy vinyarde, & gather in the frute therof. But the * seuenth yeare shal be a Sabboth of reste vnto the lande. The Lordes Sabboth it shalbe: thou shalte neither sowe thy felde, nor cut thy vineyarde. That whiche groweth of the owne accorde thou shalt not reape, neither gather the grapes that thou hast left behynde, for it is a yeare of reste vnto the lande. And the reste of the lande shalbe meate for you: euē for the, for thy seruāte, and for thy mayde, for thy hyred seruaūt, & for the straunger that sogeourneth with the: and for thy cattel, and for the beastes that are in the lande, shall all the encrease therof be meate. And thou shalte numbre seuen Sabbothes of yeares vnto the, euē seuen tymes seuen yeare: and the space of the seuen Sabbothes of yeares wil be vnto the myne and foure yeare. And thō thou shalt make a trūpe blowe: in the tēth day of the seuenth moneth, euen in the daye of attonement shal ye make the trūpe blow, throwout all your lande. And thou shalt halowe that yeare: euē the fiftyeth yeare, and proclayme libertie throwout the lāde vnto al the inhabiters therof, for it shalbe a yeare of iubelye vnto you, and ye shall retourne euery man vnto his possellion, and euery man vnto hys kynred agayne. A yeare of iubelye shall that fiftieth yeare be vnto you. ye shal not sowe, neither reape that which groweth of it selfe, nether gather the grapes that are lefte. For that yeare of iubelye shalbe holy vnto you: but ye shall eate of the encreafe therof out of the felde. In the yeare of thys iubelye ye shall returne euery man vnto his posselliō agayne. If thou sellest ought vnto thy neighboure, or byeste of thy neighbours hande, ye shall not disceaue one another: but accordynge to the numbre of yeares after the iubelye yeare thou shalte bye of thy neighbour, & accordige vnto the nūbre of yeares and of the frutes, he shal sell vnto the. Accordynge vnto the multitude of yeares, he shall encreafe the price therof, & accordynge to the fewnesse of yeares, he shal minyshe the price of it: for the nūbre
3.Esd.4.a of frutes doth he sell vnto the. * Wyckeaue not ye therfore euery man his neighboure, but thou shalt feare thy God. For I am the Lord your God: Wherefore, ye shall do after myne ordynaunces and kepe my lawes, and do them, and ye shall dwell in the lande in saftetye. And the lande shall geue her frute, and ye shall eate your fyll, and dwell therin in saftetye. And yf ye shal saye: what shal we eate the seuēth yeare, for we shal not sowe, nor gather in our encrease? I wil sende my blessynge vpon you in the syxte yeare, and it shall bryng forth frute for thre yeres: and ye shall sowe the eight yeare, and eate yet of olde corne vntyll the nynth yeare: euen vntyll her frutes come, ye shal eate of olde store. The lande shall not be solde to be waste: for * the lande is myne, and ye be but straungers and sotourners with me. In all the lande of your possellion, ye shall graūte a redēption for the lande. * If thy brother be wared poore, and hath solde awaye of hys possellion, and yf any of his kynne come to redeme it, let hym bye out that whych hys brother solde. And yf he haue no man to redeme it, let hys hande get asmuche as maye be sufficiente to bye it oute agayne, and let hym counte how lōge it hath bene solde, and deliuer the rest vnto the man to whome he solde it, that he maye retourne to his possellion agayne. But and yf hys hande cannot get sufficyente to restore to the other agayne, then that which is solde shal remaine in the hāde of him that hath bought it, vntyll the yeare of iubelye: and in the iubelye it shal come out, and he shal retourne vnto his possellion agayne. And yf a man sell a house or a dwelling within the walles of a citie, he maye bye it oute agayne within a whole yeare after it is solde: euen anye daye of the yeare shall he redeme it againe. But and yf he bye it not oute again within the space of a ful yeare, then the house that is in the walled citye shalbe stablyshed, and be hys owne that bought it, & his succeffours after him, and shal not go out in the iubely. But the houses of billages which haue no walles roūd about them, are coūted as the felde of the coūtre, and therfore they may be bought out agayne, and shall retourne in the iubelye. Notwithstandinge, the cities of the Leuites, and the houses of the cytyes of theyr possellion, maye the Leuites redeme at al ceasōs. And if a mā purchase oughte of the Leuites, the house that was solde, & the citie of their possellion shall go oute in the yeare of iubelye: for the houses of the cities of the Leuites, are theyr possellion amonge the childrē of Israel. But the felde of the suburbe that is besyde theyr cityes, maye not be solde: but is theyr perpetuall possellion. If thy brother be waxen poore, and fallen in decaye with the, thou shalte relieue him, both the straūger and sotour-

Pſa. 24.d
Lyut. 4.a
Jerr. 32.b
F

Ex.22.d. uer, that he may liue with the. * And thou
deu.23.d. shalt take none vsury of hym, or vantage.
Eze. 22.b But thou shalte feare thy GOD, that thy
brother maye lyue wyth the. Thou shalte
not geue hym thy money vpon vsurye, nor
lende hym thy corne for increase. I am the
Lorde your God, whiche brought you out
Exo.21.a of the lãde of Egipte to geue you the lãde
deu.15.c, of Canaan, and to be youre God. * If
thy brother that dwelleth by the, be warē
poore, and be solde vnto the, thou shalt not
compel him to the bondage of seruauntes:
but as an hyred seruaunt, and as a soiour
ner he shalbe wyth the, and shal serue the
vnto the yeare of Jubelie, and then shall
he departe frō the, both he and his childrē
with him, & shal retourne vnto hys owne
kynred agayne, and vnto the possession of
hys fathers: for they are my seruauntes,
whiche I brought oute of the lande of Eg-
gypte, and shall not therfore be solde as
bondemen. Thou shalte not raigne ouer
him cruelly, but shalt feare thy God. Thy
bondseruaunt, and thy bondmayde which
thou shalt haue, shalbe of the heathē that
are rounde aboute you, of thō shal ye pur-
chase seruauntes and maydens, and of the
chyldren of the straungers that are soiour-
ners among you, and of theyr generations
that are wyth you, whiche they begat in
your lande. These shalbe youre possession,
and ye shall take them as inheritaūce for
youre children after you, to possesse theim,
they shalbe your bondemen for euer. But
ouer your brethren the childrē of Jsraell,
ye shall not regne one ouer another cru-
elly. If a soiourner or straūgerware rich
by the, & thy brother that dwelleth by him
ware pore, & sel hymselfe vnto the straūger
or soiourner by the, or to any of the straū-
gers kynne: after that he is solde, he maye
be redemed agayne: one of hys brethren
that wyl nether his vncle or his vncles sō
ne maye bye hym oute: or any that is nye
of kynne vnto hym of hys kynredde, maye
redeme hym: eyther of his hand can get so
much, he maye be loosed. And he shall rekē
with him that bought hym, from the yeare
that he was solde in, vnto the yeare of Ju-
belye, and the price of hys beynge shall be
valued accordyng vnto the numbre of ye-
res. As an hyred seruaunt shall he be with
hym. If there be yet many yeares behynde
accordyng vnto thē, let hym geue agayne
for hys delyueraunce, of the money that
he was boughte for. If there remayne but
fewe yeares vnto the yeare of iubelye, let
hym counte wyth him agayne, and accor-
dyng vnto his yeares geue him againe for
hys redemption: and he shalbe with hym
yeare by yeare as an hyred seruaunt, and
the other shal not raigne cruelly ouer him
in thy syghte. If he be not redemed thus,
he shal go out in the yere of iubelye, both
he & his children with him: for the children
of Jsrael are my seruaūtes, which I brou-
ght oute of the lande of Egipte. I am the
Lorde your God.

¶ The. xxvi. Chapter.

YE shal * make you no ydols nor gra A
uen ymage, nether reare you vp any deu.v.a.
stone, nether shall ye set vp anye y-
mage of stone in your lande to worshyppe
it: for I am the Lorde youre GOD: ye shal
kepe my Sabbothes, and feare my sanc-
tuarye: for I am the LORDE. If ye
walcke in myne ordynaunces and kepe
my commaundemētes, and do them, I will
sende you rayne in the righte ceason, & the
lãde shall yelde her increase, & the trees of
the feld shal geue their frute. And the threl
shynge shall reach vnto the wine harueſt,
& the wine harueſt shal reach vnto sowing
time: * & ye shall eate your bread in plen- 3.Re.4.b
teousnes, and dwell in youre lande peace-
bly. And I wyl sende peace in the lãd, and
ye shall slepe withoute anye man to make
you afrayed. And I wyll rid euell beastes
out of the lande, and there shall no sweard
go thorowoute youre lande. And ye shal
chase your enemyes, and they shal fall be- Jos.23.c.
fore you vpon the swearde. * And fiue of Esa.30.c
you shall chase an hundred: and an hũdred B
of you, shal put ten thousande to flyghte,
& your enemies shall fall before you vpon
the sweard. For I wyll haue respect vnto
you, and make you encrease and multiplye
you, and set vp my couenaunte wyth you.
And ye shall eate olde stoare, and cary out 2.cor.6.d
olde for the newe. * And I wyll make my Ex.29.g.
dwellyng place amonge you, and my soule
shall not lothe you. I wyll walck among
you, and wilbe youre God, and ye shall be
my people. I am the LORDE your GOD
whiche brought you oute of the lande of
Egipt, that ye shoulde not be theyr bond-
men, & I haue broken the cheynes of your
yoke, & made you go vpryghte. * But and deu.28.b
yf ye wil not harken vnto me, nor wyl not Mala.2.a
do after these commaundementes: And
yf ye shall dispise myne ordeynaunces, ey-
ther yf your soule abhorre my lawes, so
that ye wyll not do all my commaundemē-
tes, but breake myne appoyntment. I also
wyll do this vnto you. For I wyl brynge
vpon you fearfulnesse, swellyng of body,
and the burnyng agewe to consume youre
eyes, and gendre sorowe of herte. And ye
shall sow your seed in vayne, for your ene-
myes shall eare it. And I wyll set my face
agaynst you, and ye shall fall before youre
enemyes, & they that hate you, shal raygne C
ouer

Pso.28.a ouer you * and ye shall flee, when noman followeth you. And if ye wyl not yet for all this herkē vnto me, thē wil I punishe you seuen tymes more for youre sinnes, & wyl breake the pryde of youre stubburnesse. And I wil make your heauēas yron, & your erth as brasse: And youre laboure shalbe spent in bayne. For youre lande shall not geue her increase, nether shall the trees of the lande geue theyr frutes. And yf ye walke contrarie vnto me, and wil not harken vnto me, I wyll brynge seuen tymes mo plages vpon you, accordinge to your synnes. I wyll also sende in wilde beastes vpon you, which shall robbe you of youre childzen, & destroye your catel, and make you fewe in numbre, and cause youre hye wayes to growe vnto a wyldernesse. And

D yf ye may not be reformed by these thynges but shal walke cōtrary vnto me, then wyl I also walke contrary vnto you, and wyll punish you yet seuen tymes for your sinnes. And I wil sende a swerde vpō you, that shall auenge my testament. And whē ye are gathered together wyth in youre Cities, I wyl sende the pestilence amonge you, and ye shalbe deliuered into the hāde of the enemye. And when I haue broken the staffe of your breade: tenne wiues shal bake youre breade in one ouē, and they shal deliuer you your breade againe by weight

Olee.4.c * ye shal eate, and not be satysfyed. And
mich.6.b yf ye wil not yet for all thys herken vnto me, but shal walke against me, I wil walke contrary vnto you also in indignaciō, and wil chastice you seuen tymes for your sinnes. * And ye shal eate the fleshe of youre

iiii.Reg vi.g. E sōnes, & the flesh of your doughters shall ye deuoure. I wil destroye youre hye places, and roote out your ymages, and caste youre carkasses vpon the bodyes of youre ydolles, and my soule shal abhorre you. And I wyll make your cities desolate, and bring your sanctuary vnto noughte, & wyl not smell the swetnesse of youre odoures. I wil brynge the lāde vnto a wyldernesse, and youre enemyes whyche dwell therin, shal wonder at it. And I wil strowe you amonge the hethen, and wyll drawe out a swerde after you, and youre lande shalbe wast, and your cities desolate. Then shall the lande enioye her Sabbothes, as longe as it lyeth boyde, and ye shalbe in youre enemies lande: euen then shall the lande rest, and reioyce in her Sabbothes. As longe as it lyeth boyde, it shal reste, be-

F cause it dyd not rest in youre Sabbothes, when ye dwelte vpon it. And vpon them that are lefte alyue of you, I wyll sende a faintenesse into theyr hertes in the lande of theyr enemyes: and the sounde of a shakynge leafe, shal chace them, and whē they flee the swerde, they shal fall: no man folowynge vpon them. They shall fall one vpon another, as it were before a swerde, euen no mā folowynge vpō them, and ye shall haue no power to stande before youre enemyes: And ye shall perysche amonge the hethen, and the lande of your enemyes shall eate you vp. And they that are lefte of you, shall pyne awaye in theyr vnrighteousnes, euen in theire enemies lāde and in the mysdeades of theyr fathers shall they consume. And they shall confesse theyr mysdeades and the mysdeades of theyr fathers for theyr trespace, which they haue trespassed agaynste me, and for that also that they haue walked contrarye vnto me. Therfore, I also wyl walke contrarye vnto them, and wyll brynge them into the lande, of theyr enemyes. And then at the leste waye theyr vncircumcysed heartes shall be tamed,

G and they shall make an attonemente for Deu. 4. c
their mysdeades. And * I wil remēbre my couenaūt, with Jacob, and my bonde with Jsahac and myne appointmēt with Abraham wyll I remembre, and wil rynche on the lande. The lande shalbe lefte of them, and shal enioye her Sabbothes while she lyeth waste without them. And they shall make an attonemente for their mistrades, because they despysed my lawes, & because theyr soule refused myne ordeynaunces: And yet for all that when they be in the Deut.4.e lāde of their enemyes, * I wyll not cast thē away, nether wil abhorre thē, to destroye thē vtterlye, and to breake myne appointment with them: for I am the Lorde theyr Exo.19.a God. * I wil for their sakes remembre the couenaūt made vnto theyr fathers whome I brought out of the lāde of Egypte in the sight of the hethē, that I myghte be theyr God: I am the Lorde. These are the ordeynaunces and iudgementes, & lawes which the Lorde made betwene him and the childzen of Jsrael in mounte Sinai, by the hande of Moses.

¶ The.xxvii.Chapter.

AND the lord spake vnto Moses saynge: speake vnto the childzē of Jsrael, & say vnto thē: Jf any mā wyl geue a singuler vow vnto the Lord accordynge to the value of the soules, the value of the male from twentye yeare olde vnto sixty shalbe fiftie * sicles of siluer after the Nu.3.g. weight of sanctuarie. And if it be a female: the value shalbe thirtie sicles. And frō fiue yeares to twēty, the male shalbe set at twētie sicles, & the female at ten sicles. And frō a moneth vnto fiue yeare, the male shalbe set at fiue sycles of syluer, and the female

at thre. And he that is fyrtie yeare olde, & aboue, shalbe valued at fifteene sicles, and the woman at ten. But yf he be to poore to be sette, he shall presente hym selfe before the Prieste: and the Prieste shall value hym, accordynge as the hande of hym that vowed is able to get, euē so shall the Prieste value hym. If it be a beaste of whiche men bringe an offerynge vnto the Lorde: all that any man geueth of suche vnto the Lorde shall be counted holye. He shall not alter it nor chaunge it: a good for a badde, or a badde for a good. And yf he chaunge beaste for beaste, then bothe the same beaste, and it also wherwith it was chaunged shalbe holy. If it be any maner of vncleane beaste, of whiche men do not offre a sacrifice vnto the Lorde, he shal set the beast before the prieste, and the prieste shall value it, whether it be good or badde. And as the Prieste setteth it, so shall it be. But yf he wyl bie it agayne, he shal geue the fifte parte more aboue that it was set at. If any man dedicate his house, to be holy vnto the Lord, the Priest shal set it, whether it be good or badde: & as the priest hath set it, so shall the value be. And whan he that sanctified it, wil redeme his house, let him geue the fifte parte of the money that it was iudged at therto, and it shalbe his. yf a man halowe a pece of hys inherited lande vnto the Lorde: it shalbe set accordynge to the seed therof. If it beare an homer of barly, it shalbe set at fiftye sicles of siluer. If he halow his felde immediatly from the yeare of iubelye, it shalbe worth accordynge as it is esteemed. But and yf he halowe hys felde after the Jubelye, the priest shall reken the mony accordynge to the numbre of the yeares that remayne vn to the yeares of Jubelye folowynge, and there after it shall be lower set. If he that cōsecrated the feld, will redeme it agayne, let hym put the fifte part of the price that it was set at therunto, and it shal be hys. And if he wil not redeme the felde, but selleth the feld to another mā, he that vowed may redeme it nomore. But when the feld goeth out in the yere of iubelie, it shal be holy vnto the Lorde: euen as a felde that is vtterlye put awaye, and it shal be the priestes possession. If a man sanctifye vnto the LORD a felde whyche he hathe bought, and is not of his enheritaunce, the Prieste shall reken vnto hym what it is worth vnto the yeare of iubelye, & he shall geue the price that it is set at, thesame day as a thynge consecrated vnto the Lorde. And in the yeare of iubelye, the felde shall returne vnto hym, of whome he boughte it: euen vnto hym whose enherytaunce of lande it is. And all settynge shalbe accordynge to the sicle * of the sanctuarye. One sycle conteineth twentye halfepens. But the fyrste borne of the beastes that is appointed vnto the Lord, maye no man sanctifie: whether it be ore or shepe, for it is the Lordes already. If it be na vncleane beaste, he shall redeme it, as it is set at, and geue the fifte parte more thereto: Or if it be not redemed, it shalbe solde, accordynge to the value. Notwythstandyng, no damned thynge that a man putteth from hym, and dedicateth vnto the Lorde of al hys good (whether it be manne or beast or lande of hys enheritaunce) maye be solde or redemed: for euerye thynge so put awaye, is moste holy vnto the Lorde. Let not damned thynge that a man separateth, be redemed, but dye the death. Euery tithe of the lande whyche is of the seade of the lande, or of the frute of the trees, is the Lordes, and is sanctified vnto the Lorde. And if a man wyll redeme ought of hys tithes, let him adde the fifte part therto. And euery tythe of ore and of shepe, and of euery beast that goeth vnder the rodde, euen euery tēth shalbe holy vnto the Lorde. He shall not loke yf it be good or badde, nor chaunge it. els yf he chaunge it, both it, & that it was chaunged wythall, shalbe halowed vnto the Lorde, and maye not be redemed. These are the commaundementes whiche the Lorde commaunded by Moyses vnto the childzen of Jsraell in mounte Sinai.

Exo. 30. b
* deu. 15 d

Exo. 30. b
nu. 26. a.
deu. 2. fo. 24 a

¶ The ende of the thyrde boke of Moles, called in Hebrue, Waiecra, & in Latin Leuiticus.

¶ The fourth Booke of Moles, called in ỹ Hebrue, Waiedabbar, and in the Latin, Numeri.

¶ The firste Chapter.

AND the Lorde spake vnto Moses in the wildernes of Sinai, in the tabernacle of wytnesse, the firste day of the. ii. moneth, i the .ii. yere after they were come out of the lād of Egipt: saying: * take ye the sūme of al the multitude of the childzē of Jsrael, after theyr kinredes & houshold of their fathers wyth the nūbze of their names, all that are males, heade

head by head, frō twentye yere and aboue: euen all that goe forthe to warre in Israell, thou and Aaron shall numbre theim thorowoute theyr armyes, and wyth you shall be men of euery tribe, whereof euery one is heade manne of the house of hys fathers. And these are the names of the men that shal stande wyth you: of the tribe of Ruben, Elizur, the sonne of Sedeur: of Simeon, Selumiel the sonne of Suri, Sadai: of Juda, Nahellon, the sonne of Amminadab: of Jlachar, Nathanaell, the sonne of Zuar: of Zabulon, Eliab, the sonne of Helon. Amonge the children of Joseph: of Ephzaim, Elisama, the sonne of Amihud: of Manasse, Gameliel, the sonne of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer, the sonne of Ammi, Sadai: of Aser, Nagiell, the sonne of Ocran: of Gad, Elisah the sonne of Deguel: of Nepththali, Ahira the sonne of Enan. These were of great fame in the cō-
B gregacion, Lordes of the trybes of theyr fathers, and heades ouer thousandes in Jsrael. And Moses and Aaron toke these mē (whiche are expressed by their names) and gathered al the congregacion together, the first daye of the seconde moneth, and they wer rekened thorowout their kinreds and houses of theyr fathers by name, frome twentie yeare and aboue, head by head. As the Lorde commaunded Moyses, euen so he numbred them in the wylderne of Sinai. And the children of Ruben, Jsraels eldest sonne thorowoute their generacyons, and theyr kynreddes, and houses of theyr fathers in the numbre of names, heade by head (al males from twentye yere & aboue) as many as dyd go furth to the warre: the numbre of theym that were of the trybe of Rubē, was. xlvi. thousand and. v. hūdred.
Of the chyldren of Symeon thorowe oute theyr generacyons and their kynreds, and houses of their fathers, the summe of them in the numbre of names, heade by head, all the males from. xx. yeres and aboue, who-
C soeuer myghte go forthe to the warre: the summe of theym that were of the trybe of Simeon. lix. thousande and thre hundred. Of the chyldren of Gad thorowoute theyr generacyons and their kinredes and houlholdes of their fathers, the numbre of the name frō twentye yeare and aboue, al that wente furth to the warre: the numbre of theym that were of the trybe of Gad, was xlv. thousande, syxe hundred and fyfty. Of the chyldren of Juda thorowe oute theyr generatiōs and theyr kynredes and houses of their fathers, the nūbre of names from xx. yere and aboue, al that were able to go furthe to the warre: The numbre of them that were of the tribe of Juda was. lxxiiii. thousande and syxe hundred. Of the chyl-
D dren of Jlachar thorowout theyr generacyons and their kynreds & houses of their fathers: the numbre of names from twētie yeare and aboue, whiche went all forth to warre, the numbre of theym that were of the trybe of Jlachar, was. liiii. thousande and foure hundred. Of the chyldren of Zabulon, thorowout theire generacyons and theyr kynredes, & houses of theyr fathers, the numbre of the names from. xx. yeare & aboue, whiche were able to go furth in the hoost: The numbre of theym that were of the trybe of Zabulon, was. lvii. thousande and foure hundred. Of the chyldren of Joseph: Namely, of the children of Ephzaim thorowout their generatiōs and their kin-
E redes and houses of theyr fathers, the nūbre of names from. xx. yeares and aboue, all that went out to the warre: the nūbre of them that were of the tribe of Ephzaim was. xl. thousande and fiue hūdred. Of the children of Manasse thorowout theyr generacyons, and their kinredes, and houses of their fathers, the numbre of names frō twentye yeare olde and aboue, al that wēt out to the warre: The numbre of thē that were of the trybe of Manasse was. xxxii. thousande and. ii. hundred. Of the children of Ben Jamin thorowoute theyr generacions, & their kynredes and houses of their fathers, the numbre of names frō twenty yeare and aboue, al that went furth to the warre: The numbre of them that were of the trybe of Ben Jamin was. xxxv. thou-
F sande and. iiii. hundred. Of the children of Dan, thorowout theyr generacyons & kinredes and houses of their fathers: the numbre of names from. xx. yeare olde & aboue, all that wente forthe to the warre: The numbre of theym that were of the tryhe of Dan was. lxii. thousande and seuen hundred. Of the children of Aser thorowoute theyr generacyons and their kynreddes, & houses of their fathers, the numbre of the names from. xx. yeares and aboue, all that went oute to warre: The numbre of them that were of the trybe of Aser, was. xli. thousande and. v. hundred. Of the children of Nepthali: thorowout their generacions and theyr kinredes and houses of their fa-
G thers, the numbre of names from. xx. yeres and aboue, all that myght go forth to the warre: The numbre of them that were of the tryde of Nepthali, was thre and fif-
H tye thousande & iiii. hūdred. These are the summes whiche Moyses and Aaron numbred, & the prynces of Jsrael: those twelue men, which were euery one ouer the house of theyr fathers. And all the numbres of

the childzen of Jsrael, thozowout the hou-
ses of their fathers, from twentye yeare
and aboue, al that went forth to the warre
Exo.12.f in Jsrael, dzewe all vnto the ſume of ſyxe
Num.xi.e hũdzed thousande, and thze thousande, fiue
hundzed and fyftie. But the Leuites after
the tribes of theyz fathers were not num-
bzed amonge theym. And the Lozde ſpake
vnto Moſes, ſaying: Thou ſhalt not num-
bze the tribe of Leui, nether take the ſume
of theym from amonge the chyldzen of Jſ-
raell. But thou ſhalt appoint the Leuites
ouer the habitacion of wytnelle, and ouer
all the veſſels therof, and ouer all thynges
that are in it. Yea, they ſhall beare the ta-
bernacle and all the veſſels therof. & they
ſhall minifter in it, and ſhall dwel rounde
about the tabernacle. And when the taber
nacle goeth furthe, the Leuites ſhall take
it down: and when the tabernacle is to be
pytched, they ſhall ſette it vp: and yf any
ſtraunger come nye, he ſhall dye. And the
chyldzen of Jſraell ſhall pytche theyz ten-
tes, euery man in hys owne companye,
and euerye man vnder hys owne ſtanderde
thozowoute their hooſtes. But the Leui-
tes ſhal pytche rounde aboute the Taber-
nacle of wytnelle, that there be no wzath
vpon the congregacyon of the childzen of
Jſraell, and the Leuites ſhall kepe the
watche of the tabernacle of wytnelle. And
the childzen of Jſraell dyd accozdynge to
all that the Lozde commaunded Moyſes,
euen ſo dyd they.

¶ The.ii. Chapter.

A AND the Lozde ſpake vnto Moſes & Aaron, ſaying: euerye manne of the chyldzen of Jſrael ſhal pitch vnder his owne ſtanderde, & vnder the armes of their fatheꝛ houſes: on the other ſyde and rounde aboute the tabernacle of wytnelle ſhal they pitch. On the eaſt ſyde towarde the riſing of the ſunne, ſhall they of the ſtãderde of the hoſt of Juda pytch thozowout their armies: And Nahaſſon the ſonne of Aminadab was captayne of the ſonnes of Juda. And his hooſt & the numbze of thẽ. lxxiiii.M. and ſyxe hundzed. Nexte vnto hym ſhall they that be of the tribe of Jſachar pytche: and Nathanael, the ſonne of Zuar was captayne of the childze of Jſachar: his hooſte and the ſumme of the num bze therof. liiii. thousande and foure hun-
dzed. And then the tribe of Zabulon: and Eliab the ſonne of Helon, captayne ouer the childzen of Zabulon, and his hoſt, and the numbze of theym. lvii. thousande and foure hundzed: ſo that the whole nũbze of the whole hooſte of Juda are an hundzed thouſande. lxxvi.M. and foure hundzed thozowout thier armies: and theſe ſhal go

beſoze. On the ſouthſyde ſhal the ſtanderd B
of the hooſte of Ruben kepe thozowe their
companyes: and the captayne ouer the ſon
nes of Rubẽ, was Elizur the ſonne of Se-
deur. And hys hoſte and the nũbze of them
xlvi. thousande and. v. hundzed. And faſte
by him ſhall the tryde of Simeon pitche,
and the captayne ouer the ſonnes of Si-
meon, was Salumiel, the ſonne of Zuri
Sadai, and hys hooſt and the numbze of
them. lix. thouſand and thze hundzed. And
the tribe of Gad alſo, & the captayne ouer
the ſõnes of Gad, was Eliaſaph the ſonne
of Deguel: And hys hooſte and the num-
bze of them. xlv. thouſande. vi. hũdzed and
l. All that were numbzed with the tribe of
Ruben: an hundzed thouſande. li. thouſãd
iiii. hũdzed and. l. thozowout their armies,
and they ſhall go in the ſeconde place. And
the Tabernacle of wytnelle ſhall go wyth
the hooſt of the Leuites, in the myddes of
the hooſtes: And as they lye in their ten-
tes, euen ſo ſhall they procede in the tour-
ney, euery man in his degre, & vnder their
owne ſtãderdes. The weſtſyde ſhal the ſtã C
darde of the hooſte of Ephzaim kepe with
their armyes, and the captayne ouer the
ſonnes of Ephzaim, was Eliſama the ſon-
ne of Amihud: His hoſt and the numbze of
them. xl. thouſande and. v. hundzed. And
faſte by him, ſhal be the tribe of Manaſſe,
and the captayne ouer the ſonnes of Ma-
naſſe was Gamaleel the ſonne of Peda-
zur. His hooſte and the numbze of them
xxxii. thouſand and two hundzed. And the
tryde of Ben Jamin alſo: & the captayne
ouer the ſonnes of Ben Jamin was, Abi-
dan the ſonne of Gedeom. His hooſte and
the numbze of thẽ. xxxv. thouſand and. iiii
hundzed. All that were appoynted wyth
the hooſte of Ephzaim were an hundzed
thouſande. viii. thouſande and an hundzed
thozowout their armyes, and they ſhal go
in the thirde place. The ſtanderde of the
hooſt of Dan ſhal kepe the nozthſide with
their armyes: and the captayne ouer the
chyldzen of Dan, was Ahiezer the ſonne
of Ammi Sadai. His hooſte and the nũbze
of them lxii. thouſande and. vii. hundzed. D
And faſte by hym ſhall the tryde of Aſer
pytche: and the captayne ouer the ſonnes
of Aſer, was Pagiel the ſonne of Ocran.
His hooſt and the number of thẽ. xli. thou
ſande and fiue hundzed. And the tryde of
Nephthali alſo, and the captayne ouer the
childzẽ of Nephthali: was Ahira the ſonne
of Enã. His hoſte and the numbze of them
liii. thouſande and foure hundzed. All they
that were appointed with the hoſt of Dan,
was an hundzed thouſande. clvii. thouſand
and. vi. hũdzed. And they ſhal go hynmoſte

wyth

wyth their ſtanderdes. Theſe are the ſummes of the chyldren of Iſrael throwoute the houſes of theyr fathers: euen all the numbres that pytched throwoute theyr hoſtes. vi. hundred. lxx. three thouſande. v. hundred and fyfftye. But the Leuites were not numbred among the children of Iſrael as the Lord commaunded Moſes. And the childzen of Iſraell dyd accordynge to all that the Lorde commaunded Moyſes, for ſo they pytched with their ſtanderdes, and ſo they iourneyed throwout their kinredes, and throwoute the houſholdes of theyr fathers.

¶ The. iii. Chapter.

A THeſe are the generacions of Aaron & Moſes, in the daye that the Lorde ſpake with Moyſes in mounte Sinai, & theſe are the names of the ſonnes of Aaron: Nadab the eldeſt ſonne, Abihu, Eleazar and Ithamar. * Theſe are the names of the ſonnes of Aaron, whiche were + prieſtes annoynted, & whoſe hande was conſecrated to miniſtre. * And Nadab and Abihu dyed before the Lord whan they offred ſtraunge fyre before the Lorde in the wilderenes of Sinai, and had no chyldren. And Eleazar & Ithamar miniſtred in the ſyght of Aaron their father. And the Lorde ſpake vnto Moſes, ſaying: bring the tribe of Leui, & ſet them before Aaron the prieſt * that they maye ſerue him, and wayte by on hym and vpon al the multitude, before the tabernacle of wytneſſe, to do the ſeruice of the habitacyon. They ſhall kepe all the apparell of the tabernacle of wytneſſe, and wayte vpon the chyldren of Iſrael to do the ſeruice of the habytacyon. And thou ſhalt geue the Leuites vnto Aaron & his ſonnes, for they are geuen and delyuered vnto hym of the childzen of Iſraell. And thou ſhalt appoynt Aaron and his ſonnes to waite on their prieſtes office: and * the ſtraunger that cometh nie, ſhal be ſlayne. And the Lorde ſpake vnto Moſes, ſaying: beholde, I haue taken the Leuites from amonge the childzen of Iſraell * for all the firſt bozne that openeth the matrycе amõg the childzen of Iſraell, and the Leuytes ſhalbe mine: becauſe al the fyrſt bozne are myne: for the ſame daye that I ſmote all the firſt bozne in the land of Egipte, I halowed vnto me al the firſt bozne in Iſrael, both mã and beaſt, and mine they ſhalbe: I am the Lorde. And the Lorde ſpake vnto Moſes in the wylderneſſe of Synai, ſaying: Nombze the childzen of Leui after the houſes of theyr fathers in theyr kynredes. All that are males, from a moneth olde and aboue ſhalt thou nombze. And Moſes nombzed them, accordynge to the commaundemente of the Lorde, and as he had commaunded. * And theſe were the childzen of Leui in their names: Gerſon, and Cahath and Merari. And theſe are the names of the childzen of Gerſon in their kinreds: Libni and Semei. The ſonnes of Cahath in theyr kynredes: Amram, Jezehar, Hebzon and Oziel. And the ſonnes of Merari in their kynredes, Mahali, and Muſi. Theſe are the kinredes of the Leuites, accordynge to the houſes of their fathers. Of Gerſon came the kynred of the Libnites, & the kynreds of the Semeites. Theſe are the kinreds of the Gerſonites. And the ſumme of them (after the numbze of all the males from a moneth olde and aboue) was. viii. thouſande and fyue hundred. And the kynredes of the Gerſonites ſhal pitche behynde the habitacion weſtward. The captaine & moſt aunciẽt of the houſe of the Gerſonites, was Eliaſaph the ſonne of Lael. And vnder the keppnge of the chyldren of Gerſon in the Tabernacle of wytneſſe, was the habitacion and the tent, the couerynge therof, and the hanging of the dooze of the Tabernacle of witneſſe, and the hangynges of the courte, and the curtayne of the dooze of the courte: which is rounde about the tabernacle, and the alter, and the cozdes of it for all the ſeruyce therof. And of Cahath came the kynred of the Amramites, and the kynred of the Jezeharites: the kynredde of the Hebzonites, and the kynredde of the Ozielites. Theſe are the kynreddes of the Cahathites. And the numbze of all the males from a moneth olde and aboue, was eight thouſand and fyre hundred, and theſe ſhal kepe the thynges that are to be kepte in the holye place. And the kinred of the childzõ of Cahath ſhall pytche on the ſouth ſyde of the Tabernacle. The captayne and moſt auncient of the houſe of the kynred of the Cahathites, was Eliſaphan the ſonne of Oziel, and vnder theyr keping was the arke, the table, the candelſtycke, and the alters, and all the veſſelles of the ſanctuary that they miniſter in, and the bayle, and whas ſoeuer belonged to the miniſtracion therof. And Eleazar the ſonne of Aaron the Prieſt, was captayne ouer all the captaynes of the Leuites, and had the ouerſyghte of them that wayted vpon the ſanctuary. And of Merari came the kynredde of the Mahelites, and the kynred of the Muſites: Theſe are the kynreddes of Merari. And the ſumme of them accordynge to the numbze of all the males, from a moneth olde and aboue, was ſixe thouſand and. ii. hũdred. The captayne and the moſte auncyente of their houſe that were of the kyn-

Leui. x. a
Nu. 16. g
c Leu. 8. a
+ Leui. x. a

Exo. 6. c.

B
Nu. 16. b
and. 18. a
i. par. x. b

C
Num. 3. f
and. 16. a

Ex. 13. a.
Nu. 8. c.

red of Merari, was Zuriel the sonne of Abihael: and these shal pytche on the northside of the tabernacle. And vnder the custodye of the sonnes of Merari shalbe the bordes of the dwellinge, & the barres, pylers and sockettes thereof, all the vessell therof, and all that serueth therto: and the pyllers of the courte rounde about with theyr sockettes, theyr pynnes and theyr cordes. But on the forefronte of the habitacion before the Tabernacle of wytnesse eastwarde, shal Moses and Aarō and hys sonnes pytche and wayte to kepe the sanctuarye, and to kepe the childrē of Israel. F And the straūger that cōmeth nye, shalbe slayne. And the whole summe of the Leuites whiche Moses and Aaron nombred, at the commaundemente of the Lord throughout their kynredes (euen all the males frō Nu.26.g a moneth olde & aboue) was. * xxii. thousande. And the Lorde sayde vnto Moses: Nombre all the first borne that are males amonge the chyldren of Israel (from a moneth olde and aboue) and take the nomber of theyr names. And thou shalt appoynt the Leuites to me (for I am the LORD,) for al the firste borne of the chyldren of Israel, & al the catel of the Leuites, for al the fyrste gendred of the catel of the chyldren of Israel. And Moses nombred as the Lord commaunded hym, all the first borne of the chyldren of Israel. And al the fyrste borne males rehearsed by theyr names, from a moneth olde and aboue, accordynge to their nombre, were. xxii. thousande. ii G hundreth and lxxiii. And the Lorde spake vnto Moses sayinge: take the Leuites for all the fyrste borne of the chyldren of Israel, and the cattell of the Leuites for theyr cattel, and the Leuites shalbe mine. I am the Lorde. And for the redempynge of the two hundred and. lxxiii. (whyche are mo then the Leuites in the fyrst borne of the chyldren of Israel,) take. v. sycles of euery heade, after the weyghte of the Exe.30.b Sanctuary • the Sicle conteinyng twēty Leu.27.d halfpens. And geue the money wherwith Exe.45.d the odde nombre of them is redemed, vnto Aaron and his sonnes. And Moses toke the redempcyon money, of the ouerplus that were mo then the Leuytes: of the fyrste borne of the chyldren of Israel toke he this money: euen a thousande. iii. hundred and. lxv. sicles, after the sicle of the Sanctuarye. And Moses gaue the money of them that were redemed, vnto Aaron and his sonnes, accordynge to the worde of the Lorde euen as the Lorde commaunded Moses.

¶ The. iiii. Chapter.

AND the Lord spake vnto Moses and Aarō sayinge: Take the summe of the childrē of Cahath frō amōge the sonnes of Leui, after theyr kinredes & houses of their fathers, * (from. xxx. yeare and aboue vntyll fifty) all that are able to go furth to the warre: for to do the worche in the tabernacle of witnesse. The office of the childrē of Cahath in the Tabernacle of witnesse, is moost holye. * And when the hooste remoueth, Aaron and hys sonnes shal come and take downe the bayle, that hāgeth betwene, and wrappe the Arke of wytnesse in it: and shall put theron a couerynge of taxus skynnes, and shall sprede vpon it a clothe that is altogether of yelowe sylke, and put in the barres therof. And vpon the shewbable, they shal spreade abroade a clothe of yelowe sylke, and put theron the dysches, spones, flatpeces, and potes to powre with, and there shalbe breade theron contynually: and they shal spreade vpon them a couerynge of purple, and couer the same wyth a couerynge of taxus skinnes and put in the barres therof. And they shall take a clothe of yelowe sylke, and couer the candelsticke of lyghte, with his lampes, tonges, and snoffers, and all the oyle vessels whiche they occuppye about it, and they shal put bothe it, and al the vessell therof within a couerynge of taxus skynnes, and put it vpon a barre. And vpon the golde alter they shal spreade a cloth of yelowe sylke, and couer it with a couerynge of taxus skynnes, & put in the barres therof. And they shall take all the thynges (whyche they occuppye to mynister within the holy place) and put a clothe of yelow silke vpon them, and couer the with a couerynge of taxus skynnes, and put the on a barre. And they shal take away the asshes from the alter, and spreade a purple cloth theron, and put vpon it al the vessels therof that they ministre withal: euen the colepannes, the flesshe hokes, the chouels, the basens & the other vessels of the alter, and they shall spreade vpon it a couerynge of taxus skynnes, and put in the barres of it. And when Aaron and hys sonnes haue made an ende of couerynge the holy thynges, and all the vessels of the sanctuar ye (agaynst that the hooste remoue) then the sonnes of Cahath shal cōe in for to beare but they shal not touche any holy thing least they die. And this is the charge of the sonnes of Cahath in the Tabernacle of wytnesse. And to the office of Eleazar the sonne of Aaron the Prieste, pertayneth the oyle for the lyghte, the swete sēse, the dayly meatoffrynge, and the anoyntyng oyle, and the ouerslyghte of all the Tabernacle,

A

i.pa.24.b

Num.4.b

B

Nu.7.b. 12.re.6.b

and

& of all that therin is, both in the sanctua-
C rye & in all the vessels therof. And the lord
spake vnto Moses and Aaron, sayinge: Ye
shall not destroye the tryde of the kynred
of the Cahathites, from amonge the Leui-
tes. But thus do vnto them, that they may
lyue and not dye, when they go vnto the
moste holy thynges: Let Aaron and his
sonnes go in, and take them downe, to e-
uery one after his seruyce, and after hys
charge. But let them not go in, to se when
the holye thynges are folden vp, lest they
dye. And the Lorde spake vnto Moses,
sayinge: Take also the summe of the chyl-
dren of Gerson, thorowoute the houses
of theyr fathers, and thorowoute theyr
kynreds: + from. xxx. yeare and aboue, vn-
Nu. 8. d. till. l. shalt thou numbre them, al thas are
able to go forthe to the warre for to do ser-
uice in the tabernacle of wytnes. And thys
is the seruice of the kynredde of the Gerso-
nytes, to serue and to beare. They shall
beare the curtaynes of the dwellynge, and
the rouffe of the Tabernacle of wytnesse,
hys couerynge, and the couerynge of taxus
skynnes, that is an hye aboue vpon it, and
the hangynge of the doze, whiche is in the
Tabernacle of wytnesse: and the han-
gynges of the courte, and the hangynge
that is in the entrynge in of the gate of
the courte, rounde aboute the dwellynge, &
the altare, wyth the cozdes, and all the in-
strumentes that serue vnto them, and all
that is made for to serue thē. At the mouth
of Aaron and his sonnes, shall all the ser-
uyce of the chyldren of the Gersonites be
done, in all theyr charges, and in al theyr
seruice, and ye shall numbre vnto them all
theyr burthens to kepe. And this is the ser-
uice of the kynred of the childre of Ger-
son in the Tabernacle of wytnesse, and
theyr watche shalbe vnder the hande of I-
thamar the sonne of Aaron the Pryest.
And thou shalt numbre the sonnes of Me-
rari after theyr kynreddes, and after the
houses of theyr fathers: from. xxx. yeares
and aboue, vnto l. shalt thou numbre thē,
euerye one that is able to go furth to the
warre, to do the seruyce of the Taberna-
cle of witnesse. And this is the charge that
they muste wayte vpon, accordynge to all
their seruice in the Tabernacle of wytnes.
The bordes of the dwellynge, wyth the
barres, pyllers, and sockettes therof, and
the pyllers that are rounde aboute the
courte, wyth their sockettes, pynnes and
cozdes, and withal the instrumentes of it,
D for all their seruice. And by name ye shall
reken the thinges that they must wait vpō
to beare. This is the seruice of the kyn-
redes of the sonnes of Merari, accordynge
to all their office in the tabernacle of wyt-
nesse vnder the hāde of Ithamar the sonne
of Aaron the Pryest. And Moses and Aa-
ron and the pynces of the multitude num-
bred the sonnes of the Cahathites, after
their kinreds and houses of theyr fathers
from. xxx. yere and aboue vnto lyfrye, all
that were able to go furth to the warre,
to do seruice in the tabernacle of witnesse.
And the numbres of them thorowout their
kynredes were two thousande, seuen hun-
dred and. l. This is the numbre of the kin-
redes of Cahath: namely, all that myghte
do seruice in the Tabernacle of wytnesse,
whiche Moses and Aaron did numbre ac-
cordynge to the cōmaūdement of the Lord
by the hande of Moses. These are the nū-
bres of the sonnes of Gerson thorowoute
their kynreds and houses of their fathers,
from. xxx. yere vp vnto fiftye all that were
able to go furth to the warre, for to do ser-
uyce in the Tabernacle of wytnesse. And
the numbres of thē thorowout their kyn-
redes, and houses of theyr fathers, were
two thousande. bi. hundred and. xxx. This
is the numbre of the kynredes of the son-
nes of Gerson of all that dyd seruyce in
the Tabernacle of witnesse, which Moses
and Aaron dyd numbre accordynge to the
commaundemente of the Lorde. And the-
se are the numbres of the kynredes of the
sonnes of Merari thorowoute theyr kyn-
redes and houses of their fathers, frō. xxx.
yeare vp vnto fiftye: all that went fourthe
to the warre, and serued in the Taberna-
cle of witnesse. And the numbres of them
after their kynredes were, thre thousande
and two hundred. This is the summe of
the kynredes of the sonnes of Merari,
which Moses & Aaron numbred accordyng
to the worde of the Lorde, by the hande
of Moses. And so all the numbres of the
Leuites, whiche Moses, Aaron and the
Lordes of Israel nūbred, after theyr kyn-
redes and houshoIdes of theyr fathers,
from. xxx. yeare vp vnto. l. euery one that
came to do his office & seruice, and to beare
his burthē in the Tabernacle of witnesse:
were (whā they were numbred.) viii. thou-
sande, fiue hundred and. lxxx. Accordynge
to the worde of the Lorde dyd (Aaron) nū-
bre them by the hande of Moses, euerye
one accordynge to theyr seruyce & charge,
and accordynge to their offices: as the lord
commaunded Moses.

C The. v. Chapter.

AND the lord spake vnto Moses, say- I
inge: commaunde the childre of Is- Leu. 13. g
raell that they * put oute of the
host, euery leper & euery one that hathe an
yssue, & whosoeuer is defyled vpō a soule.

Bothe

Both male and female shall ye put oute: euen out of the hooste shal ye putte them, that they defyle not the tentes amonge whyche I dwell. And the chyldren of Israell dyd so, and putte theym oute of the hoste, euen as the Lorde spake vnto Moyses, so dyd the chyldren of Israel. And the Lorde spake vnto Moyses, saying: Speake vnto the chyldren of Israel: whether it be
Leu.5.8. *man or woman. If they haue committed any sinne that a man doeth, and haue trespalled agaynste the Lorde, that soule hath done amysse: Therfore they shall knowe-
Restore. ledge their sinne whyche they haue done, & lette hym restore agayne the hurte that he hath done in the hole, and put the fyfte part of it more thereto, and geue it vnto hym, whom he hath trespalled agaynst. But and
B yf there be not a man to restore the hurte vnto, nor a kinsma of his, let the trespalle be made good vnto the Lorde, & it shall be the Priestes, beside the ram of the attonement whereby an attonement shalbe made for hym. And euery heaueofferinge that is made of the holye thynges of the chyldren of Israel which they bring vnto the priest, shalbe his, and euery mans halowed thinges shalbe his: and what soeuer any man geueth the Priestе, it shalbe hys. And the Lorde spake vnto Moses, saying: Speake vnto the chyldren of Israell, and saye vnto them: If any mas wife go a syde and tres-
Adultresse. palle agaynst him, so that another ma lye with her & he hely, and it be hyd fro the eyes of her husbande, and is not come to lyghte that she is defyled, and ther is no witnesse agaynst her, neither she taken with the ma-
Spirite of ielousie. ner, and the spirete of gelousye cometh vpo hym, so that he is gelouse ouer hys wyfe whych is defyled: or yf the spirete of gelousye come vpon hym, so that he is gelouse ouer his wyfe which is yet vndefyled: then let the ma bryng his wyfe vnto the priest, and bringe wyth her an offeringe for her: the tenth part of an Epha of barlye meale, but let him poure none oyle vpo it, nor put frankencens thereon: for it is an offeryng of gelousye, an offring for a remembraunce, causing the synne to be thought vpo. And the Priest shall bringe her and set her be-
Nu.19.b fore the Lorde, and lette hym * take holye
C water in an erthen bessell, and of the dust that is in the flooze of the habitacion, and put it into the water. And lette the Priest set the woman before the Lorde, and vncouer the womans head, and put the memo-
riall of the offeringe in her handes whych is the gelousye offeringe, and the Priestе shal haue bitter, and cursed water in hys hande, and the Priestе shall charge her, and saye vnto the woman, If no man haue lyen with the, neyther hast gone a syde to vnclennesse wythout thy husbād, the haue thou noo harme of thys bitter and cursed water. But and yf thou haste gone aside be, vnde thyne husbande, and arte defyled, and some other mā hath lyen wyth the beside thyne husbande, (and the Priest shall charge the woman with an horrible curse, and the Priest shall saye vnto the womā) the Lord make the to be an abhomination and a curse amonge thy people: when the Lorde doeth make thy thye rotte, and thy bely swell: These cursed waters goo into the bowels of the, that they maye make thy bely swell, and thy thye rotte, and lette the woman saye: Amen, Amen. And let the D Priestе write these curses: And when they be clensed, let hym caste them into bytter, waters, and geue the woman those bitter, and cursed waters to drincke, that those cursed and bitter waters maye entre into her. And then the Priestе shall take the gelousye offering out of the womās hande, and waue it before the Lord, and bringe it vnto the alter, and the Priest shal take an handefull of the offeringe for a memo-
riall, and burne it vpon the alter, and then make the woman drincke the water: & whō he hath made the woman drincke the waters (yf she be defyled and haue trespased agaynst her husband:) then shal the cursed and bitter waters go into her, and her bely shall swell, and her thye shal rotte, & that woman shalbe a curse amonge her people. And yf the woman be not defyled, but is cleane, she shall haue no harme, but shall conceaue and beare. Thys is the lawe of gelousy, when a wyfe goeth aside behynd her husbande, and is defyled, or when the spyryte of gelousye commeth vpon a man, and he beyng gelouse ouer hys wyfe, doeth bryng her before the Lord. And the priestе shall do accordyng vnto al thys lawe. and the man shall be giltlesse, and the woman shall beare her synne.

¶ The. vi. Chapter.

AND the Lorde spake vnto Moyses saying: Speake vnto the chyldren of A
Israel, & saye vnto thē: when ether man or womā doeth separate thē selues to bowe a bowe of an absteyner, & appoynte thē selues vnto the lord, he shal separate hi selfe frō * wine & stroge drinke, & shal drin-
ke no vinagre of wine or of stroge drinke, Iud.13.a
nor shal drinke whatsoeuer is pressed out Amo.2.d
of grapes: & eate no fresh grapes, neyther yet dried. As log as his abstinēce endureth shall he eate nothinge that is made of the vineare, or of the cornels, or of the huske of the grape. And as longe as he boweth, and B
is separated, ther shal no rasure come vpo
hys

his heade: but vntil hys dayes be oute, in
the whiche he seperately hym selfe vnto
the Lorde, he shalbe holy, and shall let the
lockes of his heare growe. As longe as
he consecrately hym selfe vnto the Lorde,
he shall come at no deade bodye: he shal
not make hym selfe vncleane at the death
of his father, mother, brother or sister: be-
cause that the bowe of the abstynence of
his God is vpon his heade. All the dayes
of his abstinence he is holy vnto the lord.
And yf it fortune that any man by chaunce
dye sodenlye before hym, the heade of his
abstynence shalbe defyled, and he shall
Act.18.d * shaue his heade the daye of his clensing:
euen the seuenth day he shall shaue it. And
the eyght daye he shal bringe two turtels
or two ponge pigeons to the priest, before
the dore of the tabernacle of wytnesse. And
the priest shal offer the one for synne, and
the other for a burntofferynge, and make
an attonement for him as cōcernyng that
he synned vpon a soule, and shall halowe
his heade the same daye, and he shall con-
secrate him selfe vnto the Lorde (the tyme
of hys abstinence) and shall bring a lambe
C of a yeare olde for trespace: but the dayes
that were before are lost, because his absti-
nence was defyled. This is the lawe of
the abstcyner, when the tyme of his absti-
nence is oute, he shalbe brought vnto the
dore of the tabernacle of wytnesse, and he
shall bring his offerynge vnto the Lorde:
an he lambe of a yere olde withoute ble-
mish for a burntofferinge, and a she lambe
of a yere olde without blemyshe for synne,
a ram without blemyshe also for a peace-
offringe, and a basket of swete breade, eus
cakes of fyne floure myngled wyth oyle,
and wafers of swete breade anoynted
with oyle with their meatofferinges and
drynche offerynges. And the priest shall
bringe hym before the Lord, and offer his
synneoffring & his burnt offring, and shal
offer the ram for a peaceofferinge vnto the
Lorde, with the basket of swete breade,
and the priest shall offer also hys meat-
offringe and his drincheofferynge. And he
shall shaue the heade of the abstcyner in
the dore of the tabernacle of wytnesse: e-
uen the heade of his abstynence, and shall
take the heare of his sober heade, and put
it in the fyre, whiche is vnder the peaceof-
fernge. And the priest shall take the
soden shoulder of the ram, and one swete
cake out of the basket, and one swete wa-
fer also, and put them vpon the handes
of the abstcyner (after he hathe shauen
his abstynence of) and the priest shall
D (take them of him, and) waue thē before
the Lorde. And these holy thynges shalbe
the priestes with the wauebrest and heue
shoulder: and then the abstcyner maye
drynche wine. This is the lawe of the ab-
stcyner whiche hath vowed hys offerynge
vnto the Lorde for his consecracion: Be-
sydes those thynges that hys hande can
get, accordynge to the vowe whyche he
vowed, euen so he muste do after the lawe
of hys abstynence. And the LORDE
spake vnto Moses, sayinge: speake vnto
Aaron and his sonnes, saying: of this wise
ye shall blesse the chyldren of Israell, and
saye vnto them. * The Lord blesse the, and
Ecc.36.d kepe the. The Lorde make hys face shine
vpon the, and be mercyfull vnto the. The
Lorde lyfte vp his countenaunce vpō the,
and geue the peace. And they shall put my
name vpon the chyldren of Israell, and I
wyll blesse them.

¶ The.vii. Chapter.

AND it fortuned in that daye, when A
* Moses had ful set vp the habita- Ex.40.b
cion & anoynted & sanctifyed it, & all
the apparell thereof, the alter also and all
the vessels therof, and had anoynted them
and sanctifyed them, then the princes
of Israell heades ouer the houses of their
fathers whyche were the Lordes of the
trybes, standynge in theyr offices, offred
and broughte theyr sacrifyces before the
Lorde: syxe couered charettes and .xii.
oxen: one charet for two Lordes, and for
one, an oxe, and they broughte them be-
fore the habitacyon. And the LORD
spake vnto Moses saying: take it of them,
that they maye be to do the seruyce of the
Tabernacle of wytnesse, and thou shalt
geue them vnto the Leuites, to euery mā
accordynge vnto hys office. And Moses
toke the charettes and the oxen, and gaue
them vnto the Leuites. ii. charettes and
iiii. oxen he gaue vnto the sonnes of Ger-
son accordynge vnto theyr offyce. And
iiii. charettes, and eyghte oxen he gaue
vnto the sonnes of Merari (accordynge
vnto theyr offyces) vnder the hande of
Ithamar the sonne of Aaron the Priest.
* But vnto the sonnes of Cahath he gaue Nu.iiii.b
none, because they had vpon them the of- 3.reg.6.b
fyce of holy thinges, whiche they did bear
vpon shoulders. And the princes offred B
for the dedicatynge of the alter (in the
daye that it was anoynted) and broughte
theyr sacrifyces before the alter. And the
Lorde sayd vnto Moses: The princes shal
bryng theyr offerynges, euery daye one
prince, for the dedicatynge of the alter.
* And so on the first day did Nahesson the The of-
sonne of Aminadab of the trybe of Juda fringe of
offer his sacrifice: And his offeringe was a Nahesō.
syluer charger, of an hundred and .xxx. syc-
ples;

cles:a ſyluer boole of. lxx. ſycles after the weyghte of the Sanctuary: and they were both full of fyne wheten floure, myngled wythe oyle for a meatofferinge: a ſpone of ten ſycles of golde, full of cenſe. a bullocke, a ram, a lambe of a yeare olde for a burntofferynge:an he goate for a ſynneofferinge: and(for a peaceofferinge) two oxen, fyue rammes. fyue he goates, and fyue lambes of a yeare olde:thys was the gyfte of Nathanaell the ſonne of Amuadab. * The ſeconde daye Nathanael, the ſonne of Zuar, Captayne ouer Iſachar dyd offre: And he offred for hys gifte:a ſyluer charger of an hundzedand thyrtie ſycles:a ſyluer boule of ſeuentye ſycles, after the ſicle of the ſanctuarye: bothe full of fyne floure myngled with oyle for a meatofferynge: a golden ſpone of ten ſycles, full of cenſe: a bullocke, a ramme, a lambe of a yere olde for a burntofferinge: and an he goate for ſinne: and(for a peaceofferynge) two oxen. v. rammes, fyue he goates, fiue läbes of one yeare olde. Thys was the offerynge of Nathanaell the ſõne of Zuar. * The thyrde daye, Eliab the ſonne of Helon, captayne of the chyldzen of Zabulon dyd offre. And hys gyfte was: a ſyluer charger of an hundzed and thyrtye ſicles:a ſyluer boule of ſeuẽtie ſicles, after the ſycle of the ſanctuary, and both were ful of fyne floure mingled with oyle for a meatofferinge : a golden ſpone of ten ſycles ful of cenſe: a bullocke, a ram, a läbe of a yere olde for a burntofferynge: an he goate for ſynne:(for a peaceoffring) two oxen, fiue rammes, fiue he goates, fiue lambes, of one yeare olde. Thys was the offerynge of Eliab the ſonne of Helon.

* The fourthe daye, Elizur the ſonne of Sedeur captayne of the chyldzen of Ruben dyd offre. And hys gyfte was: a ſyluer charger of an hundzed and thyrtie ſicles:a ſyluer boule of ſeuẽtie ſicles, after the ſicle of the ſanctuary: and they were bothe full of fine floure mingled with oyle for a meatofferinge:a golden ſpone of ten ſycles full of cenſe:a bullock, a ram, a lambe of a yere olde for a burntofferynge , an he goate for ſinne:and (for a peaceofferinge) two oxen, fiue rãmes, fiue he goates, and fiue läbes, of one yeare olde. Thys was the offeringe of Elizur, the ſonne of Sedeur. * The fyfthe daye, Selumiell the ſonne of Zuri Sadai, captayne of the chyldzē of Symeon. offred. Hys gyfte was: a ſiluer charger of an hũdzed and thirtie ſicles, a ſiluer boule of ſeuẽtie ſicles: after the ſicle of the Sanctuary, and they were bothe full of fyne floure myngled wyth oyle for a meateofferynge:a golden ſpone of ten ſicles full of cenſe a bullocke, a ram, a lambe of a yeare olde for a burntofferinge:an he goate for ſynne : and for a peaceoffringe two oxen, fyue rammes, fiue he goates, fyue lambes of a yeare olde. Thys was the offeringe of Selumiell the ſonne of Zuri Sadai.

* The ſixte day, Eliaſaph the ſõne of Deguel, captayne of the chyldzen of Gad, offred. Hys gyfte was:a ſyluer charger of an hundzed & thyrtie ſycles, a ſiluer boule of ſeuentie ſicles after the ſicle of the Sanctuarye, bothe full of fine floure mingled with oyle for a meateofferinge: a golden ſpone of ten ſicles full of cenſe: a bullocke, a ram, a läbe of a yeare olde for a burnteofferinge, an he goate for ſinne. And for a peaceofferynge two oxẽ, fiue rammes, fiue he goates, fyue lambes of one yeare olde. This was the offerynge of Eliaſaph the ſonne of Deguel. * The ſeuenthe daye, Eliſama the ſonne of Amiud, Captayne of the chyldzen of Ephzaim, offred. And hys ſacrifice was: a ſiluer charger of an hũdzed and thyrtie ſicles:a ſyluer boule of ſeuẽtye ſycles: after the ſycle of the Sanctuarye, bothe ful of fyne floure mingled with oyle, for a meateofferinge, a golden ſpone of ten ſicles, full of cenſe:a bullocke, a ram, a läbe of a yeare olde for a burnteofferinge : an he goate for ſynne: and for a peaceofferinge two oxen, fiue rammes, fiue he goates, fiue lambes of a yeare olde. Thys was the offerynge of Eliſama, the ſonne of Amiud.

* The eyghte daye, offered Gamaliell the ſõne of Pedazur, the captayne of the chyldzen of Manaſſe. And hys offeringe was: a ſyluer charger of an hundzed and thyrtie ſycles:a ſiluer boule of ſeuentye ſycles, after the ſycle of the Sanctuarye, bothe full of fine floure mingled with oyle for a meatofferynge:a golden ſpone of ten ſycles, full of cenſe, a bullocke, a ram, a läbe of a yeare olde for a burntofferynge:an he goate for ſynne:and for a peaceofferynge two oxen, fiue rammes, fiue he goates, fiue lambes of a yeare olde. Thys was the offerynge of Gamaliel the ſonne of Pedazur. * The nynth daye, Abidan the ſonne of Gedeoni, captayne of the chyldzē of Ben Jamin, offered. And his gyft was: a ſyluer charger of an hũdzed and thyrtie ſicles:a ſiluer boule of ſeuẽtie ſicles, after the ſicle of the Sanctuarye, bothe full of fine floure myngled wyth oyle for a meateofferinge : a golden ſpone of ten ſycles, full of cenſe:a bullocke, a ram, a läbe of one yeare olde for a burnteofferynge:an he goate for ſynne : and for a peaceofferyng two oxen, fiue rammes, fiue he goates, fiue lambes of one yeare olde. Thys was the offerynge of Abidan the ſonne of Gedeoni. * The tenth daye: Ahiezer the ſonne of Ammu Sadai, Captayne of

The offeringe of Nathanaell.

The offering of Eliab.

The offering of Elizur.

The offeringe of Selumiel.

D The offering of Eliaſaph.

The offeringe of Eliſama.

E

The offering of Gamaliel.

The offering of Abidan

F The offering of Ahiezer.

of the chyldren of Dan offered. And hys offeringe was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the Sanctuarye, both full of fine floure myngled wyth oyle for a meateofferynge: a golden spone of ten sycles full of cense: a bullocke, a ram, a lambe of a yeare olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fiue rammes, fiue he goates, fiue lambes of a yeare olde.

Thys was the offrung of Ahiezer the sonne of Ammi Sadai. * The eleuenth daye, Pagiel the sonne of Ocran, Captayne of the chyldre of Aser, offered. And his offring was: a syluer charger of an hundred and thyrtie sycles: a siluer boule of seuentie sicles, after the sicle of the Sactuary, both full of fine floure myngled with oyle for a meatofferinge: a golden spone of ten sicles, ful of cense: a bullocke, a ram, a lambe of a yeare olde for a burntoffryng, an he goat for synne: and for a peaceofferynge, two oxen, fiue rammes, fiue he goates, fiue lambes of one yeare olde. Thys was the offerynge of Pagiell the sonne of Ocran.

The offeringe of Pagiel for Phegiel.

The offeringe of Ahira

* The twelueth daye. Ahira the sonne of Enan, Captayne of the chyldren of Nephthali offered. And hys offerynge was, a siluer chargee of an hundred and.xxx. sicles: a syluer boule of.lxx. sicles, after the sicle of the Sanctuary, both ful of fine floure mingled with oyle for a meatoffering: a golde spone of ten sicles, ful of cense: a bullocke, a ram, a labe of one yere olde for a burntofferynge an he goate for synne: and for a peaceofferinge two oxen, fiue rammes, fiue he goates, fiue lambes of one yeare olde.

This was the offeringe of Ahira, the sonne of Enan. Thys was the dedication of the altre in the daye when it was anoynted: vnto the whyche was brought of the prynces of Israell. xii. chargers of syluer. xii. siluer boules. xii. spones of gold: euery charger contayning an hundred and. xxx. sycles of siluer, euery boule. lxx. And al the syluer vessell contayned twoo thousande & viii. hundred sycles after the sycle of the Sanctuary. And the golden spones were twelue, full of cense, contayning ten sicles a pece, after the sycle of the Sanctuarye: so that all the golde of the spones, was an hundred and.xx. sycles. All the bullockes for the burntofferynge were twelue, the rammes twelue, the lambes of a yeare olde twelue, with the meatofferynge: and the he goates for synne twelue. And al the oxē for the peaceofferinge, were. xxiiii. the rāmes sixty, the he goates. lx. the lābes of a yeare olde sixtie. This was the dedication of the alter, after that it was anoynted.

And when Moses was gone into the Tabernacle of wytnesse, to speake wyth hym, he hearde the voyce of one speakynge vnto hym from of the mercyseate, that was vpō the arke of wytnesse, betweene the two cherubins. and he talked with hym.

¶ The.viii. Chapter.

AND the Lorde spake vnto Moyses, saying: speake vnto Aarō, and saye vnto hym: * when thou puttest on the lampes, the same seuen lampes shal geue lyght towarde the forefront of the candelsticke. And Aarō dyd euen so, & lyghted the lāpes towarde the forefront of the candelsticke, as the Lord cōmaunded Moyses, and the worcke of the candelsticke was of fyne golde, both the shaft and the floures therof: accordyng vnto the vision whyche the Lorde hadde shewed Moses: euen so he made the candelsticke. And the Lord spake vnto Moyses, saying, take the Leuites fro among the chyldren of Israel, and cleanse them. But thus shalt thou do vnto them, when thou cleansest them: sprinkle water of purifying vpon them, and let thē make a rasure to runne a lōge vpon al the flesche of them, and let them washe their clothes, and so make theym selues cleane. Then let thē take a bullocke with his meatoffringe: euen fine floure myngled wyth oyle: and another bullocke shalt thou take for sinne. And when thou doest bringe the Leuites before the tabernacle of wytnesse, thou shalte gather the whole multitude of the chyldren of Israell togeather, and bringe the Leuites before the Lorde, and the chyldren of Israell shall put theyr hādes vpon the Leuites. And Aaron shall waue the Leuites before the Lorde, for a waueofferynge of the chyldren of Israell, that they maye execute the ministration of the seruyce of the Lorde. And the Leuites shall put theyr handes vpon the heades of the bullockes, and thou shalt offre the one for synne, and the other for a burntoffringe vnto the Lorde, that thou mayest make an attonemente for the Leuites. And thou shalt set the Leuites before Aarō and hys sonnes, and waue them for a waueoffringe before the Lorde. And thus thou shalte seperate the Leuites from among the chyldren of Israell, and the Leuites shall be myne: after that shall the Leuites goo in, to do the seruyce of the tabernacle of wytnesse. And thou shalt clense thē and waue theym, for they are geuen and delyuered vnto me from amonge the chyldren of Israell, for suche as open euerye wombe: euen for the fyrste borne of all the chyldren of Israell haue I taken theym vnto me, * For all the fyrste borne of the chyldren

Ex.25.b.

Exo.13.a. Num.3.b.

dren of Israell are myne bothe man and beaste: sens the daye that I smote euerye fyrste borne in the lande of Egypte, I sanctifyed theym for my selfe: and I haue taken the Leuites for all the fyrste borne of the chyldren of Israell, and haue geuen the Leuytes as a gyfte vnto Aaron, and hys sonnes from amonge the chyldren of Israel, to do the service of the chyldren of Israell in the Tabernacle of wytnesse, to make an attonement for the chyldren of Israell, that there be no plague amonge the children of Israel, yf the childrē of Israel come nye vnto the holy thinges.

D And Moses, and Aaron, and al the congregation of the chyldren of Israell dyd with the Leuites, accordinge vnto all that the Lorde commaunded Moyses concerninge the Leuites: euen so dyde the chyldren of Israell vnto them. And the Leuites were purifyed, and wasshed theyr clothes. And Aaron waued them before the Lorde, and made an attonement for them, and clensed them. After that wente the Leuites in to do theyr seruyce in the Tabernacle of witnesse, before Aaron and hys sonnes: as the LORDE had commaunded Moyses concernyng the Leuites, euen so they dyd vnto the. And the Lord spake vnto Moyses, saying: this is it that belongeth vnto the Leuites: * from .xxv. yeare vpwarde they shall go in, to wayte vpon the seruyce of the Tabernacle of wytnesse, and from the age of fyftye yeare, they shall ceasse wayte vpon the seruyce thereof, and shall serue no more: but shal minister vnto their brethren in the Tabernacle of witnesse, to wayte, but shal do no more seruice. Thus therfore shalte thou doo vnto the Leuites in theyr watche.

Nu.4.c

¶ The.ix. Chapter.

A AND the LORDE spake vnto Moyses in the Wylderneſſe of Sinai, in the fyrste moneth of the seconde yeare, after they * were come oute of the lande of Egypte, saynge: Lette the chyldren of Israell offre Passeouer in hys season: euen the fourtenthe daye of thys moneth at euen, lette theym kepe it in hys season accordinge to all the ceremonies of it, and accordinge to all the maners thereof. And Moyses spake vnto the chyldren of Israell, that they shoulde offre Passeouer, and they offered Passeouer the fourtenth day of the fyrste moneth at euen in the wylderneſſe of Sinai accordynge to all that the Lorde commaunded Moyses, euen so dyd the chyldren of

B Israell. And certayne men were defyled vpon the soule of a man, that they myghte not offre Passeouer the same daye. And they came before Moyses and Aaron the same daye. And the menne sayde vnto him: We are defiled dyd the soule of a man: wherefore are we kepte backe that we maye not offre an offrynge vnto the Lord in the due season, among the chyldren of Israel? And Moyses sayde vnto them: Stande styl, and I wyll heare what the Lord wyl cōmaund concerninge you. And the Lorde spake vnto Moyses saying: speake vnto the children of Israell and saye: * If any man amonge you or youre chyldren after you, be vncleane by the reason of a coarse, or is in the waye farre from you, and wyll offre Passeouer vnto the Lorde: the. xiiii. daye of the seconde moneth at euen lette theym offre it, and eate it wyth swete bread and sowre herbes: lette theym leaue none of it vnto the morninge * nor breake any bone of it: But accordynge to all the ordynaunce of the Passeouer lette them offre it. But the man that is cleane and is not in a iourneye, and yet was negligent to offre Passeouer: the same soule shall perysshe from hys people, because he broughte not the offrynge of the Lorde in hys due season: that man shall beare hys sinne. And yf a straunger dwell among you, and wyll

C offre Passeouer vnto the LORDE, accordinge too the ordynaunce of Passeouer and maner thereof, he shall offre it thus. ye shall haue one lawe both for the straunger, and for hym that was borne at home in the lande. And the same daye that the Tabernacle was reared vppe, a * cloude couered the Habytacyon, whyche was as a Tabernacle of wytnesse: and at euen there was vpon the Habitacyon, as it were the symilitude of fyre vntyll the morninge. So it was alwaye, the cloude couered it by daye, and the similitude of fire by nyghte. And when the cloude was taken vppe from of the Tabernacle, then the chyldren of Israell iourneyed: and where the cloude aboade, there the chyldren of Israell pytched theyr tentes. At the mouthe of the LORDE, the chyldren of Israell iourneyed, and at the mouthe of the Lorde they pytched. And as longe as the cloude aboade vpon the habitacion they laye styll: and when the cloude taryed styll vpon the habitacyō longe tyme, the chyldren of Israell kepte the watche of the Lorde, and tourneyed not. And it

D chaunced that whan the cloude aboade a fewe dayes vpon the habitacion, they abode in theyr tentes, accordynge too the commaundemente of the Lorde: and they tourneyed also at the commaundemente of the LORD. And it happened that when the cloude aboade vppon the habitacion,

Ex.12.a. Le.23.a. Nu.28.c Deu.16.a

Ex.12.g Joh.19.b

Ex.40.c 3.re.8.b. Ezec.9.a

from

2.Paral. xxx.a

from euen vnto the morynge, and was
take vp in the morning, the they iorneied.
Whether it was by daye or by nyghte
that the cloude was taken vp, they iorney-
ed. Or yf the cloude taryed two dayes
or a moneth, or a longe season vpon the
habitacion, and remained theron, the chil-
dren of Israell abode styll, and iorneyed
not. And allone as the cloude was taken
vp, they iourneyed. At the mouthe of the
Lord, they rested in the tentes, and at the
commaundemente of the Lorde, they ior-
neyed, keppynge the watche of the Lorde,
at the commaundemente of the Lorde by
the hande of Moses.

¶ The.x. Chapter.

A Esa.58.a

AND the Lorde spake vnto Moses,
sayinge: ✶Make the two trōpettes
of syluer: of an wholepece shalt thou
make them, that thou maiest vse the to cal
the congregacion together, and when the
hooste shal iorney. Therfore shal they
blowe with them, that all the multitude
maye resorte to the before the dore of the
tabernacle of witnes. And if they blow but
one trōpet, the the princes which are hea-
des ouer the thousades of Israel shal come
vnto the. But yf ye trōpe, the hostes that
lye on the east partes shall go forwarde.
And if ye trompe the secōde time, the host
that lyeth on the southside shal take their
iourney: for they shall trompe when they
take theyr iorneyes. But when the cōgre-
gacion is to be gathred together they shal
blowe onely, and not trompe. And the sonnes
of Aaron the preest shall blowe with
their trompettes, and ye shall haue the as
a lawe for euer in youre generacions. And

B yf ye go to warre in youre lande agaynst
your enemyes that bere you, ye shal blow
with the trompettes: and ye shalbe remēb-
red before the Lorde youre God, to be sa-
ued from your enemyes. Also in the daye
of youre gladnes, and in your feaste daies,
and in the begynnynge of your monethes,
ye shall blowe the trompettes ouer youre
burntsacrifyces and peaceofferynges, that
they maye be a remembraunce for you be-
fore your God. I am the Lorde your God.
And it came to passe the twentith daye of
the seconde moneth in the seconde yeare,
that the cloude was taken vp from of the
habitacō of witnesse. ✶And the childre of
Num. 33.c Israel toke theyr iourney out of the desert
Deut.1.a. of Sinai, & the cloude rested in the wil-
dernesse of Pharao. And the fyrste toke
their iorney at the mouthe of the Lorde,
by the hande of Moses. In the fyrste place
wente the standarde of the hooste of Juda,
accordige to theyr armies: whose captaine
was Nahesson the sonne of Aminadab.
And ouer the hooste of the trybe of the
childre of Issachar, was Nathanael the
sonne of Zuar. And ouer the hooste of the
trybe of the children of Zabulon, was E-
liab the sonne of Helon. ✶ And the habita-
cion was taken downe: and the sonnes of
Gerson and Merari went furth bearynge
the habitacion. And the hooste of Ruben G
went furth with theyr standarde & armies,
whose captayne was Elizur the sonne of
Sedeur. And ouer the hooste of the trybe
of the childre of Simeon was Sala-
miel the sonne of Suri Saddai. And
ouer the hooste of the trybe of the chil-
dren of Gad was Eliasaph the sonne of
Deguel. The Caharthites also wente for-
warde and bare the sanctuarye, and the o-
ther dyd set vp the habitacion agaynste
they came. And the standarde of the hooste
of the childre of Ephraim wente furthe
accordynge to theyr armyes, whose cap-
tayne was Elisama the sonne of Amiud.
And ouer the hooste of the trybe of the
sonnes of Manasse, was Gamaliel the
sonne of Pedazur. And ouer the hooste
of the trybe of the sonnes of Ben Jamin
was Abidan the sonne of Gedeoni. And
the standarde of the hooste of the childre
of Dan came furth (hauinge al the hoostes
together) thorowout their armies: whose
captayne was Ahiezer the sonne of Ammi
Saddai. And ouer the hooste of the trybe
of the childre of Aser, was Pagiell the
sonne of Ochrā. And ouer the hooste of the
trybe of the childre of Nephthaly, was
Ahira the sonne of Enam. These are the
iorneyes of the childre of Israell thor-
owout theyr armies: and thus the hostes
remoued. And Moses sayde vnto Hobab
the sōne of ✶ Raguel the Madianite: which
was Moses father in lawe: we go into the
place of whyche the Lorde sayde: I wyll
geue it you. Come thou therfore with vs,
and we wyll do the good: for the Lorde
hath promysed good vnto Israell. And he
answered hym: I wyll not go: but wyl de-
parte to myne owne lande and to my kin-
red. He sayde: Oh naye, leaue vs not: for
thou knowest oure mansions in the wil-
dernesse: and thou hast bene to vs in steade
of eyes. And yf thou go wyth vs loke
what goodnesse the LORD shewerh vnto
vs the same wyl we shewe vnto the. And
they departed from the mount of the Lord,
thre dayes iorney: and the arche of the
testament of the Lorde wente before them
in the thre dayes iorney, to serche out a re-
stynge place for them. And the Lorde made
a shadowe for them thorowe the cloude by
daye, when they went oute of the tentes.

W Exo.2.e

And

And it fortuned, that whan the arke wente
Psa. 98.a forth, Moyses sayde: * Ryse vp Lorde, and
let thyne enemyes be scattered: and let thē
that hate the, flye before the. And when the
arcke rested, he sayde: Returne O LORD
vnto the many thousandes of Israel.

¶ The. xi. Chapter.

A Exo. 16.a. Deut. 9.b

ANd it fortuned, that whā * the peo-
ple dyd wickedly, it was a displea-
sure in the eares of the Lorde. And
whē the lord heard it, his countenāce was
prouoked to wrath, & the fyre of the Lorde
burnt among them, & consumed them that
were the vttermost of the hoost. And the
people cried vnto Moyses. And whan Mo
ses made intercession vnto the Lorde, the
fyre quenched. And the name of the place
was called Thaberah, because the fyre of
B the Lord burnt among thē. And the rascal
people that was amonge theym, fell a lu-
stynge and turned them selues and wepte
(euen as dyd also the chyldren of Israel)
& sayde: who shall gene vs flesche to eate?
we remembre the fysche whych we dyd eate
in Egypte for naught, and the cucumbers
as melons, lekes, onyōs, and garleke. But
nowe oure soule is dried away, for we can
se nothyng els, saue Manna. The Manna
Exo. 16. g was as * coliander seade, and (to se to) lyke
Bedellion. And the people went about and
gathered it, and grounde it in milles, or bet
it in mozters, and baked it in pannes, and
made kakes of it. And the tayste of it was
lyke vnto the tayste of an oyle kake. And
C when the dewe fell downe vpon the hoofte
in the night, the Manna fell vpon it. And
when Moyses heard the people wepe thor-
owout their housholdes, euery mā in the
doze of hys tente, the face of the Lorde was
prouoked vnto wrathe exceadingelye: and
it greued Moyses also. And Moyses sayde
vnto the Lorde: wherfore hast thou dealte
cruellye with thy seruaunt? And wherfore
haue I not founde fauoure in thy syghte,
seynge that thou puttest the weyghte of al
thys people vppon me? haue I conceaued
all this people? Or haue I begotten thē?
that thou shouldeste saye vnto me: carye
thē in thy bosome (as a nurse beareth the
sucking chylde) vnto the land, which thou
swarest vnto their fathers: where shulde
I haue flesche, to geue vnto all this people,
whiche wepe before me, sayinge: geue vs
flesche that we maye eate? I am not able to
beare all thys people alone, seynge it is to
heuy for me. If thou deale thus with me,
kyll me, I praye the, yf I haue founde fa-
D noure in thy syght, that I se not my wret-
Exod. 3.d chednes. And the Lord sayd vnto Moyses,
* gather vnto me. lxx. men of the elders of
Israel, which thou knowest, that they are
the * elders of the people and officers ouer Exo. 18.d
them, and thou shalt bryng them vnto the
tabernacle of witnesse, that they may stand
there wyth the: And I wyll come downe,
and talcke with the there, and take of the
spyrete which is vpon the and put vpō thē,
and they shal beare the burthē of the peo-
ple with the, leaste thou be constrayned to
beare it alone. And say thou vnto the * peo- Exo. 16.f.
ple: be halowed against to morowe, and ye
shall eate flesche: for youre whininge is in
the eares of the LORD, seynge ye sayde:
who shall gene vs flesche to eate? we were
happy in Egypte: therfore the Lorde wyll
gene you flesche, and ye shall eate. Ye shall
not eate one daye nor two, nor fiue dayes,
neyther ten, nor twentie dayes: but euen a
moneth longe vntyl it come out at the na-
strels of you: and make you to parbrake,
because that ye haue cast the Lorde aslyde
whyche is amonge you: and haue wept be
fore hym, sayinge: why came we thus oute
of Egypte? And Moyses sayde: * lxx hun- E
dred thousande footemen are there of the Exo. 12.f
people, among whych I am. And thou hast
sayde: I wyll gene theym flesche, that they
maye eate a moneth longe. Shal the hyepe
and the oxen be slayne for theym, to kynde
them? eyther shall al the fysche of the sea be
gathered together for them, to serue them?
And the Lorde sayde vnto Moyses: Shall
* the Lordes hande be waxed shorte? Esa. 50.a
Thou shalte see nowe whether my worde and. 59.a
shall come to passe vnto the or not. And
Moyses went out, and tolde the people the
sayinge of the Lord, and gathered the. lxx.
elders of the people, and sette them rounde
about the tabernacle. And the Lorde came
downe in a cloud, and spake vnto him, and
toke of the spyrete that was vpon hym, and
gaue it vnto the. lxx. elders. And it fortu-
ned that when the spyrete rested vpon thē, F
they prophecyed, and dyd not ceasse. But
there remayned two of the mē in the hoste:
the name of the one was Eldad, and the
name of the other Medad. And the spyrete
rested vpon them, and they were of theym
that were wryten, and went not oute vn-
to the Tabernacle, but prophecyed in the
hoofte. And there ranne a ponge man, and
tolde Moyses and sayde: Eldad and Medad
do prophecye in the hoost. And Josua the
sonne of Nun, the seruaunte of Moyses
one of hys ponge men, answered and sayde:
Master Moyses, * forbid them. And Moy- Luk. 9.g
ses sayde vnto hym: enuyeste thou for my G
sake? * woulde God that all the Lor- Joel. 2.g
des people coulde prophecye, and that the 1. Cor. 14.g
Lorde wolde put his spyrete vpō them. And
Moyses gat hym into the hoost, he and the
elders of Israell. And there went forthe a
wynde

Ex.16.d mynde frō the Lorde: and * brought quayles from the sea: and let them fall aboute the hoste, euen a dayes iorney roūde aboute on euery syde of the hoste, & they did flye in the ayre, as it were two cubites hye ouer the earth. And the people stode vp, and al that daye and all that nighte, and on the morowe they gathered quayles. And he that gathered a litle, gathered ten homers ful. And they spred the abrode roūd about
psa.78.d the hoost. * And whyle the fleshe was yet betwene their teth, and yer it was chewed vp: beholde, the countenaunce of the Lorde was moued against the people, & the Lord
1.Cor.x.a * slewe the people with an exceadig great plage. And the name of the place was called, the graues of lust, because they buried the people that lusted, there. And the
Nu.23.c people toke their * iourneye from the graues of lust vnto Hazeroth: and bode at Hazeroth.

A The.xii. Chapter.

Deu.24.b AND * Mir Jam and Aaron spake against Moses, because of the womā of Inde which he had taken: for he
Exo.2.d. had take̅ to wife * one of Inde. And they said: Hath the Lorde in dede spoken onely thorowe Moses? Hath he not spoken also
Ecc.45.a by vs? And the Lorde hearde it. But Moses was a very * meke man, aboue all the men of the earthe. And the Lorde spake at
Ex.29.g once vnto Moses, vnto Aaron and to Mir Jam, come out ye thre vnto * the tabernacle of witnesse: and they came oute all thre. And the Lorde came downe in the
psa.99.b * piller of the cloude, & stode in the * dore
Lev.29.g of the tabernacle, and called Aaron and
B Mir Jam. And they wente oute bothe of them. And he sayde: heare my wordes. If there be a prophete of the Lordes amonge you, I wylbe knowne of hym in a vision: and wyll speake vnto hym in slepe. My
Hebr.3.c seruaunt Moses is not so, * which is faithfull in all myne house. Vnto hym wyll I
Exo.33.b speake * mouth to mouth in a vysion: but
C in ridels and similitudes doeth not he se the Lorde. Wherefore then were ye not afrayed to speake against my seruaūte Moses? And the Lorde was moued vnto wrath agaynste them, and he wente hys waye: and the cloude departed from the tabernacle. And behold, Mir Jam was become
ii. Par. xxvi.d * leprous, as it were snowe. And Aaro̅ loked vpon Mir Jam and beholde, she was leprous, and Aaron sayde vnto Moses: I beseche the my Lorde, put not the synne vpon vs, which we haue foolishly committed and synned. Oh, let her not be as one that commeth out of his mothers wombe, and whose halfe fleshe is eaten awaye. And Moses cryed vnto the Lord, saying: Heale her O God, I beseche the. And the
D Lorde sayde vnto Moses: If her father had spit in her face, shoulde not she be ashamed seuen dayes? let her be shut out of the hooste seuen dayes, and after that let her be receaued in againe. And Mir Jam, was shut oute of the hooste seuen dayes, and the people remoued not, tyll Nu.23.d
the was brought in agayne. * And afterwarde the people remoued from Hazeroth, and pyched in the wylderne̅s of Pharan.

C The.xiii. Chapter.

AND the lord spake vnto Moses sayinge: * Sende me̅ out to search the A Deut.1.a
lāde of Canaan which I geue vnto the childre̅ of Israel: of euery trybe of their fathers shall ye sende a man, and let them all be suche as are rulars amonge them. And Moses at the commaundemente of the Lorde sente fourthe oute of the wylderneße of Pharan suche men as were all heades of the chyldren of Israel: Their names are these. Of the tribe of Ruben, Sāmua the sonne of Zacur. Of the trybe of Simeon, Saphat the sonne of Hori. Of the trybe of Juda, Caleb the sonne of Jephune. Of the trybe of Isachar, Igeal the sonne of Joseph. Of the trybe of Ephraim, Osea the sonne of Nun. Of the trybe of Ben Jamin, Phalthi the sonne of Raphu. Of the trybe of Zabulon, Gadiel the sonne of Sodi. Of the trybe of Joseph, namelye of the trybe of Manasse, Gaddi the sonne of Susi. Of the trybe
B of Dan, Amiel the sonne of Gemali. Of the trybe of Aser, Sethur the sonne of Michael. Of the trybe of Nephtali, Nahebi the sonne of Vaphsi. Of the trybe of Gad, Guel the sonne of Machi. These are the names of the men, whyche Moses sente to spye oute the lande. And Moses called the name of Osea the sonne of Nun, Josua. And Moses sent thē fourthe to spye oute the lande of Canaan, and sayde vnto them: get you vp this waye southwarde, & ye maye go vp into the hye contreye, and se the lande what maner thynge it is, & the people that dwelleth therin: whether they be strōg or weake, ether fewe or many, and what the lande is that they dwell in, whether it be good or bad: and what manor of cytyes they be, that they dwell in, whether they dwell in tentes or walled townes: and what maner of lande it is: whether it be fat or leane, and whether there be trees therin or not. Be of a good courage, & bringe of the frute of the lande. And it was about the tyme that grapes
C are first ripe. And so they went vp, & searched oute the lande from the wylderneße

E.i. of

of Zin vnto Rehob, as men come to Hemath, and they ascended vnto the South, and came vnto Hebron, where Ahima was & Sesai and Thalmani, the sonnes of Enack. Hebron was buylte seuen yeare before Zoan in Egipte. And they came vnto the ryuer of Escol, and cutte downe there a braūche wyth one clouster of grapes, and twayne beare it vpō a staf: & they brought also of the pōgranates and of the fygges. And the place was called, the riuer Escoll: because of the clouster of grapes whyche the chyldren of Israell cut downe thence. And they turned backe agayne from searchynge of the lande after fourtye dayes.

D And they wente and came to Moyses and Aaron, and vnto all the multitude of the chyldren of Israell, in the wyldernelle of Pharan, whyche is Cades, and brought them worde, and also vnto all the congregation. and shewed them the frupte of the lande. And they tolde hym, and sayde: we came vnto the land whether thou sendeste vs, and surely it floweth with mylke and honye: and here is of the frupte of it. Neuertheleſſe, the people be ſtroge that dwell in the lande, and the cyties are walled and exceadynge great: and moreouer, we sawe the chyldren of Enack there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amorites dwell in the mountaynes, and the Cananites dwell by the sea, and by the coastes of Jordan. And Caleb stylled the [murmur that was rayled vp.] Of the people before Moyses, sayinge: we wyll go vp and conquere it: for we be able to ouercome it. But the men that wente vp wyth hym, sayde:

Nu.14.f *We be not able to go vp agaynſt the people: for they are stronger thā we. And they brought vp an euyll reporte of the lande whych they had searched, saying: vnto the chyldren of Israel: the lande which we haue gone thorow to searche it out, is a land that eateth vp the inhabiters thereof: and the people that we sawe in it, are men of a great stature. And there we saw also gyauntes, the children of Enack, which come of the giauntes. And we semed in our sighe as it were greſshoppers, and so we dydde in theyr syghte.

¶ The. xiiii. Chapter.

A AND al the multitude of the people cried out, & wepte thorowoute that night, and all the chyldāe of Israell murmured againſt Moyses & Aaron. And the whole cōgregation sayd vnto thē: would God that we had died in the land of Egipt, eyther that we had dyed in this wildernes. Wherfore hath the Lord brought vs vnto this land to fal vpō the swearde: & that oure wiues, & our chyldren shoulde be a praye? Were it not better, that we returne vnto Egipt agayn? And they sayd one to another: We wyll make a captayne, & returne vnto Egipte agayne. But Moses & Aaron fell on theyr faces before all the congregation, and multitude of the chyldren of Israel. * And Josua the sonne of Nun, B Exo.4.b and Caleb the sonne of Jephune (whyche 1.ma.2.f were of them that searched the lande) rente theyr clothes, and spake vnto all the companye of the chyldren of Israell, sayinge: The lande whych we walcked thorowe to searche it, is a very good lande. If the Lorde hath luste to vs, he wyll bryngе vs into hys lande and geue it vs, whiche is such a lande, as floweth with milcke and honye. But in any wyse rebell not ye agaynſte the Lorde. * Neyther nede ye to deu.20.a feare the people of the lande: for they are but bread for vs. Theyr shadowe is departed from them, and the * Lord is wyth vs, Rom.8.d feare them not therfore. But all they whyche were in that multitude, bade stone thē wyth stones. And the glorye of the Lorde appeared in the Tabernacle of witnes, before all the chyldren of Israell. And the Lorde sayde vnto Moyses: Howe longe do C thys people prouoke me, and howe longe wyll it be yer they beleue me: for al the signes whych I haue shewed amonge them? * I wyll smyte thē wyth the pestilence & Ex.22.f. destroye them: & wyl make of the a greater nacion & a myghtier thē they. * And Mo- Exo.9.f. ses sayde vnto the Lorde: then the Egyptians shall heare it, for thou broughteste thys people in thy myghte from amonge them. And it wyll be tolde to the inhabiters of thys land also: for they haue heard lykewyse, that thou Lorde art among thys people: and that thou Lorde arte sene face to face, and that thy cloude standeth ouer them, and that * thou goeste before theym Exo.13.f by daye tyme in a pyller of a cloude, and in a pyller of fyre by nyghte. yf thou shalt kyll all thys people as they were but one man, then the nacyons whych haue heard the fame of the, wyll saye: The LORDE is not able to bringe in thys people into the lande, whych he sware vnto them: but hath slayne them in the wyldernelle. And nowe I beſeche the, lette the power of my LORDE be great, accordynge as thou hast spoken, saying: the LORD is longe yer he be angrye, and full of mercye, and suffreth imquitie, and synne. & leaueth no man innocent, and visiteth the vnryghteouſnelle of the fathers vpon the chyldren, in the thyrde and fourthe generation: be mercyful I beſeche the vnto the synne of thys people, accordinge vnto thy greate D mercy

mercy,as thou haste forgeuen thys people
frō Egypt,euen vntyl now. And the Lord
sayd: I haue forgeuen it,accordyng to thy
requeste. But as truelye as I lyue, all the
earth shalbe fylled wyth the glorye of the
Nu.26 g Lord. * But all those men which haue sene
Deut.1.e my glorye, and my miracles whych I dyd
and.2.c in Egipte,and in the wildernes,and haue
*Psalm. * tempted me nowe thys ten tymes,and
94.b. wyll not herken vnto my voyce, shall not
se the lande whych I sware vnto theyr fa-
thers:neyther shal any of them that prouo-
Jos.14.b ked me see it. But my seruaunte * Caleb:
wyth whom there was another maner of
spirite:& because he hath folowed me vnto
the vtmost,hym wyl I bring into the land
whych he hath walked in,& hys sede shall
E inherite it, and also the Amalechites and
Canaanites whych dwel in the playne con-
treye. To morowe turne you,and get you
into the wyldernesse:euen by the waye of
the red sea. And the Lord spake vnto Mo-
ses and Aaron,sayinge: howe longe doeth
this euyl multitude murmure against me?
I haue heard the murmurynges of the
chyldren of Israell wyth the whyche they
murmure against me. Tel them therfore:
Nu.32.b * As truely as I lyue (sayth the Lorde) I
wyll doo vnto you euen as ye haue spoken
in myne eares. Your carkasses shall lye in
Nu.1.a this wildernes. And all you that were told
thorowout your * numbrynge,from.xx. yeare
& aboue(whych haue murmured agaynste
me) shal not come into the lād, ouer which
I lyfted vp myne hand,to make you dwell
F therein, saue Caleb the sonne of Jephune,
and Josua the sonne of Nun. But youre
chyldren which ye sayd should be a praye,
them I wyll bring in,and they shal knowe
the lande whyche ye haue refused,& youre
Deut. 1.f carkasses shal lye in this wildernes. * And
your chyldren shal wāder in this wylder-
nesse.xl. yeares,and suffre for your whore-
dom, vntyl your carkasses be wasted in the
wyldernes, after the numbre of the dayes
in whych ye searched oute the lande, euen
Eze. 4.b fourty dayes, * euery day for a yeare shall
ye beare youre vnrighteousnesse, euen. xl.
yeare,and ye shall knowe my displeasure.
I the Lorde haue sayde,that I wyll doo it
vnto all thys euyl cōgregation that ar ga-
thered together against me. For in thys
wyldernes they shalbe consumed,and here
they shal dye. And the men whyche Mo-
ses sente to searche the lande : and whyche
(when they came agayne) made al the peo-
ple to murmure before hym and broughte
vp a sclaunder vpon the lande, euen those
men that dyd bring vp that sclaunder vpō
it,as thoughe it had bene euyll:dyed in a
1.cor.x.a great * plage before the Lorde. But Josua
the sonne of Nun, and Caleb the sonne of
Jephune which were of the men that wēt
to searche the lande, lined styl. And Moses
G tolde these sayinges vnto all the chyldren
of Israell, & the people toke great sorowe.
And they rose vp earlye in the morninge,
& gat them vp into the toppe of the moun-
tayne, sayinge: * lo, we be here, and wyll go Deut.1.f
vp vnto the place of whych the Lord sayde
vnto vs, for we haue synned. And Moyses
sayde: wherfore wyll ye go on this maner,
beyonde the worde of the LORD? it wyll
not come well to passe : go not vp therfore:
(for the Lorde is not amonge you) that ye
be not slayne before youre enemyes. For
the Amalechites and the Cananites are
there before you, and ye wyll fall vpon the
swearde because ye are turned awaye from
the Lorde, and the Lorde wyll not be with
you. But they presumed obstinately to goo
vp into the hyll toppe. Neuerthelater, the
arcke of the Testamente of the Lorde, and
Moses departed not out of the hooste.
Then the Amalechites, and the Cananites, whych dwelt in that hyl, came down,
and smote them, and hewed them, euen vn-
to Horma.

The.xv.Chapter.

AND the Lorde spake vnto Moyses,
saying: speake vnto the chyldren of A
Israel, & saye vnto thē: * whē ye be Leui.23.b
come into the lād of your habitacions, why-
che I geue vnto you, & wyl offre an offring
vnto the Lord. Namely a burntoffring or
special sacrifice, either of a bowe or of a wil-
linge minde, and in your principal feastes,
to make a swete sauoure vnto the Lorde of
the oxen or of the flocke. Then * lette hym Leui.2.a
that offereth hys offerynge vnto the Lord, and.6.b
bringe also a meatoffering of a tenth deale
of floure, myngled with the fourth part of
an hin of oyle, and the fourth parte of an
hin of wyne for a drunckoffering, and offre
wyth the burntoffringe or any other offe-
ring: whē it is a lambe. Or yf it be a ram,
thou shalte offer for a meatofferinge two
tenthe deales of floure, mingled wyth the
thyrde parte of an hin of oyle : and for a
drinkeoffringe, thou shalt offre the thyrde
parte of an hin of wyne for a swete sauour
vnto the Lorde. And when thou offreste
a bullocke for a burntoffringe or for a spe-
ciall vowe or peaceoffringe vnto the Lord,
lette hym bringe wyth a bullocke a meat-
offringe of thre tenth deales of floure myn-
gled with halfe an hin of oyle . And thou
shalt bring for a drinkeoffringe euen halfe
an hin of wine, for an offerynge of a swete
sauour vnto the Lorde. After thys maner,
shall it be done for an oxe, or for a ram, or
for a lambe, or a kydde. Loke what num-

dre thou maketh in theſe, ſuche a numbre
ſhalte thou make in them alſo. And accor-
dynge to the numbre of ſuche offrynges,
thou ſhalt encreaſe the meatoffrynges and
the dryncke offrynges. All that are of youre
ſelues ſhal do theſe thynges after this ma-
ner, to offer an offring of ſwete ſauour vn-
to the Lorde. And yf a ſtraunger ſoiourne
with you, or whoſoeuer be amonge you in
your generacions, and wyl offer an offring
of a ſwete ſauoure vnto the Lorde: euen
as ye do, ſo he ſhall do. One ordynaunce
ſhalbe both for you of the congregacyon,
and alſo for the ſtraunger. It ſhall be an
ordynaunce for euer in your generacyons,
both vnto you, and to the ſtraũger before
the Lorde. One lawe and one maner ſhall
ſerue, bothe for you and for the ſtraunger
that ſoiourneth with you. And the Lorde
ſpake vnto Moſes, ſaying: ſpeak vnto the
C chyldren of Iſraell, and ſaye vnto them:
Exo.22.c *When ye be come into the lande, to the
Deut.8.c whyche I bringe you, then when ye will
eate of the breade of the lande, ye ſhall
take vp an heueoffryng vnto the Lorde.
Leu.23.b ye ſhall take vp a cake of the firſt of youre
dowe for an heueoffrynge, * as ye do the
heueoffryng of the barne, euen ſo ye ſhall
heue it. Of the fyrſte of your dowe ye ſhal
geue vnto the lord an heueoffring in your
generacions. And if ye ouerſe your ſelues,
and obſerue not al theſe commaundemen-
tes, which the Lord hath ſpoken vnto Mo-
ſes, euen all that the Lord hath commaun-
ded you by the hande of Moſes, frome the
fyrſt daye that the LORDE commaũded
Moſes, and hence forwarde amonge youre
generacyons. If it happen that ought is
committed ignorauntly of the cõgregacõ,
all the multytude ſhall offre a bullock for
a burntoffryng, to be a ſwete ſauour vnto
the Lorde, with the meatoffryng & dynck
offrynge therto, accordynge to the maner,
and an he goate for ſynne. And the Prieſte
ſhall make an attonement for all the mul-
tytude of the chyldren of Iſrael, & it ſhall
be forgeuen them: for it is ignorauñce. And
they ſhall bringe their offrynge for a ſa-
crifice vnto the Lorde: & their ſinne offring
before the Lorde for their ignorauncē.
And it ſhalbe forgeuen vnto al the multy-
tude of the chyldren of Iſraell, and vnto
the ſtraunger that dwelleth among you:
ſeynge all the people were in ignorauñce.
Leui.4.f * If anye one ſoule ſynne thorowe igno-
D rauñce, he ſhall bringe a the goate of a
yeare olde for ſynne. And the Prieſte ſhall
make an attonemẽt for the ſoule that ſyn-
ned ignorauntly, wyth the ſynne offering
before the Lord to reconcile hym, and that
is maye be forgeuen him. And bothe thou
that arte borne of the children of Iſraell,
and the ſtraunger that dwelleth amonge
you, ſhal haue both one lawe, who ſo doth Heb.x.e.
ſynne thorow ygnorauñce. * But the ſoule
that doth ought preſumptuouſly, whether
he be an Iſraelite or a ſtraunger. the ſame
blaſphemeth the Lorde. And that ſoule
ſhalbe roted out from amonge his people,
becauſe he hath deſpyſed the worde of the
Lorde, and hath broken hys commaundee-
ment, that ſoule therfore ſhall periſhe, and
his ſynne ſhalbe vpon hym. And while the
children of Iſrael were in the wyldernes,
they founde a man that gathered ſtyckes
vpon the * Sabboth daye. And they that Exo.31.c
founde hym gatherynge ſtyckes, brought
hym vnto Moſes and Aaron, and vnto
all the congregacyon: * and they put him Le.24.d.
in warde, ſeynge it was not declared what
ſhoulde be done vnto hym. And the Lorde
ſayde vnto Moſes: Let the man dye: and
let all the multitude ſtone him wyth ſto-
nes without the hooſte. And all the multi-
tude brought hym wythout the hoſte, and
ſtoned him with ſtones, and he died as the
Lorde commaunded Moſes. And the Lorde
ſpake vnto Moſes, ſaying: ſpeake vnto the
chyldren of Iſrael, and byd them: that they
* make theym gardes in the quarters of Deu.22.b
theyr garmentes throwout their gene-
racyons, and put vpon the gard of the quar-
ters a ribãde of yelow ſilke. And the garde
ſhall be vnto you to looke vpon it, that ye
maye remembre al the commaundementes
of the Lord, and do them: and that ye ſeke
not after your owne heart, or youre owne
eyes: after the whiche ye vſe to go a who-
rynge: but ye ſhall remembre rather and
do all my commaundementes, and be holy
vnto youre God: I am the Lorde youre
God, whyche brought you out of the lande
of Egypte, for to be your God. I am the
Lorde your God.

¶ The.xvi. Chapter.

AND * Corah the ſone of Jezehar, the A
ſone of Cahath, the ſone of Leui, & Exo.45.6
Dathã & Abirã, the ſones of Eliab,
& On, the ſone of Peleth, the ſone of Rubẽ:
roſe vp before Moyſes, with other men of
the children of Iſrael, two hũdred & fifty,
whiche were captaynes of the multitude,
great & famous men in the congregacion:
and they gathered theym ſelues together
agaynſte Moſes and Aaron, and ſayd vn-
to them: ye make muche to do, * ſeynge all Exo.19.a
the multitude are holye euery one of them,
and the Lorde is amonge theym. Why
heaue ye your ſelues vp above the congre
gacyon of the Lorde? And when Moſes
hearde it, he fell vpon hys face, and ſpake
vnto Corah, and vnto all hys companye,
ſaying:

sayinge: to morowe the Lorde wyll shewe who are hys, who is holy, and who ought to approche nye vnto him, & who he hathe chosen to come to hym. This do thereforе, take you fyrepans, both Cozah and all his company, and do fyre therin, and put cens in them before the Lorde to morowe. And the man whome the Lorde doeth chose, the same shalbe holye. Ye make muche to doe,
Num. 3 b ye chyldren of Leui. And Moses sayde vnto Cozah: + heare ye chyldren of Leui: Is it but a small thynge vnto you, that the God of Israell hathe seperated you frome the multitude of Israell: and brought you to hym selfe, to do the seruice of the dwellynge place of the Lorde, and to stande before the multitude, & to minister vnto him? he hath taken thee to him, and all thy brethren the sonnes of Leui wyth thee, & seke ye the office of the Priest also? For whych cause both thou and all thy companye are gathered together agaynst the Lorde? And what is Aaron, that ye murmure agaynst hym? And Moses sent, and called Dathā, and Abiram, the sonnes of Eliab, whiche sayde: we wyll not come vp. Is it a small
C thynge that thou haste brought vs out of a lande that floweth with mylcke and honey, to kyl vs in the wildernesse, & to raigne ouer vs also? Haste thou brought vs vnto a land that floweth with milke and hony,
Nu. 13. d and geuen vs inheritaunce of feldes and vineyardes? Wylt thou put out the + eyes of these men? we wyll not come vp. And Moses waxed very angry, and sayde vnto the Lorde. Turne not thou vnto their offerynge. I haue not taken so muche as an asse frome them, neyther haue I hurt any of them. And Moses sayde vnto Cozah:
Be thou and all thy companye before the Lorde: both thou, they, and Aaron, to morowe. And take euery man his censer, and put cense in them, that ye may offre before the Lorde: euery man of the two hundred and fiftye, take hys censoure, thou also Aaron, that euerye one maye haue his censer. And they toke euerye man hys censer, and put fyre in them, and layde cense theron, & stode in the dooze of the tabernacle of wytnesse wyth Moses and Aaron. And Cozah gathered all the congregacion agaynst thō vnto the dooze of the Tabernacle of wytnesse. And the glooze of the Lord appeared vnto all the congregacyon. And the Lorde spake vnto Moses and Aaron, saying: seperate your selues from amonge this congregacion, that I may consume thō a tōce.
Nu. 27. a And they fell vpon theyr faces, and sayde: + O moost myghtye God of the spirites of all flesche, yf one man hath synned, wylt thou be wroth wyth all the multytude?

And the Lorde spake vnto Moses, saying: speake vnto the congregacyon, and say: Get you away from aboute the dwellynge of Cozah, Dathan, and Abiram. And Moses rose vp, and wente vnto Dathan and Abiram, and the elders of Israell folowed hym. And he spake vnto the congregaciō, sayinge: departe frome the tentes of these wycked men, and touch nothing of theirs: D
lest ye perysche in all their synnes. And so they gate them from the dwellyng of Corah, Dathan and Abiram on euery syde. And Dathan and Abiram came oute, and stode in the dooze of theyr tentes, with their wyues, their sonnes and their litle children. And Moses sayde: Hereby ye shall knowe that the Lorde hath sent me to do all these wozkes, and that I haue not done them of myne owne mynde. If these menne dye the commen death of all men: oz yf they be visyted after the visitacyon of al men, then the Lorde hath not sent me. But and if the Lorde make a newe thynge, and the earth open her mouth, and swalow thē vp with all that they haue: & they go downe quick into hell: then ye shall vnderstande, that these men haue prouoked the Lorde. And it foztuned that as sone as he had made an Deu. xi. a.
ende of speakynge all these wozdes, + the Nu. 26. b
grounde cloue asonder that was vnder thē: Psa. cvi. c
and the earth opened her mouthe, and swalowed them vp and theyr houses, and all G
the menne that were wyth Cozah, and all theyr goodes. And they and all that they had, went downe alyue vnto hell, and the earth closed vpon them: and they perysshed from amonge the congregacyon. And all Israell that were aboute them, fled at the crye of them. And they sayde: lest the earth swalowe vs vp also. And there came oute a fyre frome the Lorde, and consumed the two hundred & fiftye men that offred cens. And the Lorde spake vnto Moses, saying: Speake vnto Eleazar, the sonne of Aaron the priest, that he take vp the censers oute of the burnynge, and skatter the fyre here and there, for the censers of these synners are halowed in their deathes: and let them make of theym thynne beaten plates for a couerynge of the aultare. For they offered them before the Lorde, and therefore they are halowed, and they shalbe a sygne vnto the chyldren of Israell. And Eleazar F
the Priest toke the brasen censers wherof they that were burnt had offered, & beate them thynne for a couerynge of the aultar, to be a remembraunce vnto the children of Israell, that no straunger whyche is not of the sede of Aaron, come neare to offre cense before the Lorde, that it happen not vnto him, like as vnto Cozah, and his com-

panye, as the Lorde sayde of hym by the
hande of Moses. But on the morowe all
the multytude of the chyldren of Israell
mourmured agaynste Moyses and Aaron,
sayinge: ye haue kylled the people of the
Lorde. And it fortuned that when the mul
titude was gathered agaynste Moses and
Aaron, they loked towarde the tabernacle
of witnes. And beholde, (when they were
entred into it) the cloud couered it, and the
glory of the Lorde appeared. And Moyses
and Aaron came before the tabernacle of
wytnesse. And the Lorde spake vnto Mo-
ses, sayinge: Get you from amonge thys
congregacyon, that I may consume them
quickly. And they fel vpō theyr faces. And
Moses sayd vnto Aaron: take a censer, and
put fire therin out of the aulter, and powre
on cense, and go quickly vnto the cōgrega-
cion, that thou mayest obtayne forgeue-
nesse for theym. For there is wrathe gone
oute from the Lorde, and there is a plague
begone. And Aaron toke as Moyses com-
maunded hym, and ran into the myddes of
the congregacyon, and beholde, the plage
was begon amonge the people, and he put
on cense, and made an attonemente for the
people. And when he stode betwene the
dead and them that were alyue, the plage
ceased. They that dyed in the plage were
xiiii. thousande and seuen hundred: beside
them that dyed aboute the busynes of Co-
rah. And Aaron went agayne vnto Moses
before the dooze of the tabernacle of wyt-
nesse, and the plage ceased.

¶ The. xvii. Chapter.

And the Lorde spake vnto Moses,
saying: speake vnto the chyldren of
Israel: & take of euery prince of the
a rod, after the houses of their fathers, euē
xii. roddes: & write euery mās name vpon
his rod. And write Aarons name vpō the
rod of Leui: for euery rod is for the house of
theyr fathers. And put thē in the taberna
cle of witnes, euē in the place where I met
you. And the mans rod whom I chose, shall
blosseme. And I wyll make ceasse from me
the grudgynges of the chyldren of Israell,
whereby they grudge agaynste you. And
Moses spake vnto the children of Israel,
and all the prynces gaue him euery prince
ouer their fathers houses, a rodde, euen
twelue roddes: & the rodde of Aaron was
amōg the roddes. And Moses put the rod-
des before the Lorde, in the tabernacle of
wytnes. And on the morowe, Moses went
into the tabernacle of wytnes: and behold,
* the rodde of Aaron for the house of Leui
was budded, and bare blossomes and al-
mondes. And Moses brought out all the
roddes from before the Lorde vnto all the
childre of Israell: & they loked vpon thē,
and toke euery man his rod. And the lorde
sayde vnto Moses: bringe Aarons rod a-
gayne before the wytnes to be kepte for a
token of the childrens rebellion, and that
theyr murmurynge maye cease from me,
and that they dye not. And Moses dyd as
the Lorde commaunded hym, euen so dyd
he. And the chyldren of Israell spake vnto
Moses, sayinge: beholde, we are wasted
awaye & consumed: we al come to naught,
whosoeuer commeth nye the dwellynge
of the Lorde dyeth. Shall we vtterly con-
sume awaye?

¶ The. xviii. Chapter.

And the Lorde sayde vnto Aaron,
thou & thy sonnes, and thy fathers
house with the, shal beare the faut
of that whiche is done amisse in the holye
place. And thou & thy sōnes with the, shal
beare the faut of that which is done amisse
in your priesthode. * And thy brethren
of the tribe of Leui, and of thy fathers
houshold thou shalte take vnto thee, that
they maye be ioyned vnto thee, and mini-
stre vnto the: * euen vnto thee and thy son
nes wyth the before the tabernacle of wit-
nes. They shall waite vpon the, and vpō
all the tabernacle: onely let them not come
nye the bellelles of the sanctuary, and the
alter, that they and ye also dye not. And
they shalbe by the, and waite on the taber
nacle of witnes for all the scrupce of the
tabernacle, and let no straunger come nye
vnto you. Therfore shall ye kepe the holy
place and the aulter, that there fal nomore
wrath vpō the children of Israel: beholde,
I haue taken youre brethren the Leuites
from among the children of Israel, whiche
as a gyfte of youres are geuen vnto the
Lorde, to do the scrupce of the tabernacle
of wytnesse. Therfore shalte thou and thy
sonnes with the, take hede vnto your prie-
stes offyce for all thynges that pertayne
vnto the aulter, and for all that are with
in the vayle. And se that ye serue: for I
haue geuen your priestes offyce vnto you
as a gyfte: and therfore the straunger that
cōmeth nye, must be slayne. * And the lord
spake vnto Aarō: beholde, I haue geuē the
the kepynge of myne hene offerynges, of
all the halowed thynges of the chyldren
of Israel. Euen vnto thee, I haue geuen
them for the anoyntynge, & to thy sonnes,
for a dutie for euer. This shall be thyne
of moste holye from the fyre of the aultar.
All their sacrifices for all theyr meatcof-
ferynges, synneofferynges of trespasseoffe
rynges, whyche they bringe vnto me, are
moste holye. It is thyne and thy sonnes.
In the moste holy place shalt thou eate it:

and

Deu. 18. a
Leu. 6. b.
Eccl. 45 c

and all that are males shall eate of it: let it be holye vnto the. And this also is thine
Leui.7.d * the heue offerynges of theyr gyftes, thorowout all the waueoffrynges of the chyldren of Israell: I haue geuen theym vnto thee and thy sonnes, and thy daughters wyth the, to be a duetye for euer, & all that are cleane in thy house, shall eate of it, all the fat of the oyle, and all the fat of the wyne & of the corne, whiche they shall offre vnto the Lorde for fyrste frutes, the same haue I geuen vnto thee. And whatsoeuer is fyrst ripe in their lande, whiche they bryngе vnto the Lorde, shalbe thine: and all that are cleane in thyne house, shal
¶ eate of it. All dedicate thinges in Israell,
Exo.13.a shalbe thine. * All that breaketh the ma-
12.d.24.c tryce in all flesche that men bryngе vnto the Lord, whether it be of men or beastes, shalbe thine. Neuerthelater the first borne of man shalte thou redeme, and the firste borne of vncleane beastes shalte thou redeme lykewyse. Those that are to be redemed, shalt thou redeme from the age of a moneth, for the value of the money, na-
Exo.30.b melye for fyue sycles after the sycle of the
Leu.17.c sanctuary: * A sicle maketh.xx. halpens.
Eze.45.d But the first borne of oxen, shepe & goates shalt thou not redeme. For they are holy: therfore thou shalt sprynckle their blonde vpon the aulter, and shalt burne their fat vpon the sacrifice for a swete sauour vnto the Lorde. And the flesche of them is thyne
Leui.7.d * as the waue brest & the ryght shoulder. These are thyne. All the holy heueoffrynges which the children of Israell offre vnto the Lord, haue I gyuen the & thy sones and thy doughters wyth the, to be a duty for euer, let it be a salted couenaunte for euer: before the Lorde, bothe vnto the and to thy sead wyth the. And the Lorde spake
deu.18.a vnto Aaron: * thou shalte haue none inhe-
Ezec.43.g ryteaunce in their lande, neither shalt thou haue anye parte amonge them. I am thy parte & thy enheryteaunce amonge the children of Israel. Beholde, I haue gyuen the chyldren of Leui, all the tenth in Israel to inheryte, for the seruice whiche they serue in the tabernacle of wytnesse. Neither must the children of Israell hencefoorth come nye the tabernacle of wytnesse, lest they beare sinne, & dye. But the Leuites shall do the
10 seruice of the tabernacle of wytnesse, and beare their sinne. It shalbe a lawe for euer in your generacyons, that among the children of Israell, they possesse none inheryteaunce. But the tithes of the chyldren of Israel, which they paye as an heueoffring vnto the Lord, I haue gyuen the Leuites to enherite. And therfore I haue sayde vn-
Iol.13.b. to them, * Amonge the children of Israell ye shall possesse none enheritaūce. And the Lorde spake vnto Moses, sayinge: speake vnto the Leuites, and say vnto them, whē ye take of the chyldren of Israell the tythes whiche I haue geuen you of thē for your enheryteaunce, ye shall take an heueoffrynge of that same for the Lorde: euen the tenth part of that tithe. And this your heueoffrynge shall be rekened vnto you, euen as though it were of the corne of the barne, or oute of the fulnesse of the wyne presse. Of thys maner ye shall therefore separate an heueoffrynge vnto the Lorde, of all your tythes whiche ye receaue of the children of Israell, and ye shall geue therof vnto the Lorde an heueoffrynge, which shall belonge to Aaron the Priestе. Of all youre gyftes, ye shall take out all the Lordes heueoffrynges, euē the fat of theyr halowed thynges. Therefore thou shalte saye vnto them: whē ye haue taken awaye the fat of it from it, it shalbe counted vnto the Leuites, as yf it were the encreaſe of the corne flooze, or the increaſe of the wyne presse. And ye shall eate it in all places, bothe ye and your houholdes, for it is your rewarde for your seruice in the tabernacle of wytnesse. And ye shall beare no synne by the reason of it, when ye haue taken from it the fat of it: neyther shall ye vnhalowe the holy thynges of the chyldrē of Israell lest ye dye.

¶ The.xix. Chapter.

AND the Lorde spake vnto Moses & A
Aarō, sayinge: this is the ordinaūce of the lawe which the Lord hath cōmaunded, sayinge: speake vnto the children of Israell, that they bryngе thee a redde kowe wythout spotte, and wherein is no blemyche, and vpon whyche neuer came yocke. And ye shal geue her vnto Eleazar
Heb.13.c the Priestе, that he maye bryngе * her wythout the hoste, & cause her to be slayne before his face. And let Eleazar the priest take of her blonde wyth hys fynger, and sprynckle it before the tabernacle of wytnesse seuē times. And cause the kowe to be
Exo.29.b burnt in his syght with * her skynne, flesch
Leui.4.c and blonde. And the dounge of her shall be burne also. And let the priestе take Ce-
B dar wodde, and ysope, and purple clothe, and cast it vpon the kowe as she burneth. Then let the Priestе washe his clothes, & he shall bath his flesche in water, and shē come into the host, and the Priestе shall be vncleane vnto the euen. And he that burneth her, shal washe his clothes in water, and bathe his flesche in water, and be vncleane vntyl euen. And a mā that is cleane,
Heb.ix.b shal take vp * the asshes of the kowe, and put them without the hoost in a cleane

place. And it shalbe kept for the multitude of the chyldrē of Israel * for a sprynckelyng water & for an attonement of synne.
Nu.3.b
Therfore he that gathereth the ashes of the kowe, shall washe his clothes, and remayne vnclene vntyl euē. And this shalbe vnto the children of Israell and vnto the straunger that dwelleth among theym, a
Nu.31.c statute for euer. * He that toucheth the
Lcc.34.d dead bodye of any man, shall be vncleane
Agg.2.c. seuen dayes. And he shall purifye him selfe with this water the thyrde daye, and the
C seuenth daye, and he shall be cleane. But yf he purifye not him selfe the thyrde daye and the seuēth daye, he shal not be cleane. Who soeuer toucheth the coarse of anye man that is dead, and sprynckleth not hym selfe, defyleth the dwellynge of the Lorde: and that soule shall be rooted oute of Israel, bycause the sprynkelynge water was not sprynkled vpon hym. He shalbe therefore vncleane, and hys vnclennesse shal remayne vpon hym. Thys is the lawe of the man that dyeth in a tente: all that come into the tente, and all that is in the tente shalbe vncleane seuen dayes. And all the vessels that be open which haue no lyd nor couerynge vppon theym, shalbe vncleane.
D And wholsoeuer toucheth one that is slayne with a swearde in the feldes, or a dead person, or a bone of a dead man, or a graue: shalbe vncleane seuen dayes. Therefore, for an vncleane person they shall take of the brent asches of the synneofferynge, and
Ps.51.b running water shall be putte thereto in a vessel. And let a cleane person * take ysope and dyppe it in the water, and sprynckle it vpon the tent, and vpon all the vessels, and on the soules that were there in, and vpon hym that touched a bone, or a slayne person, or a dead bodye, or a graue. And the cleane person shal sprynkle vppon the vncleane the thyrde daye and the seuenthe daye. And the seuenth daye he shall purifye hym selfe, and washe his clothes, and bath hym selfe in water, and shalbe cleane at euen. But the man that is vncleane, and sprynckleth not hym selfe, the same soule shall be destroyed from amonge the congregation: because he hath defyled the holye place of the Lorde, and the sprynkelyng water hath not bene sprynkled vpon hym, therfore shall he remayne vncleane. And thys shall be a perpetuall lawe vnto thē. And he that sprynkleth the sprynkling water, shal washe his clothes. And he that toucheth the sprynklinge water, shall be vncleane vntyll euen. And what soeuer the vncleane person toucheth shalbe vncleane. And the soule that toucheth it, shalbe vncleane vntyll the euen.

¶ The.xx. Chapter.

AND the chyldrē of Israel came with A
the whole multitude into the desert
* of Sin in the fyrste moneth, & the
Nu.33.d people abode at Cades. And ther died Mir
Jam, & was buried there. But there was no water for the multitude, & they gathered thē selues together agaynst Moyses & Aarō. And the people chode with Moses, & spake, sayinge: Wolde God that we hadde
Nu.16.a perished, * when our brethren dyed before the Lorde. Why haue ye brought the congregation of the Lorde vnto this wyldernesse? that both we and our cattell shulde dye in it? * Wherfore haue, ye made vs to
Ex.17.a. go oute of Egypte, to bringe vs into thys vngracious place, whythe is no place of sead nor of fygges nor vynes, nor of pomegranates, neyther is there anye water too drinke? And Moses and Aaron went from B
the congregation vnto the dore of the Tabernacle of witnesse, and fell vppon theyr faces. ¶ And they cryed vnto the Lorde and sayde, O Lorde God heare the crye of thy people, and open them thy treasure, euen a fountayne of lyuing water, that they may be satisfied, & that theyr murmuring may ceasse. ¶ And the glory of the Lorde appeared vnto them. And the Lorde spake vnto Moyses, sayinge: take the rod, and gather thou and thy brother Aaron, the congregation together, and speake vnto the Rock before theyr eyes, and it shall geue forthe his water. And thou shalt bring them water oute of the rocke, to gyue the company
Exo.17.c drinke, and theyr beastes also. * And Mo-
1.cor.x.c ses tooke the rod from before the Lorde, as he commaunded hym. And Moses and Aaron gathered the congregatyon togeather before the rocke: and Moyses sayde vnto theym: heare ye rebellious, muste we fette you water oute of this rocke? And Moses
Ps.78.b lyfte vppe his hande, and with hys * rodde he smote the rocke two tymes, & the water came out abounddantly, and the multitude C
dranke and theyr beastes also. And the
Deut.1.f Lord spake vnto Moses, and Aaron: * be-
and.31.a cause ye beleued me not, to sanctifye me in the eyes of the chyldren of Israell, therefore, ye shall not bringe this congregatiō into the lande whyche I haue geuen thē.
Ex.17.b * This is the water of stryfe, because the chyldren of Israell stroue with the Lorde, and he was sanctifyed in them. And Moy-
Jud.11.c ses * sent messengers from Cades vnto the
Ge.15.c kynge of Edom. Thus sayeth thy * brother Israell: Thou knowest all the trauayle that hathe happened vs. Oure fa-
Gen.15.c thers went downe into Egypte, * and we
Exo.12.f haue dwelte in Egypte a longe tyme, and
Jud.5.b the Egyptiās vexed vs and oure fathers.
Gala.3.c And whā we cried vnto the Lorde, he heard

ours

our boyce, and sent an aungell, and hathe fet hs vp out of Egypte. And beholde we are in Cades, euen in the vttermost citie of thy boyder. We vyll go now thozowe thy
Nu. 21.c countrey * but we vyll not go thozowe the
1.mac.5.c feldes oz vyneyardes, neyther wil we dzinke of the water of the fountaynes: we vyll go by the kynges hye waye, and neyther tourne vnto the ryghte hande noz to the
Exe. 35.a lefte, vntyl we be paft thy countrey. * And
Abdi. 1.b Edom answered hym. Thou shalt not goo
w by me, least I come out agaynste the wyth the sweard. The chyldzen of Israell sayde
Deu.2.a. vnto him: * we wyl go by the beaten way: and yf I & my cattell dzincke of thy water I wyl paye foz it. I wil but only (without any harme) go thozow on my feete. He answered: Thou shalt not go thozowe. And Edom came out agaynst hym with moche people, & with a mighty power. And thus Edom denyed to geue Israell paffage thorow his countrey: wherfoze Israel returned away from him. And the chyldzen of Israel
Nu.33.b departed from * Cades, & came vnto mount Hoz, wyth all the congregation. And the Lozde spake vnto Moses & Aaron in mout Hoz, harde by the coaste of the lande of Edom, sayinge: Aaron shall be gathered vnto thys people, foz he shall not come into the lande, whyche I haue geuen vnto the chyldzen of Israell, because ye dysobeyed my mouth at the water of stryfe. Take Aaron and Eleazar hys sonne, & bzinge
Ex.29.c. them vp into mount * Hoz, & thou shalte stzype Aaron oute of hys beslymentes and put them vppon Eleazar hys sonne, & Aaron shalbe gathered vnto hys people, and shall dye there. And Moyses dydde as the Lozde commaunded: and they went vp vnto mount Hoz in the syght of all the multytude. And Moses toke of Aarõs clothes, and pue them vpon Eleazar his sonne * &
Deu.x.b. Aaron dyed ther in the toppe of the moũt.
and.32.g And Moses & Eleazar came downe out of the mounte. When all the multitude sawe that Aaron was dead, they mourned foz
den.34.b * Aaron thyrtie dayes, thozowout all the houssholdes of Israell.

¶ The.xxi. Chapter.

a AND when kyng * Arad the Cananite which dwelt towarde the south, Nu.33.d herde tell that Israell came by the way that the spies had foũd out, he fought agaynst Israel, & toke some of thẽ pzysoners. And Israell boweda bowe vnto the Lozde & sayde: If thou wylte delyuer thys people into my hande, I wyll vtterlye destroye theyz cities. And the Lozd heard the
Judg.1.b voyce of Israel, and delyuered thẽ the Cananites. And they destroyed them & theyz cyties, and called the name of the place

* Hozma. c And they departed from mout Hoz by the way of the red sea: to compasse the land of Edom. And the soule of the people faynted by the waye. And the people spake agaynste God and agaynst Moyses,
* wherfoze hast thou bzought vs out of Egypte, foz to dye in the wyldernesse? foz here is neyther dzead noz water, and oure soule lotheth thys lyght bread. * Where-
foze the Lozde sent fyrie serpentes among the people, whych stonge them: and muche people of Israell dyed. Therefoze the people came to Moses and sayde: we haue sinned, foz we haue spoken agaynst the Lozd, and agaynste the, * make intercession too
C the Lozde, that he take awaye the serpentes from vs. And Moses made intercession foz the people. And the Lozde sayde vnto Moses: make the a fyrie serpent, and sette it vp foz a signe, that as many as ar bitte, maye loke vpon it, and lyue. * And Moses
made a serpent of bzasse, and sette it vp foz a sygne. And when the serpentes had bittẽ any man he beheldе the serpent of bzasse, and was healed. * And the chyldzen of Israell departed thence, & pitched in Oboth. And they departed from Oboth, and pitched at the heapes of Abarim: euen in the wyldernes which is by the playne of Moab on the east side. And they remoued thẽce and pitched vpon the ryuer of Zarad. And they departed thence and pytched on the other syde of Arnon, whych is in the wildernesse, and commeth oute of the cooste of the Amozites: foz Arnon is the boyder of Moab, betwene Moab and the Amozites. Wherfoze, it is spoken in the Boke of the warre of the Lozde, what thynge he dydde in the read sea, and in the ryuers of Arnõ. And the hed of the riuers that goeth down
D to the dwelling of Ar, and stretcheth vnto the boyder of Moab, from thence it tourneth vnto Beer. The same is Beer, oz wel, wher of the Lozde spake vnto Moyses: gather the people together, and I wyll geue thẽ water. Then Israel sange this songe. Aryse vp wel, syng ye vnto him. The pzinces digged this well, the Captaynes of the people digged it, with the teacher, & wyth their staues. And from the wyldernes they wente to Matana, and from Matana too
E Nahaliel, and from Nahaliel to Bamoth, & frõ Bamoth ro the baleye that is in the felde of Moab vnto the top of the hyl that appeareth before Jesimon. And Israell sent messengers vnto Sehon, kynge of the Amozites, sayinge: * I wyll go thozowe thy lande: we wyll not tourne into the feldes oz vyneyardes, neyther dzincke of the waters of the well: but we wyl go a longe by the kynges hye waye, vntyll we be paft
thy

Deu.2.c
Nu.11.a
1.cor.x.a
Sa.16.a
Exo. 8.b
3.re.13.b
Actu. 8.d
John.3.b
4.re.18.a
Nu.33.c
Nu.22.a
Deut.2.a
and.20.b

deu. 29.d thy countre. * But Sehon woulde geue Israel no licence to passe thorow his countre, but gathered all his people together and went out against Israel into the wyldernesse. And he came to Jaheza & foughte
Deut. 1.a against Israel. * And Israell smote hym
and. 31.a. in the edge of the swerde, and conquered
Jos. 24.a his lande from Arnon vnto Jabok, and vn-
F to the chyldren of Ammon. For the border
Deu. 2.d of the chyldren of Ammon was * stronge.
And Israel toke alle these cityes, and dwelt in all the cityes of the Amorites: in Hesbō and in all the townes that longe thereto. For Hesbon was the citie of Sehon the kynge of the Amorites, whiche fought before agaynste the kynge of the Moabites, and toke al his lande out of his hande, euē vnto Arnon. Wherfore they saye in the prouerbe: come to Hesbō, and let the citye of Sehon be bilt and repared: for there is a fire gone out of Hesbon, and a flamme from the citye of Sehon, and hathe consumed Ar in Moab, and the inheritours of the hye places in Armō. Wo be to the Moab: O people of Chamos, ye are vndone, he hath put his sonnes to flyghte, and his doughters to captiuyte vnto Sehon the kinge of the Amorites. Their empire is lost from Hesbon vnto Dibon, and we madea
G wyldernesse euen vnto Nopha, whiche reacheth vnto Mediba. And thy Israel dwelt in the lande of the Amorites. And Moses sent to serche oute Jaezer, and they toke the townes belonginge therto, and rooted oute the Amorites that were there in.

Deu. 3.a. * And they tourned & wente vp towarde
and. 29.b Basan. And Og the kynge of Basan came oute agaynste them, he and all hys people to fyghte at Adrei. And the Lorde sayde vnto Moses, feare hym noe, for I haue deliuered him into thy hande, and al his people, & al hys lande. And thou shalt do to hym as thou dydest vnto Sehon the kynge of the Amorites whiche dwelte at Hesbon. They smote hym therfore, and hys sonnes, and all hys people, vntil there was nothynge lefte hym. And they conquered his lande.

¶ The. xxii. Chapter.

A And the chyldren of Israel departed & pitched in the feldes of Moab, on the otherside of Jordā, ouer agaynst
Job. 24.b Jericho. And * Balac the sonne of Ziphor sawe al that Israel had done to the Amorites: & the Moabites were sore afrayed of the people, because thei were many, & stode in feare of the chyldren of Israell. And Moab sayde vnto the elders of Madian: nowe shall this companye lycke vp al that are rounde about vs, as an oxe lycketh vp the grasse of the felde. And Balac the

sonne of Ziphor was kynge of the Moabites at that tyme. He sente messengers
B 7. therfore vnto * Balaā the sonne of Beor deu. 23.a
in Pethor (which is by the ryuer of the 2.pet. 2.c
lande of the children of his folke) to call hym, sayinge: beholde there is a people come out of Egypte, and beholde, they couer the face of the earth, and dwell ouer agaynste me. Come now therfore and curse this people for my sake. For they are to mightie for me yf so peraduenture I myght be able to smyte them and to dryue them out of the lāde. For I wote that he whome thou blessest, is blessed, and whome thou curlest is cursed. And the elders of Moab and the elders of Madian departed, hauynge the rewarde of the sothesayinge in Balaā.
theyr hande. And they came vnto Balaā, and tolde hym the wordes of Balac. He answered thē: tary here this nyght, and I wyll brynge you worde, euen as the Lord shall saye vnto me. And the Lordes of Moab abode with Balaā. And God came vnto Balaam and sayde, what men are these with the? And Balaam sayde vnto God: Balac the sonne of Ziphor kynge of
C Moab hath sent vnto me, saying: beholde, there is a people come out of Egypte and coureth the face of the earthe: come nowe therfore, and curse them for my sake, yf so peraduenture I maye be able to ouercome them in battell, and to dryue thē out. And God sayde vnto Balaam. Go not thou with them, neyther curse the people, for they are blessed. And Balaam rose vp in the morynge, and sayde vnto the Lordes of Balac: get you vnto your lande: for the Lorde wyll not suffer me to go with you. And the Lordes of Moab rose vp, & went vnto Balac and sayd: Balaam would not come with vs. And Balac sent agayne a 2.
greater companye of Lordes and more honorable then they: whiche came to Balaam, and tolde hym: Thus sayeth Balac the sonne of Ziphor: Oh, let nothynge let the, but come vnto me, for I wil greatly promote the vnto greate honoure, and wyll do whatsoeuer thou sayest vnto me, come I praye the, curse this people for my
D sake. And Balaam answered and sayde Nu. 24.b
vnto the seruauntes of Balac: * If Balac woulde geue me his house full of syluer and golde, I can not go beyonde the word of the Lorde my God, to do lesse or moare. Nowe therfore tarye ye here this nyghte: that I may wite, what the LORDE wil saye vnto me moare. And God came vnto Balaam by night, and sayde vnto hym: If the men come to call the, syse vp and go with them: but loke what I say vnto the, that shalt thou do. And Balaam rose vp

Balacke.

early, and sadeld his asse, and wente with the Lordes of Moab. And the counte-naūce of god was angry because he wente. And the aungell of the Lorde stode in the waye against him, as he rode vpō his asse, and hys two seruauntes were with hym. And when the asse sawe the aungell of the Lorde stande in the waye, and hauinge a swerde drawen in his hande, the asse turned a syde oute of the waye, and wente out into the felde. And Balaam smote the asse, to turne her into the waye. But the aungell of the Lorde stode in a pathe betwene the vineyardes, & there was a wall on the one syde and another on the other. And when the asse sawe the aungell of the Lorde, she wrenched vnto the wall, and thrust Balams fote vnto the wall, and he smote her agayne. And the aungell of the Lorde wente forther and stode in a narow place, wher was no way to tourne, ether to the ryghte hande or to the lefte. And when the asse sawe the aungell of the LORDE, she fell downe vnder Balaam: and Balaam was wrothe, and smote the asse with a staffe. And the Lorde opened the mouth of the asse, and she sayde vnto Balaam: what haue I done vnto the, that thou hast smytten me nowe thre tymes? And Balaam sayde vnto the asse: because thou hast mocked me: I woulde also there were a swerde, in myne hande, for euē now woulde I kil the. And the asse sayde vnto Balaam: am not I thyne asse whiche thou hast rydden vpon sence thou waste borne vnto this daye? Was I euer wonte to do so vnto the? he sayde: naye. And the Lorde opened the eyes of Balaam and he sawe the aungell of the Lorde standynge in the waye, hauinge a swerde drawē in his hād. He bowed hym selfe therfore, and fell flat on hys face. And the aungell of the Lorde sayde vnto him: Wherefore hast thou smytten thyne asse thre tymes? beholde, I came oute as an aduersarye, because thou makest thy waye contrarye vnto me, and the asse sawe me, and wente backe fro me thre tymes: or els yf she had not turned fro me (geuyng place to me that stode in the waye.) I had surely slayne the, and saued her alyue. Balaam sayde vnto the aungell of the Lorde: I haue synned: for I wist not that thou stodest in the waye against me. Nowe therfore yf it displease the I wyll turne home agayne. The aungel sayde vnto Balaam, go with the men: but, what I saye vnto the, that shalt thou speake. And so Balaam went with the Lordes of Balac. And when Balac herde that Balaam was come, he went oute to mete hym vnto a cite of Moab, which is in the border of Arnon, euen in the vtmost coast. And Balac sayde vnto Balaam: dyd I not sende for the, to call the? And wherefore cammest thou not vnto me, because I am not able to promote the vnto honour? And Balaam made answere vnto Balac: Lo, I am come vnto the. And can I nowe saye any thynge at all. The worde that God + putteth in my mouth, that shall I speake. And Balaam wente with Balac, and they came vnto a cetie of stretes. And Balac offered oxen and sheepe, and sente (rewardes) for Balaam and for the Lordes that were with hym. And on the morowe Balac toke Balaam, and brought hym vp into the hye place of Baal, that thence he myghte se the vtmoste parte of the people.

¶ The.xxiii. Chapter.

AND Balaā said vnto Balac: builde me here seuē alters and prepare me here seuē oxen & seuē rammes. And Balac did as Balaā said. And Balac & Balaā offered on euery alter, an ore & a ram. And Balaā said vnto Balac: stāde by the sacrifyce, & I wil goe, if happly the Lorde wyll mete me: and whatsoeuer he sheweth me, I wil tell the, & he went forthe alone. But God met Balaam, and Balaam said vnto hym. I haue prepared seuen alters, and haue offred vpon euery alter, an ore and a ram. And the Lorde put a sayinge: in Balaams mouth, and sayde: go agayne to Balac and saye on this wyse. And whan he went againe vnto him, loo, he stode by his sacrifyce, he & all the Lordes of Moab. And he toke vp hys parable and sayde + Balac the kynge of Moab hath fet me from Mesopotamia oute of the mountaynes of the east (sayinge) come, curse Jacob for my sake: come, and defye Israel. How shal I curse hym, whom God hathe not cursed? or howe shal I defie him, whō God hath not defyed? from the toppe of the rockes I se hym, and from the hylles I beholde hym: loo, the people shall dwel by thē selfes, & shal not be rekened amōge the nacions. Who can tell the dust of Jacob, and the numbre of the fourthe part of Israel? I praye God, that my soule maye dye the deathe of the righteous, and that my laste ende may be like hys. And Balac sayde vnto Balaam: what hast thou done vnto me? I fet the to curse myne enemyes and beholde, thou hast blessed them. He answered and sayde: muste I not kepe that and speake it, whiche the Lorde hathe put in my mouth? And Balac sayde vnto hym: Come I praye the with me vnto another place, whence thou mayest se them, & thou shalte se but the vtmost part of them, and

shal

C shalt not se them at all: curse them out of that
place for my sake. And he brought hym in-
to a felde (where men mighte se farre of)
2. euen to the toppe of an hill, and bylt seuen
alters, and offred an oxe & a ram on euery
alter. And he said vnto Balac, stande here
Nu.22.g by the sacrifice, whyle I go yonder. And the
Lorde met Balaam, and * put a worde in
his mouth and sayde: go agayne vnto Ba-
lac, and saye thus. And when he came to
him, beholde: he stode by his sacrifice, and
the Lordes of Moab with him. And Balac
said vnto him: what hath the Lord sayde?
A parable. And he toke vp his parable and answered:
1.Cor.1.b rise vp Balac and heare, and herken vnto
and.10.c me thou sonne of Ziphor. * God is not
a man that he should lie, neither the sonne
of a man that he should repente: shoulde
he saye: and not doe? or shoulde he speake,
and not make it good? beholde, I haue
taken vpon me to blesse, for he hathe bles-
sed, and it is not in my power to alter it.
D He beholde no vanite in Jacob, nor sawe
trauayle in Jsrael. The Lord his God is
Nu.24.b with him, and the presence of the kynge is
amonge them. * God broughte them oute
of Egypte, he hath strength as an vnicorne,
There is no sorcerye in Jacob, nor sothe-
sayinge in Jsrael. Jt is nowe tolde vnto
Jacob & Jsrael, what God hath wrought.
Behold, the people shall ryse vp as a lio-
nesse & heue vp him selfe as a lio. He shall
not lye downe, vntyll he eate of the praye,
and dryncke the bloude of them that are
slayne. And Balac said vnto Balaam: ne-
ther curse them nor blesse them. But Ba-
laam answered and sayd vnto Balac: tolde
not I the saying: all that the Lorde spea-
keth, that I muste do? And Balac sayde
vnto Balaam: come I praye the, and I wil
bringe the yet vnto another place: yf per-
aduenture it shall please God, that thou
mayest thence curse them for my sake. And
Balac brought Balaam vnto the toppe of
3. Peor that boweth towarde the wildernesse
of Jesimmon. And Balaam sayde vnto
Balac: make me here seuen alters, and pre-
pare me here seuen oxen, & seuen rammes.
And Balac did as Balaam had sayde, and
offred an oxe and a ram on euery alter.

¶ The.xxiiii. Chapter.

A And when Balaã sawe that it plea-
sed the Lord, that he shoulde blesse
Jsrael, he wẽt not as he did twyse
Sothesayinge. before to fet for thesayinge: but set hys face
towarde the wyldernesse. And Bala-
am lyfte vp hys eyes, and loked vpon Js-
Nu. 23.c rael * as he laye accordynge to his trybes,
and the spirite of God came vpon hym.
A parable. Nu. 24.d * And he toke vp his parable and sayde.
Balaam the sonne of Beor hath sayd, and
the man whose eye is open hathe sayde: he
hath sayde, whiche heareth the wordes of
God and seyth the visions of the almigh-
tye, and falleth doune with open eyes.
How goodly are thy tẽtes, o Jacob, and Jer.30.c
thine habitacions, o Jsrael? Euen as the
valeys are they layed abrode, and as gar-
dens by the ryuers syde: as the tentes
whiche the Lord hath pitched, & as cypers
trees beside the waters. The water drop-
peth out of his bouket, and his seed shalbe B
many waters * and his kynge shalbe hier- 1.re.15.b
then Agag. And his kyngdome shalbe ex-
alted. * God brought him out of Egypte: Nu.23.c
as the strength of an vnicorne is he vnto
him. He shal eat the nations his enemyes,
and gnaw their bones and perce them thor-
rowe with his arowes. * He couched him gen.49.b
selfe, and laye doune as a lyon, and as a
lyoneesse, who shall stirre hym vp? blessed
is he that blesseth the, & cursed is he that
curseth the. And Balac was wroth with
Balaam, and smote his handes together,
and Balac sayde vnto Balaam: I sente for
the to curse myne enemyes, and beholde,
thou haste blessed them this thre tymes.
Therfore nowe get the quyckly vnto thy
place. I thoughte that I woulde promote
the vnto honoure, but lo, the Lorde hathe
kept the backe from worshyp. Balaam an-
swered vnto Balac: tolde I not thy mes-
sengers which thou sentest vnto me saying: C
* Jf Balac woulde gene me hys housefull Nu.22.d
of syluer and golde, I can not passe the
worde of the Lorde, to do either good or
bad of myne owne mynde. But what the
Lorde sayeth, that am I compelled to
speake. And nowe beholde, I go vnto
my people: come therfore, and I will ad-
uertyse the, what this people shal do to
thy folke in the later dayes. And he toke
vp hys parable and sayde: Balaam the A para
sonne of Beor hath sayde, the man whose
eye is open hath sayde. He hath sayd that
heareth the wordes of God, and hathe the
knowledge of the moste hyghe, and behol-
deth the vision of the almightye, and that
falleth with open eyes: I shal se hym, but
not now I shal behold him, but not nigh.
* There shal come a starre of Jacob, and math.2.c
ryse a scepter of Jsrael, and shall * smyte 2.re.8.a
the costes of Moab and vndermine all the
childre of Seth. * And Edom shalbe pos- 2.Re.8.b
sessed, and Seir shall fall to the possession
of theyr enemyes, and Jsrael shal do man-
fully. Out of Jacob shall come he that
shall haue dominion, and shall destroy the
remnaunte of the citie. And when he lo- D
ked on Amalech, he toke vp hys parable, A para
and sayde: Amaleck is the firste of the na- Exo.17.b
cions * but his latter ende shall perysh et. Re.15.a
vtterly

bterly. And he loked on the Kenites and toke vp his parable, and sayde: Stronge is thy dwellinge place, and thou puttest thy nest in a rocke. Neuertheles, the Kenite shal be rored out, vntyl Assur take the prisoner. And he toke vp his parable & sayde: Alas, Who shall lyue when God doeth thys? The shyppes also shall come out of the costes of Italy, and subdue Assur, and subdue Eber, and he him selfe shal perishe at the laste. And Balaam rose vp, & wente and returned to his place: and Balac also went hys waye.

¶ The. xxv. Chapter.

Gen. 36. a Num. 33. c

AND * Israel dwelt in Sittim, & the people began to commit whoredom with the daughters of Moab, whyche called the people vnto the sacrifice of Ex. 24. c theyr goddes. * And the people dyd eate, and wor shypped theyr Goddes, and Israel Ios. 23. d coupled him selfe vnto * Baal Peor. And the indignation of the Lorde was prouoked agaynst Israel, & the Lord sayde vnto Moyses: take all the heades of the people, and hange thē vp before the Lord againste the sunne, that the wrathe of the Lordes countenaunce maye be turned awaye frō Israell. And Moyses sayde vnto the Judges of Israel: * euery one slaye his men Exo. 32. f that were ioyned vnto Baal Peor. And beholde, one of the chyldren of Israel came and broughte vnto hys brethren, a Madianitissche wyfe, euen in the syghte of Moyses, and in the syghte of all the multitude of the chyldren of Israel, that wept before the doore of the Tabernacle of wytnesse. * And when Phinehes the sonne of 1. mac. 2. f Eleazar the sonne of Aaron the Priest saw it, he rose vp out of the myddes of the compayne, and toke a weapon in hys hande, and went after the man of Israell into the tente, and thruste them both: bothe the man of Israell, and also the woman, euen thorowe the belly of her. And the plague 1. cor. 10. a. ceased from the chyldren of Israell. + And plague. there dyed in the plague. xxiiii. thousand. ¶ And the Lorde spake vnto Moyses, sayExc. 45. f inge: + Phinehes the sonne of Eleazar the 1. mac. 11. f sonne of Aaron the Priestе, hathe tourned myne anger awaye from the chyldren of Israell, whyle he was gelous for my sake among them, that I had not consumed the chyldren of Israell in my gelousye. Where- Mal. 2. a fore saye: beholde, * I geue vnto hym my couenaunt of peace, and he shall haue it, and hys sede after hym, euen the couenaūt of the Priestes office for euer, because he was gelous for hys Goddes sake. and made an attonement for the chyldren of Israell. The name of the Israelyte whyche was slayne wyth the Madiamitissche wyfe was Zamari the sonne of Salu, a Lord of an house and kynred of Simeon. And the name of the Madianitissche wyfe that was slayne, was Cozbi the daughter of Zur, a head ouer the people of an house and kynred of Madian. And the LORDE spake vnto Moyses, sayinge: * vexe the Madianites and smyte them, for they trouble you with theyr wyles, which haue begyled you by diseeate in the cause of Peor, and in the cause of theyr syster Cozbi the daughter of a Lorde of the Madiamites, whych was slayne in the daye of the plague for Peors sake.

D Zamari. Cozbi.

Nu. 31. a

wyles.

¶ The. xxvi. Chapter.

AND it fortuned, that after the plage, the Lord spake vnto Moses & vnto Eleazar the sone of Aarō the prieste, saying: * take the numbre of al the multitude of the children of Israel, frō. xx. yere and aboue thorowoute theyr fathers houses, al that are able to go to warre in Israell. And Moyses & Eleazar the priest spake vnto them in the feldes of Moab, by Iordane ouer agaynst Jericho from. xx. yeare and aboue, as the Lorde cōmaunded Moyses and the chyldren of Israell, whan they were come oute of Egypte. * Ruben the Ge. 46. b eldest sonne of Israell. The chyldren of 1. par. 5. a Ruben: Hanoch, of whome commethe the kynred of the Hanochites, and Palu, of whome commeth the kynred of the Paluites. Of Hesron, commeth the kynred of the Hesronites: of Carmi, commethe the kynred of the Carmptes. These are the kinredes of the Rubenites. And they were in nūbre thre & fourtye thousand. vii. hundred and thyrtie. And the sonnes of Palu: Eliab. And the sonnes of Eliab Nemuell: Dathan and Abiram. Thys is that Dathan and Abiram, whych were famous in the congregation, and * stroue agaynste Moses and Aaron in the companye of Co- Nu. 16. a rah, when they stroue agaynste the Lorde. * And the earth opened her mouthe, and Nu. 26. c swalowed them vp: Cozah also was in the death of that multitude, what tyme the fyre consumed two hundred and fyftie mē, and they became a sygne: Not wythstanding, the chyldren of Cozah dyed not. And the chyldren of Simeon after theyr kynredes were Nemuell, of whom commeth the kynred of the Nemuelites: Jamin, of whom commeth the kynred of the Jamnytes: Jachin, of whom commeth the kynred of the Jachinites: of Zareh, commethe the kynred of the Zarehites. And of Saul, commeth the kynred of the Saulytes. These are the kynredes of Simeon: euen two and twentye thousande and two hundred. The chyldren of Gad after theyr C kynredes

D Moises & Eleazar. Ex. 30. b Nu. 12. a

kynredes were: Zephon, of whome commeth the kynred of the Zephonites: Haggi, of whome commeth the kynred of the Haggites: Sum of whome commeth the kynred of the Sunites: Of Azeni, commeth the kynred of the Azenites: and of Eri, commeth the kynred of the Erites: Of Arod, commeth the kynred of the Arodites. Of Ariel, commeth the kynred of the Arielites. Theſe are the kynredes of the childzen of Gad accozdynge to theyr numbzes. xl. thouſande and fyue hũdzed.

gen.38.a The childzen of Juda, Er and + Onan and Er, and Oná died in the lande of Canaan. But the chyldzen of Juda after theyr kynredes, were: Sela, of whome commeth the kynred of the Selamites: Phares, of whome commeth the kinred of the Pharelites, Zareh of whome commeth the kynred of the Zarehites. And the childzen of Phares were: Heſron, of whom commeth the kynred of the Heſromites: Hamul, of whome commeth the kynred of the Hamulytes. Theſe are the kynredes of Juda, after their numbzes. xxvi. thouſande and fyue hundzed.

The chyldzen of Iſachar after theyr kynredes, were: Thola, of whome commeth the kynredes of the Tholaites: Phuua, of whom commeth the kynred of the Phuuaites: of Jaſub commeth the kynred of the Jaſubites, of Simron commeth the kynred of the Simromites. Theſe are the kynredes of Iſachar after their numbzes. lxiiii. thouſande and thze hundzed. The chyldzen of Zabulon after theyr kynredes were: Sered, of whom commeth the kynred of the Seredites: Elon, of whome commeth the kynred of the Elonites: Jaheliel, of whome commeth the kynred of the Jahelelites. Theſe are the kynredes of the Zabulonites after theyr numbzes: thzeſcoze thouſande, and fyue hundzed.

The chyldzen of Joſeph thozowe oute their kinredes were: Manaſſe & Ephzaim.

Joſ.17.a The chyldzen of Manaſſe: + Machir, of whome commeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynred of the Gileadites. And theſe are the chyldzen of Gilead: Hieſer, of whome commeth the kynred of the Hieſerites: Helech, of whom commeth the kynred of the Helechites: and Aſriel, of whome commeth the kynred of the Aſrielites: and Sichem, of whome commeth the kynred of the Sychemites: Simida, of whome commeth the kynred of the Simidites: and Hepher, of

Joſ.17.a whome commeth the kynred of the Hepherites. And + Zelaphead the ſonne of Hepher had no ſonnes but doughterꝛs.

And the names of the doughters of Zelaphead were: Mahela, Noa, Hagla, Milcha and Thirza. Theſe are the kynredes of Manaſſe, and theꝛ numbze of them lii. thouſande and ſeuen hundzed. Theſe are the chyldzen of Ephzaim after theyr kynredes. Suthelah, of whome commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Tahza, of whome commeth the kynred of the Tahenites. And theſe are the childzen of Suthelah: Eran, of whom commeth the kynred of the Eranites. Theſe are the kynredes of the chyldzen of Ephzaim after theyr numbzes. xxxii. thouſande and fyue hundzed. And theſe are the childzen of Joſeph after theyr kynredes. Theſe are the childzen of Ben Jamin after their kynredes: Bela, of whome cõmeth the kynred of the Belaites: Abel, of whome commeth the kynred of the Abelites: Ahiram, of whome commeth the kynred of the Ahiramites: Supham, of whome commeth the kynred of the Suphamites: Hupham, of whome commeth the kynred of the Huphamites. And the childzen of Bela were, Ard and Naaman, frome whence commeth the kinred of the Ardites, and of Naaman the kinred of the Naamites. Theſe are the chyldzen of Ben Jamin after their kynredes, and after theyr numbzes. xlv. thouſande and fyre hundzed. Theſe are the childzen of Dan after theyr kynredes: Suham, of whome commeth the kynred of the Suhamites. Theſe are the houholdes of Dan after their kynredes. All the kynredes, of the Suhamites were after theyr numbzes. xliii. thouſande, and foure hundzed. The childzen of Aſer after their kinredes were: Jemna, of whome commeth the kynred of the Jemnites. Jeſui, of whome commeth the kynred of the Jeſuites: Bzia, of whome commeth the kynred of the Buites. The childzen of Bzia were: Heber of whome commeth the kynred of the Heberites: Malchiel, of whom came the kynred of the Malchelites. And the doughter of Aſer was called Sarah.

Theſe are the kynredes of Aſer after theyr numbzes. liii. thouſande & foure hundzed. The childzen of Nephtali, after their kinredes were: Jahezeel, of whome came the kynred of the Jahezielites, Guni, of whõ came the kynred of the Gunites: Jezer, of whome came the kynred of the Jezerites: Selem of whome came the kynred of the Selemites. Theſe are the kynredes of Nephthali accozdynge to theyr houholdes, whoſe numbzes. xlv. thouſande and foure hundzed. Theſe are the

numbzes

nombres of the childzen of Israel: sixe hundzed thousande, and a thousande, seuen hundzed and thyrtie. And the Lozde spake vnto Moyses, sayinge: vnto these the lande shall be deuyded to enheryt, accozdynge to the numbze of names. * To many thou shalte geue the moze enheritaunce, and to fewe the lesse: to euerye trybe shall the enheritaunce be geuen accozdinge to the numbze thereof. Notwythstandynge, the lande shall be deuyded by lot, and accozdynge to the names of the trybes of theyr fathers, they shall enherite, accozding to the lot shall the possessyon thereof be deuyded betwene manye and fewe. * These are the numbzes of the Leuites, after their kynreddes: Gerson of whome came the kynred of the Gersonites: Cahath of whō came the kynred of the Cahathites: Merari, of whome came the kynredde of the Merarites. These are the kynreddes of the Leuites, the kynredde of the Libnites, the kynred of the Hebzonites: the kynred of the Mahelites: the kynred of the Musytes: the kynredde of the Karahites, Cahath begatte Amram, and Amrams wyfe was called * Jochebed a daughter of Leui, whiche was bozne vnto Leui in Egypte. And she bare vnto Amram, Aaron, Moses and Mir Jam theyr syster. And vnto Aaron were bozne Nadab and Abihu, Eleazar and Ithamar. * And Nadab and Abihu dyed when they offered straūge fyre befoze the Lozde. And after their nūbzes, there were * thze and twentye thousande, all males from a moneth olde and aboue. Foz they were not numbzed amonge the chyldzen of Israell, because there was no enheritaunce geuen them amonge the childzen of Israell. These are the numbzes, whē Moses, and Eleazar the Pozyeste, nūbzed the childzen of Israel in the plaine of Moab, faste by Jozdan, ouer agaynste Jericho. And amonge these there was not a man of them whom * Moses and Aaron numbzed, when they tolde the chyldzen of Israell in the wyldernesse of Sinay. Foz the Lozde sayd of them: * they shall dye in the wyldernesse: and there was not lefte a mā of thē, saue Caleb the sonne of Jephune, and Josua the sonne of Nun.

Nu.33.g Josu.14.b

Nu.3.a G

Exo.6.d.

Leui.10.a. Num.3.a

Num.3.f

Num.1.f.

Nu.14.e

¶ The.xxvii. Chapter.

A Nu.26.d and.36.a Jos.17.a.

AND the doughters of * Zelaphead, the sonne of Heber, the sone of Silead, the sone of Machir, the sone of Manasse of the kynred of Manasse, the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha, & Thirza,) came and stode befoze Moses, & Eleazar the pzieste, and befoze the lozdes, and all the multytude by the doze of the tabernacle of wytnesse, sayinge: oure father dyed in the wildernesse: and * was not in the companye of theym that gathered theym selues together agaynst the Lozde in the congregacio of Corah. But dyed in his owne sinne, and had no sones. Wherfoze then is the name of our father taken away from among hys kinred, because he hathe no sonne? * Geue vnto vs therfoze a possessiō among the brethren of oure father. And Moses brought theyr cause befoze the Lozde. And the Lozde spake vnto Moses, sayinge: The doughters of Zelaphead speake tyghte: thou shalt geue them a possession to enheret amonge their fathers brethren, & shalt turne the enheritaunce of their father vnto theym. And thou shalt speake vnto the chyldzen of Israell, sayinge: If a man dye and haue no sonne, ye shall turne hys enheritaunce vnto his doughter. If he haue no doughter, ye shal geue his enheritaūce vnto his brethren. If he haue also no brethren, ye shall geue his enheritaunce vnto hys fathers brethren. And yf hys father haue no brethren, ye shall geue hys enheritaunce vnto hym that is next to hym of hys kynred, and he shal possesse it. And this shalbe vnto the childzen of Israell a lawe of iudgemente, as the Lozde hathe commaunded Moses. And the LORDE sayd vnto Moses: * get the vp into thys mount Abarim, and beholde the lande whyche I haue geuen vnto the childzen of Israell. And when thou hast sene it, thou shalte be gathered vnto thy people also: * as Aaron thy brother was gathered. Foz ye wer disobediente vnto my mouthe, in the deserte of Sin, in the stryfe of the congregacyon. Neyther did ye sanctifye me in the waters befoze their eyes. * That is the water of stryfe in Cades in the wyldernesse of Sin. And Moses spake vnto the Lozde, saying: let the LORDE God of the spirites of all flesche, set a man ouer the congregacyon, whiche maye go out and in befoze them, & leade them oute & in: that the congregacio of the Lozde, be not as shepe whiche haue not a shepeherde. And the Lozde sayd vnto Moses: take Josua the sonne of Nun, in whom is the spzite, and put thyne handes vpon him, and set him befoze Eleazar the Pozieste, and befoze all the congregacyon: and geue him a charge in theyr syghte. And put of thy pzayse vpon hym, that all the companye of the chyldzen of Israell maye be obedient. And he shall stande befoze Eleazar the prieste, whiche shall aske coūsell foz hym, * after the iudgemente of Urim befoze the Lozde. And accozdyng vnto his wozde shall they go oute and in, bothe he and all the chyldzen of Israell wyth hym, and

Nu.16.c. B

Nu.36.a

D

Deut.3.d and.34.a

Nu.30.d

Exo.17.e Nu.33.la

Exo.28.a.

and all the congregation. And Moses dyd as the Lorde commaunded hym: & he toke Josua, & set hym before Eleazar the preest, and before all the congregation: * and put hys handes vpon hym, and gaue hym a charge, as the Lorde commaunded thorow the hande of Moyses.

Actu.1.a
Actu.6.b

¶ The.xxviii.Chapter.

AND the Lorde spake vnto Moyses, saying: Commaund the chyldren of Israel, & saye vnto them: My offringe & my bred for my sacrifices, which are made for a swete sauour, shal ye obserue in theyr due season. And thou shalte saye vnto them: * Thys is the offeringe whyche ye shall offre vnto the Lord, two lambes of a yeare olde wythout spot daye by daye, for a continuall burntoffrynge. One lambe shalte thou offre in the morninge, and the other at euen. * And thereto the tenth parte of an Ephy of floure, for a meateoffrynge mynngled wyth beaten oyle contayning the fourth part of an hin. It is a dayly burntofferinge, suche as was ordayned in the mounte Sinai for a swete sauoure, a sacrifyce vnto the Lorde. And let the drincheoffringe of the same, be the fourthe parte of an hin for one lambe, and in the holy place shalte thou commaunde the wyne to be powred vnto the Lord. And the other lambe thou shalte offre at euen after the maner of the meatoffringe, & the drincheoffering of the morninge: a sacrifyce shalte thou offre for a swete sauoure vnto the Lorde. And on the Sabbothe daye two lambes of a yeare olde a pece, and wythout spot, and two tenth deales of floure for a meatoffrynge mynngled wyth oyle, and the drincke offeringe thereto. The burntoffringe of the Sabbothe muste be done in the selfe Sabboth, beside the dayly burntoffering and hys drincheofferinge. And in the beginning of your monethes, ye shall offre a burntofferinge vnto the Lorde: two yonge bullockes, and a ram, and seuen lambes of a yeare olde wythout spot: and three tenth deales of floure for a meateofferynge mynngled wyth oyle for one bullocke, and two tenth deales of floure for a meateofferinge mingled wyth oyle for one ram. And a tenth deale of floure mynngled wyth oyle for a meatofferyng vnto one lambe, for a burnteoffering, and a swete sauour, and a sacrifice vnto the Lord. And their drincheoffringes shalbe halfe an hin of wyne vnto one bullocke, and the thyrde parte of an hin of wyne vnto a ram, and the fourth parte of an hin vnto a lambe. Thys is the burneteofferinge of the monethe in hys monethe, thorowout the monethes of the yeare: and one hegoate for a synneofferynge vnto the Lorde shalbe offred, after the dayly burntoffrynge and his drincheoffrynge. * And the fourteenth daye of the first moneth, is the passeouer of the Lorde. And in the fyftenth daye in the same moneth is the feast: and seuen daies lōge shal vnleuened breade be eaten. In the * first daye shalbe an holy conuocacyon, ye shall do no maner of seruile worke therin. But ye shall offer a sacrifice for a burntoffring vnto the Lord, two yonge bullockes, one ram, and seuen lambes of a yeare olde, whiche are to you without spot, and let their meateoffrynge be of floure mynngled with oyle: three tenth deales also shall ye offre for a bullocke, and two tenth deales for a ram: one tenth deale shalte thou offre for euery lambe of the seuen lambes: and an he gote for synne to make an attonemēt for you. Ye shal offre these, beside the burnteofferynge in the morynnge, which is a continual burntsacrifyce. After this maner ye shal offre thorowoute the seuen dayes: the fode of the sacrifice for a swete sauour vnto the Lord. And it shalbe done beside the daily burntoffrynge and his drincheoffrynge. And in the seuenth daye ye shall haue an holye cōuocation, & ye shal do no seruile worke. Therfore in the day of youre firste frutes, when ye bringe a newe meatoffring vnto the Lorde (accordynge to youre weekes) ye shall haue an holye conuocacion, and ye shall do no seruyle worke in it: but offer a burnteoffrynge for a swete sauoure vnto the Lorde, two yonge bullockes, a ram, * and seuen lambes of a yeare olde a pece, with their meatoffrynges of floure mynngled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale vnto a lambe thorowoute the seuen lambes, and an he gote to make an attonement for you. This ye shall do beside the continual burntoffrynge, and his meatoffrynge: they shalbe vnto you without spot, with their drincheoffringes.

Exo.12.b
Leu.23.a
Deu.16.a
Leu.23.c
Leu.23.c

The.xxix.Chapter.

AND in the firste daye of the seuenth moneth ye shal haue an holy cōuocacio: * ye shal do then no seruyle worke. For it is a daye of blowynge vnto you. But ye shal offre a burntoffring for a swete sauour vnto the Lord: one pōge bullocke, one ram, & seuen lābes of a yeare olde a pece, that are pure. And their meateoffrynge shalbe made of floure mingled with oyle, three tenth deales vnto the bullocke, & two vnto the ram: & one tenth deale vnto one lambe thorowout the seuen lābes. And an he goate for synne to make an attonemōt for you, beside the daily burntoffrynge of the moneth and his meatoffrynge, and beside

Leu.23.b

beſyde the dayly burntoffrynge, and hys meatoffrynge, and the drynckoffrynges of the ſame, whiche muſte be done accordyng vnto the maner of theym, for a ſauoure of
Leui.23.f ſwetnes of the ſacrifice of the Lorde.
B * And ye ſhall haue the tenth daye of that ſame ſeuenth moneth an holy conuocacyō: and ye ſhall humble your ſoules, and ſhall do no maner worke therin. But ye ſhall offre a burntoffryng, vnto the Lorde for a ſwete ſauoure: one bullocke, a ram, and ſeuen lambes of a yeare olde a pece, which ſhall be vnto you without faute. Theyr meatoffrynge ſhall be of floure myngled wyth oile, thre tenth deales to a bullocke, and two to a ram, and a tenth deale vnto a lambe, throughout the ſeuen lambes. An he goate for ſynne, beſyde the ſynoffryng of attonement, and dayly burnteoffryng, and the meate and drincheoffrynges that
Leui.23.f longe to the ſame. * And in the fyfteth day of the ſeuenth moneth, ye ſhall haue an holye conuocacyon, and do then no ſeruyle worcke, and ye ſhall kepe a feaſt vnto the Lorde ſeuen dayes longe. And ye ſhall offer a burnteoffrynge for a ſacrifyce of a ſwete ſauoure vnto the Lord, thirtene bullockes, two rāmes, and fourtene lambes of a yeare olde, whiche ſhall be with out blemiſhe. And their meatoffrynge ſhall be of floure mingled with oile, thre tenth deales vnto euery one of the .xiii. bullockes, two tenth deales to eyther of the rammes, & one tenth deale vnto eche of the .xiiii. lambes. And one he Goate for ſynne, beſyde the dayly burnteoffrynge wyth his meate and drynckoffrynge. And the ſeconde daye ye
C ſhall offre twelue yonge bullockes, two rāmes, xiiii. yearlyng lābes without ſpot: and let their meatoffrynge and drynckoffrynges vnto the bullockes, rāmes & lambes, be accordynge to the numbre of them, and after the maner. And an he goate for ſynne, beſyde the dayly burnteoffryng, and his meate and drynckoffrynges. And the thyrde daye ye ſhal offer eleuen bullockes two rāmes & .xiiii. yearling lābes without ſpot: and let their meat and drynckoffringes vnto the bullockes, rāmes and lambes be after the numbre of theym, and accordynge to the maner. And there ſhall be offred an he goate for ſynne, beſyde the dayly burntoffrynge and his meate and drynckoffrynge. In the fourth daye ye ſhall offer ten bullockes, two rāmes, and fourtene lābes yearlynges and pure: lerre their meat and drynckoffringes vnto the bullockes, rāmes and lambes, be accordynge to the numbre of them and after the maner.
And an he goate for ſynne, beſyde the dayly burntoffring, and his meate and drynckoffrynge. In the fyfte daye ye ſhall offre nyne bullockes, two rāmes, and fourtene lambes of one yeare olde a pece wythoute ſpot. And let theyr meat and drincoffringes vnto the bullockes, rāmes and lambes be accordynge to the numbre of them, and after the maner. And an he goate for ſinne, beſyde the dayly burnteoffrynge and hys meate and drynckoffrynge. And in the firſt
D daye, ye ſhall offre eyghte bullockes, two rāmes, & fourtene yearlig lābes without ſpot. And let their meat and drynckoffringes vnto the bullockes, rāmes and lābes be accordynge to the numbre of them, and after the maner. And an he goate for ſinne beſyde the dayly burntoffrynge, and hys meat and drynckoffrynges. In the ſeuēth daye, ye ſhall offre ſeuen bullockes, two rāmes, and fourtene lambes, that are yearlynges and pure. And let theyr meate and drynckoffryng vnto the bullockes, rāmes and lambes be accordynge to theyr numbre, and after the maner. And an he goate for ſynne, beſyde the dayly burnoffrynge, and his meate and drynckoffrynge. In the eyghte daye, ye ſhall haue a collection of the feaſte vnto you, and ye ſhall do no ſeruyle worcke therein. But ye ſhall offer a burnteoffrynge, a ſacrifyce for a ſwete ſauoure vnto the Lorde: one bullocke, one rāme and ſeuen yearlyng lambes without ſpot. Let their meate and drynckoffringes vnto the bullocke, rāme, and lambes be accordyng to the numbre, and accordyng to the maner. And an he goate for ſynne, beſyde the dayly burntoffrynge, & his meate and drynckoffrynges. Theſe thynges ye ſhall do vnto the Lorde in youre feaſtes: beſyde youre bowes and frewilloffrynges, in youre burntoffrynges, meatoffrynges, drincksoffringes, and peaceoffrynges. And Moſes rolde the children of Iſrael all that the Lorde commaunded him.

¶ The. xxx. Chapter.

AND Moſes ſpake vnto the heades of the tribes of the children of Iſrael, A
ſayinge: this is the thynge whiche
the Lord hath cōmaūded: * If a man bowe Deu.23.b
a bowe vnto the Lorde, or ſweare an othe to bynde his ſoule: he ſhall not go backe with his word: but ſhall fulfyl all that is proceded out of his mouth. If a woman alſo bowe a bow vnto the Lorde, & binde her ſelfe being in her fathers houſe, in the time of her youth, & her father heare her bow & bonde which ſhe had made vpon her ſoule, and holde hys peace thereto: then all her bowes and bondes which ſhe hath made vpon her ſoule, ſhall ſtande in effecte.
B But and if her father forbyd her the ſame daye that he heareth it, none of her bowes

noz bondes whiche she hathe made vpon her soule shalbe of value: and the Lorde shall forgeue her, because her father forbade her. If she had an husbande when she vowed oz pronounced oughte out of her lippes, wherwith she bounde her soule, and her husbande hearde it and helde hys peace there at the same daye he hearde it, then her bowes and her bondes wherwith she bounde her soule shall stande in effecte. And yf her husbande forbad her the same daye that he hearde it: and made her bowe which she hath vpon her of none effecte, and released the openynge of her lyppes, wherwith she bounde her soule, the Lord shall forgeue her. But euery bowe of a wedowe, and of her that is deuorced (that they haue bounde their soule withal) shall stande in effecte with them. If she bowed in her husbandes house, oz bounde her soule with an othe, and her husbande hearde it, and helde his peace, and forbade her not, then all her bowes and bondes wherwith she hounde her soule, shal stande. But yf her husbande dylanulled them, the same daye that he hearde them, then nothynge that proceadeth oute of her lyppes in bowes and bondes (wherwith she bounde her soule) shall stande in effecte: for her husbande hath lowsed them. And the Lord shall forgeue her. All bowes & othes that bynde to humble the soule, maye her husbande stably she oz breake. But yf her husbande holde his peace from one daye vnto another, then he stably cheth all her bowes and bondes wherwith she had vpon her, because he helde hys peace the same daye that he hearde them. But yf he breake tho, after that he hath hearde them. he shall beare her synne hym selfe. These are the ordeynaunces whiche the Lorde commaunded Moses, betwene a man and his wife: and betwene the father & his doughter beynge yet a damsell in her fathers house.

The. xxxi. Chapter.

Nu.25.d And the lord spake vnto Moses saynge: + auenge the childzen of Israel of the Madianites, and afterwarde shalte be gathered vnto thy people. And Moses spake vnto the folke, saying: Harnelle some of you vnto warre, & let the go vpo the Madianites, & auenge the Lord of the Madiantes. Let ther be chosē a thousande out of euery tribe of Israel, that out of all the trybes ye maye sende some to the warre. And there wer takē out of the thousandes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousande. And Moses sent thē to the warre, euen a thousande of euery tribe, & with thē, Phineas the sonne of Eleazar the prieste, & the holy vessels: and the + trōpettes to blowe were in his hande. And they warred against the Madianites, as the Lorde commaunded Moses, and slue all the males. And they slue the kynges of Madiā amōg other that were slayne: Namely, Eui and Rekem, Zur and Hur and Reba: fiue kinges of Madian with Balaam the sonne of Beoz, whō they slue with the swearde. And the childzen of Israell toke all the wemen of Madian prysoners, and theyr childzen, and spoyled all their cattel, and all their stockes, and all theyr goodes. And they burnte all their cytyes wherin they dwelte, and al their castels with fier. And they toke all the spoyle, and all that they coulde catche bothe of men and beastes. And they brought the captiues & that which they had taken, and the spoyle vnto Moses and Eleazar the prieste, and vnto the companye of the childzen of Israell, euen vnto the hooste that were in the feldes of Moab by Iordan, ouer against Iericho. And Moses and Eleazar the prieste, and all the lordes of the congregation wente oute of the hoost against them. And Moses was angry with the officers of the host, with the captaines ouer thousandes and ouer hundzedes, whyche came from the warre and battail: and Moses sayde vnto them: Haue ye saued all the wemen alyue? beholde, + these caused the childzen of Israell thozowe the counsel of + Balaam to cōmit trelpasse against the Lord, in the busines of Peoz, and there folowed a plage amonge the congregacion of the Lorde. Nowe therfoze, + slaye all the men childzen, and the wemē that haue lien with men fleshly. But all the wemen childzen that haue not lien with mē, kepe alyue foz youre selues. And ye shall remayne without the hoost seuen dayes, all that haue kylled any persone: + & all that haue touched any deade body, and purifye both your selues and youre prysoners the thyrde daye and the seuenth. And sprynkle all youre raymentes and all that is made of skynnes, and all wozke of goates heer, and al thinges made of wod. And Eleazar the Prieste sayde vnto the men of warre, whiche came frō the battayle: this is the ordeynaunce of the lawe whiche the Lorde commaunded Moses, golde, syluer, brasse, and pzō, tynne, & leade, and al that maye abyde the fier, ye shall make it go thozow the fyer, and it shalbe cleane. Neuertheleste, it shalbe sprinkled with sprinklynge water. And al that suffreth not the fyer, ye shal make go thozowe the water. And washe youre clothes the seuenth day,

Nu.25.a

Nu.25.b

Nu.19.b

and

and ye ſhalbe cleane . And afterwarde come into the hooſte. And the Lorde ſpake
deu.xx. b vnto Moſes ſayinge: * take the ſumme of
and. 22. b the prape that was taken bothe of the we-
Iosue. 8. f men & of the catel, thou and Eleazar the
i.mac. 8. c Prieſt, and the aunciente fathers of the congregacio. And deuyde it into two partes betwene them that toke the warre vpo them, and wente oute to batayle: and all the congregacion. And take a porcio vnto the Lorde of the men of warre, whyche wente oute to battayle: one ſoule of fyue hundred, bothe of the wemen, and of the oxen, and of the aſſes, and of the ſheepe: and ye ſhall take it of theyr halfe, and geue it vnto Eleazar the Prieſte, as an
E heueoffrynge of the Lorde . And of the halfe of the chyldren of Iſrael, thou ſhalte take one porcion of fyftye, of the wemen of the oxen, of the aſſes and of the ſheepe, and of al maner of beaſtes: and geue them vnto the Leuites, whiche wayte vpon the habitacion of the Lorde . And Moſes and Eleazar the Prieſt dyd as the LORDE commaunded Moſes . And the botye and the prape whyche the men of warre had caught, was fyue hundred thouſande, and lxxv. thouſande ſheepe: and. lxxii. thouſande oxen. lxi, thouſande aſſes: and. xxxii. thouſande ſoules of wemen, that had lyen by no man. And the halfe which was the part of them that wente oute to warre, was thre hundred thouſande, and ſeuen, and thirtye thouſande and. v. hundred ſheepe. And the Lordes parte of the ſheepe was fyre hundred and. lxxv. And the oxē were. xxxvi. thouſande, of whiche the Lordes parte was. lxxii. And the aſſes were. xxx. thouſande and fyue hundred, of which the Lordes parte was. lxi . And the ſoules of wemen were. xvi. thouſande, of which the
F Lordes parte was. xxxii. ſoules. And Moſes gaue the ſumme whyche was the Lordes heueoffringe, vnto Eleazar the prieſt as the Lorde commaunded Moſes . And the other halfe of the chyldren of Iſraell whiche Moſes ſeperated from the men of warre, (that is to were the halfe that perteyned vnto the congregacion) was thre hundred thouſande, and. xxxvii. thouſande and fyue hundred ſheepe: and. xxxvi. thouſande oxen: and. xxx. thouſande aſſes, and fyue hundred and. xvi. thouſande ſoules of wemē. And Moſes toke of this halfe that perteyned vnto the children of Iſraell, one porcion of fyftie, bothe of the wemen and of the catell, and gaue them vnto the Leuites, whiche waited vpon the habitacion of the Lorde, as the Lorde commaunded Moſes . And the officers of thouſandes of the hooſte, the captaynes ouer the thouſandes, and the captaynes ouer the hundredes came furthe, and ſayde vnto Moſes: Thy ſeruauntes haue takē the ſumme of the men of warre, whyche are vnder oure auctozitie, and there lacketh not one man of vs . We haue therfore brought
G a preſente vnto the Lord, what euery man founde of iewels of golde, cheynes, bracellettes, rynges, earynges, and ſpangels, to make an attonemente for oure ſoules before the Lorde . And Moſes and Eleazar toke the golde of them, iewels of all maner fachions. And all the golde of the heueofferynge that they heued vp to the Lorde, (of the captaynes ouer thouſandes and hundredes) was. xvi. thouſande ſeuen hundred and fiftie ſicles, for the men of warre had ſpoyled, euery man for hym ſelfe. And Moſes and Eleazar the Prieſt, toke the golde of the captaynes ouer the thouſandes and of the captaynes ouer the hundredes, & brought it into the tabernacle of witnes, for a memozial of the childre of Iſrael before the Lorde.

¶ The. xxxii. Chapter. A

THe childre of Ruben & the children of Gad had an exceadynge greate multitude of cattel. And when they ſawe the lāde of Jazer, & the lāde of Gilead that it was an apte place for catell, the childre of Rubē & the childre of Gad cāe & ſpake vnto Moſes & Eleazar the prieſt, and vnto the Lordes of the congregacio, ſayinge: The lande of Ataroth and Dibon, Jazer and Nemrah, Helbon and Elealeh, Sabam and Nebo and Beon: whiche contrey the Lorde ſmote before the congregacion of Iſraell: is a lande mete for catell, and we thy ſeruauntes haue cattell: wherfore (ſayde they) yf we haue foūde grace in thy ſight, let this lande be geuen vnto thy ſeruauntes to poſſeſſe and bringe vs not ouer
B Jordan. And Moſes ſayde vnto the chyldren of Gad, and of Ruben: ſhall youre brethren go to warre, and ye ſhal ſit here? Wherfore diſcoragе ye the hearte of the chyldren of Iſraell, that they ſhould not go ouer into the lande, whiche the Lorde hath geuen them? * Thus dyd youre fa- Nu. 13. d
thers, when I ſent the from Cades Barne to ſe the lande. For when they wente vp euen vnto the ryuer of Eſcoll, and ſawe the lande: they diſcoraged the hertes of the chyldren of Iſraell, that they ſhould not go into the lande whyche the Lorde hathe geuen them . And the Lorde was wrothe the ſame tyme and ſware, ſayinge:
C * None of the men that came oute of E- Nu. 14. f
gypte from twentye yeare olde and aboue ſhall ſe the lande whiche I ſware vnto Abraham, Iſahac and Jacob, becauſe they

haue not wholye folowed me: ſaue Caleb the ſonne of Jephune the Kenesite, and Joſua the ſonne of Nun: for they haue folowed the Lorde. And the Lorde was angrye with Iſraell, and made them wander in the wylderneſſe fourtye yeare, vntyll al the generacyon that had done euell in the ſyghte of the Lorde were conſumed. And beholde, ye are ryſen vp in youre fathers ſteade, as an encreaſe of ſynful men, to augmente the fearce wrathe of the Lorde, towarde Iſraell. For yf ye turne awaye from hym, he wyll yet agayne leaue the people in the wylderneſſe, and ye ſhall deſtroy all thys folcke. And they went nere hym, and ſayde: we wyll buylde ſhepefoldes here for our ſhepe and for oure catell, and walled cytyes for our children. But we our ſelues wyll go readye armed before the children
D of Iſraell, vntyll we haue brought them vnto their place. And our childrē (ℰ what ſo euer we maye haue) ſhall dwell in the fenced cytyes, becauſe of the inhabiters of the lande. We wyll not returne vnto oure houſes, vntyll the children of Iſraell haue enherytyd, euerye man his enherytaunce. Nether wyl we enheryt with them on yonder ſyde Jordan forwarde, becauſe our enheritaunce is fallen to vs on this ſyde Jordan eaſtwarde. And Moſes ſayde vnto theym: yf ye wyll do this thynge, and go harnelled before the Lorde to warre, and wyll go all of you in harneſſe ouer Jordan before the Lorde, vntyll he haue caſte oute hys enemyes before hym: and vntyll the lande be ſubdued before the Lorde, thē ye ſhall returne and be wythout ſinne. before the Lorde, and before Iſraell, and
E this lande ſhall be youre poſſeſſion before the Lorde. But and yf ye wyll not do ſo, beholde, ye haue ſynned againſt the Lorde: and be ſure your ſynne wil fynde you out. Nowe therfore, buylde cities for your children, and foldes for your ſhepe, ℰ do that ye haue ſpoken. The children of Gad, and the chyldren of Ruben ſpake vnto Moſes, ſayinge: thy ſeruauntes wyll do as my Lorde commaundeth. Oure children, our wyues, oure ſhepe, and oure catel ſhal remayne here in the cytyes of Gilead. But
Joſu. 4. c * thy ſeruauntes wyll go all harnelled to warre, and vnto battail before the Lorde, as my Lorde ſayeth. And for their ſakes, Moſes commaunded Eleazar the prieſte, and Joſua the ſonne of Nun, and the auncient fathers of the trybes of the chyldren of Iſraell: and Moſes ſayde vnto theym: If the chyldren of Gad, and the children of Ruben wyll go with you ouer Jordan, all prepared to fyght before the Lord, then when the lande is ſubdued before you, ye ſhal geue them the lande of Gilead to poſ-
F ſeſſe: but and yf they wyll not goe ouer wyth you in harneſſe, they ſhall haue their poſſeſſyons amonge you in the lande of Canaan. And the chyldren of Gad, and the chyldren of Ruben anſwered, ſayinge: As
Joſ. 22. a the Lorde hathe ſayde vnto thy ſeruauntes, ſo wyll we do. * We wyll go harnelled before the Lorde into the lande of Canaan: that the poſſeſſyon of our enherytaunce may be on this ſyde Jordan. And Moyſes gaue vnto the children of Gad, and to the children of Ruben, and vnto half the tribe of Manaſſe the ſonne of Joſeph, the kyngdome of Sehon, kynge of the Amorites, and the kyngedome of Og, kynge of Baſan, the land wyth the cytyes therof, in the coaſtes and cities of the countrey rounde aboute. And the chyldren of Gad buylte Dibon, and Ataroth, and Aroer, and Atroth,
G Sophan, Jaeſer, and Jegabea, Bethnimra, and Beth haran, fenſed cyties, and they buylte foldes for the ſhepe. And the chyldren of Ruben buylte Heſbon, Eleale, Kyriathaim, Nebo, Baal, Meon, and turned theyr names, and Sibema alſo: and gaue other names vnto the cytyes whiche they buylded. And the children of Machir, the ſonne of Manaſſe, wente to Gilead, ℰ toke it, and put out the Amorites that dwelte therin. And Moſes gaue Gilead vnto Machir, the ſonne of Manaſſe, and he dwelte
Deut. 3. b therin. And * Jahir the ſonne of Manaſſe wente and toke the ſmall townes thereof, and called theym, Hauoth Jair. And Nobah went and toke Kenath, and the townes longynge therto, and called it Nobath after his owne name.

¶ The. xxxiii Chapter.

A Theſe are the tourneys of the children of Iſraell, whiche went out of the lād of Egypte wyth their armyes, vnder the hande of Moſes and Aaron. And Moſes wrote theyr goynge out by theyr tourneys accordyng to the commaundement of the Lorde: euen theſe are the tourneyes of
Exo. 12. f theyr goyng out. They * departed frō Rahemſes the fifteth day of the fyrſt moneth, on the morow after * Paſſeouer: and the
Exo. 12. b chyldren of Iſraell wente oute with an hye hand in the ſyght of al the Egipcians. For the Egipcians buryed al theyr firſt borne, whyche the Lorde hadde ſmytten amonge theym. And vpon theyr goddes alſo the Lorde dyd execucyon. And the chyldren of
B Iſrael remoued from Rahemſes, and pytched in Socoth. And they departed from
Ex. 13. d. * Socoth, and pytched theyr tentes in Ethan, whyche is in the edge of the wyldernelle. And they remoued from Ethan,
Exo. 14. a. and tourned agayne vnto * Hiroth

whyche

whiche is before Baal Zephon: and pyt-
Ex.14.a ched before Migdol. And they departed
from the playne of Hiroth: and * wente
thorowe the myddes of the ſea, into the
wildernes, and wente thre dayes iorney in
the wylderues of Ethan, and pytched in
Marah. And they remoued from Marah,
Ex.15.a and came vnto * Elim, where were twelue
fountaynes of water, and lxx. paulmetrees,
and they pitched there. And they remoued
from Elim, and laye faſte by the red ſea.
And they remoued from the red ſea, and
Ex.16.a. laye in the * wyldernelle of Sin. And they
toke their iourney oute of the wyldernelle
of Sin, & ſet by theyr tentes in Daphka.
And they departed from Daphka & laye
in Alus. And they remoued frō Alus, and
Ex.17.a. laye at * Raphedim, where was no water
C for the people to drynche. And they depar-
ted from Raphedim, and pytched in the
Ex.19.a. * wyldernes of Sinai. And they remoued
from the deſerte of Sinai, and pytched at
Nu.11.g the * graues of luſte. And they departed
& nu.xi.g from the ſepulchres of luſt, & laye at * Ha-
zeroth. And they departed from Hazeroth
& pytched in Rithma. And departed from
Rithma, and pytched at Rimon Parez.
And they departed from Rimon Parez,
and pytched in Libna. And they remoued
from Libna, & pitched at Riſa. And they
iourneyed from Riſa, and pitched in Re-
helatha. And they went from Rehelatha,
and pytched in mounte Sapher. And they
D remoued from mount Sapher, and laye in
Harada. And they remoued from Harada,
and pitched in Makeheloth. And they re-
moued from Makeheloth, and laye at
Tahath. And they departed frō Tahath,
and pytched at Tarath. And they remo-
ued from Tarath, and pitched in Mithca.
And they wente from Mithca, and pitched
in Haſmona. And they departed frō Haſ-
mona, and laye at Moſeroth. And they
departed from Moſeroth, and pitched in
Bane Jakan. And they remoued from
Bane Jakan, & laye at Horgadgad. And
they went from Horgadgad, and pytched
in Jathbatha. And they remoued from
Jathbatha, and laye at Abrona. And they
departed from Abrona, and laye at Ezeon
gaber. And they remoued from Ezeon ga-
Nu.20.a ber, and pytched in the * wyldernelle of
E Sin, which is Cades. And they remoued
from Cades, and pytched in mounte Hor,
Nu.20.d whiche is in the edge of the lande of E-
deu.32.g dom. * And Aaron the prieſt wente by
into mounte Hor at the commaundemente
of the Lorde, and dyed there, euen in the
fourtieth yeare, after the children of Iſ-
rael were come oute of the lande of E-
gypte, and in the fyrſte daye of the fyfthe
moneth. And Aaron was an hundred and
xxiii. yeare olde when he dyed in mounte
Hor. And kynge Arad the Cananite,
whyche dwelte in the ſouthe of the lande
of Canaan, hearde of the commynge of
the chyldren of Iſrael. And they depar-
ted from * mounte Hor, and pytched in Nu.21.b
Zalmona. And they departed from Zal-
mona, and pitched in Phunun. And they
departed from Phunun, and pytched in
Oboth. And they departed from Oboth,
and pytched in Jehabarim, and towarde F
the border of Moab. And they departed Nu.21.e
from * Jehabarim, and pitched in Dibon
Gad. And they remoued from Dibon
Gad, and laye in Almon Diblathaim.
And they remoued from Almon Diblatha-
im, and pytched in the mountaynes of
Abarim before Nabo. And they departed
from the mountaynes of Abarim, and pit-
ched in the feldes of Moab, faſte by Jor-
dan ouer agaynſte Jericho. And they pit-
ched by Jordan, from Beth Haieſmoth
* vnto the playne of Sittim in the feldes Nu.25.a
of Moab. And the LORDE ſpake vnto G
Moſes in the feldes of Moab by Jordan
ouer agaynſte Jericho, ſayinge: ſpeake
vnto the chyldren of Iſrael, and ſaye vn-
to them: * when ye are come ouer Jor- deu.vii.a
dan to entre into the lande of Canaan, ye
ſhall dryue oute all the inhabiters of the
lande before you, and deſtroye all theyr
pyctures, and breake a ſunder all their y-
mages of metall, and plucke downe all
theyr aulters. And poſſeſſe the lande and
dwell therin, for I haue geuen you the
lande to inioye it. And ye ſhall deuyde the
enheryptaunce of the lande by lot amonge
youre kynredes, * and geue to manye, Nu.26.
the more enheryptaunce, and to the fewer
the leſſe enheryptaunce. And youre en-
heryptaunce ſhalbe in the trybes of youre
fathers, euery mans enheryptaunce in the
place where hys lot falleth. * But and Jud.1.e.
yf ye will not dryue out the inhabiters of and.g
the lande before you, than thoſe whyche
ye let remayne of them, ſhalbe prickes in
youre eyes, and dartes in youre ſides, and
ſhal vexe you in the lande wherin ye dwel.
Moreouer, it will come to paſſe, that I
ſhall do vnto you, as I thoughte to do vn-
to them.

¶ The. xxxiiii. Chapter.

AND the Lorde ſpake vnto Moſes, A
ſaying: cōmaūde the chyldrē of Iſ-
rael, & ſaye vnto thē: when ye come
into the lande of Canaan, this is the lāde
that ſhall fall vnto youre enheryptaunce,
the lande of Canaan with her coaſtes.
And * youre ſouthequarter ſhalbe from Jos.15.a
the wyldernes of Sin: a longe by the

J.iii. coaſte

coastes of Edom, so that youre southquarter reache vpon the syde of the salte sea, eastwarde: and fette a compasse frome the south by to Acrabim: and reache to Zinna. And go oute frome the southe to Cades Barne, and goe oute also to Hazaradar, and goe a longe to Azmon: and fet a compasse agayne frome Azmon vnto the ryuer of Egypte, and shall go oute at the sea. And let youre westquarter be the
B greate sea: let the same sea be youre westcoaste. And this shall be your northquarter: ye shall compasse your borders from the greate sea vnto mounte Hor. And from mounte Hor, ye shall describe your border, tyll it come vnto Hemath, and the ende of the coaste shall be at Zedada, and the coaste shall reache oute to Zipheron, and go oute at Hazar Enan. Thys shall be youre northquarter. And ye shall compasse youre eastquarter from Hazarenan to Sephan. And the coaste shal go downe from Sephan to Ribla on the easte syde of Ain. And the same border shall descende and goe oure at the syde of the sea
C of Cenereth eastwarde. And then goe downe a longe by Jordane, and leaue at the salte sea. And this shall be your lande wyth the coastes therof rounde aboute.
And Moyses commaunded the chyldren of Israell, sayinge: thys is the lande whiche ye shall enherit by lot, & whiche the Lorde commaunded to geue vnto nine tribes and
Nu.32.f. an halfe: * for the trybe of the chyldren of Ruben accordynge to the housholdes of theyr fathers, and the trybe of the chyldren of Gad, accordynge to theyr fathers housholdes, and halfe the trybe of Manasse, haue receaued their enherytaunce. Two trybes and an halfe haue receyued theyr enherytaunce on the other syde of Jordan, ouer agaynste Jericho eastwarde.
D And the Lorde spake vnto Moses, sayinge: these are the names of the menne, whyche shall deuyde the lande vnto you: Eleazar the prieste, and Josua the sonne of * Nun.
Deut.3.d Jos.14.a And ye shall take also a Lorde of euerye trybe, when ye deuyde the lande. The names of the men are these: Of the trybe of Juda, Caleb the sonne of Jephune.
Of the trybe of the children of Simeon, Semuell the sonne of Amiud. Of the trybe of Ben Jamin, Elidad the sonne of Cislon. Of the trybe of the chyldren of Dan, the Lorde Bucki, the sonne of Jagli. From amonge the chyldren of Joseph for the tribe of the children of Manasse the Lorde Haniel, the sonne of Ephod. Of the trybe of the chyldren of Ephraim, the Lorde Camuel the sonne Siphtan. Of the trybe of the sonnes of Zabulon, the Lorde Elizaphan, the sonne of Parnach. Of the trybe of the children of Jachar, the Lorde Paltiel the sonne of Asan. Of the trybe of the sonnes of Aser, the Lorde Ahihud, the sonne of Salomi. Of the trybe of the chyldren of Nephtali, the Lorde Pedahel, the sonne of Ammihud. These are they whom the Lorde commaunded to deuyde the enherytaunce vnto the chyldren of Israell in the lande of Canaan.

¶ The.xxxv. Chapter.

AND the Lorde spake vnto Moses in A the feldes of Moab by Jordan, ouer agaynste Jericho, sayinge: commaunde the children of Israell, that they geue vnto the Leuites of theenheirtaunce of theyr possessyon, * cyteyes to dwell in. Jos.21.a.
And ye shall geue also vnto the cyteyes of the Leuites, suburbes harde by their cyteyes rounde aboute theym. The cyteyes shall they haue to dwell in, and the suburbes for theyr catell, and for theyr possessyon and all maner of beastes of theyrs.
And the suburbes of the cyteyes whiche ye shall geue vnto the Leuites, shall reache from the wall of the cyeye outewarde, a thousande cubytes rounde aboute. And ye shall measure without the citye of the eastsyde, two thousande cubytes. And of the southsyde, two thousande cubytes. And of the westsyde two thousande cubytes. And of the northsyde, two thousande cubytes also: and the cyeye shalbe in the mydest. And these shall be the suburbes of their cyties. And from amonge the cities which
Jos.xx.a ye shall geue vnto the Leuites, * there shall be syxe cyteyes for refuge, whiche ye shall appoynte to that intente, that he whyche kylleth, maye flye thyther. And to theym ye shall adde.xlii. cyties mo: so that all the cyties whiche ye shall geue the Leuites, maye be.xlviii. wyth their suburbes. And the cyteyes whyche ye shal geue, B shall be oute of the possessyon of the chyldren of Israell. They that haue many, shall geue manye. But of them that haue fewe, ye shall take fewe. Euery one shall geue of hys cyties vnto the Leuites accordynge to the enherytaunce whiche he enherytreth. And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of
deu.xix.a Israell, and saye vnto theym: * whan ye
Jos.xx.a. be come ouer Jordane into the lande of Canaan, ye shall appoynte you cyteys to be cities of refuge, for you: that he whiche sleeth a soule vnwares, may flee thyther.
And the citye shalbe to flee from the auenger of bloude, that he whiche kylleth dye not, vntyll he stande before the congregacyon in iudgemente. And of these sixe free cyteyes whyche ye shall geue, ye shall

geue

gene three on thys syde Jordane, and three in the lande of Canaan. And these syxe free cyties shall be a refuge bothe for the chyldren of Israell, and for the straunger, and for hym that dwelleth amonge you: that all they whiche kyll any person vnwares, may flee thither.

Exo.21.d *And yf anye man smyte another wyth an instrumente of yron that he dye, then is he a murtherer, and shall dye for it.

If he smyte hym wyth a threwynge stone that a man maye dye wyth, and yf he dye, he shall smote hym is a murtherer, lette the same murtherer be slayne therefore.

C Or yf he smyte hym wyth a hande weapon of woode, that a man maye dye wyth, then yf he dye, he is a murtherer, let the murtherer be slayne therefore. The iustice of blonde shall slaye the murtherer: whan he meteth hym, he maye slaye hym. But

Deu.19.c yf he threwste at hym * of hate, or hourle at hym wyth layinge of wayte, that he dye, or smyte hym wyth hys hande of enuye that he dye, he shall smote hym shall dye, for he is a murtherer. The iustice of blonde shall slaye the murtherer as sone as he fyndeth hym. But and yf he pusshed hym by chaunce and not of hate, or caste at hym wyth any maner of thynge, and not of layinge of wayte: or caste anye maner of stone at hym (that a man maye dye wyth) and sawe him not. And he caste it vpon hym and he dye, and was not hys enemye, neyther soughte hym any harme. Then the congregacyon shall iudge betwene the sleyer and the executer of blonde in suche cases. And the congregacion shall delyuer the sleyer oute of the hande of the auenger of bloude, and the congregacyon shall restoze hym agayne vnto the cytie of hys refuge, whyther he was fled.

Joh.xx.b And he shall byde there * vnto the death of the hye pryeste, whyche was anoynted wyth holye oyle. But and yf the sleyer come wythoute the bozders of hys prinyleged cytye whyther he was fledde, yf the auenger of bloude fynde hym without the bozders of hys free towne, and sleye the murtherer, he shall be gyltelesse, because he shoulde haue byddden in his free towne vntyll the deathe of the hye prieste, and after the deathe of the hye prieste to retourne agayne vnto the lande of hys possession. These commaundementes shall be a lawe vnto you, for youre generacyons in all youre dwellynges. Whosoeuer kylleth a soule, the same manslayer muste

Deu.17.a and.19.d be slayne hym selfe * thorowe wytnesses. Neyther shall one witnesse answere to put a man to deathe. Moreouer, ye shall take none amendes for the lyfe of the murtherer which is worthye to dye: But he shall be put to death. Also ye shall take no money of hym that is fledde to a free cytye, that he shoulde come agayne, and dwell in the lande, before the deathe of the hye prieste. And se that ye polute not the lande whiche ye shall dwell in: for blond defyleth the lande. And the lande can none otherwyse be clensed of the blond that is shed therin, but by the blond of him that shed blonde. Defyle not therefore the lād which ye shal inhabite, for I am in the middes thereof: Euen I the Lord dwell amonge the childzen of Israell.

C The.xxxvi. Chapter.

AND the auncient fathers of the childzen of Gilead, the sonne of Machir the sonne of Manasse, of the kinred of the childzen of Joseph, came forth, and spake before Moyses, and the princes, and the auncyent fathers of the childzen of Israell, and sayde: * The Lorde commaunded my Lorde, to geue the lande to enherite by lotte to the childzen of Israell. And my Lorde cōmaunded in Gods behalfe, to geue the enheritaunce of * Zelaphead oure brother, vnto hys daughters. Whome yf anye of the sonnes of the other trybes of Israell take to wyues, then shall theyr enheritaunce be taken frome the enheritaunce of oure fathers, and shall be put vnto the enheritaunce of the tribe whiche they are receyued into: and shall be taken from the lot of oure enheritaunce. And when the yeare of iubelye of the childzen of Israell commeth, then shall theyr enheritaunce be put vnto the enheritaunce of the tribe wherinto they are receyued: and so shall theyr enheritaunce be taken awaye from the enheritaunce of the tribe of oure fathers. And Moses commaunded the childzen of Israel: accozdynge to the wozde of the Lorde, sayinge: the childzen of the trybe of Joseph haue sayde well. This therefore doeth the Lorde commaunde the daughters of Zelaphead, saying: * let them be wyues to whom they them selfe thynck best, onely to the kynred and trybe of their father shall they mary, so that not the enheritaunce of the childzen of Israell remoue from trybe to trybe, whan the childzen of Israel abyde euery man in the enheritaunce of the trybe of hys fathers.

C And euerye daughter that possesseth anye enheritaunce in any tribe of the childzen of Israell, shall be wyfe vnto one whyche is of the kynred of the trybe of her father, that the childzen of Israel maye enioye euerye man the enheritaunce of his father: Neyther ought the enheritaunce to go one

from one tribe to another: but euery one of the tribes of the children of Israel, must abyde in his owne inheritaunce. And as the Lord commaunded Moses, euen so did the daughters of Zelaphead. And Mahela, Thirza, Hagla, Milcha and Noa were maryed vnto their fathers brothers sonnes, whiche were of the kynred of the children of Manasses, the sonne of Joseph: and so their enheritaūce remayned in the tribe of the kynred of their father. These are the commaundementes, and lawes whiche the Lorde commaunded by the hande of Moses, vnto the children of Israell in the feldes of Moab: by Jordane ouer agaynste Jericho.

¶ The ende of the fourth booke of Moses, called in the Hebrue Vaiedabbe, and in the Latin, Numeri.

¶ The fyfth boke of Moses, called in the Hebrue: Elleh addebarim, & in the Latin, Deuteronomium.

¶ The fyrste Chapter.

THese be the wordes which Moses spake vnto all Israel, on the other syde Jordan in the wylderne, in the plaine ouer against the red sea, betwene Pharan and Thophel, Laban, Hazeroth and Disahab. xi. dayes iourney from Horeb vnto Cades barne, by mount Seir. And it foꝛtuned the fyrst daye of the xi. moneth in the. xl. yere. that Moses spake vnto the children of Israel, accoꝛdinge vnto all that the Lorde had geuen him in cōmaūdemēt vnto thē, after that he had smitten * Sehon the kynge of the Amozites whiche dwelte in Hesbon, and Og kynge of Basan whyche dwelte at Astaroth in Edrai. On the other syde Jordan in the lande of Moab beganne Moses to declare thys lawe, sayinge: the Lorde oure God spake vnto vs in Horeb, sayinge: ye haue dwelte longe ynoughe in thys mount, departe therefoꝛe and take your iourney, and goe vnto the hyl of the Amozites, and vnto all places nye thereunto: bothe vnto the playne, and dylles and dales: to the south, to the seas syde, to the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue set that lande before you: goe in, & * possesse the lande whiche the Lorde sware vnto youre fathers Abraham, Isahac, and Jacob, to geue vnto them and their sede after thē. And I spake vnto you the same season, sayinge: I am not able to beare you my selfe alone. Foꝛ the Lorde youre God hath multiplied you: and beholde, ye are this daye as the starres of heauen in numbre (the Lorde God of youre fathers make you a thousande tymes so manye mo as ye are, and bleſſe you as he hathe promised you) how can * I my selfe alone, beare the combraunce, charge and stryfe that is amonge you? bzynge (from amonge you) men of wyse dome and of vnderstandynge, and experte, according to your tribes: and I wil make them rulers ouer you. And ye answered me, & sayde: that whiche thou hast spoken is good foꝛ vs to do.

And so I toke the captaynes, (men of wyse dome, & that were experte,) & made them rulers ouer you: captaynes ouer thousandes and ouer hundzedes, ouer fyftye, and ouer ten, and officers amonge your tribes. And I charged your Iudges at the same tyme, saying: heare the cause of youre bzethren, and * iudge righteously betwene euerye man and his bzother, & the straunger that is with him. Se that ye know no faces in iudgement: * but heare the small as wel as the great, and be afrayed of no man, foꝛ the iudgemente is Goddes. And the cause that is to * harde foꝛ you, bzing vnto me, and I wil heare it. And I commaunded you the same season, all the thynges whiche ye should do. And when we departed from Horeb, we wente thoꝛowe all that greate and terryble wildernesse, as ye haue sene a longe by the waye of the hyll of the Amozites, as the Lorde our God commaūded vs, and came to Cades Barne. And I sayde vnto you: ye are come vnto the hyll of the Amozites, which the Lord our God wil geue vnto vs. Beholde, the Lord thy God harde set the land beforе the, go by & conquere it, as the Lorde God of thy fathers hathe sayd vnto thee, * feare not, neither be discoꝛaged. But ye came vnto me euery one, and sayd: * we wil sende men before vs, to searche vs oute the lande, and to bzynge vs woꝛde agayne, what way we must go by by, & vnto what cities we shal come. And the saying pleased me well, and I toke twelue men of you, of euery tribe one. Whiche departed, & went by into the hye contrey, & came vnto the ryuer Escol, & searched it out, & toke of the frut of the lande. to declare the plenteousnes therof) in their handes, and broughte it vnto vs, & bzought vs woꝛde agayne, & sayd: it is a good lāde, which the Lord our God doeth geue vs. Notwithstandynge ye wold not cōsent to go by, but were disobe-

dyente

Exo. 18. d

C

Joh. 7. d.

Leu. 19. d
Deu. 24. c

Ex. 18. d

D

Deu. 31. a
Num. 13. a

Num. 21. c

B

Gen. 15. d
Num. 34. b

byente vnto the mouthe of the Lord your God, & murmured in your tentes, & sayde: because the Lorde hateth vs, therfore hath he brought vs out of the lande of Egypte, to delyuer vs into the hande of the Amorites, & to destroy vs. How shal we go vp? Our brethren haue discouraged our hertes, saying: *the people is greater & taller then we, & haue cities great & walled euen vp to heauē, & moreouer we haue sene the sonnes of the Enakims there. And I sayde vnto you: dreade not nor be afrayed of thē. The Lorde youre god which goeth before you, he shal fight for you, according to al that he dyd vnto you in Egipt before youre eyes. In the wildernes also thou hast sene how that the lord thy god bare the, euē as a mā doth beare his sōne, in al the way which ye haue gone by, vntil ye cāe vnto this place. And yet in this thynge ye dyd not beleue the Lord your God. Ye went in the waye before you, to searche you oute a place to pytche your tēres. * in fire by nighte, that ye might se what way to go, & in a cloude by daye. And the Lorde hearde the voyce of your wordes, and was wroth, & sware, saynge: *there shal not one of these men, and of this frowarde generacyon se that good lande whiche I sware to geue vnto youre fathers, saue Caleb the sonne of Jephnne, he shall se it * and to hym will I gene the lande that he hath troden vpon, and to hys chyldren, because he hathe followed the Lorde (wonderfull was the indignacion againe the people, seynge that) *the Lorde was angeye with me lykewise for youre sakes, sayinge: thou also shalte not go in thither. But Josua the sonne of Nun whiche standeth before the, he shall go in thither. Holden hym therfore, for he shall cause Israell to enherite the lande * Moreouer, your children whyche ye sayde should be a praye, and your sonnes which in that day had no knowledge betwene good and euyll, they shall go in thither, and vnto them wil I geue it, and they shal enioye it. But as for you, turne youre faces, and take your iourney into the wyldernesse: euen by the waye of the rede sea. Then ye answered and sayde vnto me: *We haue synned agaynste the Lorde: we will go vp and fyghte, according to all that the Lord our God commanded to vs. And when ye had gyrde on euerye man hys weapons of warre, beholde, ye were readye to go vp into the hyll. And the Lorde sayde vnto me: saye vnto them that they go not vp, and that they fyghte not, for I am not amonge you: lest ye fall before your enemyes. I tolde you therfore, and ye wouldē not heare, but dysobeyed the mouthe of the Lorde, and wente presumptuously vp into the hil. And the Amorites which dwelt in that hyll, came oute against you, and chased you (as bees vse to do) and smote you in Seir, euen vnto Horma. And ye came agayne, and wepte before the Lorde: but the Lord would not heare youre voyce, nor geue you audience. * And so ye abodein Cades a longe season, accordynge vnto the tyme that ye remayned in other places.

The.ii. Chapter.

Thē we *tourned our face, & toke our iourney into the wildernesse, euē by the waye of the red sea, as the Lorde spake vnto me. And we cōpassed mounte Seir a lōg tyme. And the Lord spake vnto me sayinge: Ye haue compassed this mountayne lōg ynough, tourne you northward. And warne thou the people sayinge: Ye shall go thorowe the coaste of youre brethren the children of Esau whyche dwell in Seir, and they shalbe afrayed of you: Take ye good hede vnto youre selues therfore. Ye shall not prouoke them, for I will not geue you of their lande, no not so muche as a fote bredeth * because I haue geuen mounte Seir vnto Esau to possesse, ye shall bye meate of them for money to eate, and ye shall procure water of them for money to drynche. For the Lorde thy God hath blessed the in all the workes of thy hande. He knewe thy entringe into this great wildernesse this xl. yeres, and the LORD thy God hathe bene with the, so that thou hast lacked nothynge. And when we were departed from our brethren the children of Esau whiche dwelte in Seir, the playne way frō Elath and from Ezion Gaber, we turned and wente by the waye of the wylderneſſe of Moab. And the Lorde sayde vnto me: *Thou shalt not fyght against the Moabites, neither prouoke the to battell, for I will not geue the of their lande to possesse: because I haue geuen Ar vnto the children of Loth to possesse. The terryble people the * Emims dwelte therein in tymes past, a people great, many and tall, as the Enakims whiche also were take for Gianntes as the Enakims: whome the Moabites call Emims. The Horims dwelte in Seir before tyme, whose possession the children of Esau occupyed, and destroyed thē before them & dwelt in their stede: as Israel dyd vnto the lande of his possession, whyche the Lorde gaue them. Nowe ryse vp (sayde I) and get you ouer the ryuer Zared: and we wente ouer the ryuer Zared. The space in which we came from Cades barne vntyll we were come

ouer

ouer the ryuer Zared was .xxxviii. yeares: vntyll all the generatyon of the men of warre were wasted oute from amonge the
Nu.14.c and.26 g hoste, as the Lorde swore vnto them. * For in dede the hande of the LORDE was agaynste theym, to destroye theym from amonge the hooste, tyll they were consumed.
And so it came to passe, that all the menne of warre were consumed and deade from
h amonge the people. And the Lorde spake vnto me, sayinge: Thou shalt go thorowe Ar the coaste of Moab this day: and when thou commeste nye vnto the chyldren of Ammon, thou shalt not laye sege vnto them, nor moue warre agaynste them. For I wyll not geue the of the lande of the chyldren of Ammon a possessyon, but I haue geuen it vnto the chyldren of Loth to possesse.
That also is taken for a lande of Gyaunts, and Gyauntes dwelte therein in olde tyme whome the Ammonites call Zanzu-
Nu.21.f mims. * A people that was greate, many & talle, as the Enakims. But the Lorde destroyed them before theym, and they succeaded them in the inheritaunce and dwelt in theyr steade: as he dyd for the chyldren of
* Esau, whych dwelt in Seir whan he de-
Ge.36.b. stroyed the Horims before them, they conquered theyr possession, and dwelte in theyr steade vnto thys daye. And the Anims whyche dwelt in Hazarim euen vnto Aza, the Caphthorims whyche came oute of Caphthor, destroyed theym and dwelte in
i theyr steade. Ryse ye vp therfore, and take youre iourneye ouer the ryuer Arnon. Be-
Nu.21 fg holde, * I haue geuen into thy hande Sehon the Amorite kynge of Hesbon, & hys lande. Goo to therefore and conquere, and prouoke hym to battell. Thys day wyll I begynne to sende the feare and dreade of the, vpon all nacions that are vnder all the heauen: so that they whyche heare speake of the, shall tremble and quake before the. And so I sent messengers oute of the wyldernesse of Kedemoth vnto Sehon kynge of Hesbon, wyth wordes of peace, sayinge:
Nu.21.e * I wyll go thorowe thy lande, I wyll go
deu.20.c alonge by the hye waye: I wyll neyther
f turne vnto the ryght hande nor to the left. Thou shalte sell me meate for money for to eate, and geue me drynke for money for to dryncke. Onely graunt me, that I may go thorowe on my fote (as the chyldren of Esau whych dwell in Seir, and the Moabites whyche dwell in Ar, dyd vnto me) vntyll I be come ouer Jordan, into the lande whych the Lorde our God geueth vs. But Sehon the kynge of Hesbon would not let vs passe by hym, for the Lorde thy God hardened hys spyrytе, and made hys harte toughe, because he wold delyuer him into thy hande, as it is come to passe thys daye. And the Lord sayde vnto me: behold, I haue begon to sette Sehon and his land before the: goo to and conquere, and possesse hys lande. * Then bothe Sehon and all Nu.21.e
hys people came oute agaynste vs to fight deu.29.b
g at Jasa. And the Lorde sette hym before vs, and we smote hym, and his sonnes, and all hys people. And we toke all hys cities the same season, and slue the men, wemen and chyldren of all the cyties, and lette nothynge remayne, saue the cattell onely we caught vnto our selues, and the spoyle of the cities which we toke from Aroer, whiche is by the brinke of the ryuer of Arnon, and from the cytie that is in the ryuer, vnto Gilead: ther was not one cytie to strong for vs. The Lorde oure God delyuered all vnto vs: onely vnto the lande of the chyldren of Ammon thou camest not, nor vnto euerye place of the ryuer Jabok, nor vnto the Cyties in the mountaynes, nor vnto what soeuer the LORDE oure GOD forbadde vs.

¶ The. iii. Chapter.

THen we turned & went vp the waye to g
Basan. * And Og the kyng of Basan Nu.21 g
came out against vs, he & all his peo- deu.29 b
ple to battell at Edrai. And the Lord sayde vnto me: feare hym not, for I wyll delyuer hym, & all his people, and his land into thy hande, and thou shalte doo vnto hym, as thou dyddeste vnto Sehon kynge of the Amorites, whyche dwelte at Hesbon. And so the Lorde oure God delyuered into oure handes, Og also the kynge of Basan, and all hys folke. And we smote hym, vntyll none was leste hym alyue. And we toke all hys cyties the same season (nether was there a cytie whych we toke not from the) euen thre score cyties thorowoute all the region of Argob, the kyngdom of Og in Basan. All these Cyties also were made stronge wyth hye walles, gates and barres, besyde vnwalled townes a great many. And we vtterlye destroyed theym, as we dyd vnto Sehon kynge of Hesbon, bryngynge to nought all the cyties, with men, wemen and chyldren. But all the cattell, and the spoyle of the cyties, we caught for oure selues. And thus we toke the same season, oute of the hande of two kynges h
of the Amorites, the lande that was on the other syde Jordan, from the ryuer of Arnon vnto mounte Hermon (whyche Hermon the Sidons call Sirion, & the Amorites call it Senir) all the cyties that laye in the playne, and all Gilead and all Basan vnto Salecha and Edrai, cities of the kyngdome of Og in Basan. For onely Og kyng of Basan remayned of the remnaunt

of

of the Giauntes, whose bed was a bed of yron. And is it not yet at Rabah amonge the chyldren of Ammon? ix. cubites doeth the length thereof containe, and foure cubites the breadeth of it, after the cubyte of a man. And so we conquered thys lande the same tyme, from Aroer whyche is by the ryuer of Arnon, vnto halfe mounte
Nu. 32.f Gilead, *and the cyties therof gaue I vn-
deu. 29.b to the Rubenites and Gaddites. And the
Jos. 12.b rest of Gilead and all Basan of the kyng-
dom of Og, gaue I vnto the halfe tribe of Manasse: euē all the region of Argob with al Basan: which is called the land of Giaū-
tes. Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gesu-
ri and Maachati, and called them after his owne name: Basan Hanoth Jair vnto this
C daye. And I gaue Gilead vnto Machir.
And vnto the Rubenites and Gaddites, I gaue halfe Gilead vnto the ryuer of Arnō, halfe the valeye and beyonde, euen vnto the ryuer Jaboch, whyche is the border of the chyldren of Ammon: the playne also of the wyldernesse) and Jordā and the coaste thereof, from Cenereth euen vnto the sea, which is in the playne, euen the salte sea vnder the sprynges of the hyll, eastwarde.
Nu. 32.d *And I cōmaunded you, the same tyme, say-
inge: the Lorde your God hath geuen you thys land to enioye it: ye shal go harnessed before your brethren the chyldren of Isra-
el al that are mete for the warre. your wy-
ues onely, your chyldren, & your cattel (for I wote that ye haue muche cattell) shall adyde in youre cyties, whych I haue geuē you, vntyll the Lorde haue geuen rest vn-
to your brethren as well as vnto you, and vntyll they also haue conquered the land, whych the Lord your God hath geuē thō beyonde Jordan: & then shal ye returne a-
gayne, euery man vnto his possessiō which
Nu. 27.a D I haue geuen you. * And I warned Josua
the same tyme, sayinge: thyne eyes haue sene all that the Lord your God hath done vnto these two kynges, euen so shall he do vnto all kyngdoms whyther thou goeste. Ye shall not feare them, for the Lord youre God, he shall fyghte for you. And I be-
sought the Lorde the same tyme, sayinge: O Lorde God, thou hast begonne to shewe thy seruaunt thy greatnesse and thy migh
tye hande, for els where is there a God in heauen or in yearth, that can do after thy workes, and after thy power? lette me goo ouer and see the good lande that is beyond Jordan that goodly mountayne, and Ly-
banon. * But the Lorde was angry with
Deut. 1.f me for your sakes, & wolde not heare me.
and, 4.c And the Lorde sayde vnto me: be contente, speake no more vnto me of thys matter,

*Get the vp into the top of the hyl, & lyfte Nu. 27.c
vp thyne eyes Westwarde, Northwarde, deu. 34.a
Southwarde, & Eastwarde, and beholde it wyth thyne eyes, for thou shalt not goo o-
uer this Jordan, but charge Josua: & con-
rage him, & bolde him. * For he shal go be- Nu. 34.b
fore this people, & he shall deuyde vnto thē the land which thou shalt se. And so we a-
bode in the valeye ouer against the house of Peor.

¶ The. iiii. Chapter.

AND now herken O Israell vnto the A
ordinaunces & lawes which I teache you, for to do thē, that ye may lyue & go in and conquere the lande, whiche the LORD God of youre fathers geueth
you. *ye shall put nothing vnto the word deu. 12.b
which I commaunde you, neither do ought Jos. 23.b
ther from, that ye maye kepe the cōmaun-
dementes of the Lord youre God whych I Pro. 30.a
commaunde you. your eyes haue sene what the Lord dyd vnto Baal Peor, * for al the Nu. 25.a
men that folowed Baal Peor, the LORD and. 31.c.
your God hath destroyed frō amonge you. But ye that cleaue vnto the Lorde youre God, are alyue euery one of you this daye. Beholde I haue taughte you ordinaunces & lawes, suche as the Lorde my God com-
maunded me, that ye shoulde do euen so in the lande, whether ye go to possesse it. Kepe thē therfore and do them, for that is youre wysdom & vnderstāding in the sight of the nations: that they may heare al these ordi-
naunces: and say: Surely it is a wyse and vnderstanding people: it is a great nacion. For what other nation is so greate, that Goddes come so nye vnto: as the Lord oure
God is nye vnto vs, in all thynges * as oft B
as we call vnto hym? Yea, & what nation Ps. 146.b
is so great, that hath ordynaūces & lawes so righteous, as al this lawe which I sette before you thys day. Take hede to thy selfe therfore, and kepe thy soule dylygentelye, that thou forget not the thynges whyche thyne eyes haue sene, & that they departe not out of thyne harte, all the dayes of thy
lyfe: but * teache thē thy sonnes & thy son Deu. 6.b
nes sonnes: Specially the daye that thou stodest before the Lord thy God in Horeb, when the Lorde sayde vnto me: gather me the people together, & I will make them heare my wordes, that they may learne to feare me all the dayes that they shall lyue Eph. 6, a
vpon the earth, * and that they may teache Ex. 19.c.
theyr chyldren: ye came * & stode also vnder-
the hyll, & the hyll burnte wyth fyre: euen vnto the myddes of heauen, and there was darckenesse, cloudes & myst. And the Lorde spake vnto you oute of the middes of the
fyre, & ye hearde the voyce of the wordes Ex. 20.a
* but sawe no ymage, saue heard a voyce 1. Joh. 4.b
onelye

onely. And he declared vnto you hys couenaunt whych he commaunded you to doo, euen ten verses whyche he wrote vpō two tables of stone. And the Lorde commaunded me that same season, that I shoulde teache you ordynaunces and lawes, whych ye oughte to do in the land whether ye go
C to possesse it. Take therfore good hede vnto youre selues as pertayninge vnto youre soules, for ye sawe no maner of ymage in the daye that the LORDE spake vnto you in Horeb oute of the myddes of the fyre: leaste ye marre youre selues and make you a grauen ymage and picture of any maner of figure: thee lykenesse of mā or woman, the lykenesse of any maner of beast that is on erth, or the likenes of any maner fethered foule that flyeth in the ayre or the lykenesse of any maner wormе that creapeth on the earth, or the lykenesse of any maner fysshe that is in the waters be-
deu. 17.a neth the earth. * yea, and least thou lyfte
Sa. 14.a vp thyne eyes vnto heauen, and whē thou
Job. 31.c seest the Sunne, the Mone and the starres with all the hoost of heauen, shouldest be deceaued, and shuldest worshyp and serue
Gene. 1.b the thynges, whych the Lorde thy * God
D hath made to serue all natyons vnder the whole heauen. But the Lorde hathe taken you, and broughte you out of the yron fornace: euen oute of Egipte, to be vnto hym a people and enheritaunce as ye be thys daye. Furthermore, the Lord was angrye wythe me for youre sakes, and sware that I shoulde not go ouer Jordan, and that I shuld not go in vnto that good land, whi-
che the Lorde thy God geueth the to enhe-
deu. 34.b ritaunce. * But I muste dye in thys lande, and shall not go ouer Jordan. But ye shal go ouer, & conquere that good land. Take hede vnto youre selues, that ye forget not the appoyntmente of the Lorde your God, whyche he made wyth you, and that ye make you noo grauen ymage, or any pic-
ture that the Lorde thy God hath forbid-
Hye. 12.g den the. * For the Lorde thy God is a consumynge fyre, and a gelouse God. If thou doest beget chyldren and chyldrens chyldren, & whan ye haue dwelt in the lande, ye
Jer. 16.e do wickedly, & make any maner of grauen * ymage, and worke euyl in the syghte of the Lorde thy God, to prouoke him to angre. I call heauen and earth to recorde agaynst you thys daye, that ye shal shortly perishe from of the lande, whether ye goo ouer Jordan, to possesse it: ye shal not prolonge your dayes thereon, but shall vtterly be destroyed. And the Lorde shall scatter you among the nacions, & ye shall be lefte fewe in nombre amonge the people, whether the Lorde shall bringe you: and there ye shal serue goddes, whych are the worke of mans hand, wood and stone, whych neither se, nor heare, nor eate, nor smell. * And E
deu. 30.a there thou shalte seke the Lorde thy God:
Jer. 29.c and shalt fynd hym, yf thou seke him with all thyne harte, and wyth all thy soule. When thou art in tribulation, and when all these thynges (that be here spoken of) are come vpon the, euē in the latter dayes, thou shalte returne agayne to the Lorde thy God, and be obedient vnto his voyce. For the Lord thy God is a mercyful God, he wyll not forsake the, neither destroy the, * nor forget the appoyntmēt of thy fathers
Le. 26.g. which he sware vnto them. For aske of the dayes that are past, which were before the, sence the daye that God created man vpon the earth, and (aske) from the one syde of heauen vnto the other, yf euer there came to passe suche a greate thynge, or whether any suche lyke thynge hathe bene hearde. Hyd euer a nation heare the voyce of God speakynge oute of the myddes of a fyre, as thou haste hearde, and yet lyued? eyther whether God assayed to go, and take hym a people from among nacions thorow temptacions, signes, wonders, warre, a mighty
pf. 136.b hande, & * stretched out arme, and thorow great syghtes. accordyng vnto al that the Lorde youre God dyd vnto you in Egypte before your eyes? Vnto the it was shewed, that thou myghtest knowe, howe that the Lorde he is God, and that there is none other but he. * Oute of heauen he made the
Ex. 19.f. heare hys voyce, that he myghte nurture F the, and vpō earth he shewed the his great fyre, and thou heardest his wordes oute of the middes of the fyre. And because he loued thy fathers, he chose theyr seade after them, and brought the out in hys syghte, and wyth hys mighty power oute of * Egypte: to thrust out nacions great & mighty
Ex. 13.c. then thō, before the, & to bring the in, and to geue the theyr lande to enheritaunce: as it is come to passe this daye. Vnderstande therfore thys daye, and turne it to thyne harte, that the Lorde, he is God in heauen above, & vpō the earth beneth: neither is there any other. Thou shalte kepe therfore hys ordynaunces, & hys cōmaundementes, whyche I commaunde the thys daye, that it maye go well wyth the, and wythe thy chyldren after the, and that thou mayest prolongue thy dayes vppon the earth, whyche the Lorde thy God geueth the thy lyfe longe. * Then Moses se-
G
Ex. 21.b uered thre cyties on the other syde. Jor-
Nu. 35.b dan towarde the Sunne rysinge, that he
deu. 19.a should flye thyther, whych had kylled hys neyghbour vnwares, and hated hym not in tyme paste, and therfore should flye vn-

to

to one of the same cities, and lyue: Namely Bezer in the wildernesse, enē in the plaine countre of the tribe of Ruben: & Ramoth in Gilead of the tribe of Gad, and Golan in Basan of the tribe of Manasse. And so this is the lawe whyche Moses set before the chyldren of Israel. These are the witnesse, statutes and ordenaunces, whyche Moses tolde the chyldren of Israell after they came oute of Egipte, on the other syde Jordā in the baley ouer against the house of Peor, in the lande of Sehon kynge of the Amorites whyche dwelte at Hesbon: whome Moses and the chyldren of Israell
Nu. 21.f * smote, after they were come oute of Egypt, and conquered hys lande and the lāde of Og, kynge of Basan two kynges of the Amorites. whyche were on the other syde Jordan towarde the sunne rysynge: from Aroer which is by the bancke of the ryuer Arnon, vnto Mounte Sion, whyche is Hermon, and all the playne on the other syde Jordan eastwarde: euen vnto the sea, whiche is in the playne vnder the sprynges of the hyll.

¶ The. v. Chapter.

A And Moses called al Israel, & sayde vnto them. Heare O Israell the ordinaunces & lawes which I speake
Ex. 19.a in your eares this day, that ye may, learne them, and fulfyll them in dede. * The Lorde oure God made an appoyntmente with vs in Horeb. The Lorde made not this bonde with our fathers, but with vs: euen with vs, which are al here alyue this daye. The Lorde talked wyth you face to face in the mounte, oute of the myddes of the fyre. And I stode betwene the Lorde and you the same tyme, and shewed you the worde of the Lord. For ye were afrayed at the syghte of the fyre, and wente not
Ex.xx.a vp into the mounte, and he sayde: * I am
psal.80.a the Lorde thy God, which brought the out of the lande of Egypte from the house of bondage. Thou shalt haue none other
Leu.26.a goddes in my presēce. * Thou shalt make the no grauen ymage of any maner of lyknesse that is in heauē aboue, and that is in earth beneth, and that is in the waters beneth the earth. Thou shalt nether bowe thy selfe vnto them, nor serue them, for I the Lorde thy God, am a gelouse GOD, vysytynge the wyckednesse of the fathers vpon the chyldren, euen in the thyrde and fourthe generation amōge them that hate me: and shewe mercye vpon thousandes, amonge them that lone me, and kepe my
Ex.20.a commaundementes. * Thou shalt not take
B the name of the Lorde thy God in vayne: for the Lorde wyl not holde hym gyltlesse, that taketh hys name in vayne. Kepe the Sabboth daye, that thou sanctyfye it, as the Lorde thy GOD hathe commaunded the. * Sixe dayes thou shalt laboure and Leu.23.a
do all that thou haste to do, but the * se- *Ex.13.b
uenth daye is the Sabboth of the LORD thy God: thou shalte not do any worke, thou and thy sonne, thy doughter, thy seruaunt, and thy mayde, thyne oxe & thyne asse, and all thy catell, and the straunger that is within thy gates, that thy seruaūt and thy maide maye reste as well as thou. Remembre, that thou wast a seruaunt in the lande of Egypte, and howe that the Lorde thy God broughte the oute thence thorowe * a myghtye hande and a stret- Psa.xxx.
ched oute arme. For wyche cause the vi.a
Lorde thy God commaunded the, to kepe the Sabboth daye.

* Honoure thy father and thy mother, Exo.xx.b
as the Lorde thy God hathe commaunded mat.15.a
the: that thy dayes maye be prolonged, Ephe.6.a
and that it maye go well with the in the mar.7.b
lande, which the lord thy god geueth the.

* Thou shalt not slaye.
* Thou shalt not breake wedlocke. * mat.5.c
* Thou shalt not steale. *Iu.18.d

Thou shalt not beare false wytnesse a- *Roma.
gaynst thy neyghboure. xiii.e

* Thou shalte not lust after thy neigh- *Ro.7.b
bours wife, thou shalt not couet thy neigh bours house, his felde, his seruaūt, or hys mayde, his oxe, his asse, or ought that thy neyghboure hathe. These wordes the Lord spake vnto al your multytude in the most oute of the myddes of the fyre, clonde and darkenesse, with a greate voyce, and added no more therto, and wrote them in two tables of stone, and deliuered them vnto me. And it foxtuned, that whan ye
C hearde the voyce oute of the myddes of the darkenesse, and sawe that the hyll dyd burne with fyre, ye came vnto me wyth the captaynes of youre trybes and youre elders, and ye sayde: beholde, the Lorde oure God hath shewed vs his glorye and his greatnesse, * and we haue heardе hys Ex.19.d
voyce oute of the myddes of the fyre: we haue sene this daye: that God dothe talke with a man, and he yet lyueth. Nowe therfore, why shoulde we dye that thys greate fyre shoulde consume vs? If we heare the voyce of the Lorde oure GOD any more, we shal dye. For what flesche hath it bene, that euer heardе the voyce of the lyuynge God speakynge oute of the myddes of the fyre (as we haue done) and yet dyd lyue? Go thou and heare all that
D the Lorde oure God sayeth, and tell thou vnto vs all that the LORDE oure God sayeth vnto the * and we wyl heare it and Ex.19.a
dout. And the Lorde heardе the voyce of

of youre wordes, when ye spake vnto me, & the Lord sayd vnto me: I haue heard the voice of the wordes of this people, whiche they haue spoken vnto thee, they haue wel
Jer.24 b and.61.f sayd all that they haue spoken. + Oh that there were suche an hert in them, that they woulde feare me, & kepe all my cõmaundemẽtes alway, that it myght go wel with thẽ, and with their children for euer. Go & saye vnto them: get you into youre tentes agayne, but stande thou here by me, and I will tel the all the commaundementes, ordynaunces and lawes, whiche thou shalt teach thẽ, that they may do them in the lãd which I geue them to possesse. Take hede therefore, that ye do in dede as the Lorde
den.17.b your God hath cõmaunded you, & + turne not aside eyther to the ryght hande or to the left, but walcke in all the wayes which the Lorde youre God hathe commaunded you, that ye maye lyue, and that it maye go well with you, and that ye maye prolonge youre dayes, in the lande whyche ye shall possesse.

¶ The.vi. Chapter.

A These are the cõmaundementes, ordynaunces & lawes, whiche the Lorde your God cõmaũded me to teach you, that ye myght do thẽ in the land: whither ye go to possesse it: namely, that thou migh
Deut.x.e test + feare the Lorde thy God, and kepe al hys ordinaunces and commaundementes, whiche I commaund the: thou & thy sonne, and thy sonnes sonne all the dayes of thy lyfe, that thy dayes may be prolonged. Heare therefore, O Israell, & take hede that thou do therafter, that it may go wel with the, and that ye maye encrease myghtely, euen as the Lorde God of thy fathers hathe promysed the a lande, that floweth
Mar.12 c with milcke and hony. + Heare O Israell, the Lorde oure God is Lorde onely, and
mat.22.d + thou shalt loue the Lorde thy God with
Mar.12.c all thyne heart, and with all thy soule, and
Luke.x.e with all thy myghte. + And these wordes
deu.xi.d whiche I commaunde the this day, shalbe in thyne heart, and thou shalt shew them vnto thy children, and shalt talke of them when thou arte at home in thyne house, & as thou walkest by the waye, and when thou liest downe, and when thou risest vp: and thou shalt bynde thẽ for a signe vpon thyne hand. And they shalbe warnynges betwene thyne eyes, and thou shalt write them vpon the postes of thy house, & vpon thy gates. And when the Lorde thy God hath brought the into of the land, which he sware vnto thy fathers, Abraha Isaac, and Jacob, and geueth the great & goodly cities whiche thou buildedst not, houses full of all maner of goodes whyche thou filledst not, and welles digged which thou dyggedst not, vyneyardes and olyue trees whiche thou plantedst not, and whẽ thou haste eaten and arte full: Then beware lest thou forgette the Lorde, whiche brought the oute of the lande of Egypte, from the C
house of bondage. + Thou shalte feare the Deut.x.d
Lorde thy God, and serue hym, & sweare Mat.4.b
by hys name. Se that ye walcke not after Luk.4.b
straunge goddes: the goddes of the nacyons which are aboute you. For the lord thy God is a gelouse God among you, lest the countenaunce of the Lorde thy GOD be moued to wrath agaynste thee, and destroye thee from of the earthe. + Ye shall Mat.4.b
not tempte the Lorde youre God, as ye did in the temptacyon. But kepe the commaũdementes of the Lorde your God, and hys wytnesses and his ordynaunces whiche he hathe commaunded the, and thou shalt do that whych is ryght and good in the sight of the Lorde: that thou mayest prospere, and that thou mayest go in, and conquere that good lande whiche the Lorde sware vnto thy fathers, to caste oute all thyne enemyes before thee as the Lorde hathe sayde. + And when thy sonne asketh the in D
tyme to come, sayinge: What meaneth Deu.4.b
these wytnesses, ordynaunces and lawes, whiche the Lorde our God hath commaũded you? Then thou shalte say vnto thy sonne: we were Pharaos bondmen in Egypte, and the Lorde brought vs oute of Egypte wyth a myghtye hande. And the Lorde shewed sygnes and wondres, great and euell vpon Egypte, vnto Pharao, and vpon all hys housholde, before our eyes, but brought vs out from thence: to bryng vs in, and to geue vs the lande whiche he sware vnto oure fathers. And the Lorde hathe commaunded vs, to do all these ordynances, and to feare the Lorde our God, for our wealth all the dayes of our lyfe, as it is come to passe this daye. Moreouer, thys shall be oure ryghteousnesse before the Lorde oure God, yf we take hede and kepe all these commaundementes, as he hath commaunded vs.

¶ The.vii. Chapter.

When the Lord thy God hath brought A
the into the land whither thou go-
est to possesse it, and haste cast oute manye nacyons before thee: namelye, the Heethites, the Gergesites, the Amorites, the Cananites, the Pherezites, the Heuites and the Jebusites, seuen nacions greater, and mightier than thou, + & when the Exo.23.e
Lord thy God hath set thẽ before the, thou and.34.b
shalt smyte thẽ, & vtterly destroy thẽ, and make no couenaunt with thẽ, nor haue cõpassion on them. Thou shalte make no mariages

riages with them, nether geue thy daughter vnto hys sonne, nor take his doughter vnto thy sonne. * For they wil deceaue thy sonne, that he shoulde not feare me, and they shall serue straunge goddes, and then wyll the wrath of the Lorde ware whote agaynste you, and destrope you chorelye.

But thus ye shall deale wyth them: * ye shal ouerthrowe theyr aulters, and breake downe theyr pyllers, cut downe theyr groues, and burne theyr grauen ymages with fyre. * For thou arte an holy nacion vnto the Lorde thy God: the Lorde thy God hath chosen the, to be a seuerall people vnto hym selfe, aboue all nacions that are vppon the earth. It was not because of the multitude of you aboue al nacions, that the Lord had lust vnto you and chose you, seyng ye were fewest of al natiõs. But because the lord loued you, & because he wold kepe the * othe which he had swoorne vnto youre fathers, therfore hath the lord brought you oute of Egipte chorow a mighrie hand, & delyuered you oute of the house of bondage: euen from the hand of Pharao kynge of Egipt. Vnderstande therfore, that the Lorde thy God he his God, & that a true God * whiche kepeth appoyntment and mercy vnto them that loue hym and kepe his commaũdementes, euen chorowout a thousand generations, and rewardeth them that hate hym before hys face, so that he brynge th them to naught, and doeth not deferre the tyme, but rewardeth hym that hateth him before hys face. Kepe thou therfore the cõmaundementes, and ordinaunces & lawes, whyche I commaunde the thys daye, that thou do them. * If ye herken vnto these lawes, and obserue & do thẽ, the Lorde thy God also shall kepe vnto the, the appoyntment, and the mercy whych he sware vnto thy fathers. He wyll loue the, & bleste the, and multiplie the: he wyl also bleste the frute of thy wombe, and the frute of thy land, thy corne, thy wyne, and thyne oyle, & the encrease of thyne oxen, and the flockes of thy shepe in the land, which he sware vnto thy fathers to geue the. Thou shalte be blessed aboue all natiõs: there shalbe neyther man nor woman vnfrupteful amonge you, nor anye thynge vnfrupteful amonge your cattel. Moreouer, the Lord wil * take awaye from the all maner infirmities, and wil put none of the euyl diseases * of Egipt (whych thou knowest) vpon the, but wyll sende thẽ vpõ al them that hate the. Thou shalte consume all the nacions whyche the Lorde thy God shal delyuer the: thyne eye sh al haue no pytie vpon thẽ, neyther shalt thou serue their goddes, for that shalbe thy decaye. If thou saye in thyne harte: these nacions are moo than I, howe can I caste thẽ out? * Thou shalt not feare them, but remembre what the Lord thy God dyd vnto Pharao and vnto all Egypt: the greate temptacions whyche thyne eyes sawe, and the signes, and wonders, and the myghtye hand and stretched oute arme, where thorowe the Lord thy God brought the oute, euen so shall the Lord thy God do vnto all the nacions, of whom thou arte afrayed.

* Moreouer, the Lorde thy God wyl sende hornettes amonge them, vntyll they that are lefte, and hyde them selfes from the, be destroyed. Thou shalt not feare theym, for the Lord thy God is among you, a mighty God and a terrible. For the Lord thy God wyll put out these nacions before the by a lytle and a lytle, * thou mayeste not consume theym at once, leaste the beastes of the felde encreasle vpon the. But the Lorde thy God shal geue them ouer before the, & shal destroye them with a mighty tempeste, vntyll he haue brought thẽ to nought. * And he shall delyuer theyr kynges into thyne hande, and thou shalt destroye their name from vnder heauen. There shal no man be able to stande before the, vntyll thou haue destroyed theym. The grauen ymages of theyr goddes shalte thou burne with fyre and * couet not the gold and syluer that is on them, nor take it vnto the, leaste thou be snared therein. For it is an abhominatiõ before the Lord thy God. Bryng not therfore abhominatiõ vnto thyne house, leaste thou be a damned thynge, as it is: but vtterly defye and abhorre it, for it is a damned thynge.

¶ The. viii. Chapter.

All the commaundementes whyche I commaunde the this daye, shal ye kepe for to do thẽ, that ye may lyue and multiplye & go in, & possesse the lande whych the Lord sware vnto youre fathers. And thou shalt thinke on al the way which the Lorde thy God ledde the this. xl. yeare in the wyldernesse, for to hũble the: and to proue the, and to wyte what was in thyne harte, whether thou woldest kepe hys commaundementes or no. Ye * humbled the, & suffered the to hunger, and fedde the with Manna, whiche neyther thou nor thy fathers knew of, to make the to knowe, that * a man doeth not lyue by bread onely: but by euery [word] that proceedeth out of the mouth of the LORDE, doeth a man lyue. * Thy rayment wared not olde vpon the, neither dyd thy fote swell those. xl. yeares. This also shalt thou consider in thyne herte, that as a man nourtereth his sonne, euẽ so the LORDE thy God nourtereth the. Therfore shalte thou kepe the commaundementes

Nu.25.a
Ex.34.b
Nu.33.f.
deu.14.a and.26.d 1.pe.2.b 2.Ex.19.a
Gen.22.c
Ex.20.a and.34.a
Ex.23.d
Le.25.e.
deu.28.a
Exo.23.d
Exo.9.a
deu.20.a
Josu.8.b
Exo.23.b
Jos.24.c
Exo.23.d
Josu.xx. and. xxi.
Josu.7.a 2.mac.12.f.
Ex.16.d
Nu.11.b
mat.4.a
deu.29.a

dementes of the Lorde thy God, that thou walke in his wayes, and feare hym. For
deu. 11.b the Lord thy God bringeth the into a good land, a * land in the whych are ryuers of water, & fountaynes & springes that spring out of valeyes and hylles: a lande wherein is wheat & barlye, vyneyardes, frygtrees, & pomgranates: a lande wherein is oyle olyue and honye: a land wherin thou halte eate breed without skarcenesse, neyther shalte
Job.28.a thou lacke any thyng: a lande * whose stones are yron, & oute of whose hylles thou shalt dygge brasse. When thou hast eaten therfore & fylled thy selfe, thou shalt blesse
C the Lord thy God in that good land, whyche he hath geuen the. Beware that thou forgette not the Lorde thy God, that thou woldest not kepe his cōmaundementes, his
Mat. 15.c lawes & his ordinaunces, which I cōmaun
1.cor.x.a de the this daye: * yea, & whē thou hast eaten, & fylled thy selfe, & hast buylte goodlye
1.Ti.4.a houses & dwelt therin, & when thy beastes and thy shepe are waxen many, & thy syluer & gold is multiplied, and al that thou hast is encreased, then beware, least thyne harte ryse & thou forget the Lord thy god, whych broughte the out of the lande of Egypte, & from the house of bondage, & whiche was the guyde in the greate & terrible wyldernesse (wherin were) fyrye serpentes, scorpions, and drouth without any water. But he broughte oute water for the, euen out of the rocke of flynte: he fed the in the wyldernes with Māna, which thy fathers knew not, euen for to humble the, and too proue the, and that he might so do the good at thy latter ende. Least thou shuldest saye
3.Re.2.b in thyne hart, * my power and the myght
D of myne owne hande hathe prepared me thys aboundaunce: But remēbre the Lord thy God, how that it is he whych geueth the power to gette substaunce, for to make good the promyse whyche he sware vnto thy fathers, as this daye doeth wytnesse.
deut.4.D And yf thou forget the Lorde thy God and walke after straunge * goddes, & serue thē, & worshippe thē, I testifye vnto you thys daye, that ye shal surely perishe. As the nations which the Lord destroyed before you euen so ye shal perishe, because ye wouldе not be obedient vnto the voyce of the Lord youre GOD.

¶ The.ix. Chapter.

A HEare O Israel, thou passest ouer Jordan this day, to goo in, & conquere nations greater * mightier thē thy
Nu.13.c selfe: cities greate & walled vp to heauen, a * people great & tall, euē the childrē of the Enakims, which thou knowest of, and of whom thou hast heard saye, who wyl stāde before the chyldren of Enach? Vnderstand therfore this daye, that the Lorde thy God is euen he, whyche goeth ouer before the as a deuourynge and a consumynge fyre, he shal destroye thē & he shall bringe thē downe before thy face. He shal caste them out & bringe thē to naught quickly as the Lord hath sayd vnto the. Speake not thou in thyne hart (after that the Lord thy God hath cast them out before the,) sayinge: for my righteousnesse the Lorde hath broughte me in, to possesse thys lande: Naye, but for the wickednesse of these nations, the Lord
Ro.11.a hath cast them out before the. * It is not for thy righteousnesse sake, or for thy righe hart, that thou goest to possesse theyr lāde: * But for the wyckednes of these nations,
Leu.xx.b the Lorde thy God doeth caste thē oute before the, euen to performe the worde which the Lord thy God sware vnto thy fathers, Abraham, Isaac, & Jacob. Vnderstād therB fore that it is not for thy righteousnes sake, that the Lorde thy God doeth geue the this good land to possesse it, seyng thou art a stynecked people. Remembre and forget not, howe thou prouokedest the Lorde thy God in the wyldernesse, sence the daye that thou dyddest depart out of the lande of Egypt vntyl ye came vnto thys place, ye haue rebelled against the Lord. * Also in Horeb ye angred the Lorde, so that the Lorde
Ex.17.b and.32.c was wroth with you, euē to haue destroyed you, whē I was gone vp into the mount, to receaue the tables of stone, the tables of appoyntment, whych the Lord made with you. And I abode in the hyl. xl. dayes, and xl. nightes, whē I neither dyd eat bred nor drynche water. * And the Lorde deliuered
Ex.31.D me two tables of stone, wrytten wyth the fynger of God, & in thē was accordinge to all the wordes which the Lord sayde vnto you in the mount out of the middeste of the fyre in the day of the gathering together. And when the. xl. dayes & xl. nightes were ended, the Lord gaue me the two tables of stone, the tables of the couenaūt, & the Lord sayd vnto me: * Vp, & get the downe quick
Ex.32.b. ly from hence, for thy people whyche thou hast brought oute of Egipte, haue marred all. They are tourned attonce oute of the way, which I cōmaūded thē, & haue made thē a molte ymage. Furthermore, the Lord
C spake vnto me saying: I haue sene this people, & beholde, it is a stifnecked people, let me alone, that I maye destroye them, and put out the name of them from vnder heauen, and I wyl make of the a mygh tye nation and greater than they be. And I turned me, and came downe from the hyll, (euen from the hyll that burne with fyre) and the two tables of the appoyntemente were in my handes. And I loked; and be-

hold,

holde, ye had synned agaynste the Lorde
your GOD, and hadde made you a molten
calfe, and hadde turned attonce out of the
waye whyche the Lorde had commaunded
Ex.32.b. you. * And I toke the two tables and cast
Ex.24.b theym oute of my two handes, and brake
and.34.d them before your eyes. * And I fel downe
flatte before the Lorde: euen as at the first
tyme, and.xl. dayes and.xl. nyghtes I did
neyther eate breade, nor drincke water be-
cause of all your synnes, whiche ye synned
in doynge wyckedlye in the syghte of the
Lorde, in that ye prouoked him to wrath.
For I was afrayed, that for the wrathe
and feruentnesse wherewyth the LORDE
was moued agaynste you, he wouldе haue
destroyed you. But the Lorde hearde me
at that tyme also. The Lorde was verye
angrye wyth Aaron also, euen to haue de-
stroyed hym, and I made intercession for
Aaron also the same tyme. And I toke
Exo.32.e your sinne, * the calfe which ye had made,
and burnte hym wyth fyre, and stamped
hym, and grounde hym a good, euen vn-
to smale duste. And I caste the duste there-
D of into the broke, that descended oute of
Nu.xi.a. the mounte. Also at the burnynge * at
the temptacion, & at the sepulchres of lustе
ye angred the Lorde. Lykewyse when the
Lorde sent you from Cades Barne, saying:
Act.7.f. go vp, and conquere the lande whiche I
haue geuen you, * ye disobeyed the mouth
of the Lorde youre God, and neyther beleu-
ed hym, nor herkened vnto his voyce.
Ye haue bene dysobedyente vnto the Lorde,
sence the daye that I knewe you. And I
fel downe flat before the Lorde.xl. dayes. &
xl. nyghtes whyche I laye there, for the
Lorde sayde, that he wouldе destroye you.
Ex.34.a I made intercessiō therfore vnto the Lorde,
nu.14.b. and sayde: * O Lorde God, destroye not
Josu.7.b thy people and thyne enherytaunce, which
thou haste delyuered thorowe thy great-
nesse, and whiche thou haste brought oute
of Egypte thorowe a myghtye hande. Re-
membre thy seruaunnes Abraham, Isahac,
and Jacob, and loke not vnto the stoubur-
nesse of this people, nor to theyr wycked-
nesse and synne: lest the lande whence thou
broughtest the say: The Lorde is not able
to brig the vnto the lād which he promised
them: & because he hated the, therfore hath
he caried the out, to slay the in the wilder-
nesse. Behold, they are thy people, & thine
enherytaunce, which thou broughtest out
in thy mightie power, and in thy stretched
out arme.

¶ The.x. Chapter.

A Ex.34.a At the same season the Lorde sayde vnto
me: * hewe the two tables of stone, lyke
vnto the firste, and come vp vnto me in-
to the mount, & make the an Arcke of wood,
and I will write in the tables, the wordes
that were in the firste tables whiche thou
brakest, & thou shalt put the in the Arcke.
And I made an arcke of setheim woode, and
hewed two tables of stone * lyke vnto the Exo.32.e
firste, & wente vp into the mountayne, ha-
uing the two tables in myne hand. And he
wrote in the tables * accordyng to the first Ex.34.d
writyng (the ten verses whiche the Lorde
spake vnto you in the moūt out of the mid-
des of the fier, in the day of the gathering
together) & the Lorde gaue them vnto me.
And I departed, & came downe frō the hil,
& * put the tables in the Arke which I had Deut.31.f
made: & there they be, as the Lorde cōmaū- B
ded me. * And the children of Israell toke Nu.33.b
their iourney frō Beroth, of the childrē of
Jahan, to Mosera, where * Aaron dyed, & Nu.xx.b
was buried, and Eleazar hys sonne became
Preyste in hys steade. From thence they
departed vnto Gadgad: and from Gadgad
to Jathbath, a lande whyche hath ryuers
of water. * The same season the LORDE Nu.3.4.
seperated the trybe of Leui, to beare the and.18.
Arcke of the appoyntmente of the Lorde,
and to stande before the Lorde, and to mi-
nister vnto him, and to bleße in his name Deut.18.a.
vnto thys daye. * Wherefore the Leuites Jos.13.b
haue no part nor enherytaunce with their
brethren. But the Lorde is their enhery-
taunce, as the Lorde thy God hathe pro- C
mysed them. * And I tarryed in the mount, Deut.ix.d
euen as at the fyrste tyme. xl. dayes, and
xl. nyghtes, and the Lorde herkened vnto
me at that tyme also, and the Lorde would
not destroye thee. And the Lorde sayde
vnto me: vp, and goe forthe in the iour-
neyes before the people, that they maye
go in, & conquere the lande which I sware
vnto theyr fathers, to gene vnto theym.
And nowe Israell, what doeth the Lorde
thy God requyre of thee, * but to feare the Deut.6.a
Lorde thy God, and to walcke in all hys
wayes, to * loue hym, and to serue the Deut.6.b
Lorde thy God with all thyne hearte, and Mat.22.d
with all thy soule: Namelye, that thou Jos.22.d
kepe the commaundementes of the Lorde,
and hys ordynaunces whyche I com- psa.24.a
maunde the this day, for thy welth. * Be- Jer.27.a
holde, heauē, & the heauen of heauēs is the
Lordes thy God, & the earth with all that
therin is: Notwythstandynge, the Lorde
had a luste vnto thy fathers to loue them,
and chose their sede after them, euen you,
aboue all nacyons, as thou seest this daye. D
* Circūcise therfore the foreskynne of your Deu.30.b
herte, and be no more styfnecked: For the
Lorde your God, is God of Goddes, and
Lorde of Lordes, a greate God, a myghtye
and a terryble, * which regarded no mās Gala.2.b

E.i. persone

Rom.2.b perſone nor taketh gyfte: He dothe ryghte
Actes.x.e vnto the fatherleſſe and wyddowe, and
Collo.3.d loueth the ſtraunger, to geue hym foode
Ephe.6.b and rayment. * Loue ye therfore the ſtrã-
1.Pet.1.c ger alſo: for ye were ſtraungers youre ſel-
* Ex.22.c ues in the lande of Egypte. ‡ Thou ſhalte
‡ den. 6.c feare the Lord thy God, and hym (onely)
Mat.4.b ſhalt thou ſerue, to him ſhalt thou cleue,
Luk.4.b and ſweare by his name he is thy prayſe &
thy god, that hath done for the theſe great
& terryble thinges, which thine eyes haue
ſene. Thy fathers wẽt downe into Egypt
Ge.46.c * With lxx. ſoules, and nowe the Lord thy
God hath made the and multiplied the, as
Gen.xv.a the * ſtarres of heauen.

¶ The.xi. Chapter.

A THerfore thou ſhalt loue the Lord thy God & kepe his obſeruãces, his ordinaunces, his lawes & his cõmaundemẽtes alwaye. Call to your mynde thys daye that which your childrẽ haue nether knowen nor ſene: euẽ the nourture of the lord your god, his greatneſſe, his mightye hande, & his ſtretched oute arme, his myracles, & his actes which he did in the middes of Egypte euen vnto Pharao the kyng of Egipt and vnto all his lande: and what he dyd vnto the hoofte of Egypte, vnto
Ex.14.f theyr horſes & charettes * how he brought the water of the red ſea, vpõ them as they chaſed you behynde, and howe the Lorde hath brought them to naughte vnto this day, and what he dyd vnto you in the wildernеſſe, vntyll ye came vnto this place:
Nu.16.f and what he did vnto * Dathan, and Abiram the ſonnes of Eliab the ſonne of Ruben, how the earth opened her mouth, and ſwalowed thẽ with their houſholdes and theyr tentes, and al theyr ſubſtaunce that was in their poſſeſſion, in the myddes of Iſraell. Doubtles, your eyes haue ſene all
B the greate actes of the Lorde whyche he dyd. Therfore ſhall ye kepe all the commaundementes, whiche I commaunde you this daye, that ye maye be ſtronge, and go in and conquere this lande whether ye go to poſſeſſe it, and that ye maye prolonge youre dayes in the lande whiche the Lord ſware vnto youre fathers, to geue vnto thẽ
Deut.8.b and to their ſead, a lãde that ſtoweth with milche and hony. * For the lande whether thou goeſt to poſſeſſe it, is not as the lande of Egypt that ye came out of, where thou ſowdeſt thy ſeed & watereddeſt it with thy fete as a garden of herbes: but the lande whether ye go ouer to poſſeſſe it, is a lãde that hath hylles and valeyes, & drinceth the water of the rayne of heauen. This lande dothe the Lorde thy God care for, and the eyes of the Lorde thy GOD are alwayes vpon it, from the beginnynge of the yeare, vnto the ende of the yeare. If ye ſhall herken therfore vnto my commaundementes, whiche I commaunde you this daye, that ye loue the Lorde youre God and ſerue him with all your herte, and with al youre ſoule. * I alſo wyll geue rayne vnto youre lande in due ſeaſon: the firſt rayne and the latter, that thou mayeſt gather in thy corne, thy wyne, & thyne oyle. And I wyll ſende graſſe in thy feldes for thy cattell: that thou mayeſt eate, and fyll thy ſelfe.
deu. 28.a Ioel. ii.f Amo.4.b
But beware that youre herte deceaue you not: and ye turne aſyde, and ſerue ſtraunge Goddes, and worſhip them, and then the Lorde beynge wroth againſt you, * ſhut vp the heauen, that there be no rayne, and that youre lande yelde not her frute, and leſte ye perych quickly from of the good lande, whyche the Lorde geueth you.
deu. 28.c 3.re.17.a and.18.a Amo.4.b C
Therfore ſhall ye put vp theſe my wordes in * youre hearte and in youre ſoule, and
Deu.6.b Iohou.3.a bynde them for a ſygne vpon youre hande, that they may be as a warnynge betwene your eyes, and ye ſhall * teache them your
Deu.6.b Iohou.3.a children that they maye talke of them, when thou ſytteſt in thyne houſe & when thou walkeſt by the waye: when thou lieſt downe, and when thou ryſeſt vp: yea, and thou ſhalte wryte them vpõ the dooze poſtes of thyne houſe, and vpon thy gates, that youre dayes maye be multiplyed and the dayes of youre chyldren in the lande whiche the Lorde ſware vnto your fathers to gene them, as lõge as the dayes of heauen laſte vpon the earthe. For yf ye kepe all theſe commaundementes, whiche I cõmaunde you ſo that ye do them: Namely, that ye loue the LORD youre God, and walke in all hys wayes, and cleaue vnto him. Then wyl the Lorde caſt out al theſe nacyons before you, and ye ſhalbe the heires of greate nacyons, and of them that
Iosh.1.a are myghtier then youre ſelues. * All the places where on the ſooles of youre fete ſhall threade, ſhalbe youres, euẽ from the wyldernеſſe and from Libanon, and from the ryuer Euphrates, euen vnto the vtter moſt ſea, ſhall your coaſte be. There ſhal no mã be able to ſtande before you: for the LORDE youre God ſhall caſte the feare and dreade of you vpon all the lande that ye ſhal treade vpon, as he hathe ſayde vnto you. * Beholde, I ſet before you
W deu..30.a & de.28.a this daye a bleſſynge and a curſe, ‡ a bleſſynge: yf ye obey the commaundementes of the Lorde youre God whyche I commaunde you this daye. And a curſe: yf ye wyll not obeye the commaundementes of the Lorde youre God: but turne oute of the waye, whiche I commaunde you this daye, to go after ſtraunge goddes, whyche

ye haue not knowen. When the Lorde thy God therfore hath brought the into the lande, whether thou goest to possesse it,
deu. 27.b thou shalte put the * blessynge vpon mounte Garizim, and the curse vpon mounte Ebal, whiche (mountaynes) are on the other syde Iordane on the backe syde of the waye towarde the goynge downe of the sunne, in the lande of the Cananites whyche dwell in the playne ouer agaynste Gilgali beside the graue of Moseh. For ye shall passe ouer Iordan, to go in, and possesse the lande, which the Lorde youre God geueth you, and ye shall conquere it, and dwell therin. Take heade therfore that ye do all the cõmaundementes and lawes, whyche I set before you this daye.

¶ The. xii. Chapter.

A These are the ordeynaunces & lawes which ye shal obserue & do in the lãd which the Lorde God of thy fathers geueth the to possesse it as lõge as ye lyue
Deut. 7.a vpõ the earth. * Ye shal destroye al places wherin the nacions which ye shal cõquere serued their goddes, vpõ hye mountaines, on hylles and vnder euery thicke tree. Ouerthrowe their alters, and breake theyr pillers, and burne theyr groues with fier, and hewe downe the graue ymages of the Goddes that they haue, and bringe the names of them to naughte oute of that place. Ye shal not so do vnto the LORDE youre GOD, but ye shall seke the place,
3.Re.9.b * whiche the Lorde youre God shall haue
2.par.7.c chosen out of all youre trybes, to put hys
Deu.14.b name there, and there to dwell. * And thi-
and.16.b ther thou shalte come, and thyther ye shall bringe your burntsacrifices, your offeringes, youre tythes and heueofferinges of youre hande, youre bowes, youre frewyll offerynges, and the fyrste gendred of youre oxen and of youre shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyse in all that ye put youre hande vnto, bothe ye and youre houshol-
13 des, wherin the Lorde thy God hath bles-
Deu.29.c sed the. * Ye shal not do after al these thynges that we do here this daye, euery man what semeth hym good in his owne eyes. For ye are not yet come to reste, and to the inheritaunce whiche the Lorde youre God geueth you. But whan ye go ouer Iordan, and dwell in the lande whyche the Lorde youre God hath geuen you to enherite, and whan he hath geuen you rest from al your enemyes rounde aboute, so that ye dwell in safetye, then vnto the place whiche the Lorde youre God hathe chosen, to put hys name there, ye shall bringe all that I commaunde you: Namely: youre burntesa-

crifices, youre offeringes, your tithes, the heueofferynge of youre hande, and al youre speciall bowes whyche ye bowe vnto the Lorde. And ye shall reioyce before the Lorde youre God, ye and youre sonnes and your doughteres, your seruauntes and youre maides, & the Leuite that is within youre gates * for as muche as he hath no
Deu.12.b parte nor inheritaunce with you. Take and.18.a hede that thou offer not thy burntoffringes in euery place that thou seest: but in the place which the Lord shal haue chosen in one of the trybes, there thou shalte offre thy burntofferinges, and there thou shalte do all that I commaunde the. Notwithstandynge thou mayest kyl and eate fleshe in al thy cyties, whatsoeuer thy soule lusteth after, accordynge to the blessynge of the Lorde thy God whyche he hathe geuen
Deu.15.b the * both the vncleane and the cleane may eate therof, euen as the roo, or the harte: ¶
Gen.9.c onelye ye shall not eate the bloude, but powre it vpon the earth as water. Thou mayest not eate within thy gates the tithe of thy corne, of thy wyne and of thy oyle, and the fyrste gendred of thyne oxen, and of thy shepe, nether anye of thy bowes whiche thou bowest, nor thy frewyll offringes or heueofferynge of thyne hande: but thou muste eat them before the Lorde thy God, in the place which the Lord thy god hath chosen: thou and thy sonne, and thy doughter, thy seruaunte and thy mayde, and the Leuite that is within thy gates: and thou shalte reioyce and be refreshed before the Lorde thy God, in all that thou
Eccl.7.b puttest thyne hande to. * Beware, that thou forsake not the Leuite, as longe as thou lyuest vpon the earthe. If when the Lorde thy God hath enlarged thy border
gen.18.e * as he hath promysed the) thou say: I wil eate fleshe, because thy soule longeth to
Deu.19.c eate fleshe: thou mayest eate fleshe what soeuer thy soule lusteth. If the place which the Lorde thy God hath chosen to put his name there, be to farre from the, the thou shalte kyll of thy oxen and of thy shepe, which the Lord hath geuen the, as I haue commaunded the, and thou shalte eate in thyne owne citie, whatsoeuer thy soule lusteth. * And as the roo and the harte is
Deu.15.b eaten, euen so thou shalte eate them: bothe the cleane and the vncleane shall eate of
1.re.14.a them. But be stronge * that thou eate not the bloude. For the bloude, that is the life, and thou mayest not eate the life with the fleshe: thou shalte not eate it, but powre it vpõ the erth as water. So thou eat it not, that it may go well with the and with thy chyldren after the: But thou shalte do that, whyche is righte in the syghte of the

the Lord. But thy holy thinges whyche thou
deu.14.c and.16.b haste, and thy vowes * thou shalt take, and come vnto the place whiche the Lord hath chosen, and thou shalte offer thy burnte offrynges, both fleshe and bloude vpon the aulter of the Lord thy God. and the bloude of thine offerynges shalbe powred out vpon the aulter of the Lorde thy God, and thou shalte eate the fleshe. Take hede and heare all these wordes whyche I commaunde the, that it maye go wel with the, and with thy childzen after the for euer, if thou doest that which is good and right in the syght of the Lorde thy God. When the Lorde thy God hath destroyed the nacios before the, whether thou goest to conquere them, and thou succeadest in their inheritaunce, and dwellest in their lande: Beware, that thou be not taken in a snare after them, after that they be destroyed before the, and that thou aske not after their Goddes, sayinge: howe dyd these nacions serue their Goddes? I wyll do so lykewise.
deu.18.a * Naye, thou shalte not so do vnto the Lorde thy God: for all abhominacions, and that whiche the Lord hateth, the same
Jer.19.a haue they done vnto their Goddes. * For they burne bothe their sonnes and their
Josu.1.b doughters with fyer before their Goddes.
Deu.4.a Therfore whatsoeuer I commaunde you,
Jos.23.b that take hede you do only, vnto the lord
pro.30.a and * put thou nought therto, nor take
Apo.22.b ought there from.

¶ The.xiii. Chapter.

A If there aryse amonge you a * prophet or
math.7.c a dremer of dreames, & gene the a signe or wonder, & that signe or wonder whiche he hath sayde come to passe, and then saye: let vs go after straunge Goddes, whyche thou haste not knowen, and let vs serue them: herken not thou vnto the wordes of
Deu.8.a. that prophete or dremer of dreames. * For the LORDE thy GOD proueth you, to were, whether ye loue the Lorde youre God with al youre hart, and with al your soule. Ye shal walke after the Lorde youre God, and feare him, kepe his commaundementes, and herken vnto his voyce, serue
Jer.28.b and.29.f him, and cleaue vnto him. * And the pro-
Zac.13.a phete or dreamer of dreames shall dye, because he hath spoken to turne you awaye from the Lorde your God, (which brought you out of the lande of Egypte, and deliuered you oute of the house of bondage) to
B thrust the out of the waie, which the Lord thy God commaunded the to walke in: and therfore thou shalte put the euyll awaye from the. If thy brother, the sonne of thy mother, or thine owne sonne, or thy doughter, or the wyfe that lieth in thy bosome, or thy frende wyche is as thyne owne soule vnto the, entyce the secretly, sayinge: let vs go and serue straunge Goddes, which thou haste not knowen, nor yet thy fathers. And they be of the Goddes of the people which are rounde about you whether they be nye vnto the or farre of from the, from the one ende of the earth vnto the other. Thou shalte not consent vnto him, nor herke vnto him: thine eye shal not pitie him, nether shalt thou haue cõpassion on him nor kepe him secrete * but cause him to be slayne. deu.17.b Thyne hande shalbe first vpon him to kil him, and then the handes of all the people. And thou shalt stone him with stones that he die, because he hath gone about to thrust the awaye from the Lorde thy God which brought the oute of the lande of Egypte, and from the house of bondage. And all Israel shal heare & feare, & shal do no more any such wickednes as this is among you.
C If thou shalte heare saye in one of thy cyties which the Lorde thy God hath genen the to dwel in, that certen men beynge the childzen of Belial, are gone out frõ amõge you, & haue moued the enhabiters of their citie: sayinge: let vs go & serue straũge goddes, which ye haue not knowẽ. Thẽ thou must seke, & make serche & enquire diligẽtly. And beholde, if it be trewe, & the thinge of a suertye, that suche abhoinynacion is wrought amõge you: then thou shalt smite the dwellers of that citye in the edge of the sweard, & destroy it vtterly, & al that is therin, and euẽ the very cattel therof with the edge of the swearde. And gather al the spoyle of it into the myddes of the strete
D therof, & burne with fyer bothe the citye & al the spoyle therof euery whit for the lord thy God. And it shalbe an heape for euer deu.7.b and shall not be built againe. * And there 2.Mac. shall cleaue naught of the dãned thing in xii.f thyne hande, that thy Lorde maye tourne from the fearsenesse of hys wrathe, and shewe the mercy, and haue compassion on the, and multiplye the, as he hath swoorne Ex.19.a. vnto thy fathers. * Therfore shalte thou herken vnto the voyce of the LORD thy GOD to kepe al his commaundementes, whyche I commaunde the this daye, that thou do it, whiche is ryghte in the eyes of the Lorde thy God.

¶ The.xiiii. Chapter.

A Ye are the childzen of the Lord youre Leui.x.b God. * Ye shal not cut your selues, nor make you any baldnes betwene your eyes for any dead mã. * For thou art deu.7.a an holy people vnto the lord thy god, & the and.26.b Lord hath chosẽ the, to be a seuerall people vnto him selfe, aboue al the nacios that are vpõ the erth. Thou shalt * eat no maner of Leu.11.a abhomnacio. These are the beastes which

ye

ye shall eate of oxen, shepe, and goates, herte, roo, & bugle, wylde goate, unicorne, wylde oxen, and Camelion. And all the beastes that cleaue the hoffe, and slytte yt in the two clawes, and chewe the cud, the ye shall eate. Neuertheleſſe, these ye shall not eate of them that chewe cud, and of them that deuyde and cleaue the hoffe: the camel, the hare, and the conie: which chew cud, but deuide not the hoffe: therfore are they vncleane vnto you: & also the swyne, though he deuide the hoffe, yet he cheweth not cud, therfore is he vncleane vnto you:

B ye shal not eate of the fleche of suche, nor
Leu.11.b touche the deade carkaſſe of the. * These ye shall eate of all that are in the waters: All that haue fynnes and scales shall ye eate: And whatsoeuer hath not fynnes and scales, of that ye maye not eare, but it is vncleane vnto you. Of all cleane byrdes ye shall eate: but these are they of whiche ye shall not eate: the Egle, the Gossauke, and the Cormerant, the Ixion, the Vulture, the Kyte after her kynde, & all kynde of Rauens, the Estrich, the nyghte Crowe the Cuckowe, and the Sparowhaucke after her kynde, the lytle Oule, the greate
C Oule, the Bache, the Bitture, the Pye, the Stocke, the Heron, the Jay in his kynde, the Lapwynge, the Swalow. And let all creping foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate. Ye shall eate of nothynge that dyeth alone: But thou shalte geue it vnto the straunger that is in thy cytye, that he eate it, or thou mayeſt sell it vnto an alyaunte. For thou arte an holy people vnto
Exo.23.c the Lorde thy God. Thou shalt not * seth
and.34.b a kyd in his mothers milke. Thou shalte tythe all the encrease of thy seed, that the felde bryngeth fourthe yere by yere. And thou shalt eate before the Lord thy GOD,
deu.12.d (in the * place whiche he hath chosen, and where he hath put his name) the tythe of thy corne, of thy wyne, and of thine ople, and the fyrſte gendered of thyne oxen and
D of thy shepe, that thou mayeſt learne to
deu.14.a feare the Lorde thy God alwaye. * If the waye be to longe for the: so that thou arte not able to carry it, and if the place be farre from the, whiche the Lorde thy God hathe chosen to set his name there (and the Lord thy God hath blessed the) then shalte thou make it in monye, and take the monye in thyne hande, and go vnto the place which the LORDE thy God hath chosen, and bestow the mony for whatsoeuer thy soule lusteth after: for oxen, and shepe, wyne and stronge drynke, and for whatsoeuer thy soule desyreth, and eate there before the Lorde thy God and be mery: bothe thou and thyne hou holde, and the Leuyte that is within thy gates, shalte thou not forsake, * for he hathe neyther parte nor enheritaunce with the. * At the ende of deu.r.b. and.18.a
thre yeare, thou shalt bringe furthe all the * deu.26.c
tythes of thyne encrease the same yeare, and laye it vp within thyne owne gates. And the Leuite whiche hath no parte nor enheritaunce with the, shal come, and the straunger, the fatherleſſe and the widowe, whiche are within thy gates, shal eate and be fylled: that the Lorde thy GOD maye bleſſe the, in all the worckes of thine hande whiche thou doeſt.

¶ The.xv. Chapter.

IN the.vii. yeare thou shalte make a fre- A
dome, * And this is the maner of the fre Leu.25.b
dome. * Whosoeuer lendeth ought with * ex.22.a
hys hande vnto his neyghboure, may not axe agayne (that whyche he hathe lente) of hys neyghboure or of hys brother: because it is called the Lordes fre yeare: yet of a straunger (and of an alyaunte) thou mayeſt call it home agayne. But * he that Eccl.4.a
is thy brother, him shal thine hande remit. Neuertheleſſe there shal be no beggar amonge you. For the Lorde shall bleſſe the in the lande, whiche the Lorde thy GOD geueth the, an heritaunce to poſſeſſe it: so that thou herken vnto the voyce of the Lorde thy God, to obſerue and do all these commaundementes, which I commaunde the this daye. For the Lorde thy God hath bleſſed the as he hathe promysed the, and
* thou shalt lende vntomany nations, but deu.28.b
thou thy selfe shalt not borowe: And thou shalt raygne ouer many nations, and they B
shall not rayne ouer the. If one of thy 1.Joh.3.c
* brethren amonge you be poore within any of thy gates in thy lande, whyche the Lord God geueth the, thou shalt not harden thyne hart nor shut thyne hande from thy poore brother: * But open thine hande Mat.5.g
vnto him, and lende hym sufficient for hys Luk.vi.c
nede which he hath. Beware, that there be not a wycked poynte in thyne harte, that thou wouldeſt say. The seuenth yeare the yeare of fredome is at hande, and therfore it greueth the to loke on thy poore brother, and geueſt him naughte and he then crye vnto the Lord agaynſte the, and it be synne vnto the: But geue hym, and let it not greue thine hearte to geue vnto hym. Because that for this thynge, the Lorde thy God shal bleſſe the in al thy worckes, and in al that thou putteſt thyne hande to.
* The lande shal neuer be without poore: mat.26.a
And therfore I commaunde the sayinge: Thou shalte open thyne hande vnto thy Exo.12.a
brother that is nedie and poore in thy lãde. Leu.25.f
* If thy brother an Hebrue sell hym selfe Jer.34.f

C to the, or an Hebrueffe, and ſerue the ſyxe
yeare, in the ſeuenthe yere thou ſhalte let
him go fre from the. And whē thou ſendeſt
him out fre from the, thou ſhalte not let
him go awaye emptie, but ſhalt geue hym
of thy ſhepe, of thy corne, and of thy wine,
and geue him of that, where with the Lord
thy God hath bleſſed the. And remembre
that thou waſte a ſeruaunte in the lande of
Egypte, and the Lorde thy God delyue-
red the thence: and therfore I commaunde
Exo.21.a the this thynge to daye. And yf he ſaye
vnto the: * I wyl not go awaye from the,
becauſe he loueth the and thy houſe, and
is well at eaſe with the: Then ſhalt thou
take a nayle, and nayle his eare to the
dooze therwith, and let hym be thy ſer-
uaunte for euer: And vnto thy mayde ſer-
uaunte thou ſhalt do lykewyſe. And let it
not greue thine eye, when thou letteſt him
go out free frō the, for he hath bene worth
a double hyred ſeruaunt to the in his ſer-
D uyce ſyxe yeares. And the Lord thy God
Exo.13.a ſhal bleſſe the in all that thou doeſt. * All
Leu.27.b the firſt gendred that come of thyne oxen,
Nu.3.b. & of thy ſhepe that are males, thou ſhalte
halowe vnto the Lorde thy God. Thou
ſhalt do no worke with the fyrſte gendred
of thyne oxen, nor ſhere the firſt gendred
Leu.12.c of thy ſhepe: * Thou ſhalt eat it before the
Ecc.35.b Lorde thy God yeare by yere, in the place
whyche the Lorde hath choſen, both thou
and thyne houſhold. If there be any defor-
mite therin, as yf it be lame or blynde, or
haue any other euel fauouredneſſe, thou
ſhalte not offer it vnto the Lorde thy God:
Deu.xii.b But ſhalt eat it within thine own * gates
the vncleane and the cleane indifferentely,
as the roo and the heart. Onely eat not the
bloude therof, but powre it vpō the grounde
as water.

¶ The.xvi. Chapter.

A OBſerue the * moneth of newe corne
Exo.12.a that thou mayeſt offer a paſſeouer vn-
& Ex.23.b to the Lord thy god. For in the mo-
neth whan corne begynneth to rype, the
Lord thy God brought the out of Egypte
by night. Thou ſhalt therfore offer paſſe-
ouer vnto the Lord thy God (and ſhepe &
oxen) in the place whiche the Lorde ſhall
chooſe to put his name there. Thou ſhalte
eat no leuened breade with it: but ſeuen
dayes ſhalt thou eat vnleuened breade ther
with: euen the breade of trybulacion (for
thou cāmeſt out of the lande of Egypte in
haſt) that thou mayeſt remembre the daye
whē thou cāmeſt out of the lāde of Egipt,
al dayes of thy life. And there ſhalbe no le-
uened breade ſene in all thy coaſtes ſeuen
dayes longe, neyther ſhall there remayne
any thynge of the fleſhe which thou offe-
redſt the fyrſte daye at euen, vntil the mor-
nynge. Thou mayeſt not offer paſſeouer
within any of thy gates, whiche the Lorde
thy GOD geueth the: but * in the place deu. 14.c
which the Lord thy God chooſe, to ſet and. 16.b
hys name in, there thou ſhalte offre paſſe-
ouer at euen aboute the goynge downe of
the ſunne, euen in the ſeaſon that thou cā-
meſt out of Egypte. And thou ſhalte ſeeth
and eat it, in the place which the Lord thy
God hath choſen, and departe on the mo-
rowe, and get the vnto thy tente. Sixe
dayes ſhalte thou eate ſwete breade, and
the. vii. daye is a gatherynge together be-
foze the Lorde thy God: thou ſhalte do no
worke therin. * Seuen wekes ſhalte thou Leu.23.c
numbre vnto the, and begynne to numbre
the ſeuen wekes, when thou begynneſt to
put thy ſyckell to the corne, * and kepe the Actu.ii.a
feaſte of wekes vnto the Lorde thy God,
with a freewyll offerynge of thyne hande,
whiche thou ſhalt geue vnto the Lord thy
God, accordynge as the Lorde thy GOD
hathe bleſſed the. And reioyce before the
Lorde thy God, thou and thy ſonne, thy
doughter, thy ſeruaunte and thy mayde,
and the Leuite that is within thy gates,
and the ſtraunger, the fatherleſſe, and the
wydowe, that are amōge you, in the place
whyche the Lord thy God hath choſen to
put his name there. And remembre that
thou waſte a ſeruaunte in Egypte: and
thou ſhalte obſerue and do theſe ordey-
nauces. Thou ſhalt alſo obſerue the feaſt G
of tabernacles ſeuen daies, after that thou
haſte gathered in thy corne and thy wyne.
And thou ſhalt reioyce in that thy feaſte:
thou and thy ſonne, thy doughter, thy ſer-
uaunte, and thy mayde, the Leuyte, the
ſtraunger, and the fatherleſſe and the wy-
dowe, that are within thy gates. * Seuen 1.Re.8.g
dayes ſhalt thou kepe holy daye vnto the
Lorde thy God, in the place whyche the
Lorde ſhall chooſe: for the Lorde thy GOD
ſhall bleſſe the in all thy frutes, and in all
the worckes of thyne hādes, therfore ſhalt
thou be glade. * Thre times in the yeare Exo.23.c
ſhall all thy males appere before the Lord
thy God in the place which he ſhall chooſe:
In the feaſte of swete breade, in the feaſte
of wekes, and in the feaſt of tabernacles.
And they ſhal not * appere before the Lord Ex.33.b
empte but euery man accordynge to the
gyfte of hys hande, and accordynge to the
bleſſynge of the Lord thy God, whiche he
hath geuen the. Iudges and officers ſhalt D
thou make the in all thy cities, whiche the
Lorde thy God geueth the throwout thy
trybes: and they ſhall iudge the people
ryghteouſlye. * Wreeſt not thou the lawe, Deu.i.c
nor knowe any perſone, neither take any Leu.19.g
rewarde

Exo.23.a reward: * for gyftes blynd the wyse, & per
Eccl.xx.d uerte the wordes of the righteous. That
whyche is iuste and vpright: shalte thou fo-
lowe, that thou mayest lyue, and enioye
the land, which the Lord thy God geueth
the. Thou shalt plãt the no grene, of what
so euer trees it be, nye vnto the aulter of
the Lord thy God, which thou shalt make
1.reg.xv.c the. Thou shalt set the vp no * pyller whi-
2.re.18.b che the Lorde thy God hateth.

¶ The.xvii. Chapter.

A Thou shalte offer vnto the Lorde thy
Leu.22.d God no oxe nor shepe, * wherein is
Deu.15.d blemish or any defourmite: for that is
an abhominacyon vnto the Lord thy God.
If there be founde among you within any
of thy gates, which the Lord thy God ge-
ueth the, mã or womã that hath wroughte
wickednesse in the syghte of the Lorde thy
God, so that they haue gone beyonde hys
Deu.4.c appointmẽt, & gone & serued straunge god
des, and worshipped them, * the Sunne
or Moone, or any of the hooste of heauen,
whiche I haue not commaunded, and it is
tolde thee, and thou haste hearde of it:
deu.13.b * then shalt thou enquire dyligently. And
yf it be treewe, and the thynge of a surety,
that suche abhominacyon is wrought in
Israell, then shalt thou bringe furth that
man or that woman (whiche haue cõmyt-
ted that wycked thynge) vnto the gates,
and shalte stone them with stones, tyll
Nu.35.d they dye. * At the mouthe of two or three
deu.19.c wytnesses shal he that is worthy of death,
B dye: and at the mouthe of one wytnesse,
let no man dye. The handes of the witnes-
ses shall be fyrst vpon him, to kil him, and
afterwarde the handes of all the people,
and thou shalt put the wycked awaye frõ
thee. If there aryse a matter to harde for
the in iudgemente, betwene bloude and
bloud, betwene ple and ple, betwene plage
and plage, and the matters come to stryfe
within thy gates. Then shalt thou arise,
and get thee vp vnto the place whiche the
Lorde thy God hath chosen and come vn-
to the Priestes the Leuites, and vnto the
Eze.44.f iudge that shalbe in those dayes, and aske
* and they shall shewe thee, the sentence
of iudgemente, and thou muste do accor-
dynge to that, whiche they of that place
(whyche the Lorde hathe chosen) shewe
thee, and thou shalte obserue to do, accor-
dynge to all that they enkourmed thee. Ac-
cordynge to the sentence of the lawes
whiche they teache thee, and accordyng to
the iudgemente whiche they tel thee shalt
deut.5.d thou do, and * bowe not from that which
Iosue.i.b they shewe the, nether to the right hande
C nor to the lefte. And that man that will do
presumptuously, and wil not herken vnto
the Priyeste (that standeth there before
the Lorde thy God, to mynystre) or vnto
the iudge, that manne shal dye, and thou
shalte put awaye euell from Israell. And
all the people, shall heare and feare, and
shall do no more presumptuously. When
thou art come vnto the lande whiche the
Lorde thy God geueth thee, and enioyest
it, and dwellest therin: and if thou shalt
1.re.8.c saye. * I wyll, set a kynge ouer me: lyke
as all the nacyons that are about me: Thõ
thou shalt make hym kynge ouer the, whõ
D the Lorde thy God shall chose: euen one
from among thy brethrẽ shalt thou make
kynge ouer thee, and thou mayest not set
a straunger ouer thee, whiche is not of thy
3.re.4.a brethren. * But he shal not multyplye
horses to hym selfe, nor bringe the people
agayne to Egypte thorowe the multitude
of horses, for as muche as the LORDE
hathe sayde vnto you: ye shall hence furth
go no more agayne that waye. Also he
3.re.11.a * oughte not to multiplye wyues to hym
selfe, leste hys hearte turne awaye, neither
3.reg.x.c shall he gather hym * syluer and golde to
Ecclay.xl.b muche. And when he is set vpon the seate
of hys kyngdome, he shall wryte him out
a copye of this lawe in a booke, before the
Priestes and Leuites. And it shalbe with
Iosu.i.k hym, and he oughte to reade therin * all
the dayes of hys life, that he may learne to
feare the Lorde his God, and to kepe all
the wordes of this lawe, and these ordẽ-
naunces, for to do them: and that his herte
aryse not aboue hys brethren, and that he
turne not from the commaundemẽt: to the
ryght hande or to the left, but that he may
prolõge his dates in his kingdome: he, and
his children in Israel.

¶ The.xviii. Chapter.

A The Priestes, the Leuites, and all the
Nu.18.e tribe of Leui * muste haue no parte
Deu.x.b nor enheritaunce with Israell: but
and.14.b shall eate the offrynges of the Lorde, & his
enheritaunce: Therfore shal they haue no
enheritaunce amonge their brethren: but
the Lorde, he is their enheritaunce, as he
hath said vnto thẽ. And this is the priestes
dutie of the people, & of them that offer sa-
crifice, whether it be ore or shepe: They
must geue vnto the Priest, the shoulder &
the two chekes, & the mawe, the first fru-
tes also of thy corne, wyne and oyle, and
Nu.3.b. the first of the woll of thy shepe shalt thou
and.18.a geue him: * For the Lorde thy God hathe
B chosē him out of all thy trybes, to stande &
to mynistre in the name of the Lord: he and
his sonnes for euer. If a Leuite come out
of anye of the cyties of al Israel, where he
is soiourner, and come with all the luste
of his herte vnto the place which the Lord

hath chosen: he shall minister in the name of the Lorde hys God, as hys other brethren the Leuites do, which remaine there before the Lorde. And they shall haue like portyons to eate, beside that whiche commeth to hym of the patrimonye of hys elders. * When thou arte come into the land which the Lord thy God geueth the, se that thou learne not to do after the abhominacyons of those nacions. Let there not be founde amonge you anye one, that maketh his sonne or doughter to go thorowe the fyre, or that vseth witchcraft, or a chooser oute of dayes, * or that regardeth the flyinge of oules, or a sorcerar, or a charmar, or that counceleth with spirites, or a sothsayer, or that asketh the trueth at the that be deade. For all that do suche thynges, are abhominacion vnto the Lord, and because of these abhominacyons the Lorde thy God doeth cast them out before thee. Thou shalt be perfect therfore: and without blemish in the syghte of the Lord thy GOD. For these nacyons whiche thou shalte conquere, hearken vnto chosers out of dayes, and vnto Sorcerers: But the Lorde thy God hath not suffred thee so to do. The Lorde thy God wyll * stirre vp vnto the a Prophete amonge you: euen of thy brethren, lyke vnto me: * vnto hym ye shall hearken, accordynge to all that thou desiredest of the Lorde thy God in Horeb, in the daye of the gatheringe together, whā thou saydest. * Let me heare the voice of my Lord God no more, nor se this great fyre anye more, that I dye not. And the Lorde sayde vnto me: they haue well spoken. I wyll rayse them vp a Prophete frō amonge theyr brethren lyke vnto the, and wyll put my wordes in his mouthe, and he shall speake vnto them al that I shal commaunde hym. And whosoeuer wyll not hearken vnto the wordes whiche he shall speake in my name. I wyll requyre it of hym. * But the Prophete whiche shall presume to speake a worde in my name, whiche I haue not commaunded hym to speake, or that speaketh in the name of straunge goddes, the same Prophete shal dye. And yf thou saye in thyne hearte: howe shall we knowe the worde which the LORDE hath not spoken? Thys token shalt thou haue. Euen when a Prophete speaketh in the name of the Lorde, yf the thynge folowe not, nor come to passe, that is the thynge whiche the Lorde hathe not spoken. But the Prophete hath spoken it presumptuously: Thou shalte not therefore be afrayed of him.

Leu.18 a and.xx.d
Deu.12.d. and.17.c.
4.Re.21.a Iere.7.b. and.19 a
Leu.19 b C
Act.b.d. and.viii.e John.i.g
Mathy. xviii.b. John.i.d
Iere.xx.c Deut.5.c D
Nu.16.a Deu.13.a. Iere.28.d Eze.14 a

¶ The.xix.Chapter.

When the Lorde thy God * hath rooted out the nacyons, whose land the Lorde thy God geueth the, and thou succedest in theyr enheritaunce, & dwellest in their cities, & in their houses: thou shalt * appoint.iii. cities for thee in the myddes of the land which the Lord thy God geueth the to possesse it: thou shalte prepare the waye, and deuyde the coastes of the lande whiche the Lorde thy God geueth thee to enherit vnto thye partes, that * whosoeuer committeth murther, maye flee thyther. For this cause must the slayer flie thyther, that he maye lyue. Whoso hateth hys neyghbour ignorantly, and hated him not in time passed: As when a man goeth vnto the wood with his neyghbour to hewe wood, thinking no harme, & as his hād fetcheth a stroke with the axe to cut down the tree, the head slypped from the helue, and smyteth his neyghbour that he dieth: the same shall flie vnto one of the same cyties and lyue. Lest the executer of blonde folowe after the slayer whyle hys herte is whote, and ouertake hym, because the waye is longe, and slaye him, and yet there is no cause worthy of death in hym, in as muche as he hated him not in tyme passed. Wherfore I commaunde the, saying: thou shalt appoynte out thre cyties for thee.

Deu.12.d
Ios.xx.a
Nu.35.b Ex.21.b B
C

And yf the Lorde thy God enlarge thy coastes (as he hathe sworne vnto thy fathers) and geue the al the lande whyche he sayde he wold geue vnto thy fathers, thou shalt kepe all these commaundementes to do them, whyche I commaunde the this daye, that thou loue the Lorde thy God: and walke in hys wayes euer, and adde thre cities mo for the, vnto those thre, that innocent blond be not shedde in thy lande, whiche the Lorde thy God geueth thee to enheryte, and so blonde come vpon thee.

D

* But and yf a man hate hys neyghbour, and laye wayte for hym, and ryse agaynste hym, and smyte him that he dye, and then flyeth vnto anye of these cyties: the elders of hys cyte shall sende and fetche hym thence, and delyuer him into the handes of the iustyce of blonde, that he maye dye. Thyne eye shall not spare hym, but thou shalte put awaye innocente blonde frome Israell, that it maye go well wyth thee. * Thou shalt not remoue thy neyghbours marke, whiche they of olde tyme haue set in thine enheritaunce, that thou shalt enheryte in the lande, whyche the Lord thy God geueth thee to enioye it. * One wytnesse shall not ryse agaynste a man for any maner trespace, or for any maner sinne or for any maner faute, that he offendeth in. * But at the mouth of two wytnesses or

Nu.30.c
Deu.17.a
Job.34.a D
Nu.35.d
Deu.17.a
of

Mat. 18 c of thre wytnesses shall the matter be sta-
John. 8. c blyshed. ✻ If an vnrighteouse witnes
2. Cozin. 13. a ryse vp against a man to accuse him of tres
passe: then both the men whiche stryue to-
1. Ti. 5. c gether, shall stande before the Lorde, be-
Hebr. 12. c fore the Priestes and the iudges, whiche
1 Sud. 8. g shal be in those daies, and the iudges shal
make diligent inquisicion. And if the wyt-
nesse be fonde false, and that he hath geuen
false wytnesse agaynste hys brother, then
shall ye do vnto him, as he had thought to
do vnto hys brother, and thou shalte put
euell awaye from thee. And other shall
heare and feare, and shall hence forthe
commytte no moze anye suche wyckednesse
amonge you. And thyne eye shall haue
Exo. 21. c no compassyon. but ✻ lyfe for lyfe, eye for
Leu. 24. c eye, tooth for tooth, hande for hande, fote for
Da. 13. g fote shalte thou requyre.
Mat. b. f.

¶ The. xx. Chapter.

A WHen thou goest out to batel against
thine enemyes, and seest horses and
charettes, and people mo then thou,
Deut. 1. d be not ✻ afrayed of them, for the Lorde thy
God is wyth thee, which brought the oute
of the land of Egipt. And whē ye are come
nye vnto batell, the Priest shall come
forth to speake vnto the people, and shall
saye vnto theym: Heare O Israell, ye are
Nu. 14. b come vnto batell against your enemyes,
✻ let not youre hertes faynte, nether feare,
nor be amased nor a dread of theym. For
Deu. 28. a. the ✻ Lorde your God goeth with you, to
fyght for you against your enemyes. and
B to saue you. And let the offycers speake
vnto the people, sayinge: If anye man haue
buylt a newe house, and haue not dedicate
it, let him go and returne to his house, lest
he dye in the batell, and an other man de-
dycate it. And yf anye man haue planted a
vyneyarde, & haue not made it commen & lawful for euery man to eate of: let hym
go and returne agayne vnto hys house lest
Deu. 24. a he dye in the batell, and another make it
commen. ✻ And yf any man be betrouthed
vnto a wyfe, and haue not taken her, let
him go and returne againe vnto his house,
lest ye dye in the batell, and another man
take her. And let the officers speake fur-
Jud. 7. a. ther vnto the people and saye: ✻ If anye
C man feare, and be faynte herted, let hym
go and returne vnto hys house, leaste he
make hys brothers hert faynte as well as
hys. And when the officers haue made an
ende of speakynge vnto the people, they
shall make captaines of warre ouer them.
Nu. 21. c When thou commest nye vnto a cytye to
Deu. 11. e. fyght agaynst it, ✻ offre them peace. And if
they answere the agayne peaceablye, and
open vnto thee, then let all the people that
is founde therin, be tributaries vnto the,
and serue the. And yf they wyll make noo
peace wyth the, but make warre agaynste
the, thou shalte besege it. And when the
LORDE thy God hathe delyuered it into
thyne handes, thou shalt smyte al the ma-
les thereof wyth the edge of the swearde:
But the wemen and the chyldren, ✻ and Josu. 8. a
the cattell, and all that is in the cytie, and
all the spoyle therof, shalte thou take vnto
thy selfe, and eate the spoyle of thyne ene-
myes, whyche the Lorde thy God hathe
geuen the. Thus shalte thou doo vnto all
the cyties, whych are a great waye off from
the, and not of the cyties of these nations.
But of the cyties of these nations, whyche D
the Lorde thy God shall geue the to enhe-
ryte, thou shalte saue alyue nothinge that
breatheth. ✻ But shalte destroye theym Deut. 7. a
wythout redemption, namelye the Heth- Josu. 6. c
tes, the Amozites, the Canaanites, the Phe 8. c. f. x. e
rezites, the Heuites, and the Jebusites, as
the Lorde thy God hath commaunded the,
that they teache you not to doo after all
theyr abhominations, whyche they haue
done vnto theyr goddes, and so ye should
synne agaynst the Lorde your God. When
thou haste besieged a cytie longe tyme, and
made warre agaynst it to take it, destroye
not the trees thereof, that thou wouldeste
thrust an ore vnto them: But eate of them,
and cutte them not downe, for the trees of
the feldes are no men, to come against the,
and to besege the. Onely those trees which
thou knoweste that they are not fruyteful,
& but wylde, and fytte for other vses.)
Those shalte thou destroye and cut downe,
and make bulwarckes agaynst the cytie,
that maketh warre wyth the, vntyll thou
subdue it.

¶ The. xxi. Chapter.

YF one be founde slayne in the lande, A
whych the Lord thy God geueth the
to possesse it, and lyeth in the felde: &
it is not knowē who hath slayne him: Thē
thyne elders and thy Judges shall come
forth, and mete vnto the cytyes that are
rounde aboute the slayne. And lette the el-
ders of that cytie whych is nexte vnto the
slayne man, take out of the droue, an heyf-
fer that is not laboured wythe, nor hathe
drawen in the yocke, and let the elders of
that cytie bryngе the heyfer vnto a harde
baleye, whych is neyther eared nor sowen,
and stryke of the heyfers necke there in the
baleye. ✻ And the Priestes the sonnes of Deu. 17. b
Leui (whom the Lord thy God hath cho- Ecc. 45. d
sen to minister, and to bless in the name of
the Lorde) shall come forth, and at theyr
mouth shall all stryfe and plague be tried:
And all the elders of the cytie that come
forth to the slayne man, shall washe theyr
handes

handes ouer the heyfer that is beheaded in the valeye.and shall answere and saye: oure handes haue not sheddē thys bloude, neyther haue oure eyes sene it.Be mercyfull Lorde vnto thy people Israel, whyche
Iona. 1.d thou haste delyuered, * and laye no innocente bloude vnto thy people of Israels charge: and the bloude shall be forgeuen them. And so shalte thou putte innocente bloude from the, when thou shalte haue done that whych is ryght in the syght of the Lorde. ¶When thou goest to warre agaynste thyne enemyes,and the Lorde thy God hath delyuered them into thyne handes, and thou haste taken theym captyue, and seest among the captyues a beawtyfull woman, and haste a delyse vnto her, that
C thou woldest haue her to thy wyfe. Thou shalte bringe her home to thine house,and let her shaue her head,and lette her nayles growe,and put her rayment that she was taken in,from her,and let her remayne in thyne house, and beweepe her father and her mother a moneth longe,and after that shalt thou go in vnto her,and marye her, and she shalbe thy wyfe.And yf thou haue no fauoure vnto her, then let her go whyther she lusteth: and sell her not for money nor make cheuesaunce of her,because thou hast humbled her. * Yf a man haue two
Gene. 29 wyues, one loued and another hated, and
and.30 they haue borne hym chyldren, bothe the loued and alse the hated: If the fyrste borne be the sonne of the hated: then when the time commeth that he dealeth his goodes among his children,he maye not make the sonne of the beloued fyrst borne, before the sonne of the hated whyche is in dede the fyrstborne: But he shall knowe the sonne of the hated for the fyrstborne, and geue hym double portion of all that he hathe.
For he is the fyrst of hys strengthe, and to him belongeth the right of the fyrst borne.
D * If any mā haue a sonne that is stoburne
Exo.21 b and disobedient that he wyll not herke vn to the voyce of his father,and voyce of his mother,and they haue chastened hym and he wolde not herken vnto thē: Then shall his father and his mother take hym, and bringe him out vnto the elders of that cyte,and vnto the gate of that same place, and saye vnto the elders of the cytie: Thys our sonne is stubburne and disobediente, & wil not herken vnto our voyce, he is a rioutour,and a dronkarde: And all the men of that cytie shall stone him with stones vnto death.And thou shalt putte euyl awaye from the, and all Israell shall heare and
Iosu.8.f. feare. * Yf a man haue commited a treand.10 c passe worthy of death,and is put to death for it, and thou hangest hym on tree: hys body shall not remayne all night vpon the tree,but thou shalte burye hym the same daye. For the + curse of God is on him that is hanged. Defyle not thou thy lande, Gala.3.c
wherych the LORD thy God geueth the to enheritaunce,

¶ The.xxii.Chapter.

Thou shalt not se * thy brothers oxe or Ex.23.a.
thy pe go astray, & withdrawe thy self A
from thē: But thalt bringe theym agayne vnto thy brother. And yf thy brother be not nye vnto the, or yf thou knowe him not, then bringe it vnto thyne owne house, & it shal remaine with the, vntil thy brother aske after them, & thē delyuer him them agayne. In lyke maner shalt thou do with his asse, & so shalt thou do wyth hys rayment: and wyth al losse thinges of thy brother which he hath losse and thou haste founde, shalte thou do lykewyse, for thou
Ex.23.a. mayest not hyde it. * Thou shalt not see
Mat.12 a thy brothers asse, or oxe fall downe by the
Lu.14.a waye, and withdraw thy selfe from them: but shalt helpe him to heue hi vp agayne.
* The woman shal not weare that whych i.cor.11 a
pertayneth vnto the man, neyther shall a man putte on womans rayment. For all that doo so, are abhomination vnto the Lorde thy God. If thou chaunce vppon a bydes nestе by the waye, in what soeuer tree it be, or on the grounde, whether they be younge or egges, and the damme sytinge vpon the yonge, or vpon the egges: Thou shalte not take the damme with the younge.But shalte in any wyse lette the damme go,and take the yonge to the,that thou mayest prosperе and prolongue thy dayes.When thou buyldest a newe house, thou shalt make a batelment on the rouffe. B
that thou lade not blond vpō thine house, yf any man fall thereof. * Thou shalt not Le.19.d.
sowe thy vyneyarde wyth dyuerse sedes: least the frute of the sede which thou haste sowen,and the frupte of thy vyneparde be defyled. Thou shalte not plowe wyth an oxe and an asse togeather. Thou shalte not weare a garmenet made of woll and flaxe togeather. * Thou shalte make the Nu.15.b
gardes (in the hemmes,) vppon the foure quarters of thy vesture, wherewith thou coueresst thy selfe. If a man take a wyfe, and when he hath lyen with her, hate her, & laye shameful thynges vnto her charge, and bringe vp an euyll name vppon her, and saye: I toke thys wyfe, and when I came to her, I found her not a mayde: Thē shal the father of the damsell and the mother bringe forthe the tokens of the damsels byrginitie vnto the elders of the cytie in the gate. And the damsels father shall saye vnto the elders: I gaue my daughter

vnto

vnto this mā to wyfe, and he hateth her: & lo, he layeth shameful thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters vyrginitie. And they shall spreade the vesture before the elders
C of the cytie, and the elders of the cytie shal take that man and chastyce hym, & mearce hym in an hundred sycles of syluer, & geue them vnto the father of the damsel, because he hath brought vp an euyll name vpon a mayde of Israel. And she shalbe his wyfe, and he maye not putte her awaye all hys dayes. But and yf the thynge be of a surety. that the damsell be not founde a vyrgin, they shall bringe the damsell to the
deut.23 c dooze of her fathers house, and the men of that cytie shal stone her wyth * stones too death, because she hath wroughte folye in Israell, to playe the whore in her fathers house. And so thou shalt put euyll awaye
Leu.xx b frō the. * Yf a man be found lyinge wyth a woman that hath a wedded husband, they shall dye eyther other of them: bothe the man that laye with the wyfe, and also the wyfe: and so thou shalt putte awaye euyll
D from Israell. Yf a mayde be handfasted vnto an husband, and then a man fynde her in the towne and lye wyth her, ye shall bringe thē both out vnto the gates of the same citie, and shal stone them with stones to death: The damsell, because she cryed not, beynge in the cytye, and the man, because he hath humbled hys neyghboures wyfe, and thou shalt put away euyll from the. But yf a man fynde a betrouthed damsell in the felde, and force her, and lye with her. Then the man that laye wyth her shall dye alone, but vnto the damsell thou shalte doo no harme: because there is in the damsell noo cause of deathe. For as when a man ryseth agaynste hys neyghbour and slayeth him, euen so is this matter. For he founde her in the feldes, and
Dt.22.f the betrouthed damsell cryed: and there was no man to succour her. * Yf a man fynde a mayde that is not betrouthed, and take her, and lye wythe her, and they be founde: Then the man that laye with her, shall geue vnto the damsels father, fyftye sycles of syluer. And she shalbe hys wyfe, because he hath humbled her: and he maye
Le. 18.a not put her awaye all hys dayes. * No mā shal take his fathers wyfe, nor vnhele hys fathers couerynge.

¶ The xxiii. Chapter.

A Leu.21.c Esa.56.a NOne * that is gelded or hathe hys preuye membres cut of, shall come into the congregation of the Lorde. And he that is borne of a commen woman, shall not come into the congregatiō of the Lord, no, not in the tēth generatiō he shall not entre into the Congregation of the
Lorde. * The Ammonites and the Moabites shall not come into the congregation of the Lorde, no, not in the tenth generation, noo, they shall neuer come into the congregation of the LORD: because they mette you not wyth bread and water in the waye, when ye came oute of Egypte, and because they hyred agaynste
thee * Balaam the sonne of Beor, of Pethor, of Mesopotamia, to curse the. Nuerthelesse the Lorde thy God wolde not herken vnto Balaam, but the Lorde thy God turned the curse to a blessynge vnto the, because the LORDE thy God loued the. Thou shalte not seke the prosperytie or wealth of them all thy dayes for euer.
* Thou shalte not abhorre an Edomyte, for he is thy brother: neyther shalte thou
B abhorre an Egiptian, because thou waste a straunger in hys lande. The chyldren that are begotten of them shall come into the congregation of the LORDE, in the thyrde generation. When thou goeste out wyth the host agaynst thyne enemyes, kepe the from all wyckednesse. If there be amonge you any man that is vncleane by the reason of vnclennesse that chaunceth him by nyght, lette hym goo out of the hooste, and not come in agayne into the hooste, but at euen let him washe him selfe wyth water, and then when the Sunne is downe, let hym come into the host agayne.
Thou shalte haue a place also wythoute the hoost, whether thou shalte reloyze to,
C [for thy naturall necessytie:] & thou shalt haue a sharpe poynte vppon thy weapon, and when thou wylte ease thy selfe, dygge there wyth, and tourne and couer that whyche is departed from the. For the Lorde thy God walketh in the myddeste to thyne hooste, to rydde the, and too sette thyne enemyes before the. Therfore shall the place of thyne hoostе be pure, that he see no vncleane thynge in it, and so turne hym selfe from the. Thou shalte not delyuer vnto hys mayster the seruaunte whiche is escaped from hys mayster vnto the.
He shall dwell wyth the, euē amonge you, in what place he hym selfe lyketh beste, in one of thy cyties where it is good for hym, & thou shalt not vexe him. * There shalbe Mu.25.b
no whore of the daughters of Israell, nor deut.22.c whore keper of the sonnes of Israell.
* Thou shalt nether bringe the hyre of an Mich.1.b whore, nor the prye of a dogge into the house of the Lorde thy God, in any maner
D of vowe: for euen bothe of them are abho- Exo.22 b minatiō vnto the Lorde thy God. * Thou shalte

Leu.25.f shalte not hurte thy brother by blurye of money, or by blurye of cozne, nor by blurye of anye thynge that he maye be hurt wyth all. Vnto a straunger thou mayest lende bppon blurye, but not bnto thy brother, that the LORD thy God maye bleſſe the in all that thou ſetteſte thyne hande too, in the lande whyther thou goeſt to cõquere
Nu.30.d it.* When thou haſt bowed a bowe bnto
Eccle.5.a the Lord thy God, thou ſhalt not be ſlacke
Dar.6.e. to paye it. For the Lorde thy God wyll ſurely requyre it of the, and it ſhalbe ſinne in the. yf thou ſhalt leaue bowinge, it ſhal be no ſynne in the: but that which is once gone oute of thy lippes, thou muſt kepe & do, accordinge as thou haſte bowed bnto the Lord thy God of a frewyll: & as thou haſt ſpoken with thy mouth. When thou commeſt into thy neyghbours bineyard, thou mayeſt eate grapes thy bellye full at thyne owne pleaſure: but thou ſhalte put none in thy beſſell. Euen ſo when thou
Mat.12.a comeſt into thy neyghbours cozne, * thou mayeſt plucke the eares with thyne hand, but thou ſhalte not moue a ſycle bnto thy neyghbours cozne.

¶ The.xxiiii.Chapter.

A When * a man hath taken a wyfe and
Mat.5.c maryed her, yf ſhe fynd no fauoure
and.19.a in hys eyes, becauſe he hath eſpied
Mar.x.a some bncleanneſſe in her. * Thẽ let hi wrpte
* Jer.3.a her a byll of deuozcement, and put it in her
Mal.2.d hand, & ſend her out of his houſe. And whõ
Mat.19.a ſhe is departed out of his houſe, let her go,
and be another mannes wyfe. And yf the ſeconde huſband hate her, lette hym wrpte her alſo a letter of deuozcement, and putte it in her hande, and ſende her oute of hys houſe: or yf the ſeconde man dye whyche toke her to wyfe, her fyrſte man whyche ſent her awaye, maye not take her agayne to be hys wyfe, after that ſhe is defyled. For that is abhomination in the ſyght of the Lorde. And thou ſhalte not cauſe the lande to ſynne, whyche the Lorde thy God
B ſhall geue the to enherite. * When a man
deu.20.b taketh a newe wyfe, he ſhal not go a warfare, nether ſhalbe charged wyth any buſyneſſe: but ſhalbe free at home one yeare, & reioyce with his wife whych he hath taken: * No man ſhall take the nether, or the
Exo.22.d. bpper milſtone to pledge, for then he ſhall
Exo.21.b hurt a mans lyfe. * If any man be founde ſtealing any of his brethren the chyldren of Iſraell, and abuſeth hym, or ſelleth hym, the theefe ſhall dye. And thou ſhalt putte euyll awaye from the. Take hede to thy ſelfe as concerning the plague of leprоſye, that thou obſerue diligently. And ye ſhall doo accordynge too all that the Prieſtes the Leuites ſhall teache you. Euen as I commaunded theym, ſo ye ſhall obſerue to do. Remembre what the LORD thy God dyd bnto * Myr Jam by the waye, after
Nu.12.a that ye were come out of Egypte. When thou doeſt lende thy brother any thynge, thou ſhalte not go into his houſe to fetche a pledge from thence: but ſhalt ſtãd wythout, & the mã that bozowed it of the, ſhall bringe the pledge out bnto the: Furthermoze yf it be a pooze body, thou ſhalte not ſlepe with his pledge, but delyuer him the pledge agayn whẽ the ſunne goeth down, that he may ſlepe in hys owne raymẽte, & bleſſe the. And it ſhall be righteouſneſſe bnto the, before the Lord thy god. * Thou C
Leu.19.c ſhalte not defraude an hyred ſeruaunte
Tob.4.c that is neadye and pooze, whether he be of
Eccl.7.c thy brethren, or of the ſtraungers that are in thy lande within thy gates. * But ſhalt
Leu.19.c geue him his hyre the ſame daye and lette not the ſunne go downe thereon. For he is nedy, and therwith ſuſteyneth his lyfe: leſt he crye agaynſt the bnto the Lorde, and it
Jer.31.e be ſynne bnto the. * The fathers ſhall
4.re.14b not dye for the chyldren, nor the chyldren
Eze.18.e for the fathers: but euerye man ſhall dye for his owne ſinne. * Thou ſhalt not hyn-
deu.17.e. dre the ryghte of the ſtraũger, nor of the fatherleſſe, nor take a wydowes raymente to pledge. But remembre that thou waſte a ſeruaunte in Egypte, and howe the Lorde thy God delpuered the thence. And therefore I commaunde the to doo this thynge.
D * When thou cuttеſte downe thyne har-
Leu.19.b neſte in the felde, & haſte forgotten a ſheſe in the felde, thou ſhalte not goo agayne to fet it. But it ſhalbe for the ſtraunger, the fatherleſſe and the wydowe, that the Lord thy God maye bleſſe the in all the worckes of thyne hande. When thou beareſte downe thyne olyue tree, thou ſhalte not tourne agayne to gather yp that thou leſteſte behynde the, but it ſhall be for the ſtraunger, the fatherleſſe and the wydowe. When thou gathereſt thy bineyarde, thou ſhalte not gather the grapes cleane after the: but leaue them for the ſtraũger, the fatherleſſe and the wydowe. And remembre that thou alſo waſte a ſeruaunte in the lande of Egypt: and therfore I commaunde the to do this thinge.

¶ The.xxv.Chapter.

Y If there be ſtryfe betwene men, they A
ſhall come bnto the lawe, & lette the iudges geue ſentence betwene thẽ, and iuſtifye the righteous, & condemne the bngodly. And yf any man be bngodly, and worthy of ſtrypes, then let the iudge cauſe to take hym downe, and to beate hym before hys face, accordinge to hys treſpaſſe,
2.cor.11.e bnto a certayne numbre * forye ſtripes he

ſhall

shall geue hym, & not put: least yf he shuld
exceade and beate hym aboue that wythe
B many strypes, thy brother shuld appeare
1.cor.9.a vngoodly before thyne eyes. * Thou shalt
1.tim.5.c not mosell the oxe that treadeth oute the
*mar.12 corne, [in the barne]. * If brethren dwell
b. together, and one of them dye and haue no
Rut.4.b childe, the wyfe of the dead shall not ma-
Lu.20.d rye wythout vnto a straunger: but his bro
ther shall go in vnto her, and take her too
wyfe, and occupye the rowme of hys kynf-
man. And the eldeste sonne whych she bea-
reth, shall succede in the name of hys bro-
ther whyche is dead, that hys name be not
put oute of Israell. And yf the man wyll
not take hys brothers wyfe, thē let her go
vp to the gate vnto the elders, and saye:
My husbandes brother refuseth too stycre
vp vnto hys brother a name in Israell, ne-
ther wyll he marye me. Then the elders
of hys Cytye shall call hym, and commen
C wyth him. And yf he stande and saye: I
wyll not take her, then shal hys kynswo-
man come vnto hym in the presence of the
elders, and loose hys shoe of hys foote,
and spytte in hys face, and aunswere, and
saye: So shall it be done vnto that man,
that doeth not buylde vp hys brothers
house. And hys name shalbe called in Is-
rael, the vnshod house. If when men stry-
ue togeather, one wyth another, the wyfe
of the one runne to, for to ryd her husbande
oute of the handes of hym, that smyteth
hym, and put forth her hand, and take him
by the secretes: Thou shalte cut of her
hande, & let not thyne eye pytie her. Thou
Le.19.g shalte not haue in thy bagge * two maner
Wisch.6.c of weyghtes, a greate and a small: neyther
shalte thou haue in thyne house dyuerse
measures, a greate and a small. But thou
shalte haue a ryght, and iust weyght, and
a perfyte and a iust measure shalt thou ha-
ue, that thy dayes maye be lengthened in
the lande, whyche the Lorde thy God ge-
neth the. For all that doo suche thynges,
and all that doo vnrighte, are abhomina-
Ex.17.d tion vnto the Lorde thy God. * Remem-
bre what Amalech dydde vnto the by the
waye, when ye were come oute of Egypte,
howe he mette the by the waye, & smote
the hyndmost of you, all that were feble &
came behinde, when thou waste fayneed &
wery, and he feared not God. Therfore
when the Lorde thy God hathe geuen the
reste from al thyne enemyes round about,
in the land which the Lord thy God geueth
the to enherytе and possesse: see that thou
putte oute the remembraunce of Amalech
from vnder heauen, and forget not.

¶ The.xxvi. Chapter

When thou arte come into the lande, A
whyche the Lorde thy God geueth
the to enherite, and haste enioyed
it & dwellest therin: * Take of the firste of Exo.23.e
all the frute of the earth, & bringe it oute of and.34.e
the lande that the Lorde thy God geueth Prou.3.a
the, and put it in a maunde, & go vnto the
place which the Lorde thy God shall chose
to set hys name in it. And thou shalt come
vnto the Priest, that shall be in those
dayes, and saye vnto hym. I knowledge
thys daye vnto the Lorde thy God, that
I am come vnto the countrey whyche the
Lorde sware vnto oure fathers for to geue
vs. And the Priest shall take the maunde
oute of thyne hande, and sette it downe
B
before the alter of the Lorde thy God, and
thou shalte answere, and saye before the
Lorde thy GOD: The Syrians wente a-
bonte to destroye my father, * and he ge.46.a.
wente downe into Egipte, and so sotour-
ned there wyth a fewe folcke, and grewe
there vnto a nacyon greate, myghtie, and
full of people. * And the Egipcians ver- Exod.1.b
ed vs, and troubled vs, and laded vs
wyth most cruell bondage. And when we
cryed vnto the Lorde God of oure fathers,
* the Lorde heard oure voyce, and loked Exo.3.b.
on oure aduersytye, laboure and oppres-
syon. And the Lorde * brought vs oute Ex.14.c
of Egypte in a myghtie hande, and a stret-
ched out arme, and in greate terribleness,
and synes, and wonders. And he hath
brought vs into this place, and hath geuē
vs this lande that floweth with milch and
honye. * And nowe loe, I haue brought deu.14.c
the fyrste frutes of the lande whyche thou
(O Lorde) haste geuen me. And thou shalt
set it before the Lorde thy God, and wor-
shyp before the Lorde thy God, and re-
ioyce in all the good thynges whiche the
Lorde thy God hath geuen vnto thee, and
to thyne house, thou and the Leuite, and
the straunger that is amonge you. When C
thou haste made an ende of tythynge all
the tythes of thyne encrease: the thyrde
yeare, whiche is the yeare of tithyng: thou
shalte geue it vnto the Leuite, the straū-
gers, the fatherlesse and the wydowes,
that they maye eate within thy gates, and
fyl them selues. And thou shalte saye be-
fore the Lorde thy God. * I haue brought Le.18.b.
the halowed thynges oute of myne house,
and haue gyuen them vnto the Leuites,
the straungers, the fatherlesse and the wid
dowes, accordynge to all thy commaunde-
mentes whyche thou haste commaunded
me: I haue not ouerskypped thy commaū-
dementes, not forgotten them. I haue
not eaten therof in my mournyng, nor suf-
fred ought to perish therowe vnclennes,
nor

nor genen oughte therfor for the deade, but
haue herkened vnto the voyce of the Lord
Ex.19.a my God, and haue done * after all that
* Ba.2.c thou haste commaunded me. * Loke
downe therfore from thy holy habitacion,
euen from heauen and blesse thy people
Israell, and the lande whyche thou haste
gyuen vs (as thou swarest vnto oure fa-
thers) a lande that floweth with mylcke
B and honye. This daye the Lorde thy God
hathe commaunded the to do these ordey-
naunces, and lawes, kepe thou them, and
do them wyth all thyne hearte, and all thy
Ex.19.b soule. * Thou haste set vp the Lord this
Deu.5.b daye to be thy God, and to walcke in hys
wayes, and to kepe hys ordynaunces, his
commaundementes and hys lawes, and to
Ex.19.a herken vnto hys voyce. * And the Lorde
Deu.7.a hath set the vp thys daye, to be a feuerall
and.14.a people vnto him (as he hath promysed the)
and that thou kepe hys commaundemen-
tes, and to make the hygh aboue al natiõs
(whyche he hath made) in prayse, in name,
Jer.13.b and honour: * and that thou mayest be an
Deu.7.a holy people vnto the Lorde thy God, as he
hath sayde.

¶ The.xxbii. Chapter.

A AND Moses with the elders of Isra-
ell cõmaunded the people, sayinge:
kepe al the cõmaundementes, whi-
Josu.4.a che I cõmaunde you this day. * And whẽ
ye be come ouer Jordan vnto the land why-
che the LORDE thy GOD geueth the,
thou shalte sette the vp greate stones, and
plaster them with plaster, and wryte vpon
theym all the wordes of thys lawe, when
thou art come ouer: because thou arte come
into the lande, whych the Lorde thy God
geueth the: a land that floweth with milke
and hony, as the LORDE God of thy fa-
thers hathe promysed the. Therefore when
ye be come ouer Jordane, ye shall sette vp
these stones, whyche I commaunde you
thys daye in mount Eball, and thou shalt
Josu.8.k. playster them with playster. * And there
shalte thou buylde vnto the LORDE thy
Ex.20.d God, * an aulter of stones, and lyfte vppe
no yron vppon them: Thou shalte make
the aultare of the Lorde thy God of whole
stones, and offre burntesofferinges thereon
vnto the Lorde thy God. And thou shalte
offre peaceofferinges, and shalte eate there,
and reioyce before the Lorde thy God.
And thou shalte wryte vpon the stones all
C the wordes of this lawe, manifestelye and
well. And Moyses and the Priestes the
Leuites spake vnto all Israell, sayinge:
take hede and heare (O Israell) this daye
thou arte become the people of the Lorde
thy God. Thou shalte herken therfore
vnto the voyce of the Lorde thy God, and
do hys commaundementes, and hys ordy-
naunces whyche I commaunde the thys
daye. And Moyses charged the people the
same daye, sayinge: These shall stande
vpon * mounte Garisim, to blesse the peo-
ple, when ye are come ouer Jordan: Si-
meon, Leui, Juda, Jachar, Joseph, and
Ben Jamin. And these shal stande vppon
mounte Eball to curse: Ruben, Gad, A-
ser, Zabulon, Dan, and Nephthali. And
the Leuites shall aunswere and saye vnto
all the men of Israell wyth a lowde voyce.
C * Cursed be the man that maketh anye
Ex. 20.a carued or molten ymage (an abhomina-
Esa.57.a cion vnto the Lord, the worcke of the han-
des of the craftesman) and putteth it in
a secrete place: and all the people shall an-
swere, and saye: Amen. * Cursed be he
Ex. 21.b that curseth hys father and hys mother,
and all the people shall saye, Amen,
* Cursed be he that remoueth hys neygh-
deu.19.a bours marche, and all the people shal saye:
Amen. * Cursed be he that maketh the
Leu.19.b blynde go out of hys waye: and al the peo-
ple shall saye: Amen. * Cursed be he that
deu.24.c hyndreth the eyghte of the straunger, fa-
therle Te and wyddowe, and all the people
shall saye: Amen. * Cursed be he that
Le.18.a. lyeth wyth hys fathers wyfe, and vnhea-
and.20.b leth hys fathers couering: and all the peo-
ple shall saye: Amen. * Cursed be he
Leu.18.c that lyeth wyth any maner of beaste: and
all the people shall saye: Amen. * Cur-
Le.18.b. sed be he that lyeth wyth hys syster, the
doughter of hys father, or the doughter
of hys mother, and all the people shall
saye: Amen. * Cursed be he that lyeth
Le.18.b. wyth hys mother in lawe, and all the peo-
D ple shall saye: Amen. * Cursed be he
Ex.21.b that smyteth hys neyghbour secretly, and
all the people shal saye: Amẽ. ¶ Cursed be
he that lyeth with his neyghbours wyfe:
and all the people shall say: Amẽ. ¶ * Cur-
Eze.22.c (Mich).3.d sed be he that taketh a rewarde too slaye
the soule of innocente bloude, and all the
people shall saye: Amen. * Cursed be he
galat.3.b that continueth not in all the wordes of
thys lawe, to do theym: and all the people
shall saye: Amen.

¶ The.xbiii. Chapter.

Y * thou shalt herken diligently vn A
to the voyce of the Lord thy God, & Le.26.a
obserue and do all hys commaunde-
mentes, whyche I commaunde the thys
daye. The LORDE wyll sette the
on hyghe aboue al the natiõs of the earth.
* And all these blessynges shall come on Deu.11.b
the, and ouertake the, yf thou shalt herkẽ
vnto the voyce of the LORDE thy God.
Blessed shalte thou be in the towne, and
blessed in the fieldes; blessed shall be the
fruyte

frute of thy bodye, and the frute of thy
grounde, and the frute of thy catell, the
encreace of thyne oxen, and the flockes of
thy shepe: blessed shalt thou be, when thou
goest oute. and blessed when thou commest
Deu.xx.a in. ✱ The Lord shall gyue ouer thyne ene-
myes that ryse agaynst the, that they may
fall before thy face. They shall come oute
agaynste the one waye, and flye before the
seuen wayes. The Lorde shal put the bles-
synge vpon thee in thy store houses, and in
all that thou settest thyne hande to, and
wyll blesse thee in all the lande which the
Lorde thy God geueth thee. The Lorde
shall make the an holye people vnto hym
selfe, as he hath swoorne vnto thee: if thou
shalte kepe the commaundementes of the
Lorde thy God, and walcke in his wayes.
And all nacions of the earth shall se, that
the name of the Lorde, is called vpon ouer
the, and they shall be afrayed of thee. And
the Lord shall make the plenteous in goo-
des, in the frute of thy bodye, in the frute
of thy cattel, & in the frute of thy ground,
in the lande whiche the Lord sware vnto
thy fathers, to geue thee. The Lorde shal
Deu.xi.b open vnto the his good treasure, euen the
heauen ✱ to geue rayne vnto thy lande in
due season, and to blesse all the laboures
Deu.15.a of thy hande. ✱ And thou shalt lende vn-
B to manye nacyons, but shalte not borowe
thy selfe. And the Lorde shall set the be-
fore and not behynde, and thou shalte be
aboue onelye. and not beneth: if that thou
herken vnto the commaundementes of the
Lorde thy God, whiche I commaunde the
thys daye, to kepe and to do theym. And se
Deut.4.a that thou ✱ bowe not aside from anye of
and.17.b these wordes, whiche I commaunde the
this daye, eyther to the ryghte hande or to
Le.26.b. the left, that thou wolvest go after straūge
goddes to serue theym. ✱ But and yf thou
wilt not herkē vnto the voyce of the Lord
thy God, to kepe and to do all hys com-
maundementes and hys ordinaunces whi-
Baru.1.c che I commaunde the this daye: ✱ al these
Dan.ix.e curses shal come vpon thee, and ouertake
Thre.1.a thee: Cursed shalte thou be in the towne,
Mala.1.c and cursed in the felde: cursed shall thy
basket be, and thy store. Cursed shall be
the frute of thy bodye, and the frute of thy
lande, and the frute of thyne oxen, and the
flockes of thy shepe. Cursed shalte thou
be when thou goest in, and cursed when
thou goest oute. The Lorde shal sende vp-
on the cursynge, destruction, and rebuke,
in all that thou settest thy hande to, and
that thou doest: vntyll he destroy the, and
bryngе the to nought quickely: because of
the wyckednesse of thyne inuentions, and

bycause thou haste forsaken me. The Lord
shall make the pestylence cleaue vnto the,
vntyl he haue consumed the frome of the
lande, whither thou goest to enioye it.
✱ The Lord shal smyte the with swelling, Le.26.b.
with feuers, heat, burnyng, and wyth the
swearde, wyth wytherynge, and with bla-
synge. And they shall folowe thee vntyll
thou perysshe. ✱ And the heauen that is o- Leu.26.c
uer thy heade shall be brasse, and the earth Deu.xi.b
that is vnder thee, yron. The Lorde shall C
turne the rayne of the lande vnto powdre
and dust: euen from heauen shal they come
downe vpon the, vntyl thou be brought to
nought. And the Lorde shall plage thee
before thyne enemyes: Thou shalte come
out one way agaynste them, and flye seuen
wayes before theym, and shalte be scattred
among e all the kyngdomes of the earthe.
And thy carkasse shalbe meat vnto al ma-
ner foules of the ayre, and vnto the beastes
of the earth, and no man shall fraye them
awaye. ✱ The Lorde wyll smyte thee with Exo.ix.a
the botche of Egypte, and the Emarodes,
scalle, and maungynesse, that thou mayest
not be healed therof. ✱ And the Lord shall Mic.3.b.
smyte thee wyth madnesse, and blyndnesse, Roma.1.c
and dasynge of herte. Thou shalte grope
at noone dayes, as the blynd groeth in
darcknesse, and shalte not prosspere in thy
wayes. Thou shalte be oppressed wyth
wrong, and be polled euermore, and no mā
shall sucker the. ✱ Thou shalt be betrou- 2.re.12.e
thed vnto a wyfe, and another man shall
lye wyth her. ✱ Thou shalte buylde an De.xx.b.
house, and not dwell therin. Thou shalt
also plante a vyneyarde, and shalt not ga-
ther the grapes. Thyne oxe shalbe slayne
before thyne eyes, and thou shalt not eate
therof. Thyne asse shall be violently take D
awaye, euen before thy face, and shall not
be restored to the agayn. Thy shepe shalbe
geuen vnto thyne enemyes, and no man
shall rescue theym. Thy sonnes and thy
daughters shall be geuē vnto another na-
cyon, and thyne eyes shall se it, and dase
vpon theym all the daye longe, and there
shall be no might in thyne hand. The frut
of thy lande, and all thy labours shall a
nacyon whiche thou knowest not, eat, and
thou shalt continually suffre byolence on-
lye, and be oppressed alwaye: so that thou
shalte be cleane besyde thy selfe, for the
syghte of thyne eyes whiche thou shalt se.
The Lorde shall smyte the in the knees
and legges, wyth a myschenous botche,
that can not be healed: euen from the sole
of thy fote vnto the toppe of thy head. Deu.4.b
✱ The Lord shall bryng the and thy king 2.pa.23.b
(whiche thou shalte set ouer thee) vnto a 4.re.24.b
nation, which nether thou nor thy fathers Jer.24.a
haue

haue knowen, that there thou mayst serue straunge Goddes: euen wood and stone.
And thou shalte be wondred at, spoken of, and iested at amo:nge all nations, whether
Mic. 6.c the Lo:de shall carye the. * Thou shalte
Agge. 1.b carye muche sede oute into the fielde, and shalt gather but lyttle in: for the grechoppers shall destroye it. Thou shalt plante a vyneyarde and dresse it, but shalt nether drincke of the wyne, neyther gather the grapes, for the wormes shal eate it. Thou shalte haue olyue trees thorow out al thy coastes, but shalte not annopnte thy selfe wyth the oyle, for thyne olyue trees shall be rooted out. Thou shalt beget sonnes, & daughters, but shalt not haue the: for they shalbe carped awaye captyue. All thy trees and frute of thy lande shalbe marred with
E blastynge. The straunger that is amonge you, shall clyme aboue the vp on hye, and thou shalt come downe beneth alowe. He shall lende the, and thou shalte not lende him: he shalbe before, and thou behynde.
Moreouer, all these curses shall come vpo the, and shall folowe the, and ouer take the, tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lo:d thy God, to kepe hys commaundementes, and hys ordynaunces, which he commaunded the, and they shalbe vppon the as myracles and wonders, and vpon thy sede for euer. because thou seruedest not the Lo:de thy God, with ioyefulnes and with a good harte, whan thou haddest aboundaunce of all thinges, therfore thou shalt serue thine enemye, whych the Lo:de shall sende vpon the: in hunger and thyrste, in nakednesse, & in nede of all thynge, and he shall putte a
Jere. 5.c. yocke of yron vppon thy neche, vntyll he
Bar. 4. c haue vtterly destroyed the to naughte. * And the Lo:de shall bringe a nation vpon the from farre of, and from the ende of the world as swyfte as an Egle flyeth: a nation whose tongue thou shalte not vnderstand: a hard fauoured nation, whych shall not regarde the persone of the olde, nor haue compassyon on the yonge. The same shal eate the frute of thy cattell, and the frute of thy lande vntyll he haue destroyed the: and shall leaue the: neyther corne, wyne, nor oyle, neyther the increase of thyne oxen, nor the flockes of thy shepe: vntyl he haue vtterly destroyed the to naughte. And he shall kepe the in, in all thy cytyes, vntyll he haue caste downe thy hye walles, and stronge holdes, wherein thou trustedeste, thorow oute all the lande. And he shall besege the in all thy cytyes thorowout all thy lande,
F which the Lo:de thy God hath geuen the.
4. re. 6. k. * And thou shalte eate the frute of thyne
thre. 4. b owne bodye: the flesshe of thy sonnes, and of thy daughters, whyche the Lo:de thy God hath geuen the, in that straytenesse and sege, wherewyth thyne enemye shall besege the: so that it shall greue the man (that is tender and exceadynge delycate amonge you,) to loke on hys brother, and vppon hys wyfe that lyeth in hys bosome, and on the remnaunte of hys chyldren, whyche he hathe yet lefte, for feare of geuynge (vnto any of theym) of the flesshe of hys chyldren, whome he shall eate, because he hathe nothynge lefte hym in that straytenesse and sege, wherewyth thyne enemye shall besege the in all thy cytyes. Yea, and the woman that is so tender and delycate, that she dare not aduenture to set the soole of her foote vpon the grounde, (for softenesse and tenderenesse) shall be greued too loke on her husbande that lyeth in her bosome, and on her sonne: and on her daughter: and on her after byrthe (that is too come oute from betwene her legges,) and her chyldren whyche she shall beare: For whan all thynges lacke, she shal eate theym secretelye, in the sege and straytenesse, wherewyth thyne enemye shall besege the in thy cytyes. * If thou wylte Ex. 15. d.
not kepe and do al the wordes of this lawe (that are wrytten in thys boke,) and feare thys glorious and fearefull name of the Lo:de thy God: the Lo:de wyll sende vnto the and thy sede, great plages & of a longe continuaunce, euyl sykenesses & of longe duraunce. Moreouer, he wyll bryngе vpon the all the dyseases of Egypte, and those whyche thou waste afrayed of, shal cleaue vnto the. And all maner sykenesses, and all maner plagues whych are not wrytten in the Boke of thys lawe, wyll the Lo:de bringe vppon the, vntyll he bringe the to naughte. And ye shalbe lefte fewe in nombre, where before ye were as the * starres Gen. 15. d
of heauen in multitude: because thou wouldeste not herken vnto the voyce of the Lo:d thy God. * And it shall come to passe, Jer. 31. c.
that as the LORDE reioyced ouer you, to do you good, and to multiplye you, euen so he wyll reioyce ouer you, to destroye you, and bringe you to naught. And ye shalbe wasted from of the lande, whether thou goeste to enioye it. And the Lo:de shall scatter the amonge all nations, from the one ende of the worlde vnto the other, and there thou shalte serue straunge goddes, whyche thou nor thy fathers haue knowen: euen wood and stone. And amonge these natyons thou shalte fynde no ease, neyther shall the soole of thy foote haue reste. But the LORDE shall gene the there an vnquiete harte, and dasynge eyes, and sorowe of mynde. And thy

lyfe

lyke shall hange before the, and thou shalt feare both daye and nyght, and thou shalt haue no trust in thy lyfe. In the morneyng thou shalt say, would God it were nyghte. And at nyght thou shalt say: wouldе God it were morninge: for feare of thine hearte, whiche thou shalt feare, and for the syght of thyne eyes, which thou shalt se. And the LORDE shal bryng the into Egypte againe with shyppes, by the waye which I badde Ex.14.d thee, that thou shuldest * se it no more. And there ye shall be solde vnto your enemyes, for bondmen and bondwemen: and no man shall bye you.

¶ The.xxix. Chapter.

A These are the wordes of the * appoynt Ex.xix.a ment, whiche the LORDE commaunded Moses, to make with the chyldren of Israell in the lande of Moab, beside the appoyntmente whyche he made with theym in Horeb: and Moyses called all Israell, and sayde vnto them: Ye haue sene all that the LORDE dyd before your eyes in the lande of Egypte: vnto Pharao and vnto all hys seruauntes, and vnto all hys lande, the greate temptacyons which thyne eyes haue sene, those greate myracles and wonders: and yet the LORDE hath not geuen you an hearte to perceaue, and eyes to se, and eares to heare, vnto thys daye. And I haue ledde you fourtye Deut.8.a yeare in the wyldernes: and your * clothes are not waxed olde vppon you, and thy showes is not waxed olde vppon thy foote. Ye haue eaten no bread nor dronche wyne or stronge drynche, that ye myght know, B howe that I am the LORDE your God. Nu.21.c * And ye came vnto this place, and Sehon Deut.ii.f the kynge of Hesbon, and Og kynge of and .iii.a Basan came out agaynste vs vnto battel, and we smote them: and toke theyr lande, and gaue it for an enherytaunce vnto the Rubenites and Gaddites, and to the halfe Deu.4.a trybe of Manasse. * Kepe therefore the wordes of thys appointmente, and do thē, that ye may vnderstande all that ye ought to do. Yea, stande this daye euerye one of you before the LORDE your GOD: your captaynes, your tribes, your elders, your offycers, and all the men of Israell: youre chyldren also, your wiues. & the straūger Iosu.ix.d that is in thyne hooste * from the hewer of thy woodt, vnto the drawer of thy water: that thou shouldest goe into the appoyntment of the Lord thy God, and into Gen 17.a his othe * whiche the LORDE thy God, maketh with thee thys day. For to make the a people vnto hym selfe, and that he maye be vnto the a God, as he hathe sayde vnto the, and as he hathe swoorne vnto thy fathers, Abrahā, Isahac, and Jacob. I make C not thys bonde & thys othe with you only but both with hym that standeth here with vs thys daye before the LORDE oure God, and also with hym that is not here with vs thys day. For ye know, howe we haue dwelt in the lande of Egipte, and howe we came thorowe the myddes of the nacyons whyche ye passed by. And ye haue sene theyr abhominacyons, and their idoles: (woode and stone, syluer and golde,) whyche were amonge them. Lest there be among you, mā or womā kynred or tribe, whose heerte turneth awaye thys day from the LORDE youre God, to go and serue the Goddes of these nacyons: and leste there be amonge you some roote that beareth gal and wormewoode, so that when he heareth the wordes of thys othe, he bleste him Jere.b.e. selfe in hys herte, sayinge: * I shall haue peace, I wyll walcke in the meanyng of myne owne hearte. (To put the dronchen to the thyrstie.) And so the LORDE wyl not consent to be mercyful vnto hym, but then the wrathe of the LORDE, and his gelousy shall smoke agaynst that man, and all the curses that are wrytten in thys boke, shal lyghte vppon hym, and the LORDE shal do out hys name from vnder heauen, and the LORDE shall separate hym vnto euyll, oute of all the trybes of Israell, accordyng vnto all the curses of the appoyntment, that are wrytten in the boke of thys lawe. D So that the generacyon to come of youre chyldren, that shall ryse vp after you, and the straunger that shall come from a farre lande shall saye, when they se the plages of that lande, and the dyseases wherwith the LORDE hathe smytten it, howe all the landes is burnt vp with brymstone, & salt, and that it is neyther sowen, nor beareth, nor anye gralle groweth therin, lyke as in the place of the ouerthrowynge of * Sodome, Gomor, Adama, and Zeboim: which Gen.19.c the LORDE ouert hrewe in hys wrathe and anger. Euen then shall all nacyons saye: Jer.22.b * wherfore hath the LORDE done of this fa- and.c. cyon vnto thys lande? O howe fearse is 3.reg.9.b thys great wrath: And men shall saye: because they left the Testamēt of the LORDE God of theyr fathers, whyche he made with them, when he brought them out of the lande of Egypte. For they went and serued straunge Goddes, and worshypped them: Goddes which they knew not, and whiche had geuen them naughte. And the wrathe of the LORDE waxed whote agaynst this lande, to bryngе vpon it all the curses that are wrytten in this boke. And the LORDE caste them oute of their lande in angre, wrath, and great indignacō, and cast

them into a straunge lande as this daye
beareth wytnesse. The secretes of the
1.cor.4.a Lorde our God * are opened vnto vs, and
to our chyldren for euer, that we maye do
all the wordes of this lawe.

¶ The.xxx.Chapter.

A When all these wordes are come vp-
psal.cb.d on the, the * blessynge and the curse
which I haue set before the, thou
shalt turne vnto thyne heart, amōg al the
nations whether the Lorde thy God hath
3.Re.8.c thruste the, & * come agayne vnto the Lord
2.pa.33.c thy God, and herken vnto his voyce in all
these thynges that I commaunde the this
Jer.32.c. daye: thou and thy chyldren with al thine
2.mac.i.d heart, and all thy soule. * And the Lorde
and.2.c thy God wyll turne thy captiuite, & haue
compassion vpon the and wyll turne, and
fet the agayne from al the nations, among
which the Lorde thy God shall haue scat-
tered the. Though thou were cast vnto the
extreme partes of heauen: euen from thēce
wyll the Lorde thy God gather the, and
from thence wil he fet the, & the Lord thy
God wyl bryngе the into the lande whiche
thy fathers possessed, and thou shalt enioye
it. And he wyll shewe the kyndenesse, and
Deut.x.d multiplye the aboue thy fathers. * And the
B Lorde thy God wyll circumcyse thyne
herte, and the herte of thy sede, that thou
mayest loue the Lord thy GOD wyth all
thyne herte, and all thy soule that thou
maye lyue. And the Lorde thy God wyl
put all these curses vpon thyne enemyes,
and on them that hate the, and that perse-
cute the. But thou shalt turne, and herken
vnto the voyce of the Lorde, and do all his
commaundementes, whiche I commaunde
the this daye. And the LORDE thy God
wyll make the plenteous in all the wor-
kes of thyne hande, in the frute of thy
bodye, and in the frute of thy cattell and
in the frute of thy lande for thy welthe.
Jere.32.f * For the Lorde wyll turne agayne and
reioyce ouer the to do the good, as he re-
toyced ouer thy fathers. If thou herken
onely vnto the voyce of the LORDE thy
God, to kepe hys commaundementes and
his ordeynaunces which are writtēn in the
boke of this lawe, and yf thou turne vnto
C the Lorde thy God with al thine herte and
Rom.x.b all thy soule. * For the commaundemente
whyche I commaunde the thys daye, is
not seperated from the, nether farre of.
It is not in heauen, that thou nedest
for to complayne and saye: who shall go vp
for vs to heauen, and fet it vs, that we
maye heare it, and do it? Nether is it be-
yonde the sea: that thou shouldest saye:
who shall ouer the sea, for vs, and fet
it vs, that we maye heare it, and do it?
But the worde is verye nye vnto the: euen
in thy mouth & in thyne herte, that thou
do it. * Beholde I haue set before the this Deu.xi.b
daye lyfe and good, deathe and euell: For
where as I commaunde the this daye, to
loue the Lorde thy God, to walke in hys
wayes, and to kepe hys commaundemen-
tes, hys ordeynaunces, and hys lawes (yf
thou so do) thou shalte lyue and multy-
plye, and the Lorde thy God shall blesse
the in the lande, whether thou goeste to
possesse it. But and yf thyne herte turne D
awaye, so that thou wylte not heare: but
shalt go astraye and worshyppe straunge
goddes, and serue them, I pronounce vn-
to you also this daye that ye shall suerlye
perysshe, and that ye shall not prolonge
youre dayes vpon the lande whether thou
passest ouer Jordan, to go and possesse it.
* I call heauen and earthe to recorde this Deu.4.d
daye against you, that I haue set before and,13.g
you lyfe and deathe, blessynge & curlynge.
Therfore chose lyfe, that both thou & thy
sede may lyue, that thou mayest loue the
Lorde thy God, and be obedyente to hys
voyce, and cleaue vnto hym: For he is thy
lyfe, & the lengthe of thy dayes, that thou
mayest dwell vpon the earthe whyche the
Lorde sware vnto thy fathers: Abraham,
Isahac and Jacob, to geue them.

¶ The.xxxi.Chapter.

AND Moses wēt & spake these wor- A
des vnto al Israel, & said vnto thē:
I am an hundred & twentye yeare
olde this day, & can no more go out and in.
Also the Lorde hath sayde vnto me * thou Nu.xx.b
shalt not go ouer this Jordan. The Lorde Deu.3.d
thy God he wil go ouer before the, and he
wil destroye these nations before the, and
thou shalt cōquere them. * And Josua, he Nu.27.d
shall go before the, as the Lord hath said.
And the Lorde shall do vnto them, as he
did to * Sehon and Og kynges of the A- Nu.21.c
morites, & vnto the lāde of thē: whō he de-
stroyed. And the lord shal geue them ouer
before youre face, that ye maye do vnto
them accordynge vnto all the commaun-
dementes which I haue cōmaunded you.
Plucke vp youre hertes therfore and be
stronge, dreade not, nor be aferde of them:
for the Lorde thy God hym selfe doeth go
with the. He shall not fayle the, nor for-
sake the. And Moses called vnto Josua, B
and sayde vnto hym in the syghte of all Deu.7.a
Israel: * Be stronge and bolde, for thou Josu.1.b
must go with this people vnto the lande, 3.Re.2.a
whiche the Lorde hath swoone vnto theyr
fathers, to geue thē, and thou shalt geue
it them to enherite. And the Lorde he doth
go before the: He shal not fayle the, nether
forsake the; feare not therfore: nor be
dyscomforted:

disclosyred: And Moses wrote this law,
Nu.3.d. and delyuered it vnto the preistes the sonnes of Leui (whiche * bare the arcke of the
C testament of the Lorde,) and vnto al the
2.cro.8.a elders of Israell, and Moses commaunded them, sayinge: * At the poynte of seuen yeares, in the solempnite of the free yeare, euen in the feaste of Tabernacles, whē all Israell is come to appeare before the Lorde thy God, in the place, whiche he hath chosen: thou shalte reade thys lawe before all Israell in their eares. Gather the people together, men, wemē, and children, and the straunger that is within thy gates, that they maye heare, and learne, and feare the Lorde youre God, and kepe, and obserue al the wordes of thys lawe, and that theyr
D chyldren whyche knowe nothyng, maye heare, and learne to feare the Lorde youre God, as longe as ye lyue in the lande whether ye go ouer Iordan to possesse it.
And the Lorde sayde vnto Moses: Beholde thy dayes are come, that thou must dye. Call Iosua therefore. and stande ye in the tabernacle of wytnesse, that I maye geue hym a charge. And Moses and Iosua, wēt and stode in the Tabernacle of wytnesse.
And the Lorde appeared in the tabernacle,
Exo.33.d euen in the pyller of the cloude. And the * pyller of the cloude stode ouer the dooze of the tabernacle. And the Lorde sayde vnto Moses: beholde thou shalte slepe with thy fathers, and this people wyll ryse vp, and go a whorynge after straūge Goddes of the land (whyther they go) and wyl forsake me, & breake the appoyntment, which I haue made with thē. And then my wraeth
E wyl waxe whote agaynst them, and I wyll
Iere.ii.d. forsake them, and wyll hyde my face from them, & they shalbe consumed. * And many aduersyte and tribulacions shal come vpō them, so that then they wyll saye: Are not these troubles come vpon me, because God is not with me? And I also wyll surely hyde awaye my face in that daye, for all the euelles sake whiche they shall haue wroughte, in that they are tourned vnto straunge goddes. Nowe therefore write ye thys songe for you, and teache it the chyldren of Israell, and put it in their mouthes, that this songe maye be my wytnesse agaynste the chyldren of Israel. For I wil
Deut.8.c bryng them into the lande (whych I sware
pro.30.a vnto their fathers) that flowethwith milk
F and hony, and they * shal eate, and fil them selues, and ware fat, & turne vnto straūge Goddes, and serue thē, and blaspheme me, and breake my couenaunte. And then whē muche myschiefe and trybulacyon is come vpon them, thys songe shal answere them as a wytnesse. For it shall not be forgotten oute of the mouthes of their sede: for I knowe theyr ymaginacion, which they go aboute euen nowe, before I haue brought them into the lande which I sware. Moses therefore wrote this songe the same season and taughte it the chyldren of Israell. And he gaue Iosua the sonne of Iosu.1.b
Nun a charge, and sayde: * be bolde, and 3.Re.2.a
stronge, for thou shalt brynge the children of Israell into the lande, whyche I sware vnto them, and I wyll be wyth the. And when Moses had made an ende of wrytynge oute of the wordes of thys lawe in a booke vnto the ende of them, Moses commaunded the Leuites, which bare the Arcke of the testamēt of the Lord, sayng: deu.10.b
take ye the boke of this lawe, * and put it in the syde of the Arcke of the testamente of the Lorde youre God, that it maye be there for a wytnesse agaynste the: For I knowe thy stobournesse & thy stiffenecke: iiii.Reg.
whyle I am yet a lyue with you this day, xvii.c
ye haue bene disobedient vnto the Lorde: Mala.3.b
and howe muche more after my deathe? G
Gather vnto me al the elders of your trybes and youre officers, that I maye speake these wordes in theyr eares, and call heauen and earth to recorde against them. For I am sure that after my death, ye wyll vterly be corrupte, and turne fro the waye whiche I haue commaunded you: and tribulacion wyll come vpon you in the latter dayes, because ye shal haue wrought wickednesse in the syghte of the Lorde, to prouoke hym, throwe the workes of youre handes. And Moses spake in the eares of all the congregacion of Israel: the wordes of this songe, vntyll he had ended ths.

¶ The.xxxii. Chapter.

HEare O ye heauens, and * I shall A
speake, and let the earth heare the miche.c.b
wordes of my mouth. * My doctrine Esai.1.a
shal droppe as doth the rayne, & my speach *esa.55.c
shal flowe as doth the dewe, as the shower vpon the herbes, & as the droppes vpō the grasse. For I wyll call on the name of the Lorde: Ascribe ye honoure vnto oure God.
* Perfect is the worke of the most mighty Gene.1.d
god: for al his wayes are iudgemēt. He is a Ec.42.d
God of trueth without wickednesse: righteous, & iust is he. Frowardlye haue they done against him, throwe their peruersnesse: not his owne children, but a wicked & frowarde generacion. Do ye so rewarde the mala.1.b
Lorde, O foolyshe nacion and vnwyse? * Is
not he thy father, and thyne owner? Gen.1.d
* Hath he not made the, and ordeined the? Remembre the dayes of the worlde that is paste: consyder the yeares from tyme to tyme. * Aske thy father, and he wyll shewe Job.8.b
the: thy elders, and they wyll tell the.

Gene.x.a Act.17.b * When the moost highest deuyded the nacions, & whan he separated the sonnes of Adā, he put the bozders of the naciōs, fast by the multetude of the childzen of Israel.

Deu.4.c B * For the Lozdes parte is his folke, & Jacob is the pozcion of hys enheryteaunce.

He founde hym in a deserte lande, in a boyde grounde, and in a rorynge wylderneſſe. He led hym about, he gaue him vnderstandynge, and kepte hym as the apple of hys eye. As an egle that styrreth vp her nest, and flotereth ouer her poūge, & stretcheth out * hor wynges, so doth he take thē vp and beareth them on hys shoulders.

Ex.19.a The Lord alone was his gupde, and there was no straunge God with him. He caryed him vp to an hye lāde, that he myght

psa.81.c eate the encrease of the feldes. * And he fed hym with hanye oute of the rocke, and with oyle out of the moste harde stone. With butter of kyne, and mylke of the shepe, with fat of the lambes and of fat rammes and he geates, with the fat of mooste plentcous wheate, and that thou myghtest drynche the mooste pure bloude

C of the grape. But he that should haue ben merpght, what he mared fat, spurned with his hele. Thou arte wel fed, thou art growen thycke: thou arte euen laden with fatnesse. And he forsoke God his maker, and regarded not the GOD of hys saluacion. They prouoked hym to angre wyth straunge goddes: euen with abhominacios

psa.cvi.f prouoked they hym. * They offred vnto deuels, and not to God, euen to goddes whome they knewe not: to newe goddes that came newly vp, whō their fathers feared not. Of the Rocke that begat thee, thou arte vnmyndefull, and hast forgotten God that made the. The Lozde therfore sawe it, and was angrye, because of the prouokynge of hys sonnes and of hys doughters. And he sayde: I wyll hyde my face from them, and wyll se what they ende shalbe. For they are a very frowarde generation, chyldren in whome is no fayethe. They haue angred me wyth that whiche is no God, and prouoked me wyth theyr

Rom.x.d D vanites. * And I also wyll prouoke them wyth those whyche are no people, I wyll

Jer.15.c anger them with a foolysh e nacion. * For fyre is kyndled in my wrath, and burneth vnto the bottome of hell. And hath consumed the earthe with her encreasle, and set a fyre vpon the bottoms of the mountaynes. I wyll heape myscheues vpon them, and wil destroye them with myne arowes. They shalbe burnt with hunger, and consumed with heate, and with bytter destruccyon.

Jere.5.b * I wyll also sende the teeth of beastes

Joel.1.b vpon them, with the furiousnes of serpentes in the dust. Without forthe, shall the swerde robbe them of theyr chyldren: and within in the chamber, feare both the younge men and younge wemē, and the suckelynges wyth the men of graye heades. I haue sayd: I wil skater them abrode: and make the remembraunce of them to ceasse from amonge mē. Were it not that I feared the wrathe of the enemye, lest theyr aduersaries should bitterly withdrawe them selues and leste they should saye: oure hye hande hath done all this, & not the Lozde. For it is a nacyon without forecast, neyther is there any vnderstādynge in thē. O that they wer wise & vnderstode this, that they wouldē consyder theyr latter ende. Howe shoulde one chase a thousande, and two put ten thousande to flyght: excepte their maker had solde them, and excepte the Lozde had shute them vp? For theyr God is not as oure God * ouer enemyes also Ex.14.a them selues are iudges. For their vyne is 1.reg.5.a of the vineyarde of Sodome, and of the feldes of Gomorra: Their grapes are grapes of gall, and theyr clusters be bitter. Theyr wyne is the poyson of dragons, and the cruell gall of aspes. Is not thys layde in store with me, and sealed vp amonge my treasures? * Vengeaunce is Ecc.18.a myne, and I wyll rewarde: theyr fete shall Ro.12.b. slyde in due tyme: For the daye of theyr Hebr.x.f destruction is at hande, and the thynges that shall come vpon them, make haste.

* For the Lozde shall iudge hys people, 1.mac.7.a and haue compassyon on hys seruauntes: whan he seeth that theyr power is gone, and that they be in a maner shut vppe, or brought to naught and forsaken. And he shal saye * where are theyr goddes? theyr F God in whome they trusted. The fatte of Jere.2.b whose sacrifices they dyd eate and dranche the wyne of theyr drinkeoffringes? let thē ryse vp and helpe you, and be in your protection ¶ in necessite. ¶ See nowe howe that Deu.4.f, I, * I alone am God & ther is none but I: 1.re.2.f * I kyll, and wyll make alyue: I wound, *Iob.5.b and I wyll heale: * neyther is there anye that can delyuer thē out of my hande. For I wyl lyfte vp myne hand to heauen, and wyll saye: I lyue euer. If I whet the edge of my sweard, and myne hande take holde to do iustice, I wyl recompence vengeaūce on myne enemyes, and wyl reward them that hate me. I will make myne arowes dronche wyth bloude, and my sweard shal eate flesshe, and that for the bloude of the slayne, and for theyr captyuitie, sens the be ginnynge of the wrathe of the enemye.

* Prayse ye heathen his people, for he wyl Ro.xv.b auenge the bloude of hys seruauntes, and wyll auenge hym of hys aduersaryes, and

wyll

wyll be mercyfull vnto hys lande, and to
6 hys people. And Moses came and shake al
the wordes of thys songe in the eares of
the people, he & Josua the sonne of Nun.
And Moses spake all theese wordes vnto
Deu.6.b and.xi.c the ende, to all the people of Israell, and
sayde vnto theym: * Set your heartes vn-
to all the wordes whyche I testyfie vnto
you thys daye: and ye shall commande
theym vnto your chyldren, that they may
obserue, and do all the wordes of thys
lawe. And let it not be a vayne worde vn-
to you; for it is youre lyfe, and thorowe
thys worde ye shall prolonge youre dayes
in the lande whither ye go ouer Jordan, to
conquere it. And the Lorde spake vnto
Moyses the selfe same daye, sayinge: get
the vp into this mountaine Abarim. (That
is to saye, a passage) vnto mounte Nebo,
whyche is in the lande of Moab, ouer a-
gaynste Jericho. And beholde the lande of
Canaan, whiche I geue vnto the chyldren
of Israell to possesse: And dye in the
Nu.xx.d and.33.c mount whiche thou goest vp vnto, & thou
shalte be gathered vnto thy people. * As
Aaron thy brother died in mount Hor, and
was gathered vnto hys people, because ye
trespased agaynste me amonge the childrē
Nu.xx.a and.27.c of Israell * at the waters of stryfe, at Ca-
des in the wildernesse of Zin: for ye sanctis-
fied me not amonge the children of Israel.
Thou shalt therfore se the land before the,
and shalte not go thyther vnto the lande
whiche I geue the children of Israel.

¶ The.xxxiii.Chapter.

A THis is the blessynge wherwyth Mo-
ses the man of God, blessed the chyl-
dren of Israell before hys death, and
Exo.3.a. and.19.a sayd: * The Lorde came frō Sinai, & shew-
ed his beames: frō Seir vnto thē, & ap-
peared frō mount Pharan, & he came with
thousandes of saincres, and in his ryghte
Sapi.3.a hande a law of fyre for them. And he loued
the people. * All hys saincres also are in
thy handes. They were smytten to go af-
ter thy fete, and for receaue of thy wor-
des. Moyses gaue vs a lawe to be an heri-
taunce of the congregacyon of Jacob. And
he was in Israell kynge when the heades
of the people, and the trybes of Israell
were gathered together. Let Ruben lyue,
and not dye: and be fewe in nombre. This
same also of all happe to Juda. And he sayd:
heare Lorde the voyce of Juda, & bringe
hym vnto hys people: hys handes shal be
good ynough for hym, & thou helpe hym
B agaynste hys enemyes. And vnto Leui he
sayde: Thumim and Urim shall be with
thee, and with thyne one that is godly in
thee. Thou dyddest proue hym also in the
temptacion, and stroudest with him at the
waters of stryfe. * Ye that hath sayde vn-
Nu.xx.a to hys father and to hys mother: I haue
not sene hym. And he that knewe not his
brethren, nor knewe hys owne children,
those are they that haue obserued thy
worde, and shall kepe thy couenaunt.

They shall teache Jacob thy iudgemen-
tes, and Israell thy lawe. They shall put
cens before thy nose, and the burnte sacry-
fyce vpon thyne aultare. Blesse Lorde hys
fyrst frutes, and accepte the worck of hys
handes, smite the loynes of the that ryse
agaynst hym, and of them that hate hym,
that they ryse not agayne. And of Ben-
Jamin he sayde. The Lordes dearlynge
shall dwell in safetye vpon hym, and the
Lorde shall couer hym all the daye longe,
and he shall dwell betwene his houlders. C
And of Joseph he sayde: Blessed * of the Josu.16.
Lorde is hys lande for the frutes of hea- and.17.
uen, thorowe the dewe and sprynges that
lye beneth, and for the swete frutes of the
encrease of the Sunne, and ryppe frutes of
the Moone: for the fyrst frutes of the prin-
cipall mountaynes, and for the frutes that
the hylles bryng forth for euer, and for the
frutes of the earth, and fulnes therof: and
for the good wyll of hym that dwelte in
the * bushe, shall the blessynge come vpon Exod.3.a
the heade of Joseph, and vppon the toppe
of the heade of hym that was separated
from amonge hys brethren. His fyrst borne
ore hath dewesie, and his hornes are as the
hornes of an vnicorne. And wyth them he
shall trouble the nacyons together, euen
vnto the endes of the worlde. These are
also the manye thousandes of Ephraim, D
and the thousandes of Manasses. And
vnto Zabulon he sayde: Reioyce Zabu-
lon in thy goynge oute, and thou Issachar
in thy tentes. They shall call the people
vnto the hyll, and there they shall offer
offerynges of ryghteousnes. For they shal
suche of the abundaunce of the sea, and of
treasure hyde in the sande. And vnto Gad
he sayde: blessed be the rowme maker Gad:
he dwelleth as a Lyon, that rauisheth the
arme wyth the heade. He sawe therfore
hys begynnyng, and that there was a por-
cyon there to hyde the lawgiuer, and he
came wyth the heades of the people, and
executed the righteousnes of the Lorde, &
hys iudgemēres wyth Israell. And vnto
Dan he sayde: Dan is a Lyons whelpe,
he shall flowe from Basa. And vnto Nep-
thali he sayde: Nepthali hath abundaūce
of Gods good pleasure, and is fylled wyth
the blessynge of the Lorde, and shall haue
hys possessyons towarde the southwest.
And to Aser he sayde: Aser shalbe blessed
wyth chyldren: he shall be acceptable vnto

his brethren, and shall dyppe hys fote in oyle. Thy dwellynge be vpon iron and braſſe, & thyne age be as thy youth. There is none lyke vnto the GOD of Iſraell: whyche thoughe he ſyt vpon the heauen as vpon a horſe, yet as thy helper, whoſe glorye is in the celeſtiall places. The eternall God is thy refuge, and vnder the armes of the Euerlaſtynge GOD ſhalte thou lyue. He ſhall caſte oute thy enemye before the, and ſay: deſtroye. Iſraell then ſhall dwell in ſafetye, and alone. And the eye of Jacob ſhalbe vpon a lande of corne and wyne, and hys heauens ſhall droppe the dewe. Happye arte thou o Iſraell, who is lyke vnto the? O people that are ſaued in the Lorde whiche is the ſhylde of thy helpe, and ſwerde of thy glorye. Thyne enemyes haue loſte theyr ſtrengthe to the warde, and thou ſhalte treade vpon the heigth of them.

¶ The .xxxiiii. Chapter.

A And Moſes went fro the playne of Moab vp into mount Nebo & vnto the toppe of the hil that is ouer Deu. 3.d againſte Jericho. And the Lorde ſhewed 1.ma. 2.a hym all the lande of Gilead, euen vnto Dan, and all Nephthali and the lande of Ephraim and Manaſſe, and all the lande of Juda: euen vnto the vtmoſte ſea, and the ſouthe, and the regyon of the playne of Jericho the citie of palmetrees, euen B vnto Zoar. And the Lorde ſayd vnto him. Gen.12.b * This is the lande whyche I ſware vnto and.15.d Abraham, Iſhac and Jacob ſayinge: I wyll gyue it vnto thy ſeed. Thaue cauſed Deu. 4.c the alſo eſe it with thyne eyes, * but thou ſhalt not go ouer thyther. So Moſes the ſeruaunte of the Lorde dyed there in the lande of Moab accordyng to the word C of the Lorde. And he buryed hym in a valey in the lande of Moab ouer againſte the houſe of Peor, but no man knoweth of his ſepulchre vnto this daye. Moſes was an hundred and twentye yere olde whe he dyed: his eye was not dimme, nor hys natturall coloure abated. And the chyldren of Nu.xx.d Iſrael * wepte for Moſes in the playne of Moab thirtie dayes. And the dayes of wepynge and mournynge for Moſes were ended. And Joſua the ſonne of Nun was full Nu.27.b of the ſpirite of wyſedome: * for Moſes D had put his handes vpon hym. And the chyldren of Iſraell were obedyente vnto hym, and dyd as the Lorde commaunded Moſes. And there aroſe not a prophete ſence in Iſrael lyke vnto Moſes, whome the Lorde knewe face to face, accordynge, vnto all the miracles and wonders which the Lorde ſente hym to do in the lande of Egypte, vnto Pharao and all hys ſeruauntes and before al his lande: and accordinge to al that myghty hande, and al the greate biſions, which Moſes ſhewed in the ſyght of all Iſraell.

☞ The ende of the fyfthe booke of Moſes called in the Hebrue. Ellehaddebarim, and in the Latin Deuteronomium.

☞ The booke of Joſua Whom the Hebrues cal Jehoſua

The fyrſte Chapter.

A Fter the deathe of Moſes the ſeruaunt of the lord, it happened alſo that the Lord ſpake vnto Joſua the ſonne of Nun, * Moſes Exo.33.c minister ſayinge: Moſes my ſernaut is deade. Now therfore vp & go ouer Jordā thou & al this people, vnto the lāde the which I gene vnto the childzen of Iſraell. * All the places Deu.11.c that the ſoles of your fete ſhal treade vpō, haue I gene you as I ſaid vnto Moſes: frō the wyldernes & this Libanon vnto the great ryuer Euphrates: al the lande of the Hethites, euen vnto the great ſea towarde the goynge downe of the ſunne, ſhalbe youre coaſte. There ſhall not a man be able to withſtande the all the dayes of thy lyfe. * For as I was with Moſes ſo wyll I be Joſu.3.b with the, & wyll not fayle the, nor forſake Heb.13.b the. * Be ſtronge therfore and bolde: for B vnto this people ſhalte thou deuyde the Deu.31.c lande whiche I ſwate vnto theyr fathers 3.Re.2.a to gene them. Onely be thou ſtronge and as bolde as thou canſte, that thou mayeſt obſerue, and do accordynge to al the lawe, whiche Moſes my ſeruaunte commaunded the. * Turne the therfro nether to the right Deu. b.d hande, nor to the lefte: that thou mayeſt do wyſely in all that thou takeſt in hande: * let not the booke of this lawe departe Deu.17.d oute of thy mouth: But recorde therin day C and nyght that thou mayeſt obſerue, and do accordynge to all that is writte therin. For then ſhalt thou make thy waye proſperouſe, & then thou ſhalt do wiſely. Haue not I commaūded the, that thou ſhouldeſt be ſtroge & hardy & not feare nor be fayntharted? For I the Lord thy God am with the, whether ſoeuer thou goeſt. Then Joſua commaūded the officers of the people, ſayinge: Go thorow the middes of the hoſt, & commaūde the people, ſayinge: prepare you vitayles: for after thre dayes ye ſhall paſſe ouer this Jordā, to go in & poſſeſſe the lāde, whiche the Lord your God geueth you to poſſeſſe it. And vnto the Rubenites, Gaddites, & halfe tryde of Manaſſes ſpake Joſua ſayinge

Nu.31.d saying: * Remember the word, which Moses the seruaunte of the Lorde cõmaunded you, saying: the Lorde your God hath geuẽ you reast, & hath geuẽ you this lãde: your wyues, your childrẽ, & your cattel shal remayne in the lãde which Moses gaue you on this syde Jordan: but ye shall go before your brethren, armed all that be men of warre, & helpe thẽ vntil the Lord haue geuen your brethrẽ reast, as he hath you, and vntyll they also haue obtayned the lande, whiche the Lorde your God geueth them. And then shal ye returne vnto the lande of your possession & enioye it, which lãde Moses the Lordes seruaunt gaue you on this syde Jordan, towarde the sunne vprysynge.

Deu.5.a Jer.42.a 1.mac.2.a And they answered Josua saying: * All that thou hast commaunded vs we wyl do, and whether soeuer thou sendest vs, we wyll go. Accordynge as we obeyed Moses in al thinges so will we obey the, onely the lord thy God be with the as he was with Moses. And whosoeuer he be that dothe disobey thy mouth & wil not herke vnto thy wordes in all that thou cõmaũdest him, let him die: Only be ströge & of good courage.

¶ The ii. Chapter.

A And Josua the son of Nũ sente oute of Settim two men to spye secretly saying: go & bewe the lãde and also Jericho. And they wente, and came into a harlotes house, named Rahab, & lodged ther. And it was tolde the kinge of Jericho & said: Beholde, there came mẽ in hither to night, of the childrẽ of Israel, to spye oute the cõtrey. And the kynge of Jericho sent vnto Rahab saying: bringe forth the men that are cõe to the, & which are entred into thine house for they be come to searche out al the lãde. And the womã toke the two mẽ

Heb.xi.f * & hid thẽ. And said thus: in dede ther cam Jaco.2.b mẽ vnto me, but I wyste not whence they B were. And about the tyme of the shuttinge of the gate whẽ it was darke, the mẽ went out, whether the mẽ wõt I wot not. folow ye after thẽ quickly, for ye shal ouer take thẽ. But the brought them vp to the rofte

Jos.vi.c. of the house, & * hyd thẽ with the stalckes of flaxe, which she had lynge abrode vpõ the rooffe. And the mẽ of the cytie pursued after thẽ the waye to Jordane, euen vnto the ferye, & as sone as they which pursued after thẽ wer gone out, they shut the gate. And or ouer they were a slepe, she came vp vnto them vpon the rooffe, and sayd vnto

Deu.28.a Josu.v.a the men: I knowe that the Lorde hathe geuen you the lande, * for the feare of you is fallen vpon vs, and the inhabyters of the lande sayntе at the presence of you.

Ex.14.c For we haue hearde, how the Lord * dryed vp the water of the reede sea, before you, when you came oute of Egypte and what you dyd vnto the two kynges of the Amorites, that were on the otherside Jordan, Nũ.21.f and.g * Sehon, and Og, whome ye vtterly destroyed. And as sone as we had herde these thinges (we were sore afrayed, and oure hertes dyd faynte. And there remayned no more courage in any man at the presence of you. For the Lorde youre God, he is the God in heauẽ above, and in earthe beneth. Nowe therfore (I praye you) sweare vnto Deu.7.b me * by the Lorde, that as I haue shewed C you mercye, ye shall also shewe mercy vnto my fathers house, and geue me a true token. And that ye shall sane alyue, bothe my father, and my mother, my brethren, and my systers, and all that they haue. And that ye shall delyuer oure soules from death. And the men answered her: oure lyues for you to dye, yf ye vtter not this oure busynes. And when the Lorde hath geuen vs the lande * we wyl deale mercyfully & Jos.vi.c truly with the. And thẽ she let thẽ downe by a coarde, * throwe a wyndowe: For 1.re.19.c her house was by the towne wal. And she Acts.9.a dwelte by the towne wall. And she sayde vnto them, get you into the mountayne, lest the pursuers mete you, and hide youre selues there thre dayes vntil the pursuers be retourned, and then shall ye go youre owne waye. And the men sayde vnto her: we wil be blameleſſe of this thy othe whiche thou hast made vs sweare. Beholde, when we come into the lande, thou shalte binde this purple coarde in the windowe, which thou letteſt vs downeby. And thou shalte bringe thy father and thy mother, thy brethren, & all thy fathers houshold, D euen into thy house. And then whosoeuer doeth go out at the dores of thy house into the streate, his bloude shalbe vpon hys owne heade, and we wylbe gyltleſſe. And whosoeuer shall be wyth the in the house, hys bloude shalbe on oure heade, yf any mannes hande touche hym: And yf thou vtter these oure wordes, we wylbe quite of thy othe wherin thou hast made vs swear. And she sayd: accordynge vnto your wordes, so be it: and she sente them awaye to departe. And she bounde the purple coarde in the wyndow. And they departed, & came into the mountayne, and there aboade thre dayes, vntyl the pursuers were returned. And the pursuers sought them thorowout all the waye but founde them not. And the two men retourned, and descended frõ the mountayne and passed ouer, and came to Josua the sonne of Nun, and tolde him all that had chaunsed them. And they said vnto Josua: the Lorde truly hathe deliuered into oure handes all the lande, and all

the inhabiters of the countreye sayinge at the presence of vs.

¶ The.iii. Chapter.

A And Josua rose early: & they remoued frō Settim, and came to Jordā, he and all the chyldren of Israell, and lodged there, before they wente ouer. And after thre dayes it fortuned, that the officers went thorowout the hoste, and cōmaunded the people, sayinge: when ye se the Arcke of the Testament of the LORD youre God, and the Priestes that are Leuites beringe it: ye shall departe frome your place, and go after it. So yet that there shall be a space betweene you & it, aboute a two thousand cubites by measure.

B And ye shall not come nye vnto it, that ye maye knowe the waye, by whiche ye muste goo: for ye haue not gone thys waye in tymes paste (and beware, that ye approche not nye vnto the Arcke.) And Josua sayde vnto the people: * Sanctifye your selues, for to morow the Lorde shall do wonders amonge you. And Josua spake vnto the Priestes, saying: Take vp the arcke of the couenaunt, and go before the people. And they toke vp the arcke of the Testamente, and went before the people. And the Lorde sayd vnto Josua: this daye wyl I beginne to magnifye the in the syght of all Israell, that they maye knowe howe that * as I was wyth Moyses, so wyll I be wyth the. And thou shalte commaunde the Priestes that bare the arke of the couenaūt, saying: when ye are come to the edge of the waters of Jordan, ye shall stande styll in it. And Josua sayde vnto the chyldren of Israel: come hither, & heare the wordes of the Lorde your God. And Josua sayd: Herebye ye shall knowe that the lyuinge God is amonge you, & that he wyll without fayle cast out before you, the Cananites, and the Hethites, the Heuites, the Pherezites, the Gergesites, the Amorites, & the Jebusites:

C Beholde, the arcke of the appoyntmente of the Lord of al the worlde, goeth before you into Jordā. Now therfore take frō amonge you twelue men out of the tredes of Israell, out of euery trybe a man. And assone as the soles of the fete of the priestes (that beare the arke of the Lord the Gouernour of all the worlde) treade in the waters of Jordan, the waters of Jordan (that are beneth) shal runne down, & shalbe deuided: and the waters that come from aboue, shal stand styl vpon an heape. And it fortuned, that when the people were departed from their tentes to go ouer Jordā, the priestes bearinge * the arcke of the apointmēt went before the people. And as sone as they that bare the arcke came vnto Jordan, and the fete of the priestes that bare the arke were dypped in the brim of the water. * (For Jordan vseth to fyll all his banckes all the tyme of harueste) the waters also that came downe from aboue, dyd ryse vp, vpon an heape: & apeared as great as a mountayn, and departed farre frō the cytie of Adam, that was beside Zarthan. And the waters that were beneth towarde the sea of the wildernesse, fell awaye and departed into the salte sea, and the people * went ryghte ouer agaynste Jericho. And the Priestes that bare the arcke of the appoyntment of the Lord, stode dyre wythin Jordan readye prepared, and all the Israelites went ouer thorowe the drie, vntyl all the people were gone cleane ouer thorowe Jordan.

¶ The.iiii. Chapter.

A And it fortuned, that whā the people were al gone * ouer Jorda, the Lord spake vnto Josua, saying: Take you twelue men out of the people, out of euery trybe a man. And cōmaunde you thē saying: take you hence out of the middes of Jordan (euen out of the place where the Priestes stode in a readines) twelue (of the most hardest) stones, which ye shall take away with you, and leane thē in the place, where you shal lodge this night. And Josua called the twelue men, whyche he had prepared of the chyldren of Israell, out of euery trybe a man, and Josua sayd vnto them: ger you before the arcke of the Lord your God, euen thorow the myddes of Jordan * and take vp euery man of you a stone vpon his shoulder according vnto the nūbre of the tribes of the chyldren of Israell, that this may be a signe among you. That when your chyldren aske theyr fathers in tyme to come, saying: what meane these stones wyth you: ye maye aunswere them how that the waters of Jordan deuyded at the presence of the arke of the appoyntmēt of the Lord. For whan it wente ouer Jordan, the waters of Jordan deuyded. And these stones are become a memoriall vnto the children of Israel for euer. And the children of Israell dyd euen so as Josua commaunded, and toke vp * twelue stones oute of the middes of Jordan, as the Lorde sayd vnto Josua, according to the numbre of the Tredes of the chyldren of Israell & caried them away with thē vnto the place where they lodged, and layed them downe there. And Josua set vp twelue stones also in the myddes of Jordan, in the place where the fete of the Priestes whych bare the arcke of the Testamente, stode. And there haue they continued vnto thys daye. For the Priestes whych bare the arke stode in the myddes of Jordan, vntyl all was fynished that

Leu.xx g
Nu.xi d.
1.re.16.b
Josu.7.c

Josu.1.a

Josu.7.f

D Ecc.24.d

pſa.66.b

A deu.27.a

deu.27.a

B 4.re.18.f

that the LORDE commaunded Josua to
Deu.27.a saye vnto the people, * accordynge to all
that Moyses charged Josua. And the peo-
ple hasted and wente ouer: It fortuned al-
so, that whan all the people were cleane o-
uer, the Arke of the LORDE wente o-
C uer also: and the Priestes before the people.
Nu.32.c. * And the chyldren of Ruben, and the chil-
Josua.1.c dren of Gad, and halfe the Tribe of Ma-
nasses wente before the chyldren of Israell
armed, as Moyses charged theym. Euen
fourtye thousande prepared for warre, wēt
Josu.3.b before the Lorde vnto battayle, thorowe
the playne of Jericho, * that daye the Lord
magnifyed Josua in the syghte of all Is-
raell, and they feared hym as they feared
Moyses all dayes of hys lyfe. And the
LORDE spake vnto Josua, sayinge:
Commaunde the Priestes that beare the
Arche of wytnesse to come vp oute of Jor-
D dan. Josua therfore commaunded the Prie-
stes, sayinge: Come ye vp oute of Jordan.
And when the Priestes that bare the arke
of the appoyntmente of the LORDE
were come vp oute of the myddes of Jor-
dan, and as soone as the soles of the Prie
stes feete were sette on the drye lande, the
waters of Jordan retourned agayne vnto
theyr place, and wente ouer all theyr bankes
as they dyd before. And the people
came vp oute of Jordan the tenthe daye of
the fyrste moneth, and pitched in Gilgall,
euen in the easte border of the cytie Jeri-
cho. And the twelue stones whych they to-
ke oute of Jordan, dyd Josua pytche in Gil-
gall. And he spake vnto the chyldren of Is-
raell, sayinge: * Yf youre chyldren aske
Ex.12.b. theyr fathers in tyme to come & saye: what
meane these stones? ye shall shewe youre
chyldren, and saye: Israell came ouer thys
Jordan on drie lande, for the Lorde youre
God dryed vp the water of Jordan before
you, vntyll ye were gone ouer, as the Lord
Ex.14 c your God dyd the read sea, * which he dryed
vp before vs, tyll we were gone ouer: that
all the people of the worlde may know the
hand of the Lord, how mighty it is, & that
ye myghte feare the LORDE youre God
for euer.

¶ The v. Chapter.

A AND it fortuned that whē al the kin-
ges of the Amorites, which are be-
yonde Jordan westwarde, & all the
kinges of the Cananites, whyche were by
the sea, hard how the lord had dryed vp the
waters of Jordan before the chyldren of Is-
Josu.2.b raell, vntyll they were gone ouer, * theyr
hartes faynted for feare. And there was no
spyrite in them any more for the presence of
the chyldre of Israel. That same tyme the
Exod.4.k Lord sayd vnto Josua: * Make the sharpe
knyues (of stone) & go to agayne & circum-
cyse the chyldren of Israell the seconde tyme. And Josua made hym sharpe knyues
(of stone) and circumcised the childrē of Is- B
raell in the toppe of the foreskinnes. And
thys is the cause why Josua cyrcumcysed
all the people that came oute of Egypte:
Namely such as were males, because that
all the men of warre dyed in the wilderness
by the waye, after they came oute of E-
gypte. For all the people that came oute
were circumcised. But all the people that
were borne in the wyldernesse by the way
after they came oute of Egypte, were not
cyrcumcysed. For the chyldren of Israell
walked fourty yeares in the wyldernesse,
tyll all the people of the men of warre that
came oute of Egypte were consumed be-
cause they harkened not vnto the voyce of
the Lorde: wherefore the Lord sware, that
he wold not shewe them the land * whych Nu.14.f
the Lorde sware vnto theyr fathers, that
he woulde geue vs, euen a lande * that
Nu.13.d C
childrē whō he set vp in their steade: them
Josua circūcised: for they were vncircum-
cysed because they circūcised thē not by the
waye. And when they had circumcised all
the people they abode tyll together in the
hoost tyl they were whole. And the Lorde
sayde vnto Josua: this daye I haue taken
awaye the shame of Egypte from you:
wherefore the name of the same place is
called Gilgall vnto thys daye. And the
chyldren of Israell abode in Gilgal, * and Ex.11.a
helde the feaste of passeouer the fourtene
daye of the moneth at euen, in the playne
of Jericho. And they dyd eate of the corne
of the lāde on the morowe after passeouer,
swete cakes and parched corne in the selfe
same daye. For the * Manna ceased on
the morowe after they had begon to eate Ex.17.g
of the corne of the lande, neyther had ye the D
chyldren of Israell Manna any more, but
dyd eate of the corne of the lande of Ca-
naan that yeare. And it fortuned that
whō Josua was nye to Jericho, he lyft vp
his eies and loked, and beholde, there stode
a mā against him, hauing a swearde drawē
in his hande. And Josua went vnto him, &
sayde vnto hym: are thou on our syde or on
oure aduersaryes. And he sayde: Nay, but
as a captayne of the hoost of the Lord am
I nowe come. And Josua fell on hys face
to the earth, and did reuerence, & said vnto
him, what saith my Lord vnto his seruāt?
And the captayne of the Lordes hoost sayd Exo.3.b.
vnto Josua: * do thy shoe of thy foote, for Actu.7.d
the place whereō thou stādest, is holy. And
Josua dyd so.

¶ The vi. Chapter.

And

A AND Jericho was shut vp, & locked, because of the childzen of Israell, nether might any man go out oz in. And the Lozde sayd vnto Josua: Beholde, I haue geuen into thyne hande, Jericho & her kyng, & the stronge men of warre. And ye shall compasse the cytye, all ye that be men of warre, and go rounde about it once, and so shall you do syxe dayes. And seuen pryestes shall beare before the Arcke, seuen trompettes of rãmes hoznes (that be vsed in the Jubilie.) And the seuenth daye, ye shal cõpasse the cytie seuen tymes, and the pryestes shall blowe with the trompettes. And when they make a longe blaste wyth the rammes hozne, & ye heare the sõude of the hozne, al the people shal showt with a great showte. And thẽ shall the wal of the cytie fal down, & the people shall ascẽd vp euery mã streyght before him. And Josua the sonne of Nun, called the pryestes, and said vnto them: take vp the arke of the appoyntment, and let seuen pryestes beare seuẽ trompettes of rãmes hoznes, before the arcke of the Lozde. And he sayde vnto the people, go & cõpasse the citie: & let him that is harnelled, go before the arke of the Lozd. And whẽ Josua had spoken vnto the people, the seuen pryestes bare the seuen trompettes of rammes hoznes, & went forth before the arcke of the Lozde, and blew wyth
B the trõpettes. & the arche of the couenaũte of the Lozde folowed thẽ. And all the men of armes wente before the pryestes, that blewe wyth the trompettes, & the commen people came after the arke: & the pryestes that went blew with trompettes. And Josua commaunded the people, sayinge: ye shall not showt, noz make any noyse with your voyce, nether shall any word proceed out of your mouth, vntil the day that I bid you showte, thẽ shall ye showte. And so the Arche of the Lozde cõpassed the cytye, and wente about it once: and they retourned into the hoste, & lodged there. And Josua rose early in the mornynge, and the pryestes toke vp the arcke of the Lozde, and seuen pryestes bare seuen trompettes of rammes hoznes, and went before the Arke of the LORDE, and blewe with the trompettes. And all the men of armes went before them, but the commen people came after the arke of the Lozde, whiche went before wyth the blowynge of the trompettes. And the seconde daye they compassed the cytye once, and retourned agayne vnto the hoste, and so they dyd syxe dayes.

And whẽ the seuenth daye came, they rose early: euen with the dawning of the day, & compassed the cytie after the same maner, seuen tymes: onely that day they compassed the citie. vii. times. And at the seuenth tyme, when the pryestes blew with the trõpettes. Josua said vnto the people, showt: for the Lozd hath geuẽ you the cytye. And C the citie shalbe dãned, both it & al that are therin, vnto the Lozd: only Rahab the harlot shall liue, & all that are with her in the house, because she * hid the messẽgers that Josu. 2.4 we sent. And in any wyse beware of the excommunicate thinges, lest ye make youre selues excõmunicate, and take of the excõmunicate thynges, and make the hoost of Israel excommunicate and trouble it. But all the syluer, golde, vesselles of brasse, and yron shalbe consecrate vnto the Lozde, and all shall come into hys treasurye. And the people showted, and blew with trõpettes. And when the people heardе the sounde of the trompe, they showted wyth a greate showte. and the * wall fell downe, so that Hebr. xi.f the people wẽt vp into the cytie, euery mã streyght before him, & toke the citye. And they vtterlye destroyed all that was in the cytie, both man and woman, ponge & olde, Oxe, shepe and Asse, wyth the edge of the swearde. Then Josua sayde vnto the two menne that hadde spyed oute the contrey: * go into the harlottes house, and bryngе Hebr. xi.f oute thence the woman, and all that she hath, * as ye swore to her. And the younge Josu. 2.6. men that wer spyes, went in, and brought oute Rahab, and her father and mother and her brethren and al that she had. And they brought oute all her kynred, and put thẽ wythout the hoste of Israell. And they burnte the cytie with fyre, and al that was therin. Onelye the syluer and the gold, the vessels of brasse and yron, they put vnto the treasure of the house of the Lozde.

* And Josua saued Rahab the harlot, and Hebr. xi.f. her fathers houshold, and al that she had, and she dwelt in Israel, euẽ vnto this day because she hyd the messengers, which Josua sent to spye oute Jericho. And Josua sware at that tyme: sayinge: cursed be the man before the Lozde, that ryseth vp, and buildeth this citie Jericho: he shall laye the foũdacion * in his eldest sonne, & in his yõ- 3 re. 16 g gest sonne shall he set vp the gates of it. And so the Lozde was with Josua, & hys fame was noysed throwe oute all landes.

¶ The. vii. Chaptre.

A

BUt yet the thyldren of Israell trespassed in the * excommunicate thin- deut. 7.a and. 13.d ges: And Achan the sonne Carmy, * Jo. 22.b the sonne of Zabdi, the sonne of Zareth, of 1. Mac. 2.a the tribe of Juda, toke of the excõmunicate 2. Mach. thinges. And the wrath of the Lozd was 12.f wroth agaynste the childzen of Israell. And Josua sente men frõ Jericho to Hai, which is beside Bethauen, on the east side of

of Bethel, and spake vnto theim, sayinge: get you vp, and bewe the countreye. And the men went vp, and spyed out Hai. And retourned to Josua, and sayde vnto hym: let not all the people go vp, but let as it were two or three thousande men goe vp, and smyte Hai, and make not all the people to laboure thyther, for they are but fewe. And so there went vp thyther of the people, aboute a three thousande men, and they stode before the menne of Hai. And the menne of Hai smote of theym vppon a thyrtye and sixe men: for they chased them
18 from before the gate, euen vnto Sebarim,
Josa.22.c and smote them in the goyng downe.
Wherefore, the heartes of the people + for feare, melted awaye lyke water. And Josua rent hys clothes, and fell to the earth vpon hys face before the arke of the Lord: vntyll the euentyde, he and the elders of Israell, and put earth vpon theyr heades.
Deu.9.d And Josua sayde: + Alas, O Lorde GOD, wherefore haste thou brought this people ouer Jordane, to delyuer vs into the hande of the Amorites, and to destroye vs: would to God we had bene contente, and dwelt on the other syde Jordane. Oh, Lorde what shall I saye, when Israell turneth their backes before their enemies. Surely the Cananites, and all the enhabiters of the lande shall heare of it, and shall conspire agaynst vs, and destroy the name of vs oute of the worlde. And what wylte thou do vnto thy myghtye name? And the Lorde sayde vnto Josua, gette thee vp, wherefore lyest thou thus vppon thy face? Israell hathe synned, and they haue transgressed myne appoyntemente, whyche I commaunded theym, for they haue taken of the excommunycate thynges, and haue stollen, and dyssembled, and put them vnto theyr owne stuffe. And therefore is it that the chyldren of Israell cannot stande before theyr enemyes, but shall turne theyr backes before their enemies, because they be excõmunicate. Neyther wil I be with you any more, except ye
Ex.19.a rote out the excommunicate from amonge you. + Vp therfore, & sanctifye the people, and say: sanctifye your selues agaynste to morowe, for so sayde the Lorde God of Israell. There is a damned thynge amonge you (O Israell) and therefore ye can not stande agaynste your enemyes, vntyll ye haue put the damned thynge from among you. To morowe morninge therefore ye shal be brought accoding to your tribes. And the tribe which the Lord taketh, shal come accoding to the kinreds therof. And the kynred whyche the Lorde shall fynde gilty, shall come by houshoIders. And the houshold which the Lord shal fynd fautie shall come man by manne. And he that is founde in the excõmunicacõ, shalbe burnt with fyre, he and all that he hath, because he hath transgressed the couenaunt of the Lorde, and wrought foly in Israel. And so Josua rose vp early in the mornynge, and brought Israell by their trybes: and the tryb of Juda was caughte, & he brought the kinredes of Juda, and toke the kinred of the Zarchites, & he brought the kynred of the Zarchites, man by man, and Zabdi was caught. And he brought his houshold man by man, and Acan the sonne of Carmy, the sonne of Zabdi, the sõne of Zarthy, in the tribe of Juda was caught. And Josua sayde vnto Acan: + my sonne, I beseche the, geue glorye to the Lorde GOD of Israell, and gene him prayse, and shewe me what thou hast done, hyde it not from me. And Acan answered Josua, and sayde: of a truthe I haue synned agaynste the Lorde God of Israell, and thus and thus haue I done. I sawe amonge the spoyle a goodlye Babyloniche garmente, and two hundred sycles of syluer, and a tonge of golde of fyfte sycles weyght, and I coueted theym, and toke theym. And beholde they lye hyd in the earth in my tente, and the syluer is therunder. And so Josua sent messengers: which when they ranne vnto hys tente, beholde they were hyd in hys tent, and the syluer therunder. Therefore, they toke them oute of the myddest of hys tente, and brought them vnto Josua, and vnto all the children of Israell, and layed them oute before the LORD. And Josua toke Acan the sonne of Zareth, & the syluer, and the garment, and the tounge of golde, and hys sonnes and hys daughters, hys oxen, and hys asses, his shepe, and his tet, and all that he had: and all Israell wyth hym, brought the vnto the valeye of Acor. And Josua sayde: In as muche as thou haste troubled vs, the Lorde shall trouble the this daye: + And all Israell stoned hym Le.24.d
wyth stones, and burned theym with fire, and ouerwhelmed them wyth stones, and they caste vpon hym a greate heape of stones vnto thys daye. And so the Lorde turned from the wrath of his indignacion. And the name of the place is called the valeye of Acor vnto this daye.

¶ The.viii. Chapter.

AND the Lorde sayde vnto Josua: + feare not, nether be thou faint herted: Take al the men of warre wyth the, & vp, & get the to Hai. Behold, I haue gene into thy hãde, the king of Hai, & hys people, his citie & his lãde. And thou shalt do to Hai, & her king, as thou diddest vnto
Deu.7.c
Jericho

Josu.6.d * Jericho * her king. Neuertheleſſe, ꝥ the
ꝥ deu.xx.c ſpoile * catel therof, ſhal ye take vnto your
Jos. viii.c ſelues: And lay a watch vnto the towne, on
the backſyde therof. And ſo Josua aroſe, & al
the mẽ of warre to go vp againſt Hai. And
Josua choſe out thirtye thouſande ſtronge
men of warre, & ſent thẽ awaye by night.
And he commaunded them, ſaynge: be-
holde, ye ſhal lay a wayte vnto the towne
B on the backſyde therof. Go not verye farre
from the citie, but be al readye. And I and
al the people that are with me wil approche
vnto the cytye. And when they come oute
againſt vs, as they dyd at the fyrſte tyme,
then wil we flie before them. For they wil
come oute after vs: and we wyll bringe
them oute of the cytye. For they wyl saye:
they flee before vs, as at the fierſte time and
we wyll flee before them. In the meane
tyme ſhall ye ryſe vp from lyinge awayte,
and deſtroye the cytie: For the Lord your
God wyll delyuer it into youre hãde. And
deu.xx.b whã ye haue taken the citie, ye ſhal ſet it on
fyre. * Accordynge to the cõmaundemente
of the Lorde ſhall ye do, beholde, I haue
charged you. Josua therfore ſente them
forth, and they wente to lye awayte, and
abode betwene Bethel and Hai, on the
weſtſyde of the cytye of Hai. But Josua
lodged that nyghte amonge the people.
And Josua roſe vp early in the morninge
and numbred the people and wente vp, he
C and the elders of Iſraell before the people
agaynſte Hai. And all the men of warre
that were with him, wẽt vp and drue nie,
and came againſt the citie, and pitched on
the northe ſyde of Hai. and there was a
valeye betwene them & Hai. And he toke
vpon a fyue thouſande mẽ, and put them
to lye awayte, betwene Bethell and Hai,
on the weſtſyde of the citye. And they put
the people (euen al the hooſte that were on
the northſyde) agaynſte the citye, and the
lyers awayte on the weſte. And Josua
walked the ſame nyghte in the myddes
of the valeye. And it fortuned, that when
the kynge of Hai ſawe it, they haſted and
roſe vp earlye, and the men of the citye
wente oute againſte Iſraell to battell, he
and all hys people at a time appoynted, ene
before the playne and wiſte not that there
were lyers awaite on the backeſyde of the
cytye. And Josua and all Iſraell fayned
them ſelues to be put to the worſe before
D them and fled towarde the wyldernesſe.
And al the people of the towne were called
togethet, to folowe after them. And they
folowed after Josua and were drawen
awaye from the cytye: And there was not
a mã left in Hai and in Bethel, that went
not out after Iſrael. And they lefte the cy-
tie open, and folowed after Iſraell. And
the Lorde ſayde vnto Josua, ſtretche oute
the ſpere that is in thyne hande towarde
Hai, for I wyll geue it into thy hãd * Jo-
ſua ſtretched oute the ſpere that he had in
hys hande towarde the cytye. And the
lyers awayte roſe vp quyckly oute of
theyr place, and ran aſſone as Josua had
ſtretched oute hys hande, and they en-
tred into the cytye and toke it, and ha-
ſted, and ſet the citie on fire. And when the
men of Hai loked backe after them, they
ſawe the ſmoke of the cytye aſcende vp to
heauen. And they had no leyſure to flye,
eyther thys waye or that, and the people
that fled to the wildeenes, touened backe
agayne vpon the folowers. And when
Josua and all Iſraell ſawe that the ly-
E ers awayte had taken the cytye, and that
the ſmoke of it aſcended, they turned a-
gayne and layde on the men of Hai. And
the other yſſued out of the cytye agaynſte
them. And ſo were they in the myddeſt of
Iſraell: for theſe were on the one ſyde of
them, and the reſt on the otherſyde. * And
they layde vpon them, ſo that they let Josu. 6.c
none of them eſcape, nor remayne. And
the kynge of Hai they toke alyue, and
brought him to Josua. And when Iſraell
had made and ende of ſleyinge, all the in-
habiters of Hai in the felde of the wylder-
neſſe, where they chaſed them, and when
they were all fallen on the edge of the
ſwearde, vntyll they were waſted, all the
Iſraelites returned vnto Hai, and ſmote
it in the edge of the ſwearde. And all that
fell that daye, bothe of men and women
were twelue thouſande, euen all the men
of Hai. For Josua pluckt not his hande F
backe agayne, which he ſtretched out vpõ
the ſpeare vntil he had vtterly deſtroied al
the enhabytours of Hai. * Onely the Nu.31.b
cattell and ſpoile of the cytye, Iſraell deu.xx.c
toke vnto them ſelues, accordynge vnto Jos.22.b
the worde of the LORD, whyche he com-
maunded Josua. And Josua ſet Hai on
fyre, and made it an heape for euer. and a
wyldernesſe, euen vnto this daye. And the
kynge of Hai he hanged on a tree, vntyll
euen. And aſſone as the ſunne was downe, deu. 21.b
Josua commaunded * that they ſhoulde
take the carkaſſe downe of the tree, and
caſt it at the enterynge of the gate of the
cytye, and * laye theron a greate heape of Josu.7.b
ſtones, that remayneth vnto this daye.
Then Josua * buylte an altare vnto the deu.27.a
Lorde God of Iſraell, in mounte Ebal,
as Moſes the ſeruaunte of the Lorde com-
maunded the chyldren of Iſraell, and
as it is wrytten in the * boke of the lawe deu.27.a
of Moſes: an * altare of whole ſtones, * ex.xx.b

ouer

ouer whiche no man hathe lyfte anye tole of yron . And they facryfyced theron burntefacrifices vnto the Lord, and offred peaceoffrynges And he wrote there vpon the stones, a rehersal of the lawe of Moses, and wrote it in the presence of the chyl-
G dren of Israel . And all Israel and the elders therof, and their officers and Judges stode, parte on this syde the arke, and parte on that syde, before the priestes that were Leuites, whiche bare the arke of the appoyntemente of the Lorde: as well the straunger as they that were borne among them, halfe of them on the forefronte of mounte Garizim: and halfe of them on the forefronte of mounte Ebal: as Moses the seruaunte of the Lorde had commaunded before, that they shoulde bleſſe the people Israell. Afterwarde, he red al the wordes of the lawe, the bleſſinges and curſynges, accordynge to all that is wrytten in the boke of the lawe: And there was not one worde of all that Moses commaunded whyche Josua red not before all the congregacion of Israel. The women and chil-dren. (and the straūgers that were come) standynge amonge them.

¶ The.ix. Chapter.

A And it fortuned that whē al the kinges that dwel on this side Jordā in the hylles & valeyes, & alonge by all the coastes of the great sea, ouer against Libanon . (Namelye the Herhites, the Amorites, the Cananites, the Pherefites, the Heuites and the Jebusites) herde therof, they gathered them selues together to fyghte agaynſte Josua, & against Israel
2.K.21.a with one accorde: * And the inhabytours of Gibeon harde what Josua had done vnto Jericho, and to Hai: And they did wurke wilyle, and wente and made them selues embaſſadours, and toke them bytayles, and olde sackes vpon their Asses, and wyne bottelles olde, and rente and wozne, and olde clouted shoes vpon their fete, and their rayment was olde, and all their prouision of bread was dryed vp, and hozed . And they came vnto Josua into the host, to Gilgal, and sayd vnto him and vnto all the men of Israel: we be come from a far countrey and nowe make ye agrement with vs . And the men of Israell sayde vnto the Heuite: peraduenture thou
B dwellest amonge vs : and then howe can I make peace with the? And they sayde vnto Josua: we are thy seruaunte . And Josua sayde vnto them agayne: what are ye? and whence come ye? They answered him: From a verye farre countrey thy seruaūtes are come, for the name of the Lord thy God; for we haue hearde the fame, of the power of hym, and all that he dyd in Egypte, and all that he dyd to the two *kynges of the Amorites, that were de-
Nu.21.f. yonde Jordane, Schon kynge of Hesbō, & Og kynge of Basan, which was at Astharoth . Wherfore, oure elders and all the exhabitours of oure countrey spake to vs, saying: take bitayles with you to seruе by the waye, and goe mete them, and saye vnto them: we are youre seruauntes . And nowe make ye a couenaunte of peace with vs. This oure foode of breade, we toke with vs out of our houses whot, the daye we departed to come vnto you . And nowe beholde, it is dryed vp and hozed . And these bottelles of wyne whyche we fylled, were newe: and se they be rente. And these oure garmentes and shoes, are wozne for oldenesse, by the reason of the exceadynge
C longe iourney . And the men toke of their bitayles, and coūceled not with the mouth of the Lorde. And Josua made peace with
2.pt.21.a them, and * made a couenaunte with them that they shoulde be suffered to lyue: and the LORDES of the congregatiō sware vnto them : And it fortuned, that.iii. dayes after they had made peace wyth them, they hearde that they were their neighbours, and that they dwelte amonge them . And the chyldren of Israell toke their iourney, and came vnto their cities the thyrde daye: and their cities were Gibeon, and Caphira, Beroth and Kariat Jarim . And the children of Israel slewe them not, because the Lordes of the congregacion had swoꝛne vnto them by the Lorde God of Israel . And all the multy-tude murmured agaynſt the Lordes. But all the Lordes sayde vnto all the congre-gacion: we haue swoꝛne vnto them by the Lorde God of Israell, and therefore we
D may not hurte them. But this we wyll do to them . We wyll let them lyue, leaſte wrathe be vpon vs, because of the othe which we sware vnto them. And the lordes sayde vnto them agayne: Let them lyue,
deu.29.d * and hewe wod, and drawe water vnto al the congregacion, and they did as the Lordes sayde vnto them . And Josua sente for them, and talked with them, and sayde: wherefore, haue ye begyled vs sayinge: We dwell farre from you, when ye dwell amonge vs: and nowe are ye curſed, and there shall not ceaſe to be of you, bonde men, and hewers of wod and drawers of water for the house of my God . And they aunswered Josua and sayde: it was tolde thy seruaūtes, how that the Lord thy God had commaunded his seruaunte Moses, to gene you all the lande, and to destroye all the exhabitours therof out of youre syghe

and

and therfore we were exceadynge ſore a-frayed. & dyd prouide for our lyues at the preſence of you, and haue done this thing: and beholde we are in thyne hand, as it ſe-meth good and ryghte in thyne eyes to do vnto vs, ſo doo. And euen ſo dyd he vnto them, and ryd them out of the hande of the chyldren of Iſraell, and they ſlewe theym not. And Joſua made them that ſame daye hewers of wood, and drawers of water for the congregation, and for the aulter of God vnto thys daye, in the place whyche God ſhoulde chooſe.

¶ The .x. Chapter.

A ND it fortuned, that whē Adonize-dec kyng of Jeruſalem had hearde, how Joſua had take Hai & had de-ſtroyed it, and howe that * as he had done to Jericho and her kynge, euen ſo he had done to Hai, and her kynge, and howe the enhabitours of Gibeon hadde made peace with Iſraell, and were amonge them, they feared exceadingly, for Gibeon was a great cytye, as anye cytie of the kyngdome, and was greater then Hai, and al the men ther-of were very mighty. Wherfore Adonize-dec kynge of Jeruſalem ſent vnto Hoham: kynge of Hebron, and vnto Phiria kynge of Jarmuth, and vnto Japhia kynge of Lachis, and vnto Debir kynge of Eglon, ſayinge: Come vp vnto me, and helpe me, that we maye ſmyte Gibeon: for they haue made peace wyth Joſua, and with the chyl-dren of Iſraell. Therfore the fyue kynges of the Amozites, the kynge of Jeruſalem, the kynge of Hebron, the kynge of Jar-muth: the kynge of Lachis, and the kynge of Eglon gathered theym ſelues together: they wyth all theyr hooſtes and beſieged, Gibeon, and made warre agaynſt it. And the men of Gibeon ſent vnto Joſua, and to the hooſte of Gylgal, ſayinge: wythdrawe not thy hande from thy ſeruauntes, come vp to vs, to ſaue vs: and to helpe vs. For all the kynges of the Amozites, whyche dwell in the mountaynes, are gathered to-gether agaynſt vs. And ſo Joſua aſcended frō Gilgall, he and all the people of warre wyth hym, and all the men of myght, and the Lorde ſayde vnto Joſua: feare theym not, for I haue delyuered them into thyne hande. Nether ſhall any of theym ſtande agaynſt the. Joſua therfore came vnto theym ſodaynlye, and wente vp from Gil-gall all nyghte. And the LORD troubled them before Iſraell, and ſlewe theym wyth a greate ſlaughter at Gibeon, and chaſed them alonge the waye that goeth vppe to Bethoron, and ſmote theym to Elaka and Maketa. And it fortuned, that as they fledde from Iſraell, and were in the goynge downe to Bethoron, the Lorde caſt downe great ſtones from heauen vppon theym, vntyll Elaka. And there were moo dead wyth hayle ſtones, then they were whome the chyldren of Iſraell ſlewe wythe the ſwearde. Then ſpake Joſua before the Lorde, in the daye when the Lorde delyue-red the Amozites before the chyldren of Iſraell, and he ſayd in the ſyght of Iſrael. * Sunne ſtande thou ſtyll vppon Gibeon, Ecc.46a
and thou Mone in Aialon. And the ſunne abode, and the Mone ſtode ſtyll, vntyl the people aduenged them ſelues vppon theyr enemyes. Is not thys wrytten in the boke of the ryghteouſe? The ſunne (I ſaye) a-bode in the myddeſte of heauen, and ha-ſted not to goo downe by the ſpace of an hole daye. And there was no daye lyke that, before it or after it, that the LORD hearde the voyce of a man. For the Lorde foughte for Iſraell. And Joſua returned, and al Iſrael wyth hym vnto the hooſte of Gilgal: but the fyue kynges fled, & were b
hyd in a caue at Maketa. And it was told Joſua of one, ſayinge: The fyue kyng-ges are founde hydde in a Caue, whyche is at Maketa. And Joſua ſayde: roule greate ſtones vppon the mouthe of the Caue, and ſet men by it, for to kepe theym, And ſtande ye not ſtyll, but folowe after youre enemyes, and ſmyte all the hynder-moſte: And ſuffre theym not to entre into theyr Cyties, for the LORDE youre God hath delyuered theym into youre hande. And it fortuned when Joſua and the chyl-dren of Iſraell had made an ende of ſleing them wyth an exceadynge greate ſlaugh-ter, tyll they were waſted, the reſte that remayned of theym, entred into walled cy-tyes. And all the people returned too the hooſte, to Joſua at Maketa in peace, ney-ther dyd any man moue hys tonge agaynſt the chyldren of Iſraell. Then ſayde Joſua: open the mouth of the Caue, and bryng oute theſe fyue kynges vnto me oute of the Caue. And they dyd ſo, and broughte thoſe fyue kynges vnto hym oute of the Caue, euen the kynge of Jeruſalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachis, and the kynge of E- d
glon. And it fortuned that when they broughte oute thoſe kynges vnto Joſua: Joſua called for all the men of Iſraell, and ſayde vnto the cheſe of the men of warre, whych wente wyth hym: come neare, and putte youre feete vpon the neckes of theſe kynges. And they came nere and put theyr feete vpon the neckes of theym. And Joſua ſayde vnto them. Ye ſhall not feare nor be fayntе harte: But be ſtronge and pluckе

vp youre hartes, for thus ſhall the Lorde do to all your enemyes agaynſte whom ye fyght. And then Josua ſmote theym, and
Josu.x.c. ſlewe them, * and hanged theym on fyue trees. And they hanged fyll vpon the trees vntyll the euenynge. And at the goynge
deu.21.D * downe of the ſunne, it fortuned that Josua gaue commaundemente, and they toke
Josu.8.k. theym downe of the * trees, and caſte theym into the Caue, (where in they had bene hyd) & layd great ſtones in the Caues mouth, whych remayne vntyll thys daye. And that ſame daye Josua toke Hazeda, and ſmote it with the edge of the ſwearde,
deu.20.D and the Kynge thereof alſo * deſtroyed he vtterlye, wythe all the ſoules that were therein, and lette noughte remayne. And
Josu.6.D he dydde to the Kynge of Hazeda * as he dyd vnto the Kynge of Jericho. Then Josua wente from Hazeda, and all Jſraell wythe hym vnto Libna, and foughte agaynſte Libna. And the Lorde delyuered it, and the Kynge thereof into the hande of Jſraell: and he ſmote it wyth the edge of the ſwearde, and all the ſoules that were therein. He lette noughte remayne in it, but dyd vnto the Kynge thereof as he dyd vnto the Kynge of Jericho. And Josua de-
F parted from Libna, and all Jſraell wyth hym vnto Lachis, & beſieged it, and aſſaulted it And the Lorde delyuered Lachis into the hãde of Jſraell, which toke it the ſeconde daye, and ſmote it wyth the edge of the ſwearde, & al the ſoules that were therin, doyng accordyng to all, as he had done to the cytie of Libna. Then Hozam Kynge of Geſer came vp to helpe Lachis: And Josua ſmote him & his people, vntyl noughte remayned of him. And from Lachis Josua departed vnto Eglon, & all Jſraell wyth him, & they beſieged it, & aſſaulted it and toke it the ſame daye, & ſmote it wyth the edge of the ſwearde, and all the ſoules that were therin he vtterly deſtroyed the ſame daye, accordyng to all that he had done to Lachis. And Josua departed vp from Eglon and all Jſraell wyth hym, vnto Hebron. And they foughte agaynſte it, & when they had taken it, they ſmote it wyth the edge of the ſwearde, and the Kynge thereof, and all the townes that pertayned too it, and all the ſoules that were therein, and he lefte noughte remayninge: but dyd accordinge to all as he had done to Eglon, & deſtroyed it vtterly, and all the ſoules that
G were therein. And Josua returned, and all Jſraell wyth hym to Dabir, & foughte agaynſte it. And when he had taken it, and the kynge thereof, and all the townes that pertayned therto, they ſmote theym wyth the edge of the ſwearde, and vtterlye deſtroyed al the ſoules that were therein, neyther lette he ought remayne. Euen as he dyd to Hebron, ſo he dyd to Dabir and the kynge thereof, as he had done alſo to Libna and her kynge. Josua therfore ſmote al the hyll countreyes, and the ſouth countreyes, and the valleyes, and the hyl ſydes and all theyr kynges, and let noughte remayne of them, but vtterlye deſtroyed all
deu.20.b that * breathed, as the Lorde God of Jſrael commaũded. And Josua ſmote thẽfrom Cades barne vnto Aſah, and all the countrey of Golan, euen vnto Gibeon. All thoſe kynges and theyr lande dyd Josua take at one tyme: becauſe the Lorde God of Jſraell foughte for Jſraell. And Josua and all Jſraell retourned vnto the hooſte that was in Gilgall.

¶ The.xi. Chapter.

AND it fortuned, that when Jabin king of Hazor had harde thoſe thin
A ges: he ſent to Jobab king of Madõ & to the king of Simron, & to the kyng of Achſaph, and vnto the kynges that are by the northin the mountaynes, and playnes towarde the ſouthſyde of Cineroth, and in the lowe countreyes: and in the borders of Dor weſtewarde, and vnto the Canamites both by eaſte and weſt. and vnto the Amorites, Hethites, Phereſites, and Jebuſites in the mountaynes: and vnto the Heuites that were vnder Hermon in the lande of Miſpa: And they came oute and all theyr hoſtes with them, a multitude of folke, euen as the ſande that is on the ſea ſhore in a greate numbre with hozſes and charettes exceadynge many. And all theſe kynges met together, and came and pitched togeather at the waters of Meron, for to fyghte agaynſt Jſraell. And the Lorde ſayde vnto Josua: be not afrayed at the preſẽce of thẽ: for to morowe about this tyme wyl I deliuer theym all ſlayne before Jſraell: thou ſhalt hough theyr hozſes, and burne theyr charettes with fyre. And ſo Josua came
B and all the menne of warre with hym agaynſte theym by the waters of Merom, and ſodaynly fell vpon them. And the Lorde delyuered theym into the hande of Jſraell: and they ſmote them, and chaſed thẽ vnto great Sidon, and vnto the whote waters, and vnto the valeye of Miſpa whyche is Eaſtward: and ſmote them vntyl they had none remayning of them. And Josua dyd vnto them, as the Lorde bad hym: he houghed theyr hozſes, and burnt theyr charettes with fyre. And Josua at that tyme turned backe, and toke Hazor, and ſmote the kynge thereof wyth the ſwearde. And Hazor before tyme was the heade of all thoſe kyngdomes. And they ſmote all the

ſoules

ſaules, that were therin, with the edge of the ſweard, vtterly deſtroyinge all: and nothing that breathed, was let remayne. And he burnt Hazor with fire. And all the cyties of thoſe kynges, and all the kynges of them dyd Josua take, and ſmote theym with the edge of the ſweard, and vtterly deſtroyed them * as Moyſes the ſeruaunte of the Lorde commaunded. But Israell burnt none of the cyties that ſtode ſtyll in theyr ſtrength, ſaue Hazor onely, that Josua burnt. And all the ſpoyle of the ſayde cyties and the cattell, the chyldren of Israell caught vnto them ſelues. But the men onelye they ſmote with the edge of the ſweard vntyll they had deſtroyed theym, neyther left they oughte that had breath. As the LORD commaunded Moyſes hys ſeruaunte, ſo dyd Moyſes commaunde Josua, and euen ſo dyd Josua * ſo that he myſſed no worde, of all that the Lord commaunded Moſes. And ſo Josua toke al the lande, the hylles and al the ſouth countrey, and all the lande of Goſan, and the lowe countrey, and the playne, and the mountayne of Israell, & the lowe countrey of the ſame, euen from the mounte of partinge, that goeth vp to Seir, vnto the playne of Gad in the valeye of Libanon, vnder mount Hermon. And all the kynges of the ſame he toke, and ſmote them. And ſlewe theym. Josua made warre longe tyme with thoſe kynges: neyther was there any cytye that made peace with the children of Israel, ſaue thoſe Hethites that inhabited Gibeon: and therfore all other they toke with battayle, for it came of the Lord, which dydde harden theyr hartes that they ſhuld come agaynſte Israell in battrayle, and that they ſhuld deſtroy them vtterly, and ſhewe thē no mercy, but to bring theym to naughte. As the Lord cōmaunded Moſes. And that ſame ſeaſon came Josua, and deſtroyed the Enakites out of the mountaynes: Namely out of Hebron, Dabir, Anab, and out of all the mountaynes of Juda, and out of all the mountaynes of Israel. And Josua deſtroyed them vtterly, with theyr cytyes. There was not one Enakite lefte in the lande of the chyldren of Israell, onelye in Asah, * Gath, & Asdod, there remayned of them. And Josua toke the hole land, accordinge to all that the Lorde ſayd vnto Moſes, and Josua gaue it for a poſſeſſion vnto Israell, * accordinge to theyr partes and tribes: and the land reſted from warre.

Exo.23.d. and.34.b Deu.7.a

Deu.7.c

Deu.20.a

2.Re.17.a

Nu.26.f

¶ The.xii. Chapter.

These are the kynges of the land, whiche the chyldren of Israell ſmote and poſſeſſed theyr land, on the other ſyde Jordan Eaſtwarde from the ryuer Arnon, vnto mounte Hermon, and all the playne Eaſtwarde: * Sehon kynge of the Amorites, that dwelte in Hesbon, and ruled from Aroer, whych is beſyde the ryuer of Arnō, and from the myddle of the ryuer, and from halfe Gilead vnto the ryuer Jabok, whych is the borde of the children of Ammon: And from the playne vnto the ſea of Cenerotb Eaſtwarde, and vnto the ſea in the playne: euen the ſalte ſea Eaſtwarde, the waye to Beth Jeſimoth, and frō the ſouth vnder the ſpringes of the hyll. And the coaſte of Og, kynge of Basan whych was of the remnaunte of the Gyaunttes, and dwelte at Aſtharoth, and Edrai, and reygned in mounte Hermon, and in Salcah: and in all Basan, vnto the borde of the Geſurites, and the Machathites, and half mounte Gilead, vnto the borders of Sehon kynge of Hesbon. * Moyſes the ſeruaunte of the Lorde, and the chyldren of Israell ſmote them, * and Moyſes the ſeruaunte of the Lorde, gaue theyr lande for a poſſeſſion vnto the Rubenites, Gaddites, and halfe the trybe of Manaſſes.

Nu.21.f Deu.3.a.

Nu.21.f and.g.

Nu.32.f and.34.c Josu.13.b Deu.3.b.

These are kynges of the countrey, whyche Josua and the chyldren of Israell ſmote on thys ſyde Jordan, Eaſtwarde, from the playne of Gad, whyche is in the valeye of Libanon: euen vnto the partynge mounte that goeth vp to Seir. Whych lande Josua gaue vnto the trybes of Israell to poſſeſſe, to every man vpon his parte: in the vpper lande, and nether lande, in playnes, and hyll ſydes, in the wyldernesse, and ſouthe countreye: the Hethites, the Amorites, the Canaanites, the Pherezites, the Heuites, and the Jebuſites. * The kynge of Jericho: was one. * The kynge of Hai, whych is beſyde Bethell: one. * The kyng of Jeruſalem: one. The kynge of Hebron: one. The kynge of Jarmuth: one. The kynge of Lachis: one. The kynge of Eglon: one. The kynge of Gazer: one. The kynge of Debir: one. The kynge of Geder: one. The kynge of Hozma: one. The kyng of Arad: one. The kynge of Libna: one. The kyng of Adullam: one. The kynge of Makeda: one. The kynge of Bethell: one. The kynge of Thaphuah: one. The kynge of Hepher: one. The kynge of Aphek: one. The kynge of Lazaron: one. The kynge of Madon: one. The kynge of Haloz: one. The kynge of Simaron meron: one. The kyng of Achſaph: one. The kyng of Thanach: one. The kynge of Megiddo: one. The kynge of Kaedes: one. The kynge of Jokneam of Charmel: one. The kynge of Dor, in the countrey of Dor: one. The kynge of the nations of Gilgal, one. The

Josu.6.a * Jos.8.a * Jos.8.a

kynge

kynge of Thirza: one. All the kynges together: thyrtye and one.

¶ The. xiii. Chapter.

A IOsua was olde. and stryken in yeares, and the Lord sayde vnto hym: thou arte olde and stryken in yeares, and there remaynyth yet exceadinge muche lande to be possessed. This is the land that yet remaynyeth: all the regyons of the Philistines: and all Gesuri: from Nilus whyche is on the outwarde parte of Egypte: vnto the borders of Ekron Northwarde, whyche lande is counted vnto Cananie, euen fyue Lordeshippes of the Philistines. the Asathites, Adothites, Ascalonites, Gethites, Akaronites and the Eupites. And from the South: all the lande of the Cananites, and the caue that is beside the Sidonianes, eus vnto Aphek and to the borders of the Amozites. And the lande of the Giblytes, and all Libanon, towarde the Sunne vprisinge, frō the playne of Gad vnder moūte Hermon, vntyll a man come to Hemath: all the enhabitoures of the hyll countreye from Libanon vnto the whote waters:

B and all the Sidonianes, wyll I caste oute from before the chyldren of Israel: only see that thou in any wyse deuyde it by lot vnto the Israelites, to enherite, as I haue commaunded the. Nowe therfore deuyde this lande to enherite, vnto the nyne trybes, and the halfe trybe of Manasses. For wyth the other halfe the Rubenites and the Gaddites haue receaued theyr enheri-

Nu.32.f. taunce, * which Moses gaue them beyond

Deu.3.b. Iordan eastwarde: euen as Moses the seruaunte of the Lorde gaue theym: from Aroer that lyeth on the brym of the ryuer Arnon. and frō the cyte that is in the middest of the ryuer. And al the playne of Medeba vnto Dibon, and all the cytes of Sehon kyng of the Amozites, whiche raygned in Hesbon, euen vnto the bordre of the chyldren of Ammon: and Gilead, and the border of Gesuri and Machati, and all mount Hermon. wyth al Basan vnto Salecah: euen al the kingdome of Og in Basan, whyche reygned in Astharoth and Edrai: which same remayned yet of the reste of the Giaūtes. These dyd Moyses smyte, and cast them out. Neuertheles, the chyldren of Israell expelled not the Gesurites and the Machathites: But the Gesurites and the Machathites dwell amonge the Israelites euen vntyl this daye. Onely vnto the trybe of Leui, he gaue none enheri-

Nu.18.c taunce: * But the offrynge of the Lorde God of Israel is theyr enheritaunce, as he

C sayde vnto theym. Moyses gaue vnto the trybe of the chyldre of Ruben enheritaūce accordynge to their kynredes. And theyr coaste was from Aroer that lyeth on the bancke of the ryuer Arnon, and from the cyte that is in the myddest of the ryuer, and all the playne whiche is by Medeba, Hesbon, with all their townes that lye in the playne: Dibon and the hyl places of Baal, and the house of Baalmeon: and Jahazah, and Kedemoth and Mephaah Kiriathaim, Sabamath, and Zarath Zahar in the mounte of the valley, the house of Peor, & the sprynges of the hilles: and Bethpheor, and the sprynges of Phasgah: and Bethiesimoth: & al the cities of the playne. And all the kynge dome of Sehon kyng of the Amozites, whiche raygned in Hesbon, whiche Moses smote * with the Lordes Nu.31.8 of Madian, Eui, Rekem, Zur and Hur and Reba, the whyche were dukes of Sehon, dwellynge in the cōtrey. And Balas also the sonne of Beor the sothesayer, dyd the childrē of Israel slay with the sweard, amonge other of them that were slayne. And the bozder of the chyldren of Ruben was Jordane with the countrey that lyeth theron. This was the enheritaunce of the

D children of Ruben after their kinredes, cityes & byllages pertaynynge therto. And Moses gaue enheritaunce vnto the trybe of Gad, euen vnto the childrē of Gad he gaue by their kynredes And theyr coastes were Jazer: and all the cytes of Gilead and halfe the lande of the childrē of Ammon vnto Aroer that lyeth before Rabba. And from Hesbō vnto Ramoth, Masphah, and Betonim: and from Mahanaim vnto the bozders of Libir. And in the valey they had Betharam Bethnimra, Socoth, and Zaphon, the reste of the kyngdome of Sehon kynge of Hesbon, vnto Jordan and the coastes that lye theron euen vnto the edge of the sea of Cenereth, on the other syde Jordan eastwarde. This is the enheritaunce of the childrē of Gad after theyr Jos.17.b kynredes, theyr cities and billages. * And 1.par.6.b Moses gaue enheryttaunce vnto the halfe trybe of Manasses. And thus was the possession of the halfe trybe of Manasses by theyr kynredes. Their coast was frō Mahanaim, euen all Basan, and all the kyngdome of Og kynge of Basan, and all the townes of Jair whych lye in Basan, euen threscore cytyes, and halfe Gilead, Astaroth, and Edrai, cytyes of the kyngdome of Nu.32.g Og in Basan * whiche pertayne vnto the childrē of Machir the sonnes of Manasses, euen the halfe porcion of the childrē of Machir by their kynredes. These are the thinges which Moses dyd distribute in the feldes of Moab on the other syde Jordan ouer against Jericho eastwarde.

Ios. 13.b *But vnto the tribe of Leui, ℈ Moses gaue
Ios. 18.b none enheritaunce, for the Lorde God of
Apo. 18.c Israel is theyr enheritaunce, as he sayd vnto them.

¶ The. xiiii. Chapter.

A Nu. 34.d AND these are the countreis which the childre of Israel enherited in the lãde of Canaan, * whiche Eleazar the preest, & Iosua the sonne of Nun & the auncient heades of the tribes of the childzen of
Nu. 26.f. and. 33.g Israel, distributed to thẽ. * By lot they receyued their possessions, as the Lord commaunded, by the hande of Moses, to geue vnto the nine tribes, & vnto the half tribe. For Moses had geuen enheritaunce vnto two trybes and an halfe, on the otherside Iordã. But vnto the Leuites he gaue none
Gen. 48.c enheritaunce amonge them. * For the childzen of Ioseph were two trybes, Manasses and Ephzaim. And therefore they gaue no parte vnto the Leuites in the lãde, saue
Nu. 35.a cyties to dwel in, with the suburbes of the same, for their beastes and cattel. * As the Lorde commaunded Moses: euen so the childzen of Israel dyd when they deuided the lande. And the childzen of Iuda came
Nu. 14.d vnto Iosua in Gilgal. * And Caleb the sonne of Iephunne the Kenesyte sayde vnto him: thou wottest what the Lorde sayd
Nu. 13.a vnto Moses the man of God, aboute my matter and thyne in Cades Barne. * For tye yere olde was I when Moses the seruaunte of the Lorde sente me from Cades barne to espye oute the lande: And I broughte hym wozde agayne euen as it was in myne heart. Neuertheleße my bzethren that went vp with me, dyscouraged the hearte of the people. And I folowed
Nu. 14.d the Lorde God. And Moses sware the
Deu. 11.c same daye, sayeng: * the lande wheron thy
Iosu. 1, a fete haue troden, shalbe thine enheritaũce and thy childzens for euer, bycause thou haste folowed the Lord God. And beholde,
Ecc. 46.b the Lorde hath kepte me alyue (as he said) * this fourtye and fyue yeres euen sins the LORDE spake this word vnto Moses, whyle the childzen of Israel wandzed in the wylderneße. And nowe lo, I am this day fourescoze and fyue yere olde: and yet am as stronge at this tyme, as I was whẽ Moses sente me: loke howe stronge I was then, so stronge am I nowe, whether I go to warre, or to come agayne. Nowe therefore gyue me this mountayne wherof the Lorde spake in that day, for thou hardest in that daye, howe the Enakims are there, and the cyties great & walled. Peraduenture the Lorde wyl be with me, and I shalbe able to dzyue them oute, as the Lorde sayde: And Iosua blessed hym, and gaue vnto Caleb the sonne of Iephunne, Hebzon to enherite: * And Hebzõ therefore became the enheritaunce of Caleb the sõne of Iephunne the Kenesite, vnto this daye: because he folowed the Lorde God of Israel. And the name of * Hebzõ was called in olde tyme, Kariath Arbe. For the same was a greate man amonge the Enakims. And the lande ceased from warre.

¶ The. xv. Chapter.

THis was the lot of the trybe of the childzẽ of Iuda by their kinreds. Namely, towarde the bozder of Edom in the wylderneße of Zin, southwarde, euẽ frõ the vtmost parte of the south coaste. * And
Nu. 34.a their south coast was frõ the dzinke of the salt sea, from a rocke that leaneth southewarde. And it wẽt out to the southsyde towarde the goynge vp to Acrabim & wente alonge to Zinna, & alcẽded vp on the south syde vnto Cades barne: & wẽt alõg to Hezron, and went vp to Adar, and fet a cõpaße to Karca. From thence wente it alone to Azmon, and reached vnto the ryuer of Egypte and the ende of that coaste was on the west side. And this is their southcoast.
Their east coaste is the salte sea, euẽ vnto the edge of Iozdan. And theyr bozder in the nozthquarter was frõ the rocke of the sea, and from the edge of Iozdan. And the same bozder went vp to Bethhagla, and wẽt a longe by the nozthsyde of Batharabah, and vp from thence to the stone of Bohen the sonne of Ruben. And agayne, the same bozder wente vp to Dabir from the valey of Acoz, and so nozthwarde turnynge towarde Gilgall, that lyeth before the goynge vp to Adonim, whiche is of the southsyde of the ryuer. And the same
bozder wente vp to the waters of the fountayne of the Sonne, & ended at the * well
3. Reg. 1.b of Rogell. And then went bp to the valey of the sonne of Hennon, euen vnto the southsyde of Iebusi: the same is Ierusalẽ. And then wente vp to the top of the hyll that lyeth before the valeye of Hennon westewarde, and by the edge of the valeye of the gyauntes nozthewarde: and then it compasseth from the toppe of the hill vnto the fountayne of the water of Nephthoah, & goeth oute of the cityes of mount Ephzon: and dzaweth to Baala, whiche is Kiriathiarim. (That is a citie of woddes) and thẽ it compasseth from Salah westwarde vnto mounte Seir, and then goeth
a longe vnto the syde of mounte Iarim, (whiche is Chesalon) on the nozthe syde. And commeth dewne to Bethsames, and goeth to Thamneth, & goeth oute againe vnto the syde of Akaron nozthwarde: And then dzaweth to Sechron and goeth a lõge

to mounte Balah, and goeth oute of Jabneel: and the endes of the coastes leaue at the weste sea. And the weste bozder was the greate sea, and the same coastes was the coaste of the chyldren of Juda rounde about in theyr kynredes. * And vnto Caleb the sonne of Jephune dyd Josua geue a parte amonge the chyldren of Juda, accozdynge to the mouthe of the LORDE, euē * Kiriatharbe of the father of Enocke, whiche cytie is Ebron. And Caleb dzoue thence the thze sonnes of Enack, Sesai, and Ahman, and Thalmi, which were the sonnes of Enack. And he wente by thence, to the enhabitoures of Dabir. And the name of Dabir in the olde tyme was Kariath Sephar. (That is a citie of letters.) And Caleb sayde: * he that smyteth Kariath sephar, and taketh it: to him wyl I geue Achsah my doughter to wyfe. And Othniel the sonne of Kenes, the bzother of Caleb toke it. And he gaue hym Achsah hys doughter to wyfe. And as she went in vnto him he moued her to aske of her father a felde. And she alyghted of her asse. And Caleb sayde vnto her what ayleth the? Who answered: geue me a blessynge, foz thou hast geuē me a southe and drie lande, geue me also spzynges of water. And he gaue her spzynges of water, both aboue and beneth. This is the enheryteaunce of the trybe of the chyldren of Juda by their kynredes. And the vtmost cytyes of the trybe of the children of Juda, towarde the coastes of Edom Southewarde, were: Kabzel, Eder and Jagur: Kinah: Dimonah, and Adada: Kedes. Hazor, and Jethnan: Ziph, Telem, and Baloth, Hazor, Hadathah, Karioth Hesron (which is Hazor) Eman, Sami, and Moladah: Hazargadah, Hasmon, and Bethpheleth: Hazarsual, Barsabe, and Bazothyah: Baalah. Jim, and Azem: Eltholad, Cesill. and Hozma. Ziklag, Medemenah and Sensenah: Labaoth, Selhim, Ain, and Rimon all the cytyes are twentye and nyne with theyr vyllages. And in the lowe countrye they had Eschaol, Zareah, and Asenah: Zanoah, Enganim, Thaphuah, and Enam: Jarmuth. Adulam, Socoh, and Azekah: Saarem, Adiathim, Gederah, and Gederothaim: Fourtene cytyes with theyr vyllages. Zenan, Hadasah, and Migdalgad. Deleam, Mizpa, and Jekthеel: Lachis, Bazcath, and Eglon: Cabon, Lehamam, and Cethlis, Gaderoth, Bethdagon, Naamah and Makedah: Sixtene cytyes with theyr vyllages. Lebnah, Ether, and Asan: Jephthah, Asnah, and Nezib: Keilah, Kahezib and Maresah: nyne cities, with theyr vyllages, Akron with her townes and vyllages. From Akron and from the west, all that lyeth about Asdod with their vyllages. Asdod with her townes and vyllages. Azah with her townes and vyllages, euen vnto the ryuer of Egypte and the greate sea was their coaste. And in the mountaynes, they had Samir Jathir, and Socoh, Danah: & Kariah, Senah, whiche is Dabir: Anab, Esthemoh, and Anim. Gozen, Holon, and Giloh, eleuen cytyes with theyr vyllages. Arab, Dumah, and Esean: Jamin, Bethtaphuah, and Aphekah: Humarah, and Kariatharbe: which is Hebzon and Zior: nyne cytyes with theyr vyllages. Maon, Carmel, Siph, and Jutah: Jesrael, Jukadan, and Sanoch. Cain, Gabaah, and Thamnah: ten cytyes with their vyllages. Halhull, Bethzur, and Gedor: Maarath, Bethanoth, and Eltheon, Sixe cytyes with their vyllages, Kariath, Baall which is Kariath, Jarim, (the cities of woddes) and Harabba: two cytyes with theyr vyllages. In the wyldernesse they had Betharabah, Meddin, and Sedecah: Nebsan, the cytye of salte, and Engaddi: Sixe cytyes with their vyllages. * Neuertheles, the Jebusites that were the enhabyters of Jerusalem, coulde not the chyldren of Juda caste oute. But the Jebusites dwell with the chyldren of Juda at Jerusalem vnto this daye.

¶ The. xvi. Chapter.

AND the lot of the chyldē of Joseph felle from Jozdā by Jericho, vnto the water of Jericho Eastewarde, & to the wildernesse that goeth by frō Jerycho thozowout mounte Bethel: and goeth oute frō Bethel to Lus, & runneth a lōge vnto the bozders of Archataroth: & goeth downe againe westwarde euē to the coast of Japhlethi, and vnto the coaste of Bethhozon the nether, and to Gazor, and the endes of theyr coastes leaue at the weste sea. And so the chyldren of Joseph Manasses and Ephraim toke theyr enheryteaunce. And the bozder of the chyldren of Ephraim was by theyr kynredes. Theyr bozder on the Eastesyde was: Ataroth, Adoz euen vnto Bethhozon the hyper, and wente oute Westewarde to Machmathah on the Nozthside, & returneth Eastwarde vnto Thaanath Silo, and paste it on the Eastsyde vnto Jonoah, and wente downe from Jonoah to Ataroth, and Naarath, and came to Jericho, and went out at Jozdā. And their bozder wēt from Thaphuah westwarde vnto the ryuer Kanah, and the endes were the west sea. This is the enheritaunce of the trybe of the chyldren of Ephraim by theyr kinredes. And the tre-

eate cities for the childrē of Ephraim, wer
d among the enheritaunce of the children of
Manasses: euen the cities with their vyl-
Nu.33.f lages. * And they draue not out the Cana
Judi.1.f. nites that dwelte in Gasor: but the Cana-
nites dwell amonge the Ephraites vnto
this daye, and serue vnder trybute.

¶ The.xvii.Chapter.

A This was the lotte of the trybe of Ma
Ge.48.c. nasses, which was the * Eldest sonne
of Joseph. And Machir the eldest
sonne of Manasses, wheh was the father
of Gilead (a man of warre) had Gilead &
Basan. This is the possession of the rest of
the children of Manasses by theyr kynre-
des: Namely of the childrē of Abiezer: the
children of Helek: the chyldren of Ariell:
the chyldren of Sichem. the chyldren of
Hepher: the children of Semida: for these
were the male chyldren of Manasses, the
Nu.26.d sonne of Joseph by theyr kyntredes. * But
xxvii.a.e Zelaphead the sonne of Hepher, the sonne
xxxvi.a of Gilead, the sonne of Machir, the sonne
B of Manasses had no sonēs but doughters,
whose names are these: Mahela, Noa,
Hagla. Melcha, and Thirza: which came
before Eleazar the priestе, and before Jo-
sua the sonne of Nun, and before the Lor-
Nu.27.d des, sayinge: * the Lorde cōmaunded Mo-
and.36.a ses to geue vs an enheritaunce amonge
oure brethren. And therfore accordynge
to the commaundement of the Lorde, he
gaue them an enheritaunce amōg the bre-
thren of theyr father. And there felle ten
portyons to Manasses, beside the land of
Gilead and Basan, whiche is on the other
syde Jordā: because the doughters of Ma-
nasses dyd enherite amonge hys sonnes.
And Manasses other sonnes, had the lād
of Gilead. And the coaste of Manasses
was frō Aser to Machmarhath, that lyeth
before Sichem, and went a longe on the
ryght hande, euen vnto the enhabiters of
Entaphuah, and the land of Thaphuah
belonged to Manasses, which Thaphuah
is beside the border of Manasses, and be-
syde the border of the childrē of Ephraim.
And the coaste descended vnto the ryuer
Canah, southward, euen to the ryuer of the
cities of Ephraim, and betwene the cyties
C of Manasses. The coaste of Manasses
wente also on the northside to the ryuer,
and the endes of it go oute at the sea: so
that the southe perteyned to Ephraim, &
the northe to Manasses, and the sea is his
border. And they mette together in Aser
Judi.1.c northwarde, & in Issachar eastward. * And
Manasses had in Issachar & in Aser. Beth
sean, and her townes: Jibleam, and her tow
nes: and the enhabitours of Dor, wyth
the townes perteynynge to the same: and
the enhabytoures of Endor with the towe
nes of the same: and the enhabitoures of
Thaanath wyth her townes: and the en-
habitoures of Mageddo with the townes
of the same, euen three countreys. Yet the
chyldren of Manasses could not ouercome
these cities. But the Cananites presumed
to dwell in the same lande. Neuertheles,
assone as the children of Israel were wax-
ed stronge, they put the Cananites vnder
trybute, but expelled theym not. And the
D chyldren of Joseph spake vnto Josua say-
inge: why hast thou geuen me but one lot
and one portion to enherite, seyng I am a
greate people, and for as muche as the
Lorde hath blessed me hytherto? and Jo-
sua answered them: yf thou be muche peo-
ple, then get the vp to the wodde countrey,
and prepare for thy selfe there in the lāde
of the Pherezites, and of the Giaunites, yf
mounte Ephraim be to narowe for thee.
And the children of Joseph sayd: The hyl
is not ynough for vs: and all the Canani-
tes that dwell in the lowe countrey haue
charettes of yron, and so haue they that
enhabite Bethsean, and the townes of the
same, and they also that dwel in the valley
of Jezreel. And Josua sayd vnto the house
of Joseph, Ephraim and Manasses: ye
be muche people, and haue great power,
and shal not therfore haue one lot. Ther-
fore the hill shalbe youres, & ye shall cut
downe the wood that is in it: & the endes
of it shalbe youres if ye cast out the Cana
nites whiche haue yron charettes, and are
very stronge.

¶ The.xviii.Chapter.

A And the whole congregation of the E
children of Israel came together at
Silo, and set vp the tabernacle of
witnes there, & the land was in subiection
before them. And there remayned amonge
the children of Israel seuen tribes, whiche
had not yet receaued theyr enheritaunce.
And Josua sayde vnto the chyldren of
Israell: howe longe are ye so slacke to
come, and possesse the lande whyche the
Lorde God of youre fathers hathe geuen
you? Geue out from amonge you for eue-
ry trybe thre men, that I maye sende thē.
And that they maye ryse, and walke thor-
rowe the lande, and dystrybute it accor-
dynge to the enheritaunce therof, & come
agayne to me. And let them deuide it vn-
to them into seuen partes. And Juda shal B
abyde in theyr coaste on the south, and the
house of Joseph shall stande in their coa-
stes on the north. Describe ye the lande
therfore into seuen partes, and bryngе the
description hither to me, and I shall caste
lottes for you here before the Lorde oure
God

Jos.13.d and.14.a *Josua. xii.b.

God. * But the Leuites haue no parte amonge you, for the priesthode of the Lord is their enheritaunce. ‡ And Gad, and Ruben, and halfe the tryde of Manasses haue receaued their enheritaunce beyonde Jordan eastwarde, which Moses the seruaut of the Lorde gaue the. And the men arose and went their waye. And Josua charged them that went out to describe the land, saying: depart, & go thorow the land, & describe it, and come agayne to me, that I maye here caste lottes for you before the Lord in Silo. And the men departed, and walcked thorowe the land, and described it by cyeres into seuen partes in a boke, & retourned to Josua into the hoode at Silo. And Josua caste lottes for them in Silo before the Lorde, and there Josua deuyded the lãde vnto the childrē of Israell, to eche their portion. And the lotte of the tribe of the childzen of Ben Jamin came vp accordyng to their kynredded. And the coast of their lotte came betwene the chyldzen of Juda, and the chyldzen of Joseph. And their Northy coast was from Jordā, & wēt vp to the syde of Jericho on the northside, and went vp thorow the mountaynes westward, and they ended at the wildernes of Bethauen: and went from thence toward Lus, euē to the southside of Lus (the same is Bethel) & descēded agayne to Ataroth adar, vnto the hyll that lyeth on the south side of the nether Bethoron. And the coast turneth thence, and compasseth the corner of the sea southwarde, euen from the hyll that lieth before Bethoron southwarde, and goeth oute at Kiriathbaal whiche is Kiriath Jarim a citie of the childrē of Juda: this is the westquarter: and the south coast goeth frō the edge of Kiriathiarim, and goeth oute westwarde, and thence it turneth to the water wel of Nephthoah, & commeth downe agayne to the edge of the hyll, that lyeth before the valeye of the sunne of Hennō, euen in the valeye of the Giauntes northward, and descēdeth into the valey of Hennon beside Jebusi southwarde, and goeth downe to the well of Rogel, and cōpasseth from the north, and goeth forth to the well of the sunne, and departeth from thence to the places of Gelilloth, whiche are towarde the goynge vp vnto Adommim: & goeth downe to the stone of Bohan the sonne of Ruben: and then goeth a long toward the side of the plaine northwarde: and goth downe into the fieldes: and goeth alonge to the side of Bethhaglah Northwarde, and endeth at the pointe of the salt sea north therfrom, euen at the South ende of Jordan. This is the South coast. And Jordan kepeth in this coast on the eastlyde, and this is the enheritaunce of the childzen of Ben Jamin by theyr coastes roūde about thorowout their kynredes. These were the cities of the trybes of the chyldzen of Ben Jamin thorowout theyr kynredes: Jericho, Bethaglah, and the playne of Kasis, Betharabah, Zamarim, and Bethell: Auim, Pharah, and Ophrah: Chephar Ammona, Ophni, & Gabai, twelue cyeres with theyr villages. Gibeon, Ramah, and Beroth: Mazphah, Caphairah, and Mozah: Rekē, Jarephel, and Tharelah, Zela. Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kiriath, fourtē cities with their villages. This is the enheritaunce of the chyldzen of Ben Jamin thorowout theyr kynredes.

¶ The. xix. Chapter.

And the secōde lotte came out for the tryde of the chyldzen of Simeon by their kinredes. And their enheritaūce was in the middes of the enheritaūce of the chyldzen of Juda. * And they had in their enheritaūce, Berſabe, Sabe, & Molada, Hazorsual, Balah, & Azen, Eltholad, Bethul & Hormah, Ziklag, Bethmarcaboth & Hazetsusah. Bethlebaoth, & Saruhen, xiii. cities wyth theyr villages. Aim, Remon, Ether, & Alan, foure cyeres wyth their villages: & therto al the villages that were rounde about these cities, euen vnto Balaath, Beor, & Ramath, southwarde. This is the enheritaūce of the trybe of the childzen of Simeō thorowout their kinredes. Out of the lot of the childzen of Juda, came the enheritaunce of the chyldzen of Symeon. For the parte of the chyldzen of Juda was to muche for them: and therfore the chyldzen of Symeon had theyr enheritaunce in the enheritaunce of them. And the thyrde lotte arose for the chyldzen of Zabulon thorowout theyr kinredes. And the coastes of their enheritaunce came to Sarid, and went vp westward, and to Marialah, and reached to Babaseth, and came thence to the ryuer that lyeth before Jokneuen: and turned from Sarid eastwarde towarde the sunne risinge vnto the border of Chisloth Thabor: and then goeth oute to Daberath, and goeth vp to Japhia: and from thence goeth a longe eastewarde, to Gethah, Jepher, Ithah and Jasin, & goeth to Remon, Methoar, and Neah. And compasseth it on the northside to Marian, and endeth in the valeye of Jephthahel. And Jatath, Nahalol, Semron, Jedalah, and Bethlehem: twelue cyeres with their villages. This is the enheritaūce of the chyldzen of Zabulon thorowout theyr kynredes, and these are the cities with their villages. And the fourth lot came out for the

chyldren of Issachar by theyr kynreddes. And their coast was Jesreelah, Casuloth, and Sunem. Hapharaim, Sion, & Anaharath: Harabith, Kision. and Abez: Rameth, Enganim, Enhadah, and Bethphazez. And his coaste reacheth to Thabor, & Sahazimah and Bethlames, and endeth at Jordan, syxtene cytyes wyth theyr villages. This is the enheritaunce of the tribe of the chyldren of Issachar by theyr kynreddes. C And these are the cyties with theyr byllages. And the fyfte lotte came out for the trybe of the chyldren of Aser by their kynredes. And theyr coaste was: Helkath, Hali, Beten and Achsap: Alamelech, Amaad and Misael: & come to Carmel westward, and to Sihor, Labanath, and turneth towarde the sunne rysynge, to Bethdagon, & commeth to Zabulon, and to the valeye of Jephthahel, towarde the northsyde of Bethemek and Negel, & goeth oute on the left syde of Cabul: and to Hebron, Rohob, Ramon, & Kanah, euen vnto great Sidon. And then the coast turneth to Ramah, and to the stronge citie of Zor, and turneth to Hosah, and endeth at the sea, by the possessyon of Achzibah: Amah also and Apheck, and Rohob. Twentie and two cyties with their villages. This is the enheritaunce of the children of Aser by theyr kynredes: These are the cytyes with theyr villages. And the syxt lotte came oute for the chyldren of Nephthali by theyr kynredes. And their coaste was from Heleph, & from Elom to Zaananim, Adami Nekeb & Jabneel, euen to Lakum, and doeth go oute at Jordan. And then the coast turneth westwarde to Asanoth Thabor, & then goeth oute from thence to Hukokah, & reacheth to Zabulon on the southsyde, and goeth to Aser on the westsyde, and to Juda vppon Jordan towarde the sunne rysynge. And theyr strog cities are Tidin, zer, Hamath, Racath and Cenereth, Adamah, Hermah and Hasor, Redes, Edrai, & Enhasor, Jeron. Magdelel: Horō, Berhnah & Bethlames. xix. cytyes wyth theyr byllages. Thys is the enheritaunce of the trybe of the chyldren of Nephthali by theyr kynreddes: these also are the cytyes and their byllages. And the seuenth lotte came oute for the trybe of the chyldren of Dan, by D Otherwise, called the eye of the Sunne. their kinredes. And the coaste of theyr enheritaunce was: Zaraah, Ethaol, * Jelames, Saelabin, Aialon Jethlah: Eglon and Thennathah, and Akraon: Eltheked, Gibethon and Baalath: Jehud Banebarak and Gathermon, Meiericon and Jarcon, with the border that lyeth before Japho. And the coastes of the chyldren of Dā went out from theym. And the chyldren of Dan went vp to fight agaynst Leschen, and toke it, and smote it wyth the edge of the swearde, and conquered it, & dwelt therin, and called it * Dan, after the name of Dan theyr father. This is the enheritaunce of Ju. 18. F. the trybe of the children of Dan in theyr kynreddes: these also are the cyties with theyr byllages. When they had made an ende of deuidyng the land by her coastes, the children of Israel gaue an enheritaūce vnto Josua the sunne of Nun amōg them, accordynge to the worde of the Lord they gaue him the cytye whiche he asked, euen * Thannath Serah in mounte Ephraim. Ios. 24. E. And he bylte the cytie and dwelte therin. * These are the enheritaūces which Eleazar the Priest, & Josua the sonne of Nun, and the auncyent fathers of the trybes of the chyldren of Israell deuided by lotte in Siloh before the Lord, in the dore of the tabernacle of wytnesse, & so they made an ende of deuidyng the countrey. Nu. 34. b

¶ The. xx. Chapter.

THe Lorde also spake vnto Josua, saying: speake to the chyldren of Israel, & say: * Appointe out frō amōge you cytyes of refuge, whercof I spake vnto you by the hande of Moses, that the slear that killeth any person vnwares and vnwyttyngly, maye flee thither. And those cities shalbe your refuge frō the auenger of bloud. And he that doeth flee vnto one of those cyties, shal stande at the entrynge of the gate of the cytie, & shall shewe hys cause in the eares of the elders of the citie. And they shal take him into the cytie vnto theym, and geue him a place, that he maye dwell amonge theym. And yf the auenger of bloude folowe after hym, they shall not delyuer the slear into his hande: because he smote hys frende ignorauntly, and hated hym not before tyme. And he shall dwell in the sayd cytie vntil he stāde before the congregacyon in iudgemente, * and vntyll the death of the hye Prieste that shalbe in those dayes: for then shall the slear returne, and come vnto his owne C cytye, and vnto hys owne house, and vnto the citie frō whēce he fled. And they sactified Kedes in Galile, in mount Nephthali, & Sichem in mount Ephraim, & Kiriatharbe (which is Hebrō) in the mountaine of Juda. And on the otherside Jordan ouer agaynst Jericho eastwarde, they appoynted Bosor in the wildernes vpon the playn, out of the trybe of Rubē: & Ramoth in Gilead, out of the trybe of Gad: & Golā D in Basan out of the trybe of Manasses. These were the cytyes appoynted for all the chyldren of Israel, and for the straunger that soiourneth amonge theym, that whoso Num. 19. a Ios. 21. a. Num. 35. E Num. 35. E

whosoeuer kylled any person ignorantly, the same myght flee thyther, and shoulde not dye by the hād of the auenger of blod, vntyll he stode before the cōgregacion to declare his cause.)

¶ The.xxi. Chapter.

a AND then came the prynccypall fathers of the Leuites vnto Eleazar the priest, & vnto Josua the sonne of Nun, & vnto the auncient fathers that were ouer the trybes of the childzen of Israel, & spake vnto thē at Silo in the lande of Canaan, saying: * the Lord cōmaunded Nu.35.a Jos.xx.a by Moses, to geue vs cytyes to dwell in, wyth the Suburbes therof, for our catell. And the childzen of Israel gaue vnto the Leuites, out of their enheritaunce at the bidding of the Lord these cytyes folowing with their suburbes. And the lot came out for the kinred of the Cahathites: & the childzen of Aaron the Prieste, whyche were of the Leuites, had geuen theym by lotte, out of the trybe of Juda, oute of the trybe of Simeon, and out of the trybe of Benjamin: thirtene cytes. And the rest of the childzen of Cahath had by lotte oute of the kynredes of the tribe of Ephraim out of the trybe of Dan, and oute of the halfe trybe of Manasses: ten cytes. And the childzen of Gerson hadde by lotte oute of the kinredes of the tribe of Jssachar, and oute of the trybe of Aser, oute of the trybe of Nephthali, & oute of the other halfe trybe b of Manasses in Basan: thyrtene cytyes.

And the childzen of Merari by their kynredes, had out of the trybe of Ruben, and out of the trybe of Gad, and oute of the trybe of Zabulon, twelue citeyes. And the childzen of Jsraell gaue by lotte vnto the Leuites these cytes with their suburbes, as the Lorde cōmanded by Moses. And they gaue out of the trybe of the childzen of Juda, & oute of the tryb e of the childzen of Simeō, these cities by name, which the childzen of Aaron beynge of the kinredes of the Cahathites, and of the childzen of Leui, obtained: for theirs was the first lot. And they gaue theym Kariath Arbe of the father of Enack (whiche is Hebzon) in the hyll cōtreye of Juda, with the Suburbes of the same rounde about it. But the lande that pertayned to the cytie, and the villages therof, gaue they to * Caleb the sonne Jos.14.d i.pa.7.b of Jephune, to be hys possession. And thus they gaue to the childzē of Aaron the preest a cytie, to the which the slayer myght flye: euen Hebzon wyth her Suburbes: Libna wyth her Suburbes: and Jathir with her Suburbes, and Esthmoa with her Suburbes: Holō with her Suburbes, Dabir with her Suburbes: Ain wyth her Suburbes: Jutah with her Suburbes: Bethsames with her suburbes: nyne cities out of these two tribes. And oute of the trybe of Benjamin, they gaue Gibeon wyth her Suburbes, Gaba wyth her Suburbes. Anatoth with her Suburbes: Almon with her Suburbes: foure cyties. All these cities of the childzen of Aaron Prieستes, were thyrtene cyties with their Suburbes. And the c kynredes of the chyldzen of Cahath that were Leuites: that is to saye, the other chyldzen of Cahath, hadde cyties geuen theym for theyr lotte, oute of the Trybe of Ephraim. For they gaue theym the cytie that the slear myghte flye vnto: Sichem wyth her Suburbes, in mount Ephraim: and Gazer with her Suburbes: and Kabzaim wyth her Suburbes: and Bethzoron wyth her Suburbes: foure Cyties. And oute of the trybe of Dan: Eltheke wyth her Suburbes: Gibthon wyth her Suburbes: and Jalon wyth her Suburbes: Gathzemon wyth her Suburbes: foure cities. And oute of the halfe trybe of Manasses, Thanach with her Suburbes: and Gathzemon wyth her Suburbes: two cyties. All the cyties for the other kynredes of the chyldzen of Cahath, were ten wyth their suburbes. And vnto the chyldzen of Gerson whiche were of the kynredes of the Leuites, they gaue oute of the other halfe trybe of Manasses, the cytye of refuge for the slear: Golan in Basan wyth her Suburbes: and Beestherah wyth her suburbes: two cityes. And oute of the trybe of Jssachar, Kision with her suburbes: and Deberah wyth her Suburbes: and Jarimoth wyth her suburbes: Enganim with her suburbes: foure cyties. And out of the trybe of Aser, Misael with her suburbes: Abdon with her suburbes: Helakath with her suburbes: and Rohob with her suburbes: foure cytyes. And out of the trybe of Nephthali, the citie for the slear to flye vnto: Kedes in Galile with her suburbes: and Hamothdor wyth her suburbes: and Carthā with her Suburbes: thre cityes. All the cities of the Gersonytes thorowoute their kynredes, were thyrtene cities with their Suburbes. And vnto the other kynredes of the chyldzen of Merari, the rest of the Leuites, they gaue out of the trybe of Zabulon: Jecnam wyth her Suburbes: and Carthah with her suburbes: Damna with her Suburbes, and Nahalal with her Suburbes. foure cityes. And out of the trybe of Ruben, Bozor with her Suburbes: & Jahelah with her Suburbes: Kedmoth with her Suburbes: & Mephaath with her suburbes: foure cityes. And out of the trybe of Gad, they

gaue the cytye for the fleer to flee vnto: Ramoth in Gilead with her Suburbes, & Mahanaim with her Suburbes, Heshon with her Suburbes: and Jaser with her Suburbes, foure cytyes in all, so that all the cytyes of the chyldren of Merari throwout their kynredres (which were the rest of the kynredres of the Leuites) were by their lotte, twelue cytyes. And all the cytyes that the Leuites had among the possessyon of the chyldren of Israell were xlviii. wyth their suburbes. And these cytyes laye euerye one seuerallye, hauynge their Suburbes round about them throwout al the sayde cytyes. And the Lorde
Gen.17.a gaue vnto Israel, all the lande which * he sware to geue to their fathers. And they conquered it, & dwelt therin. And the Lord gaue them rest rounde about, accordinge to al that he sware vnto their fathers: & there stode not a mā of all their enemyes before them. The Lord also delyuered all their e-
Jos.23.d. nemyes into their hādes. * There scaped nothyng of all the good thynges, whiche the Lord had sayd vnto the house of Israell. But all came to passe.

¶ The.xxii. Chapter.

A Then Josua called vnto the Rubenites, the Gaddites, & to the halfe tribe
Nu.32.f. of Manasses, & said vnto theym: * ye
Deut.1.b have kept al that Moses the seruaunte of
Jos.12.c. the Lord cōmaunded you, & haue obeyed my voyce in all that I cōmaunded you: ye haue not lefte youre brethren of a longe season vnto this daye, but haue kepte the commaundement of the Lorde your God. And nowe that the Lorde hath geuen rest vnto your brethren as he promysed them, therefore returne ye, and goe vnto youre tentes, and vnto the lande of youre possession, which Moses the seruaunte of the Lorde gaue you on the otherside Jordan. But in any wyse take dyligent hede, and do the commaundement and lawe, whiche
Deu.x.f. Moyses the seruaunte of the Lorde charged you: * that ye loue the Lorde your God, and walke in al his waies, and kepe his commaundementes, and cleaue vnto hym, and serue hym wyth all your hertes, and all youre soules. And so Josua
B blessed them, and sente them awaye. And they went vnto their tētes. Vnto the one halfe of the trybe of Manasses, Moyses gaue possessyon in Basan: and vnto the other halfe thereof gaue Josua amonge their brethren on thys syde Jordan westwarde. And Josua sente them awaye also vnto their tentes, and blessed them, and sayde vnto them: returne wyth muche ryches vnto youre tentes, and with a great multitude of cattell, wyth syluer and gold, with brasse and yron, and with much rayment, and * deuyde the spoyle of youre
Deu.xx.e enemyes wyth your brethren. And the chil
Nu.31.d dren of Ruben, the children of Gad, and
Josu.8.a halfe the trybe of Manasses, returned, &
1.re.30.f departed from the children of Israell out
C of Silo, (whyche is in the lande of Canaan) to go vnto the countrey of Gilead, to the lande of their possessyon, whyche they had ouerayned, accordynge to the worde of the Lorde by the hande of Moses. And when they came vnto the place of Heliloth besyde Jordā (that is in the lande of Canaan) there the chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manasses, built an altare fayre by Jordan, and that a great aulter to se to.

Which when the children of Israel hearde of, they sayde: Beholde, the chyldren of Ruben, the children of Gad, and the halfe trybe of Manasses haue bylt an aultare in the foreffronte of the lande of Canaan, euen in Hililoth besyde Jordan on the syde of the chyldren of Israell. And when the children of Israell hearde of it, the whole congregacyon of the chyldren of Israell gathered them together to Silo, to make batel agaynst thē. And the children of Israel sent vnto the children of Ruben, and to the chyldren of Gad, and to the halfe trybe of Manasses into the lande of Gilead, Phinehes the sonne of Eleazar the Priestes, and with hym tenne Lordes, of euerye chiefe house a Lorde, throwout al the trybes of Israell, which were heades of their fathers houssholdes amonge the thousandes of Israell. And they went vnto the children of Ruben, and to the children of Gad, and to the chyldren of the halfe trybe of Manasses, vnto the lande of Gilead, & they spake wyth thē, sayinge:
D Thus saye the whole congregacion of the Lorde * what transgressyon is thys that Jud.xx.b
ye haue transgressed agaynste the God of Israell, to turne awaye this daye from the Lorde in that ye bylded you an aultare for to rebelle this daye agaynste the Lorde? Is the * wycked dede of Peor to Nu.25.b
litle for vs, wherof we are not yet cleansed vnto this daye, and for the which there was in the congregacyon of the people a plage of the Lorde? Ye also are turned awaye thys daye from the LORD. And seyng ye rebelle to day agaynst the Lord, it wyll come to passe, that to morowe he shall be wroth wyth all the congregacyō of Israel. Notwithstandyng if ye thynke that the lāde of your possessiō is vncleane, then come ouer vnto the lande of the possessyon of the Lorde, where in the Lordes tabernacle dwelleth, and take possessyon

amonge

amonge vs. But transgresse not against the Lorde, nor pronoke vs to buylde you any other aulter, saue the aulter of the Josu.7.a Lord our God. * Did not Achan the sonne of Zareth trespasse in the excommunicate thynge, and wrath fell on al the congregacyon of Israell, whiche notwithstandyng that he was but one man, yet he alone perysshed not for hys wyckednes? Then the chyldren of Rubē and the childrē of Gad, and halfe the trybe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israell: The God of goddes, the Lorde God of goddes, euen the Lorde he knoweth, and also shall Israell knowe. If it be to rebelle, or to transgresse against the Lorde, thā thou Lord saue vs not this daye. Or elles if we haue bilte vs an aultar to tourne from folowynge the Lorde, or to offer theron burntoffryng or meatoffrynge, or to offer peaceoffferynges theron: let the Lord require it, [& iudge.] And yf we haue not rather done it of a carefulnes & of a sure occasyon, saying: In tyme to come your childzen might say vn to oures: what haue ye to do with the lord God of Israell? the Lord hath made Jordan a border betwene vs and you (ye childzen of Ruben & of Gad) ye haue no parte therefore in the Lorde: and so shall your chyldzen make our childzen cease frō fearyng the Lorde. Therfore we toke better aduisement and sayd: We wyll make vs ff an aulter, not for burntoffryng, nor for sa- Ge.31.g crifice, but for a * witnes betwene vs and Jos.24.f you, and oure generacyons after vs, that xu.xxx.d we shoulde serue the Lorde, with oure offrynges, sacrifices and peaceoffrynges before hym: and that your childzen shoulde not say to oures in tyme to come: ye haue no parte in the Lorde. Therfore sayde we, that yf they shoulde so saye to vs or to our generacyons in tyme to come, that we woulde saye agayne: Beholde the fashion of the aulter of the Lorde, whiche oure fathers made, neither for burntoffrynges nor sacrifyces, but for a wineße betwene vs & you. God forbyd, that we shoulde rebelle agaynst the Lorde, and turne this day frō after hym, and buylde any other aulter for burntoffringes, oblaciōs, or sacrifices, gg saue the aulter of the Lorde our God, that is before his tabernacle. And when Phinehes the Priestes, and the Lordes of the congregacion and heades ouer the thousandes of Israell whiche were with him, hearde these wordes that the childrē of Ruben, and the childzen of Gad, and the childzen of Manasses spake, they were well content. And Phinehes the sonne of Eleazar the Priestes sayde vnto the childzen of Ruben, and to the chyldzen of Gad, and to the childzen of Manasses: this daye we perceaue, that the Lorde is among vs, because ye haue not done this trespasse agaynste the Lorde. Nowe ye haue ryddē the childzen of Israell oute of the hande of the Lorde. And Phinehes the sonne of Eleazar the Priestes with the Lordes, returned from the childzen of Ruben, and from the childzen of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the childzen of Israell, and brought them this worde agayne. And the sayinge pleased the chyldrē of Israell, and they blessed God, and dyd not entende to go agaynste thē in battel, & to destroy the lande whiche the childzen of Ruben and Gad dwelte in. And the childzen of Ruben and the childzen of Gad called the aulter: Oure wytnesse, that the Lorde is God.

¶ The.xxiii.Chapter.

AND it came to passe a longe season A after that the Lorde had geuen rest vnto Israel, from al theyr enemies rounde about, that Josua waxed olde and was stricken in age. And Josua called for all Israel, & for their elders, their heades, their iudges & officers, & said vnto thē: I am olde and stricken in age. And ye haue sene al that the Lord your God hath done vnto al these nacions before you, howe the Lorde your God hath fought for you. * Be Josu.1.g holde, I haue subdued vnto you these nacyons that remayne, to be an enheritaūce for youre trybes: euen from Jordan, and (from the lande) of all the nacyons that I haue destroyed, euen vnto the great sea westwarde. [And there remaine yet manye nacyons.] And the Lord your God shal expell them before you, and cast them from oute of youre syght, and ye shal conquere B theyr lande, as the Lorde your God hath Deu.31.b sayd vnto you. So be therfore * as stōgly Josu.1.b as ye maye, that ye take heede and do all 3.reg.2.b that is wrytten in the booke of the law of *De.12.d. Moses, * that ye bowe not a syde therfrō, and.28.b to the ryghte hande or to the lefte: and lest Josu.4.d that whan ye come amonge these nacyōs, (euen among these that are left with you) ye make mencyon or swcare by the names of theyr Goddes: and that ye neither serue them, nor bowe your selues vnto thē. But that ye sticke faste vnto the Lorde youre God, as ye haue done vnto this daye. So shall the Lorde cast out before you great nacions and mighty, as no man hath bene able to stande before you hytherto. * One De.32.d man of you shal chase a thousand: for the Lorde your God he fyghteth for you, as he hath promysed you. Take good herē therfore vnto your selues, that ye loue the

Lordes

Lorde your GOD. Els, yf ye go backe and cleaue vnto the reste of these nations that remayne with you, and shall make maryages with them, & go in vnto them, & they to you: be ye sure, that the Lorde youre God wyll nomore caste oure all these na-
Nu.33.g cions from before you. * But they shalbe snares and trappes vnto you, & scourges in your sides, and thornes in youre eyes, vntyll ye perysshe from of thys good lande,
b whiche the Lorde youre God hathe geuen you. And beholde, this daye, do I enter into the waye of all the worlde, and ye know in all your hertes and in all youre soules,
Ios.21.d that * nothing hathe fayled of all the good thynges whiche the Lorde youre God promysed you: But all are come to passe, and nothinge hathe fayled therof. Therfore, as all good thynges are come vpon you, which the Lord youre God promysed you, so shall the Lorde brynge vpon you all euell, vntyll he haue destroyed you from this good lande, whiche the LORDE youre God hath geuen you, when ye haue transgressed the appoyntement of the Lord youre God, whiche he commaunded you: and haue gone and serued straunge goddes, and bowed youre selues to the. Then shall the wrathe of the Lorde waxe whote vpon you, and ye shall perysshe quickelye from of the good lande, whyche he hathe geuen you.

¶ The.xxiiii.Chapter.

a AND Iosua gathered al the trybes of Israel to Sichem, and called for the elders of Israell, & for the heades, Iudges & officers, & they presented thē selues before god. And Iosua sayd vnto al the people: thus sayth the Lord God of Israel:
Gen.11.d * your fathers dwelt on the otherside of the floude in olde time: euen Tharch the father of Abrahā & of Nachor, and serued straūge
gen.12.a goddes. * And I toke your father Abrahā frō the otherside of the floude, and brought him thorowout al the lāde of Canaā, & mul
gen.21.a tiplyed his sede, & * gaue him Isahac. And
Mat.1.a I gaue vnto Isahac, Jacob & Esau. a And
gen.32.a I gaue vnto Esau mount Seir, to possesse it. But Jacob & his children went downe into Egipt. I sent Moses also and Aaron.
Exo.7.8 And I * plaged Egypte, and when I had
9.f.f.14 so done amonge them, I brought you out, & I brought youre fathers out of Egypt.
b And as they came vnto the sea, the Egyp-
Ex.14.c cians folowed after your fathers with charettes & horsemen vnto the red sea. * And whan they cryed vnto the Lord, the Lord put darcknesse betwene you and the Egipcians, and brought the sea vpon them, and couered the. And youre eyes haue sene what I haue done to the Egypcians. And ye dwelt in the wyldernes a longe season.
And * I brought you into the lande of the Nu.21.b
Amorites, whiche dwelte on the otherside Jordane. And they fought with you: and I gaue thē into your hande, that ye mighte conquere their cōtre. And I destroyed thē
Nu.22.a from out of youre syghte. * Then Balak deu.23.a the sonne of zyphor, kynge of Moab, arose and warred against Israel, and sente and called Balaam the sonne of Beor, for to curse you. But I wolde not herken vnto Balaam, and therfore he rather blessed you: And so I delyuered you oute of hys hande. And ye wente ouer Jordan, & came vnto Jericho, & the men of Jericho fought against you: the Amorites, Pherezites, Canaanites, Hethithes, Girgosites, Heuites, and Jebusites, and I delyuered them c into youre hande. And I sente * hornettes deut.7.f
before you, whiche caste them oute of youre syghte: euen the two kynges of the Amorites: but not with youre owne swearde, or with youre owne bowe. And I haue geuen you a lande, in whyche ye did no labourc, and cyties whiche ye bylte not, and whiche ye dwell in: vineyardes and olyue trees whyche ye planted not, and whereof ye do eate. * Nowe ther-
1.re.7.a fore feare the LORDE, and serue hym in tob.14.a perfectnesse and truethe: And put awaye the goddes, whyche youre fathers serued on the other syde of the floude, and in Egypte, and serue ye the Lorde. And yf it seme euell vnto you to serue the LORD, then chose you this daye whome you wyll serue: whether the goddes whyche youre fathers serued (that were on the otherside of the floude) ether the goddes of the Amorites, in whose lande ye dwell. As for
d me and my house, we wyll serue the Lord. The people answered and said: GOD forbyd, that we shoulde forsake the Lorde, & serue straunge goddes. For the Lorde oure God, he it is that brought vs and our fathers oute of the lande of Egypte, & from the house of bondage, & whiche dyd those great myracles in our syght, and preserued vs in all the waye that we went, & amōge all the nacions, whiche we came thorowe. And the Lorde dyd caste out before vs all the nacions, specially the Amorites which dwelt in the lande. And therfore wyll we also serue the Lorde, for he is oure GOD.
e And Iosua sayde vnto the people, ye canne not serue the Lord: for he is an holye God, and a gelous God, and cannot beare youre
Ios.23.b imquite and synne. If ye forsake the Lord, and serue straunge goddes, * he wyll turne and do you euell, and consume you, after that he hath done you good. And the people sayde vnto Iosua: naye, but we wyll

serue

serue the Lorde. And Iosua sayde vnto the people: ye are witnesses youre selues, that ye haue chosen you the Lord, to serue him: and they sayde: we are witnesses. Thē put awaye (sayd he) the straunge goddes whiche are among you, and bowe youre hartes vnto the Lord God of Israell. The people sayd vnto Iosua: the Lorde oure God will we serue, & his voyce will we obeye. And so Iosua + made a couenaunt with the people the same daye, & set an ordinaunce and lawe before them in Sichem. And Iosua wrote these wordes in the boke of the lawe of God, and + toke a greate stone, & pitched it on ende in the sayd place, euen vnder an oke that was in the sanctuary of the Lord. And Iosua sayd vnto al the people: behold, + thys stone shalbe a witnesse vnto vs, for it hath heard all the wordes of the Lorde, which he spake with vs. It shalbe therfore a witnesse vnto you, least ye denye (& dissemble with) youre God. And so Iosua let the people departe, euery man vnto his enheritaunce. And after these thinges it came to passe, that Iosua the sonne of Nun, the seruaunt of the Lorde died, beynge an hundreth and ten yeres olde. And they buryed him in the countrey of his + enheritance, euen in Thannath Sareth, which is in mounte Ephraim, on the northside of the hyl of Gaas. And Israell serued the Lorde + al the dayes of Iosua, and al the dayes of the elders that ouer lyued Iosua, & whych had knowen all the workes of the Lorde that he had done for Israell. And the + bones of Ioseph, which the childre of Israell broughte oute of Egypt buried they in Sichem + in a parcell of grounde, whyche Iacob bought of the sonnes of Hemor the father of Sichem, for an hundreth peces of syluer, and it became the enheritaunce of the childzen of Ioseph. And Eleazar the sonne of Aaron died, whom they buryed in a hyll that pertayned to Phinehes hys sonne, whyche (hyll) was geuen hym in mounte Ephraim.

F 4.Re.23 a

3.reg.7.b

Ge.31.g. Ios.22.f.

G

Ios.19.b

3.pa.34 3.

Ge.50.d Ex.13.d.

Ge.33.d.

☞ The ende of the Boke of Iosua, whom the Hebrues call Iehosua.

)*(

¶ The Boke of Iudges, called in the Hebrue Sophtim and in Latin Iudicum.

¶ The. I. Chapter.

AFter the death of Iosua it came to passe, that the childzen of Israell asked the Lord, saying: who shal go vp for vs agaynst the Cananites, & who shal fyrste fyght agaynst them. And the Lord sayd: Iuda shal go vp, + beholde I haue delyuered the land into his handes. And Iuda sayd vnto Simeon his brother: come vp with me in my lotte, that we may fight agaynst the Cananites: And I lykewyse wyl go with the into thy lotte. And so Symeō went with him. And Iuda went vp, and the Lord delyuered the Cananites and Pherezites into theyr handes. And they slewe of them in Bezek ten thousand men. And they fought agaynst him, and slew the Cananites and Pherezites. But Adonibezek fled, and they folowed after hym, & caught hym, and cut of his thōbes, and hys great toes. And Adonibezek sayd: thre skore and ten kynges, hauinge theyr thombes and great toes cut of, gathered theyr meat vnder my table, + as I haue done, so god hath done to me agayne. And they brought him to Ierusalem, and there he dyed. The childzen of Iuda foughte agaynste Ierusalem, and toke it + and smote it wyth the edge of the sweard, and set the cytie on fyre. Afterwarde the childzen of Iuda went to fyght agaynst the Cananites, that dwelte in the mountayne, & toward the south, and in the lowe countreye. And Iuda went agaynste the Cananites that dwelt in Hebrō, which before tyme was called Kariath Arbe. And slewe Sesai, Ahimam and Thalmai. And from thence they went to the inhabiters of Wabir, whose name in olde tyme was called Kariathsepher, (that is a Cytie of letters.) And Caleb sayde: + he that smyteth Kariathsepher, and taketh it, to hym wyll I geue Achsah my daughter to wyfe. And Othoniel the sonne of Kenez, Calebs yonger brother toke it: to whō he gaue Achsah hys daughter to wyfe, & as they went, her husbād cōsseled her to aske of her father a feld. And thē she lyghted of her asse: & Caleb sayd vnto her: What ayleth the? She answered vnto him geue me a blessinge: for thou hast geuen me a Southward (or drie) land, geue me also springes of water. And Caleb gaue her springes both above & beneth. And the childzen of the Kenite, Moses father in lawe went vp + out of the cytie of + palme trees wyth the childzen of Iuda into the wyldernes of Iuda, that lyeth in the South of Arad, and they went & dwelt among the people. And Iuda went with Simeon his brother, and they slewe

A

Ios.23.a

B Adonibezek

Le.24.c. Iud.15.a

deu.20.c

C Caleb

Ios.15.c Othoniel

Ios.4.a deu.34.c

D

the

the Cananites that enhabyted Zephath, & vtterlye destroyed it, * and called the
Nu. 21.a name of the citie Horma. And at the laste, Juda toke Azah wyth the coastes therof, and Askalon with the coastes therof, and Akaron wyth the coastes therof. And the Lorde was with Juda, and he conquered the mountaynes, but coulde not dryue out the enhabyters of the valeyes, because they had charettes of yron. And they gaue
Jos. 14. b * Hebron vnto Caleb, as Moses sayde: And he expelled thence the thre sonnes of
Nu. 13. c. * Enak. And the chyldren of Ben Jamin
Jos. 15. g did not caste out the Jebusites, that enhabited Jerusalem, but the Jebusites dwell with the chyldren of Ben Jamin in Jerusalem vnto this daye. * And in lyke ma-
Jos. 16. a ner they that were of the house of Joseph wente vp to Bethel, and the Lorde was with them, and the house of Joseph serched oute Bethel, whyche before tyme was called Lus. And the spyes sawe a man come oute of the cytie, and they sayde vnto him: shewe vs the waye into the cytye,
Josu. ii. c * and we wil shewe the mercy. And when he had shewed them the waye into the cytie, they smote it wyth the edge of the swearde, but let the man and all hys houshold go free. And the man went into the lande of the Hethites, and bylte a cytye, and called the name therof Lus whiche is
F the name therof vnto this daye. * Neither
Nu. 33. f dyd Manasses expell Bethsean wyth her
Jos. 17. c townes, Thaanach wyth her townes, the enhabitoures of Dor wyth her townes, the enhabytours of Jeblaam wyth her townes, nether the enhabitoures of Magedo with her townes, but the Cananites were bolde to dwell in the lande. But it came to passe, that as sone as Israell was wared myghtie, they put the Cananites to tribute and expelled them not.
Jos. 16. d * In lyke maner Ephraim expelled not the Cananites that dwelte in Gazer, but the Cananites dwelte stil in Gazer amõge
G them. Neyther dyd Zabulon expelle the enhabitoures of Ketron, neyther the enhabitours of Nahalol: But the Cananites dwelte amonge them, and became tributaries. Neither dyd Aser caste oute the enhabitoures of Acho, neyther the enhabitoures of Zidon, and of Ahalab, Achzib, and Halbah, Aphek, nor of Rahob, but the Aserites dwelte amonge the Cananites the enhabytoures of the lande, for they myght not dryue them oute. Neyther did Nephthalim dryue oute the enhabytoures of Bethsames, nor the enhabytoures of Bethanath, but dwelte amongest the Cananites the enhabitoures of the lande. Neuertheles the enhabitoures of Bethsames and of Bethanath became tributaries vnto them. And the Amorites troubled the chyldren of Dan in the mountayne, and suffered them not to come downe to the valeye. And the Amoreytes were contente to dwell in mounte Hares (whiche is by interpretatiõ: a wittnessynge) in Hailon and in Salabim. And the hande of Joseph preuayled, so that they became tributaryes: and the coaste of the Amorites was frõ the goynge vp to Acrabim, & frõ the rocke vpwarde.

¶ The. ii. Chapter.

AND the angel of the Lorde came vp A
frõ Gigal to Bochim, & sayd: I made
you to come out of Egipt, and haue
broughte you vnto the lãde which I sware Deu. 7. a.
vnto youre fathers. * And I sayde: I wyl and. xii. a
not breake myne appoyntmente that I made with you. And ye also shall make no couenaunte with the enhabytours of this lande, but shall breake downe theyr aultares: (Neuertheles ye haue not herkened vnto my voyce, why haue ye thys done? Wherfore, I haue lyke wyse determyned, that I wyll not caste them out before you: but they shalbe thornes vnto you and theyr goddes shalbe a snare vnto you. And when the angell of the Lorde spake these wordes vnto all the chyldren of Israel, the people cryed oute and wepte: And called the name of the sayde place,
* Bochim, and offered sacrifyces vnto the A place of
Lorde. And when Josua had sente the such as
people awaye, the chyldren of Israel wente wepe.
euery man into hys enheryteunce to pos- B
sesse the lande. * And the people serued Jos. 24. g
the Lorde all the dayes of Josua, and all the dayes of the elders that oute lyued Josua, and had sene all the greate workes of the Lorde that he dyd for Israell: and Josua the sonne of Nun the seruaunte of the Lorde * dyed, when he was an hun- Jos. 24. f
dred and ten yeres olde: whome they buryed in the coastes of hys enheryteunce: euen in Thamnath Hares in mounte Ephraim on the northsyde of the hyll Gaas. And euen so all that generacion were put vnto their fathers, and there arose another generatiõ after them whiche neyther knewe the LORDE, nor yet the workes which he had done for Israel. And then the
children of Israel * dyd wyckedlye in the Judi. 4. a
sight of the Lord, and serued Baalim, and and. vi. a.
forsoke the Lorde God of theyr fathers, whyche broughte them out of the lande of Egypte, and followed straunge goddes, euen of the goddes of the nacions that were rounde about them, and bowed them selues vnto them, and angred the LORDE. They forsoke the Lorde, and serued Baal C

and

and Aſtharoth, and the wrath of the Lorde
waxed hote agaynſte Iſrael, and he dely-
uered them into the handes of raueners,
that ſpoyled them, and ſolde them into the
handes of their enemyes rounde aboute
them, ſo that they had no power any lon-
ger to ſtande before theyr enemyes. But
whetherſoeuer they went oute, the hande
of the Lorde was againſte them with cruell
lucke, euen as the Lorde promyſed them,
and as he ſware vnto them. And he punyſ-
ched them ſore. Neuertheleſſe the Lorde
rayſed vp Judges, whiche delyuered them
Judges. out of the handes of their oppreſſers, and
yet for all that they would not harken vn-
to theyr Judges: But rather went a who-
rynge after ſtraunge goddes, and bowed
them ſelues vnto them, and turned quickly
out of the way, which theyr fathers walk-
ed in, obeynge the commaundementes of
the Lorde: But they dyd not ſo. And when
the Lorde rayſed them vp Judges, he was
with the Judge, and delyuered them oute
Exo. 2.d of the handes of theyr enemyes al the day-
es of the Judge * for the LORDE had
compaſſion ouer their ſorowynges, which
they had by the reaſon of them that op-
preſſed them and vexed them: yet for all
Judi. 3. b D that * as ſone as the iudge was deade, they
turned and dyd worſe then theyr fathers,
in folowynge ſtraunge goddes, and in ſer-
uynge them, and ceaſed not frō their owne
inuencions, nor frō their malicious waye.
And the wrath of the Lorde was moued a-
gaynſte Iſrael, and he ſayde: becauſe this
people hath tranſgreſſed myne appoynte-
ment which I commaunded their fathers,
and haue not harkened vnto my voyce, I
wyll hence furth not caſt oute before them
one man of the nations whiche Joſua lefte
when he dyed, that thrꝛough them I may
deu. 13.d * proue Iſrael, whether they wyl kepe the
waye of the Lorde, and walke therin, as
theyr fathers dyd or not. And ſo the Lorde
left thoſe nations, and proue them not out
immediatly, neyther delyuered them into
the hande of Joſua.

¶ The. iii. Chapter.

A THeſe are the nations which the Lord
lefte, that he might proue Iſraell by
them: euen as many of Iſraell as had
not knowen all the warres of Canaan: Or-
nely for the learnynge of the generacion of
the chyldren of Iſraell: that he alſo might
teache them warre, in as muche as they
that were before them, knewe nothynge
therof. Of thoſe whome he lefte, there were
fyue lordes of the Philiſtines, and all
the Cananites, and the Sodomites, and
the Heuites that dwelt in mount Libanō,
euen from mount Baal Hermon vnto Ha-
math. Thoſe remayned to proue Iſrael by,
and to wete, whether they would harken
vnto the commaundementes of the Lorde,
whiche he commaunded theyr fathers by
the hande of Moſes. And the chyldren of
Iſrael dwelt amonge the Cananites, He-
thites, Amorites, Phereſites, Heuites, and
Jebuſites, * and toke the doughters of
Deu. 7.a them to be theyr wyues, and gaue theyr
and. xii.a owne doughters to their ſonnes, & ſerued
theyr goddes. And the chyldren of Iſraell
dyd wickedlye in the ſyght of the Lorde,
and forgat the Lord theyr God, and ſerued
B Baalim and Aſeroth. Therfore the Lorde
was angry with Iſrael, and delyuered thē
into the handes of Chuſan Riſathaim
kynge of Meſopotamia, and the chyldren
of Iſrael ſerued Chuſan Riſathaim. viii.
yeres. And when the chyldren of Iſraell
cryed vnto the Lorde, the Lord ſtyred vp a
ſauer, to the chyldren of Iſraell, and ſaued
them: one Othoniel the ſonne of Kenes,
Othoniel. Calebs yonger brother. And the ſpyrite of
the Lorde came vpon him. And he iudged
Iſrael: and wēt out to warre. And the lord
delyuered Chuſan Riſathaim kynge of
Meſopotamia into hys hande, and hys
hande preuayled againſte Chuſan Riſa-
thaim. And the lande had * reſte fourty ye- ii. paralip.
res, and Othoniel the ſonne of Kenes xv.d
dyed. And the chyldren of Iſraell wente
to againe, and commytted wyckednes in C
the ſyghte of the LORDE. And the Lorde
ſtrengthed Eglon the kynge of the Moa-
bytes, againſte the chyldren of Iſraell,
becauſe they had commytted wyckednes
before the Lorde. And this (Eglon) ga-
thered vnto hym the chyldren of Ammon,
and the Amalekites, and wente and ſmote
Iſrael, and cōquered the * cyte of Paulme deu. 30.a
trees. And ſo the chyldren of Iſraell
ſerued Eglon the kynge of Moab. xviii.
yeres. But when they cryed vnto the
Lorde, the Lorde ſtyred them vp a ſauer,
Ahud. Ahud the ſonne of Gera the ſonne of Iē-
mini, a man that coulde do nothynge
handeſomly with hys ryghte hande. And
by hym the chyldren of Iſraell ſente a pre-
ſent vnto Eglon the kynge of Moab: but
Ahud made him a dagger with two edges,
of a cubyte length, and he dyd gyrde it vn-
to his rayment vpon his right thigh, and
caryed the preſente vnto Eglon the kynge
of Moab: And Eglon was a verye fatte
man. And it fortuned that when he had
preſented the preſente, he ſente the people
that bare it awaye, but he hymſelfe turn-
ned agayne (from the place of grauen ym-
ages, that was by Gilgal) and ſayde: I haue a ſecret errande vnto the, O kynge.
Whyche ſayde: kepe ſylence. And all
that

that stode before hym, wente oute from hym. And Ahud came vnto hym, and in a somer parler, whyche he had, satte he hym
2.reg.3.c selfe alone, and Ahud sayde: * I haue a
D message vnto the from GOD. And he arose oute of hys seate. And Ahud put forth his lefte hande, and toke the dagger from his ryghte thyghe, and thrust it into hys bely, and the hafte went in after the blade. And the fatte closed the hafte, so that he myght not drawe the dagger oute of hys bely, but the dyrte came out. Ahud gate him oute at a posterne doze, and shutte the dozes of the parler aboute him, and locked theym. When he was gone oute, hys seruauntes came, and whan they sawe that the doores of the parler were locked, they sayde: peraduenture he couereth hys feete in hys somer chambre. And they tarryed tyll they were ashamed, and beholde: seynge he opened not the dozes of the parler: they toke a keye, and opened them. And beholde, theyr Lorde was fallen downe dead on the earth. And Ahud escaped (whyle they taryed) and was gone beyond too the place of the grauen ymages, and escaped into Seirath. And when he was come * he bleawe a trompette in mounte
Nu.x.a Ephraim. And the children of Israel went
Judi.6.g downe with him from the hyll, and he wet before them. And he sayd vnto them, folow me: for the Lord hath delyuered youre enemyes the Moabytes into youre hande. And they descended after him, & toke the passages of Jorda toward Moab, & suffered not a man to passe ouer. And they slewe of the Moabites the same tyme, vpon a ten thousande men, which were all fatte and men of
Deu.2.b warre, and there scaped not a man. * So Moab was subdued that daye vnder the hande of Israel: and the land had rest. lxxx yeares. After him was Samgar the sonne of Anath, whyche slewe of the Philistines
Samgar. syxe hundred men wyth an oxe goade, and delyuered Israell also.

¶ The. iiii. Chapter.

A And the children of Israel began agayne to do wickedly in the sight of the Lorde, when Ahud was dead.
And the Lord solde them into the hande of Jabin kynge of Canaan, that raygned in Hazor, whose captayne of warre was called Sisara, whyche dwelte in Haroseth of the gentyles. And the children of Israell cryed vnto the Lorde: for he had nyne hundred charettes of yron, and twentye yeares he troubled the children of Israell verye sore. And Debora a Prophetisse, the wyfe
Debora. of Lapidoth Judged Israell the same tyme, and the same Debora dwelte vnder a palmetree betwene Ramath and Bethell, in mounte Ephraim. And the children of Israell came vp to her, for iudgement. And she sente and called * Barak the sonne of Judi.5.b
Abinoam, oute of Kedes Nephthalim, and sayde vnto hym. Hath not the Lorde God of Israell commaunded the, to leade wyth fayre wordes men to mounte Thabor, and take wyth the ten thousande men, of the children of Nephthalim and of the children of Zabulon? And I wyll bringe vnto
pla.83.b the, to the * ryuer Kyson, Sisara, the Cap-
B tayne of warre vnto Jabin, wyth his charettes, and his people, and wyl deliuer him into thyne handes. And Barak sayde vnto
BARAK her: yf thou wylte go with me, I wyll go: But and yf thou wylte not come with me, I wyll not go: She sayde: I wyll surely go with the, but this iourneye that thou takest, shall not be for thine honour, for the Lorde shall sell Sisara into the hande of a woman. Debora wente with Barak to Kedes. And Barak called Zabulō & Nephthalim to Kedes, and led after hym tenne thousand men: and Debora went vp wyth him. But Haber the Kenite (whych was of
Nu.x.b the children of * Hobab, the father in lawe of Moses) remoued frō the other Kenites, and pitched his tente vntyll the playne of Zaanaim, whiche is by Kedes. And they shewed Sisara, that Barak the sonne of Abinoam was gone vp to mount Thabor.
Sisara. And Sisara gathered together al his charettes, euen. ix. hundred charettes of yron, and all the people that were wyth hym frō of Haroseth of the gentylles, vnto the ryuer of Kyson. And Debora sayde vnto Barak: vp, for thys is the daye in whych the LORD hath delyuered Sisara in-
C to thyne hande: Is not the LORDE gone out before the? And so Barak went downe from mounte Thabor, and ten thousande men after hym. But the LORD destroyed
* Sisara and all hys charettes, and all I.re.14.c hys hoste wyth the edge of the swearde, before Barake: so that Sisara lyghted downe of hys charette, and fledde awaye on hys fete. But Barak folowed after the charettes and after the hoste, euen vnto Haroseth of the gentyles. And all the hoste of Sisara fell vpon the edge of the sweard, and there was not a man lefte. Howe beit Sisara fled awaye on hys fete to the tente of Jael the wyfe of Haber, the Kenyte: for there was peace betwene Jabin the kynge of Hazor, and the housholde of Haber the Kenite. And Jael wente out to mete Sisara, and sayde vnto hym: tourne in my Lord, turne in to me, feare not. And whan he had tourned in vnto her into her tente, she couered him wyth a mantell. And he sayde vnto her, geue me a lyttle water too

drincke

dzincke, for I am thyrſtye. And ſhe opened
Judi. 5.d a bottle of milke, and gaue him dzincke,
and couered hym. And agayne he ſayde vn
to her: ſtande in the dooze of the tente, and
whan any man doeth come and enquyze of
the, whether there be anye man here, thou
ſhalt ſaye: naye. Then Jael Habers wyfe
toke a nayle of the tente, and an hammer in
her hande, and wente ſofrely vnto him, and
ſmote the nayle into the temples of hys
head, and faſtened it into the grounde, for
he ſlombzed ſoze, and was wery: And ſo he
dyed. And behold, as Barak ſolowed after
Siſara, Jael came oute to mete hym, and
ſayde vnto hym: come, and I wyll ſhewe
the the man, whome thou ſeheeſte. And whē
he came into her tente: Beholde, Siſara
laye deade, and the nayle was in his tem-
ples. And ſo God bzought Jabin the kinge
of Canaan into ſubiection that daye, be-
foze the chyldzen of Iſraell. And the hande
of the chyldzen of Iſrael pzoſpered, & pze-
uayled againſt Jabin the king of Canaan,
vntyl they had bzought him to naught.

¶ The. b Chapter.

Then Deboza & Barak the ſonne of A-
binoam ſange the ſame daye, ſaying:
Pzayſe ye the Lozd, foz the aueging
of Iſraell, & foz the people that became ſo
wylling. Heare O ye kinges, herken O ye
princes: I, euen I, wyl ſyng vnto the Loz-
de, I wyl pzayſe the Lozde God of Iſraell.
Deu. 4.b Lozde, when thou wenteſt oute of Seir,
when thou departedſt oute of the fielde of
Edom, the yearth trembled, and the hea-
uens rayned: the cloudes alſo dzopped wa-
pſa. 97.a ter. The mountaynes melted before the
Lozde, euē as dyd Sinai, before the Lozde
Judi. 3.d God of Iſraell. In the dayes of Samgar
& Jud. 4.c the ſonne of Anath, in the dapes of Jael
the hye wayes were vnoccupied: And the
ronners of the pathes walched thozowe by
wayes. The inhabiters of the townes
were gone, they were gone in Iſrael, vntyl
I Deboza came vp, whyche came vp a mo-
ther in Iſraell. They choſe newe Goddes,
and then had they (the enemye) in the ga-
tes, though there were ſhilde and ſpeare.
There was not a ſhylde oz ſpeare ſene a-
monge fourtye thouſande of Iſraell. My
hart loueth the gouernours of Iſraell, and
them that are willinge among the people.
O pzayſe ye the Lozde. Speake ye that
ryde on fayze aſſes, and that ſyt vppermoſt
in iudgement, and walke by the wayes. At
the cryinge of the archers amonge the dza-
wers of water, there ſhall they ſpeake of
the righteouſnes of the Lozde, his righte-
ouſneſſe in the vnfenced places of Iſraell:
then ſhall the people of the Lozd go downe
to the gates. Vp Deboza vp, gette the vp,
and ſinge a ſonge: * Aryſe Barak, and Judi. 4.a
leade the captiuite captyue, thou ſonne of
Abinoam. Then ſhall they that remayne,
haue dominion of the pzoudeſte of the peo-
ple (of Jabin:) The Lozd ſhal foz my ſake
haue dominion ouer the mighty. Oute of
* Ephzaim was there a rote of the againſt Judi. 3.f.
Ameleck, and after the Ben Jamin among
thy people. Oute of Machir came rulers,
and out of Zabulon they that gouerne the
penne of the wzyter. And of Iſſachar, there
were princes with Deboza, Iſſachar alſo
and Barak were ſente on theyr fet into the
valleye, whan in the departinge awaye of
Ruben there were great men, and wyſe of
hart: Why abodeſt thou among the ſheye
foldes, to heare the bleatinges of the flock-
kes, and to ſeparate thy ſelfe awaye wyth
great men and wyſe of harte. Gilead alſo
abode beyonde Jozdan: and why doth Dan
remayne in ſhippes? Aſer continued on the
ſea ſhoze, and taried in his decayed places.
But the people of Zabulon haue ieoperde
theyr lyues, euen vnto the death, lyke as
dyd Nephthalim in the hye places of the
felde. The kinges came and foughte, then
foughte the kinges of Canaan in Thanah,
by the waters of Megiddo, and wan noo
money. They foughte from heauen, euē the
ſtarres in theyr courſes foughte agaynſte
Siſera. The ryuer of Cyſon remoued thē,
that auncient ryuer, the ryuer Cyſon: My
ſoule ſhal treade (him) downe mightely.
Then were the hoꝛſe hoffes ſmitten a ſum-
der by the meanes of the pzaunſinges that
theyr mighty men made. Curſe ye the citie
of Meros (ſayde the angell of the Lozde)
curſe the inhabitours thereof, becauſe they
came not to helpe the Lozde, to helpe the
Lozde wyth the mighty. Jael the wyfe of
Haber the kenite ſhall be bleſſed aboue a-
ther wemē, bleſſed ſhall ſhe be aboue other
wemen in the tente. * He aſked water, and Judi. 4.c
ſhe gaue him milcke, ſhe bzoughte forth
butter in a lozdly diſhe. * She put her hād Judi. 4.d
to the nayle, and her ryghte hande to the
ſmythes hammer: wyth the hammer ſmote
ſhe Siſera, and ſmote hys head, wounded
him, and pearſed his temples. He bowed
hym downe at her fete, he fell downe and
laye ſtyl: At her fete he bowed him downe,
and fell. And when he had ſonke downe,
he laye ſtyll deſolate. The mother of Si-
ſera loked out at a windowe, and cried tho
rowe the lateſſe: Why is hys charette ſo
longe a comming? Why tarye the wheles
of hys cartes? Al the wiſe ladies anſwered
her, yea, & her owne wozdes anſwered her
ſelfe. Surely they haue founde, they de-
uyde the ſpoyles: euery man hath a dam-
ſel oz two; Siſera hath a praye of dyuerſe
coulourēd

coulored garmentes, euen a play of rayment dyed with sondry couloures, & that are made of nedle worcke: rayments of dyuerse coloures and of nedle worke which is mete for him that is chefe in distributing of the spoyles. So perishe all thyne enemyes: O Lorde: but they that loue hym, let them be as the sunne whan he ryseth in his mighte. And the land had rest fourtye yeares.

¶ The. vi. Chapter.

A Joshu. 4. a Deut. 12. b

AND the children of Israel * committed wickednesse in the syght of the Lord. And the Lord deliuered them into the handes of Madian seuen yeares. And the hande of Madian preuayled agaynste Israel, and because of the Madianites, the childrē of Israel made thē dēnes in the mountaynes, and caues and stronge holdes. And when Israel hadde sowen, the Madiamites, the Amalechites and they of the east countreye came vp together against them: and pitched their tentes against thē, and destroyed the encrease of the earth, euē tyl thou come vnto Azah and left no substaunce for Israel, neither shepe, ore or asse: for they wente vp, they and their cattell, & came with their tentes as a multitude of grechoppers: so that both they & also their camels were without numbre. And they entred into the lande to destroye it. And so was Israel exceadingly impouerished in the sight of the Madianites, and cried vnto the Lord. And when the children of Israell cryed vnto the Lorde, because of the Madiamites, the Lord sent vnto thē a prophete, which sayd vnto them: Thus sayth the Lord god of Israell: I fet you from Egypt and brought you out of the house of bondage, and I ryd you out of the hand of the Egyptians, and out of the hande of all that oppressed you and cast thē out before you, and gaue you their land. And I sayde vnto you: I am the Lord your God, * feare not the goddes of the Amorites in whose lande you dwell. But you haue not obeyed my voyce. And the angel of the Lord came, and sate vnder an Oke whyche was in Ephrah, that pertained vnto Joas the father of the Eserites. And his sonne Gedeō prest out wheat out of the eares in a presse, to hyde it from the Madiamites: & the Angel of the Lord appeared vnto him, & sayde: the Lord is with the, thou mighte man of warre. And Gedeon answered him: Oh my Lorde, yf the Lorde be with vs, why is all this come vpon vs: yea, & wher be al his myracles which our fathers tolde vs of, & sayd: Wyd not the Lord bring vs out of Egipte? But now the Lorde hath forsaken vs, and deliuered vs into the handes of the Madianites. And the Lorde loked vpon him, and said: Go hence in this thy might, and thou shalt delyuer Israell oute of the handes of the Madiamites: Haue not I sent the? And he answered him: Oh Lord, wherwyth shal I saue Israel? Behold, my kinred is poore in Manasses, and I am lytle in my fathers house. The Lorde sayde vnto him: I wyll be with the: and thou shalt smyte the Madianites, as they were but one man. And he answered hym: Oh, yf I haue founde grace in thy syght, thā shewe me a signe, that it is thou that talkest with me. Depart not hence, vntyl I come againe vnto the, and tyll I bringe myne offering, and haue set it before the. And he sayde: I wyll tarye vntyll thou come agayne. And Gedeon wente in, and made ready a kyd, and swete kakes of an Epha of floure, and put it with the fleche in a basket, and put the broth in a pot, and broughte it out vnto him vnder the Oke, and presented it. And the aungell of God sayde vnto hym: * take the fleshe and the swete cakes, and laye thē vpon this rocke, and powre out the broth. And he did so. Thā the angel of the Lorde put forth the ende of the staffe that he helde in his hande, and touched the fleche & the swete kakes. And * there arose vp fyre oute of the rocke, and consumed the fleche & the swete kakes. But the angell of the Lorde vanished out of his sight. And when Gedeon perceaued that it was an angel of the Lord, he sayd: Alas, O Lord God, * haue I therfore sene an angell of the Lord face to face, that I should dye? And the Lord sayde vnto him: peace be vnto the, feare not, thou shalt not dye. Than Gedeō made an aultar there vnto the Lorde, and called it: The Lord of peace. And vnto this daye it is yet in Ephraah, that pertayneth vnto the father of the Esserites. And it forcuned that the same night the Lord sayd vnto him: take a yonge bullocke oute of thy fathers droue, and another of. vii. yeares olde, and destroye the aultare of Baall that thy father hath, and cutte downe the groue that is by it, & make an aultare vnto the Lorde thy God, vppon the top of this rocke in a conuenient place. And take the seconde bullocke, and offer burntsacryfyce vppon the wood of the groue, which thou shalt cutte downe. Than Gedeon toke ten men of hys seruauntes, and dyd as the Lord bad hym. But because he durst not do it by daye for feare of hys fathers houholde and of the men of the cytie, he dyd it by nyght. And when the men of the citie were vp early in the morning: Behold, the aultare of Baal was broken, and the groue cut downe that was by it, and the seconde bullock offered vpon

Jud. 13. b

Ex. 33. d. Jud. 13. b

3. Re. 18. f

Deut. 7. a Jere. 5. a

vpon the aulter that was made. And they
sayde one to another: who hathe done thys
thynge, and whā they enquired and asked,
they sayde: Gedeon the sonne of Joas
hathe done this thynge. Then the men of
the cytye sayde vnto Joas: bringe oute thy
sonne, that he maye dye, because he hathe
destroyed the aulter of Baal, & cut downe
the grone that was bye it. And Joas sayde
vnto all that stode by hym: wyll ye pleade
Baals cause? or wyl ye be hys defenders?
he that hath medled agaynste hym, let hym
dye or the morninge. If he be a God let
hym be auenged of hym that caste downe
hys aulter. And from that daye was Gedē
called: Jerobaal, because hys father had
sayde: Let Baal be auenged of hym, that
G hath broken downe hys aulter. All the Ma-
dianites therfore, and the Amalekites and
they of the east, were gathered together,
and went, and pitched in the baley of Jes-
rael: but the spirite of the Lorde came vpon
Nu. 1.8. Gedeon. * And he blewe a trompet, and
Jud. 8.8 called * Abiezer to folowe hym, and sente
messengers thorowoute all Manalles, and
called them, whyche also dyd folowe hym.
And he sent messengers vnto Aser, Zabulon
and Nephthalim, and they came to mete
hym. And Gedeon sayde vnto God: wylte
thou saue Israel in my hande, as thou hast
sayde. Beholde, I wyl put a fleece of wolle
in the threshynge place. And yf the dewe
come on the fleece onely, and it be dryе vpon
all the earth beside, then shall I be sure,
that thou wylte saue Israell by my hande,
as thou saydest. And it came so to passe.
For he rose vp earlye on the morowe, and
thrust the fleece together, and wronge the
dewe therout, and filled a bowle of water:
and Gedeon sayde agayne vnto God: be
gen. 18.d not angrye wyth me, that * I speake once
and. 22.g more. For I wyll proue once agayne by the
fleece. Let it be dryе onely vpon the fleece,
and dewe vpon all the grounde. And God
dyd so that same nyghte: For it was dryе
vpō the fleece onely, and there was dewe on
all the grounde.

¶ The. vii. Chapter.

A Jud. 8.g THen * Jerobaal (otherwyse called Ge-
dēō) and al the people that were with
him, rose vp early, and pytched beside
the well of Harad, so that the hoste of the
Madianites were on the Northside of the
Rocke that doweth toward the baley. And
the Lord said vnto Gedeō: the people that
are with the, are to many for me to geue the
Madianites into theyr handes, lest Is-
rael make theyr bawnte agaynste me and
saye: myne owne hande hathe saued me.
Nowe therfore make a proclamation in the
den. xx.b eares of the people, and saye: * yf anye man
drede or be afeare, let hym returne. And 1 .mac. 3.
there departed of the people arose early. And there departed
and returned of the people whyche were
at mounte Gilead. xxii. thousande, and
there abode ten thousande. And the Lorde
sayde vnto Gedeon: the people are yet to
many, bringe them downe vnto the water,
and I wyll trye them vnto the there.
And of whome I saye vnto the, this shall
go with ther, the same shall go with the.
And of whome soeuer I saye vnto the, thys
shall not go with the, the same shall not
go. So he broughte downe the people
vnto the water, and the Lorde sayde vnto
Gedeon: as many as lappe the water wyth
theyr tonges, as a dogge doethe, them put
by them selues, and so do them that knele
downe vpon their knees to drynche. And
the numbre of them that put theyr handes
to theyr mouthes and lapped, were. iii. hun-
dred men. But all the remnaunte of the
people kneled downe vpon theyr knees to
drynche water. And the Lorde sayde vn-
to Gedeon: By these thre hundred men
that lapped water, wyll I saue you: and de-
lyuer the Madianites vnto thyne hande.
And let all the other people go euery man C
vnto hys place. They therfore of the peo-
ple toke vitayles with them, and their trō-
pettes. And he sente all the reste of Is-
rael, euerye man vnto hys tente, and con-
fyrmed these thre hundred wyth hym. And
the hoste of Madian was beneth hym in a
baley. And it fortuned that the same nyghte
the Lorde sayde vnto hym: Aryse, get the
downe vnto the hoste, for I haue delyue-
red it into thyne hande. But and yf thou
feare to go downe, then go thou and Pha-
rah thy ladde downe to the hoste, and thou
shalte herken what they saye, and so shall
thyne handes be stronge, to go downe vnto
the hoste. Then wente he downe and Pha-
rah hys ladde, euen harde vnto the men of
armes that were in the hoste. And the Ma-
dianites, the Amalekites, and all they of
the East, lay a lōge in the baley, like a mul-
titude of grashoppers, and theyr cameles
were without numbre, euen as the sande
by the sea syde in the multytude. And when
Gedeon was come: Beholde, there was a mā
that tolde a dreame vnto hys neyghboure,
and sayde: Beholde, I dreamed a dreame,
and me thought that a lofe of barley bread, D
tombled into the hoste of Madian, and
came vnto a tente, and smote it that it fell,
and ouertourned it, that the tente laye a
longe. And hys felowe answered and sayde:
this is nothynge elles saue the swearde of
Gedeon the sonne of Joas a man of Israel:
for into hys hande hathe GOD delyue-
red Madian, and all the hoste. When

Gedeon harde the tellynge of the dreame, and the interpetacion of the same, he wor-
shypped, and returned vnto the hoofte of
D Israel: and sayde: vp, for the Lorde hath
delyuered into youre hande the hoofte of
Madian. And he deuided the thre hundred
men into thre companyes, and gaue euery
man a trompet in his hande, with an emp-
tye pytcher and lampes therin, and sayde
vnto them: loke on me, and do lykewyse:
that when I come to the syde of the hoofte,
euen as I do, so do you: When I blowe
wyth a trompet and all that are with me,
blowe ye wyth trompettes also on euerye
syde of the hoofte, and saye: here is
the swearde of the Lorde and of Gedeon.
And so Gedeon and the thre hundred men
that were with hym, came vnto the syde of
the hoofte in the begynnynge of the middle
watch, and raised vp the watche men. And
they blewe wyth their trompettes, and
F brake the pytchers that were in their hã-
des. And al the thre cõpanyes blewe wyth
trompettes and brake the pytchers, and
helde the lampes in their lefte handes, and
the trompettes in the ryghte to blowe
withal. And they cryed: the swearde of the
Lorde and of Gedeon. And they stode tyl,
euery man in his place rounde aboute the
hoofte. And they within the hoofte, ranne,
and cryed and fled. And the thre hundreth
1.re.14.c blewe with trompettes, and the Lorde set
11.Parali *euery mannes swearde vpon his neigh-
xx.c. boure, throwe oute all the hoofte. And the
hoofte fled to Bethsittah, to zererath, and to
the edge of the playne of Meholah vnto
G Tabath. And the men of Israel beinge ga-
thered together out of the tribe of Nepta-
lim, of Aser, and of all Manalles folowed
after the Madianites. And Gedeon sente
messengers vnto all mounte Ephraim,
sayinge: come downe agaynste the Madia-
nites, and take before them the waters
vnto Bethbarath and to Jordan. Then
all the mẽ of Ephraim gathered together
and toke the waters vnto Bethbarath, &
to Jordan. And they toke two captaynes
of the Madianites, Oreb and Zeb, and
slewe Oreb vpõ the rocke Oreb, and Zeb at
the presse Zeb, and folowed after Madian.
And brought the heades of Oreb and Zeb,
to Gedeon on the otherside Jordan.

¶ The. viii. Chapter.

A
Jud.12.a AND the men of Ephraim said vnto
him: * Why haste thou serued vs
thus, that thou calledest vs not,
when thou wentest to fight with the Mad-
anites: and they chode wyth him a good,
[and had all most done hym byolence.]
And he sayde vnto them: What dede haue
Judi.7.d I done lyke vnto youres; is * not a glu-
ster of Ephraim better, the the wyne har-
uest of Abiezer? God hathe delyuered into
your handes the Lordes of Madian, Oreb
and Zeb. And what was I able to do lyke
as you haue done? And then their spirites
abated from of hym, when he had sayde
that. And Gedeon came to Jordan to passe
ouer, he and the thre hundred men that
were with him, verye fayntе, and yet folo-
wed the chace. And he sayde vnto the men 1.re. 27.d
of Socoth: geue * I praye you lokes of and. 25.b
breade vnto the people that folowe me:
for they be fayntye, that I maye folowe
after Zebath, and Zalmona kynges of
Madian. And the Lordes of Socothe
sayde: are the handes of Zebath and Zal-
mona now in thyne hãdes, that we should
geue breade vnto thyne armye? Gedeon
sayde, therfore when the Lorde hath dely-
uered Zebath and Zalmona into myne
hande, I wyll teare the flesche of you with
the thornes of the wildernes and with brã-
ers. And he wente vp thence to Phanuel,
and spake vnto them likewise. And the mẽ C
of Phanuel answered him, as did the men
of Socoth. And he sayde also vnto the men
of Phanuel: whẽ I come agayne in peace,
I wyll breake downe this towre. Zebath
and Zalmona were in Carkar, and their
hoostes with them, vpon a. xv. thousande
men, whiche were all that were lefte of all
the hoostes of them of the Easte: For there
was slaine a hundred and twẽty thousande
men, that drewe swordes. And Gedeon
wente thorowe them that dwelte in taber-
nacles on the Easte syde of Nobah and Je-
bahah, and smote the hoofte: for the hoofte
dyd caste no perylles. And when Zebah
and Zalmona, fledde, he folowed after thẽ,
and toke the two kynges of Madian, Ze-
bath and Zalmona, and dyscomforted all
the hoofte. And Gedeon the sonne of Joas
returned from battel, a fore the sunne was
downe, and caughte a ladde of the men of
Socoth, and enquired of hym. And he
wrote hym of the lordes and elders of So
coth. lxxvii. men. And he came vnto the mẽ
of Socoth, and sayde: Beholde, here I
haue Zebath and Zalmona, with whyche
ye dyd caste me in the teethe, saying: are the
handes of Zebath and zalmona alredye in
thine hande, that we shoulde geue breade
vnto thy fayntie men? And he toke the el-
ders of the citye, and thornes of the wyl-
dernesse and brers, and made the men of
Socoth to fele them. And he brake downe
the towre of * Phanuel, and slewe the men 3.re.xii.g
of the cytye. And thẽ sayde he vnto zebath
and zalmona, what maner of mẽ were they
whome ye slewe at Thabor? and they aun-
swered: the lyknesse of the and them is al

one, euen after the fashion of the childzen of a kynge. And he sayde: they were my bzethzen, euen my mothers childzen. As truly as the Lozde lyueth yf ye had saued theyz lines, I would not slay you. And he sayde vnto Jether his eldest sonne: vp and slay thē: But the lad dzue not his sweard, foz he feared, because he was yet yonge. Then zebath and zalmona sayde: Ryse thou, and fal vpon vs: foz as the man is, so is his strength. And Gedeon arose and slewe Zebath and Zalmona, & toke awaye the ornamentes, that were on their camels neckes. Then the men of Jsrael sayde vnto Gedeon: Reygne thou ouer vs, bothe thou, thy sonne and thy sonnes sonne, foz thou hast delyuered vs oute of the hande of Madian. And Gedeō sayde vnto them:

F I wyl not raygne ouer you, neither shall my childe raygne ouer you, but the Lozd shal raygne ouer you. And agayne Gedeō sayd vnto them: I would desire a certaine requeste of you, euen that you would geue

Exo.32.a me euery man the *earynges of his praye, foz they had golden earynges, because they were Jsmaelites: and they answered We wyll geue thē. And they spzeu a mantell, and dyd caste there in euery man the earynges of his praye: and the weyght of the golde earynges that he requyred, was a thousande & seuen hūdzed sicles of golde, besyde cheines, pommaunders and purple raymente that was on the kynges of Madian, and besyde the cheynes, that were about their camels neckes. And Gedeon

Exo.28.b made an Ephod therof, and put it in his and.xx.b cytye Ephzath. And al Jsrael wēt *a whozyng after it, in the same place, whyche thynge became a ruyne vnto Gedeon and to hys house. Thus was Madian bzought lowe before the chyldzen of Jsrael, so that they lyfte vp theyz heades no moze. And

6 the countrey was in quietnes foztye yeres in the dayes of Gedeon. And Jerobaall the

4.Re.r.a sonne of Joas, went & dwelte in hys owne house. And Gedeon had *lxx. sonnes of his body begotten, foz he had many wyues: And hys concubyne that was in Sichem, bare hym a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, in a good age, and was buryed in the sepulchze of Joas hys father, euen in Ephzath, that pertained vnto the father

Nu.25.a of the Ezrites. But it foztuned, that as sone as Gedeon was deade, the *childzen of Jsrael turned awaye and went a whozing after Baalim, and made a couenaunt wyth Baal to be their God, and the chyldzen of Jsrael thought not on the Lozd theyz god, whyche had delyuered thē oute of the handes of all theyz enemyes on euery syde,

Neyther shewed they mercy on the house of Jerobaal, otherwise called Gedeon, accozdynge to al the goodnes which he had shewed vnto Jsraell.

¶ The.ix. Chapter.

A Bimelech the sōne of Jerobaal wēt to Sichē, vnto his mothers bzethzē A and cōmuned with thē and with al hys mothers fathers kynred, saying: say I pzay you, in the eares of al the enhabitours of Sichē: whether is better foz you, that al the sonnes of Jerobaal (whyche are. lxx. persōnes) reygne ouer you, eyther that one reygne ouer you? Remembze, that I am of your bone, and of your flesche. And his mothers bzethzen spake of hym in the audience of the men of Sichem, all these wozdes, and theyz heartes were moued to folowe Abimelech. Foz they sayde: he is our bzother. And they gaue him. lxx. peces of syluer out of the tēple of Baal Berith, wher with Abimelech hyred bayne & lyghe personnes which went with him. And he wente vnto hys fathers house at Ephzah, *and slewe all his bzethzen, the sonnes of 1.pa.21.b Jerobaal, eus. lxx. persons with one stone. Notwythstandyng, yet Joatham the yongest sonne of Jerobaal escaped, foz he hyd hymselfe. And all the men of Sichem gathered together, and all the house of Mello, and came and made Abimelech kynge in the playne, where the great stone was by Sichē. And when they tolde it to Joatham, he wente and stode in the toppe of mount Garizim, and lyft vp his voyce, & cryed, and sayd vnto theym: Herken vnto me you men of Sichem, that God maye B herken vnto you. * The trees went foxth 4.esd.4.b to annoynt a kynge ouer theym, and sayde 2.pa.25.c vnto the Olyue tree: reygne thou ouer vs. But the Olyue tree sayd vnto thē: should I leaue my fatnesse, whiche bothe Goddes and men pzayse in me, and go to be pzomoted ouer the trees? And the trees sayde to the fygge tree: come thou, and be kynge ouer vs. The fygge tree answered theym: should I forsake my swetnesse, & my good fruite, & go to be pzomoted ouer the trees? Then sayd the trees vnto the vyne: come thou and be kyng ouer vs. The vyne sayd vnto theym: shoulde I leaue my wyne wherby I cheare both goddes and men, & go to be pzomoted ouer the trees? Then sayde all the trees vnto the fyrre busshe: come thou and reygne ouer vs. And the fyrre busshe sayde vnto the trees: yf it be true that ye wyl annoynt me kyng ouer you, thē come, & put your truste vnder my shadowe. If no, the fire come oute of the fyrre busshe, and waste the Cedze trees of Libanon. Nowe therfoze, yf ye do truly & C

vncorruptly, to make Abimelech kyng: & yf ye haue dealte well wyth Jerobaal and hys houſe, and haue done vnto hym accordynge to the deſtruynge of his hãdes, iudge ye. For euen he (my father) foughte for you, and aduentured his life, and ridde you oute of the hande of Madian. And ye are riſen vp againſt my fathers houſe this daye, and haue ſlayne hys chyldren, euen lxx. perſonnes wyth one ſtone, and haue made Abimelech the ſonne of hys mayde ſeruaunt, kynge ouer the men of Sichem, becauſe he is your brother, & ye then haue dealt truely and purely with Jerobaal and with his houſe this day, thẽ reioyce ye with Abimelech, and let hym reioyce with you. But yf you haue not dealte truely, then I praye God a fyre maye come oute of Abimelech, and conſume the men of Sichem, & the houſe of Mello. And that there maye come a fyre from amonge the mẽ of Sichẽ, and oute of the houſe of Mello, and conſume Abimelech. And Joathã ranne away and fledde, and wente to Beer, and dwelt there, for feare of Abimelech his brother.

Eſa. 45 & When Abimelech had raygned thre yeare, * God ſente a ſpirite of hate betwene Abimelech, and the men of Sichem. And the citezens of Sichẽ rayled vpon Abimelech, and wyſhed that the wyckednelle done to the lxx. ſonnes of Jerobaal myghte come on hym, & that God woulde lay the bloude of theym vnto Abimelech theyr brother which ſlewe them, and vpon the other men of Sichem whiche ayded hym in the kyllynge of his brethren. And the citezens of Sichem ſet men to laye awayte for him in the toppe of the mountaynes, which when they (while they tarried for his cõming) robbed all that came a longe the waye by them. And it was tolde Abimelech. And Gaal the ſonne of Abed came with his brethren, and they got them to Sichem. And the mẽ of Sichem put theyr confydence in hym. And they went out into the feldes, and gathered in their grapes, and trode therin, & made merye: and wente into the houſe of theyr goddes, and did eate and drincke, & curſed Abimelech. And Gaal the ſonne of Abed ſayde: what is Abimelech? and what is Sichem? that we ſhoulde ſerue hym? Is he not the ſonne of Jerobaall, & Zebull is hys offycer? Serue ſuche as come of

Ge. 34. a. * Hemor the father of Sichem. For what reaſon ys it that we ſhoulde ſerue hym? wold God this people were vnder my hãd, than woulde I take Abimelech oute of the waye. And he ſpake againſte Abimelech: make thyne hoſte greater, and go out. And when zebull the ruler of the citie heard the wordes of Gaall the ſonne of Abed, he was wroth, and ſent meſſẽgers vnto Abimelech priuely, ſaynge: Beholde, Gaal the ſonne of Abed, and his brethren be come to Sichem: and behold, they ſet the citie againſt thee. Now therfore vp by nyght, thou and all the people that is with thee, and lye in wayte in the feld. And riſe early in the morynge as ſoone as the ſunne is vp, and fall vpon the citye. And yf he & the people that is with hym, come out agaynſte the, do to hym what thyne handes ſhalbe able. And Abimelech roſe vppe, and all the people that were wyth hym by nyght. And they layde a wayte againſte Sichem in foure companyes. And Gaal the ſonne of Abed wente out, and ſtode in the entrynge of the gate of the citie. And Abimelech roſe vp, & the folck that were with him, frõ laying a waite. And whẽ Gaal ſaw the people, he ſayde to Zebul: beholde there come people downe from the toppe of the mountaynes. And Zebul ſayde vnto hym: the ſhadow of the hylles ſeme men vnto the (and by that errour art thou diſceaued,) and Gaal anſwered agayne, & ſayd: ſe, there come folke downe by the myddel of the lande, and another companye come a long by the playne of the charmers. Then ſayde Zebul vnto hym: where is nowe thy mouth that ſaid: what felowe is Abimelech, that we ſhould ſerue hym? Is not thys the people that thou haſte deſpyſed? Go out now and fight with them. And Gaal wente oute before the citezens of Sichem, and fought with Abimelech. And Abimelech chaſed hym, that he fled before hym (and he droue hym into the citye) and many were ouerthrowẽ and wounded, euen vnto the entrynge of the gate. And Abimelech dwelte at Arumah. And zebul thruſte oute Gaal, and hys brethren that they ſhoulde not dwel in Sichẽ (and ſuffred them not to tarie therin.) And on the morow, it happened that the people wente out into the felde. And they tolde Abimelech. And he toke the people, & deuyded thẽ into thre companies & laid awayte in the feldes, and lohed, and beholde, the people were come out of the citye, and he ranne vpõ them, and ſmote them. And Abimelech, and the companyes that were wyth him, reached further, & ſtode in the entringe of the gate of the citye. And the two other companies ranne vpon all the people that were in the feldes, & ſlewe them. And when Abimelech had fought agaynſte the citie at that daye, he toke it, and ſlewe the people that was therin, and deſtroyed the citye and ſowed ſalte thereon. And when all the men of the towre of Sichem hearde that, they entred into a ſtrõge holde of the houſe of their god Baal berith, (where they were

a bonde

a bonde with him: and therof dyd the place take the name, which place was exceading stronge. ¶ And it was told Abimelech, that all the men of the tower of Sichem were gathered together, and Abimelech gat him to mounte Zelmō, both he and all the people that were with him, & toke axes with hym and cut downe bowes of trees, and toke thē and bare them on hys shoulder, & sayd vnto the folcke that were with hym: Judi.7.c *What ye haue sene me do, spede your selues, and do lykewise as I haue done. And all the men that were amonge the people, cut downe bowes, & folowed Abimelech, & put them vnto the holde, and set the holde a fyre by them: so that (with smoke & fire) all the men of the tower of Sichem were slayne, vpon a thousande men and wemen. Then went Abimelech to Thebez, and besieged it, and toke it. But there was a stroge towre within the cyte, and thyther ran all the men and wemen, and all the chiefe that were in the cite, and shut it to them, and got thē vp (by the bulwarkes) to the toppe of the towre. And Abimelech came vnto the towre, and fought agaynst it, and went harde vnto the dore of the towre, to 2.re.12.b set it on fyre. And a certayne womā * caste a pece of a milstone vpon his heade, and all to brake hys brayne panne. Then Abimelech called hastelye vnto the younge man that bare his harneste, and sayd vnto him: 1.re.31.b *drawe thy swerde and slee me, that men 2.Par.13.a saye not of me: a women slewe hym. And hys lad thrust hym thorowe, and he died. And whē the moū of Israell sawe that Abi- Jud.9.c. meleche was dead, they departed euery mā vnto his owne house. And thus *the wyckednesse of Abimelech whiche he dyd vnto his father, in slayng his seuentie brethrē, and therto all the wickednes of the men of Sichē, did God bring vpon their heades. And vpon them came the curse of Joathan the sonne of Jerobaal.

¶ The.x. Chapter.

A After Abimelech there arose, to defende Israell, one Thola (the sonne of Phuah) his vncles sonne, a mā of Issachar, which dwelt in Samir in mount Ephraim. And he iudged Israel. xxiii. yere & died, & was buried in Samir. And after him arose Jair, a Gileadite, & iudged Israel. xxii. yeare. And he had thirtie sonnes Jud.12.d that *rode on. xxx. Asse coltes, & they had xxx. cities, which are called the townes of B Jair vnto this day, & are in the lande of Gi- Jud.2.d. lead. And Jair died & was buried in Kamō. 3.a.4.a 6 a.8.g. & *And the chyldren of Israell wroughte 11.d wyckednesse yet agayne, in the sight of the Lorde, and serued Baalim and Astaroth, and the goddes of Syria, the goddes of Sidon, and the goddes of Moab, the goddes of the chyldren of Ammon, and the goddes of the Philistines, and forsoke the Lorde and serued not him. And the Lorde was wrothe wyth Israell, and solde them into the handes of the Philistines, & into the hādes of the childrē of Ammon, which from that yere forth, pylde and oppressed the children of Israell. xviii. yeare, all that were on the other syde Jordan in the lande of the Amorites whiche is in Gilead.

Moreouer, the chyldren of Ammon wente C ouer Jordan to fyghe agaynst Juda, Ben Jamin and the house of Ephraim: so that Israell was sore combred. And the children of Israel cried vnto the Lorde, sayinge: we haue synned agaynst thee: for we haue forsaken oure owne God, and haue serued Baalim. And the Lorde sayde vnto the chyldren of Israel: did not the Egipcyans, the Amorites, the children of Ammon, the Philistines, the Sidonites, the Amalekites, and the Moanites, oppresse you? And ye cried to me, and I deliuered you oute of theyr handes. And for all that ye haue forsaken me, and serued straunge Goddes, wherfore I wyll helpe you nomore. Go and cry vnto the goddes which ye haue chosen, and *let thē saue you in the tyme of youre Deu.32.c tribulacion. And the chyldren of Israell Jere.2.b D sayde vnto the Lorde: We haue synned, do thou vnto vs whatsoeuer please the, delyuer vs onely this daye. And they put away the straunge goddes from them, and serued the Lorde. And his soule had pitie on the mysery of Israell. Then the children of Ammō gathered together, & pitched in Gilead. And the childrē of Israel gathered thē together, & pitched in Maspa. And the Lordes of Gilead sayde eche to other: whosoeuer wil beginne the battel against the children of Ammon, the same shalbe head ouer all the enhabiters of Gilead.

¶ The.xi. Chapter.

A Jephthah buylded. And there was one Jephthah a Gileadite, a stronge man, the sonne of an harlot: & Gilead begat Jephthah. And Gileads wyfe bare him sonnes, which when they were come to age, thruste oute Jephthah, and said vnto him: thou *shalt Gen.21.b not enherite in our fathers house, for thou art the sonne of a straunge woman. Than Jephthah fled Jephthah fled. de from hys brethren, and dwelte in the lande of Tob. And there 1.re.22.g gathered *idle (& themselue) men to Jephthah, and went out with hym. And it chanced in processe of tyme that the chyldren of Ammon made warre agaynste Israell. And when the children of Ammon foughte thus agaynste Israell, the elders of Gilead wente to fette Jephthah oute of the lande

of Tob, (to helpe theym) and sayde vnto him: come and be our captaine, that we maye fyght wyth the childzen of Ammon.
Jephthah answered the elders of Gilead: dyd not ye hate me, and expell me oute of my fathers house? how happeneth it thē, that you come vnto me nowe in tyme of youre trybulacion? And the elders of Gilead sayde vnto Jephthah: Therfore we turne againe to the now, that thou mayest go with vs, and fyght against the childzē
B of Ammon, and be our heade ouer all the inhabyters of Gilead. And Jephthah sayde vnto the elders of Gilead: If ye bzynge me home agayne to fyghte wyth the childzen of Ammon, then if the Lozde delyuer them before me, shall I be youre heade? And the elders of Gilead sayd to Jephthah: the Lozde be wytnes betwene vs yf we do not accozdyng to thy wozdes. Then Jephthah wente wyth the elders of Gilead. And the people made him heade and ruler ouer thē. And Jephthah rehearsed all hys wozdes before the Lozde in Mizpa. And Jephthah sente messengers vnto the kyng of the childzen of Ammon, sayinge: what haste thou to do with me, that thou art come agaynst me, to fight in my land? The king of the childzē of Ammō answered vnto the messēgers of Jephthah: Because Israel toke away my land, when they came out of Egipt: euen from Arnō vnto Jaboк, and vnto Jozdā. Now therfore restoze thole landes agayne with fayze meanes. And Jephthah sent messengers agayne vnto the kynge of the chyl-
C dzen of Ammon: & sayde vnto hym: thus
Deu. 11. b sayth Jephthah: * Israell toke not away the lande of Moab, noz the lande of the childzen of Ammon. And whē Israel came oute of Egypte, and walcked thozowe the wyldernesse, euen vnto the redde sea, they
Nu. xx. c came to Cades, * and sent messengers vnto the kynge of Edom, sayinge: let me (I praye the) go thozowe thy land. But the kynge of Edom would not agre therto. And in like maner they sent vnto the kīg of Moab, but he wold not consent. And so Israell abode styll in Cades. And thē thy went a longe thozowe the wyldernes, and compassed the lande of Edom, & the lande of Moab, & came a longe by the east syde of the lande of Moab, & pytched on the o-
Nu. 21. c ther syde of Arnō, and wold not come with in the coast of Moab: * for Arnō was the vtmoste bozder of Moab. And thē Israell
Deu. 2. c. d * sent messengers vnto Sehon, kynge of
D the Amozites, and kynge of Hesbon, and sayde vnto hym: Let vs passe thozow thy lande vnto oure owne contrey. But Sehō consented not to Israel, that he should go thozow his coast: but gathered al his people together, & pitched in Jazah, & fought with Israell. And the Lozd God of Israell deliuered Sehō & al his folke into the hādes of Israel. And so Israell smote them, & cōquered al the lād of the Amozites, the en habiters of the sayd contrey. And they cōquered al the coastes of the Amozites, frō Arnon vnto Jaboк, & frō the wyldernesse vnto Jozdā. So now, seyng the Lozd God of Israell hath cast out the Amozites before hys people Israel, shouldest thou possesse the lande? Nay, but what people Camos thy God dzyueth out, that lād possesse thou. Euē so whatsoeuer nation the Lozde our God expelleth, that lāde ought we to enioye. * And art thou better then Balac the sone of Zephoz kyng of Moab? dyd he Nu. 22. E
strine with Israel oz fight agaynst thē, al Deu. 23. a E
the while Israel dwelt in Hesbon and her townes, in Aroer & her townes, & in al the cities that be a lōg by the coastes of Arnō, thze hūdzed yeres? why dyddest thou not recouer thē in all that space? Wherfore, I haue not synned agaynste thee. But thou doest me wzong to warre against me. The Lozd therfore which is a Judge, be Judge this day betwene the childzen of Israel, & the childzē of Ammon. Howbeit, the king of the childzē of Ammō, harkened not vnto the wozdes of Jephthah, which he sent him. Thē the spirit of the Lozd came vpō Jephthah. And he passed ouer to Gilead & to Manasses, and came to Mazphah that lieth in gilead, & frōthēce vnto the childzē
F of Ammon. And Jephthah vowed a vowe vnto the Lozd, & sayd: * If thou shalte de- Nu. 6. a.
liuer the childzē of Ammon into my hādes, then what thinge that cōmeth out of the dōzes of my house against me, whē I come home in peace, frō the childze of Ammon, shalbe the Lozdes, & I wil offer it vp for a burntoffring: And so Jephthah went vnto the childzen of Ammon to fight with thē. And the lozd deliuered the into his hādes. And he smote thē frō Aroer, tyl thou come to Minith, euē xx. cities, & so forth to the plaine of the vineyardes, with an exceding great slaughter. And thus the childzen of Ammon were bzoughte vnder before the childzē of Israel. Whē Jephthah came to Mazphah vnto his house, se, his * dough- Ex. 11. b
ter came out against hi, with timbrels, & dauses, which was his only child: so that beside her, he had neither sonne, noz daughter. And when he sawe her, he rent his clothes, & sayd: Alas my doughter, thou hast bzought me low, & art one of thē that trou bleth me. For I haue opened my mouthe vnto the Lozd & cannot go backe. And she sayde vnto hym; my father yf thou haue

opened

opened thy mouth vnto the Lord, then do with me accordyng to it that proceded out of thy mouth, for asmuch as the lord hath auēged the, & geuen the victory of thy enemyes the children of Ammon. And she said vnto her father: do this much for me: let me alone two monethes, that I may go downe to the mountaines, & bewaile my virginite, I & my felowes. And he sayd, go, & let her away two monethes. And so she went with her cōpanions, & lamented her maydenhede vpō the mountaynes. And after the ende of two monethes she tourned again vnto her father, which did with her accordyng to his vowe which he had vowed, and she hadde knowen no man. And it grewe to a custome in Israel. That doughters of Israel came yere by yere to lament the doughter of Jephthah the Gileadite, foure dayes in a yeare.

¶ The.xii.Chapter.

A AND the men of Ephraim gathered them selues together, & went northwarde, and sayde vnto Jephthah:

Judi.8.a * wherefore wēnest thou to fyghte with the childē of Ammō, & didest not cal vs to go with the? we will therefore burne thyne house vpon the with fire: & Jephthah said vnto them: I and my people were at great stryfe with the children of Ammon. And when I called you, ye delyuered me not oute of their handes. And whē I saw that

Job.12.c pal.119.d ye delyuered me not, * I put my lyfe in my handes, and went vpon the children of Ammon. And the Lorde delyuered thē into my hādes. Wherefore then are ye come vpō me nowe, to fyght with me? Jephthah therfore gathered together all the men of Gilead, and fought with the Ephraites.

B And the mē of Gilead smote the Ephraites because they sayde: ye Gileadites are but runneagates of Ephraim amonge the Ephraites & the Manassites. Moreouer, the mē of Gilead toke the passages of Jordan before the Ephraites. And when those

C Ephraites that were escaped, sayd: let vs go ouer, then the men of Gilead sayd vnto them: Arte thou an Ephraite? they said: nay. Then sayde they vnto hym: thē say: Schibboleth (which is by interpretacyō, an eare of corne.) And he said: Sibboleth: for he coulde not so pronounce. And then they toke him, and slewe him at the passages of Jordā. And there were ouerthrowē at that tyme of the Ephraites. xlii. M.

And Jephthah iudged Israel. vi. yeare, & dyed, and was buryed in one of the cities of Gilead. After thys man iudged Israell

D one Abezan of Bethlehē, and he had. xxx. sonnes and. xxx. doughters, whom he sent out, & tok. xxx. other in, for his sōnes. And when Abezan had iudged Israel. vii. yeare he dyed, and was buryed at Bethlehem.

After hym, Elon a Zabulonite iudged Israell. x. yere, and Elō the Zabulonite dyed and was buried in Aialon, in the cōtreye of Zabulō. After hym, Abdon the sonne of Hellel a Pharatonite iudged Israell. And he had. xl. sonnes, & thyrtie neuewes, that rode on. lxx. asse colues. And when Abdon the sonne of Hellel the Pharathomite had iudged Israell eyght yeare, he dyed, & was buried in Pharthō in the lād of Ephraim, in the mount of the Amalekites.

¶ The.xiii.Chapter.

AND the chyldren of Israel began a- A
gayne to cōmitte wickednes in the sight of the Lorde. * And the Lorde Judi.x.b
delyuered thē into the hādes of the Philistines. xl. yeare. And ther was a mā in Zaraah of the kynred of Dā named Manoah, whose wyfe was barrē, and bare not. And the Angel of the Lord apeared vnto the woman: and sayd vnto her: Behold, thou arte barrē, and beareſt not: But thou shalt conceaue, and beare a sonne. And nowe beware
*that thou dzincke no wyne, ner stronge Nu.6.a
dzincke, nether eate any vncleane thynge: for se, thou shalt conceaue & beare a sonne. And ther may no * raſor come on his head. 1.reg.1.b
For the ladde shalbe an * abstayner vnto *Nu.6.a
God, euē frō hys (infancie and from hys) byrth. And he shall beginne to delyuer Israell oute of the handes of the Philistines. Then the wyfe came, and tolde her husband saying, a man of God came vnto me, and the fashyon of hym was lyke the fashyon of an Angel of God, exceading feareful. But I asked hym not whence he was, nether told he me his name, but sayd vnto me: * behold thou shalt be wyth chyld and B
beare a sonne, & now dzincke no wyne nor Gen.16.c
stronge dzincke, nether eate any vncleane Luk.1.c.
thinge: for the lad shalbe an abstayner too God, euen frō his (infancy and from hys) byrth, to the daye of his death. Then Manoah made intercession to the Lorde, and sayde: I praye the my Lorde, let the men of God which thou sendeste, come once more vnto vs, and teache vs what we shal do vnto the ladde when he is borne. And God heard the voyce of Manoah, and the Aungell of God came agayne vnto the wyfe as she sat in the fielde. But Manoah her husbande was not with her. And the wyfe made haste and ranne, and shewed her husbande, and sayde vnto hym: Beholde, the man appeared vnto me that came vnto me to daye. And Manoah arose and went after hys wyfe, and came to the man, and sayde vnto hym: arte thou the man that spakeſt vnto my wyfe? And he sayde: I C

am. Manoah sayde: nowe whē thy sayinge is come to passe: what shalbe the maner of the childe, and what shall he do? And the angell of the Lorde sayde vnto Manoah: thy wyfe muste abstayne from all that I sayde vnto her: she maye eate of nothynge that commeth of the vyne tree, nor drynke wyne or stronge drynke, nor eate any vncleane thynge: But muste obserue al that I bad her. Manoah sayde vnto the angell
To. 12. d of the Lorde: we wyll kepe the styll, vntyll * we haue made redy a kid, and haue set it before the. And the Angell of the Lorde sayde vnto Manoah: thoughe thou make
gen. 18. a me abyde. * I wil not eate of thy breade.
To. 12. b And yf thou wylte offer it burnt offerynge, thou muste offer it vnto the Lorde. For Manoah wyst not, that it was an Angell of the Lorde. And Manoah sayde agayne vnto the angell of the Lorde: what is thy name, that when thy sayinge is come to passe we may do the some worshippe? And
gen. 32. g the angell of the Lorde sayde vnto hym:
Exo. iii. c * why askest thou after my name, whyche is secrete. And so Manoah toke a kid wyth
D a meateoffrynge and offred it vpon a rocke vnto the Lorde. And the Angell dyd wonderously. Manoah and hys wyfe lokynge vpon. And whē the flame came vp towarde heauen from the aulter, the angell of the Lorde ascended vp in the flame of the aulter. And Manoah and his wife loked vpon it, & fell flat on their faces vnto the grounde. But the angell of the Lorde dyd no more appeare vnto Manoah and his wyfe. And then Manoah knewe that it was an angel of the LORDE, and sayde vnto his wyfe
Er. 33. d. * we shall surely dye, because we haue sene
Judi. 6. c God. But hys wyfe sayde vnto hym: If the Lord would kyl vs, he would not haue receaued a burntoffrynge & a meatoffrynge of our hādes, nether would he haue shewed vs all these thynges, nor would nowe haue tolde vs any such. And the wife bare a sone & called his name Samson. And the lade grewe, and the Lorde blessed hym. And the spirit of the Lord beganne to moue him in the hoost of Dan, betwene Zaraah and Esthaol.

¶ The. xiiii. Chapter.

A Samson went downe to Thānath & saw a womā in Thānath of the doughters of the Philistines, and he came vp, and tolde his father and his mother: and sayde: I haue sene a woman in Thamnath of the doughters of the Philistines. And nowe
Deu. 7. a gete me her to wyfe. Then hys father and mother sayde vnto hym: * Is there neuer a woman amonge the doughters of thy brethren, and amonge all my people, but that thou muste go, and take a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father: gete me thys woman, for she pleaseth me well. But his father and mother wyste not that it was the Lorde doynge, & that he sought an occasiō agaynste the Philistines, for at that tyme the Philistines raygned ouer Israel. Then went Samson and his father and hys mother downe to Thamnath, and came to B
the vineyardes of Thānath. And beholde, a ponge [wood] lyon roared vpon hym. And the spirit of the Lord came vpon him. 1 Re. 17. e
* And he tare him, as he would haue rent a kydde, and yet had nothynge in his hande, neyther tolde hys father and mother what he had done. And he went downe, & talked with the woman, which semed well fauoured in the syghte of Samson. And within a shorte space after as he wente thyther agayne to take her to wyfe, he turned oute of the waye, to se the carkasse of the lyon. And beholde, there was a swarme of bees and hony in the carkasse of the lyon. And he toke of the hony in his handes, & wente eatynge, & came to his father and mother, and gaue the also. And they did eate. But he tolde not them, that he had taken the C
hony oute of the carcasse of the lyon. And so hys father came vnto the woman, and Samsone made there a feast, for so vsed the ponge men to do. And when they (the cytesins of that place) saw hym, they brought. xxx. companions to be with hym. And Samson sayde vnto them: I wyll nowe put forth a ryddle vnto you. And yf you can declare it me within. vii. dayes of the feaste, & fynde it out. I wyll gene you. xxx. shirtes. & xxx. chaunge of garmentes: But and yf you cānot declare it me, then shall ye gene me. xxx. shertes and. xxx. chaūge of garmētes. And they answered hym: put forth thy ridle that we maye heare it. And he sayde vnto them: Out of the eater came meate: & oute of the stronge came swetnes. And they coulde not in. iii. dayes expounde the ridle. And when the seuēth daye was come, they sayde vnto Samsons wyfe: flatter thyne husbād: and perswade hym (that he may D
declare vs the ryddle, least we burne the and thy fathers house with fyre. Haue ye called vs hyther, to make vs beggers? And Samsons wyfe wept before hym: complained and sayd: Surely thou hatest me and louest me not: for thou haste put forthe a ryddle: vnto the chyldren of my folcke, and haste not tolde it me. And he sayde vnto her: Beholde, * I haue not tolde it my Ju. 14. b
father and my mother, and shall I tell it thee? And Samsōs wyfe wept before hym. vii. dayes, whyle the feast lasted. And the vii. daye he tolde her, because she laye so

sore

soze vpon hym. And the tolde it the chyldzen of her folke. And the men of the cytye sayde vnto hym the seuenth daye, before the sunne wente downe. What is sweter then honye, and what is stronger then a lyon? Then sayde he vnto them: If ye had not plowed with my caulfe, ye had not founde oute my ryddle. And the spirite of the Lorde came vpon hym. And he wente downe to Aschalon, and slewe thyrtye men of them, & spoyled them, and gaue chaunge of garmentes vnto them whiche expounded the ryddle. And he was wzath, & went vp to his fathers house. * But Samsons wife was geuen to one of his companyõs, that he had taken vnto hym. 1.re.18.c

¶ The.xv. Chapter.

A BVt it chãced withi a while after, eue in the time of whete haruest, that Sãson visited his wife with a kid, sayig: I wyl go into my wife vnto the chãber: but her father wolde not suffre hi to go in. And her father said: I thoughte that thou hadest hated her, & therefore gaue I her vnto one of thy cõpanyõs. Is not her yonger syster fayzer then she? Take her in steade of the other, Samson sayde vnto them: Nowe I am more blameles then the Philistines, & therfore wyll I do them displeasure. And Samson went out, and caughte thre hundzed foxes, & tooke fyre brandes, & fastened tayle to tayle, & put a fyre bzonde in the myddes betwene two tayles. And when he hadde set the brãdes on fyre, he sent thẽ out: that they mught rũne abzode, whiche wente immedyatly into the standinge corne of the Philistines, & burnt by bothe the reaped corne, and also the standynge, with the vineyardes and olyues. Then the Philistines sayde: Who hathe done thys? And it was tolde them that Samson the sonne in lawe of the Thamnite, bycause he had taken hys wyfe, & geuen her to hys companion. And the Philystines came vp, and burnte her and her father wyth fyre. And Samson sayde vnto them: Thoughe ye haue done this, yet wyll I be aduenged of you, & then I wyll cease. And he smote them legge & thygh with a mighty plage. And then he wente and dwelte in the caue of the rocke Etam. Then the Philystines came vp, and pytched in Juda, and laye in a place, that was afterward called Lehi that is a Jawe bone, where their host was scatred abzode. And the men of Juda sayd: why are ye come vp vnto vs? They answered: to binde Samson are we come vp, and to doe to hym as he hathe done to vs. Then thre thousande men of Juda wente downe to the caue of the rocke Etam, and sayde to Samson: Wotest thou not that the Philistines are rulers ouer vs. Wherfore then hast thou done thus vnto vs? He answered them, * as they dyd vnto me, so haue I done vnto them. And they sayde vnto him again: we are come downe to bynde the, and to delyuer the into the hãde of the Philistines. And Samson sayde vnto them: Swere vnto me (and promes me) that ye shall not fall vpon me your selues. They answered hym sayinge: Noe, but we wyll bynde thee, and delyuer thee vnto their handes: But we wyll not kyll the. And they bounde hym wyth two newe cozdes, and bzoughte hym from the roche. And when he came to Lehi, the Philistynes shouted agaynste hym. And the spyrite of the Lorde came vpon him, and the cozdes that were vpon his armes, became as flare that was burnte with fyre, soz the bandes louked frome of hys handes. And he founde a rotten Jawe bone of an asse, and put fozth his hande and caughte it, and slewe a thousande men therwith. And Samson sayde: with the Jawe of an Asse, haue I made heapes of them: Wyth the Jawe of an asse haue I slayne a thousande men. And when he had lefte speakynge, he caste awaye the Jawe bone oute of hys hande, and called the place: Ramath Lehi (That is by interpretacion the lyfting vp of the Jawe bone.) And he was sooze a thrist, and called on the Lorde, and sayde: Thou haste geuen this greate victorye, in the hande of thy seruaunte. And nowe I must die soz thrist, and fall into the handes of the vncircumcised. But GOD bzake a greate tothe that was in the Jawe, and there came water there oute. And when he had dzonke, his spirite came agayne, and he was refreshed, wherefore the name thereof was called vnto thys daye the well of the caller on, whiche came of the Jawe. And he iudged Israell in the dayes of the Philistines, twentye yeares. Lc.24.f Jud.1.b B C

¶ The.xvi. Chapter.

THen wente Sãson to Azath, * & sawe ther an harlot, & wente in vnto her. And it was tolde the Azathites, saying: Sãson is come hither. And they went about, & layed wayte soz hi there all nyght in the gate of the citie, and were styll all the nigot, sayinge: in the mozynge when it is daye, we shall kyll him. And Samson toke his rest tyl mydnyght, and arose at mydnyght, and toke the doozes of the gate of the citie, and the two side postes, & rent them of, with the barre and al, and put thẽ vpon his shoulders, and caryed them vp on the toppe of an hyll, that is before Hebzon. And after this, it fortuned that by the ryuer of Sozech, he loued a woman, A Otherwise called gaza.

called

called Dalila: vnto whome came the lor-
16 des of the Philistines, and sayde vnto her:
perswade hym, and se wherin hys greate
strength lieth and by what meane we may
ouercome hym that we maye bynde hym,
to brynge hym vnder, and euerye one of
vs shall geue the aleuen hundred siluerlin
ges. And Dalila sayde to Samson: Oh,
tell me where thy greate strength lyeth, &
howe thou myghtest be bounde, & brought
vnder. Samson answered vnto her: If
they bynde me with seuen greyne wythes
that were neuer dried, I shalbe weake as
other men. And then the Lordes of the
Philistines brought her seuē withes that
were yet grene and neuer dryed, and she
bounde him therwith. Notwithstandinge
she had men lyinge in wayte with her in
the chaumbre. And she sayde vnto hym:
the Philistines be vpon the Samson. And
imediatly he brake the cordes as a stringe
of towe (that is twyned) breaketh, whē it
c kealeth fyer. And so his strengthe was not
knowen. And Dalila sayde vnto Samson:
Se, thou haste mocked me and tolde me
lyes. Now therfore tel me, wherwith thou
mightest be bounde. He answered her: yf
they bynde me with newe ropes that ne-
uer were occupyed, I shal be weake, and
as another mā. Dalila therfore toke newe
ropes, and bounde hym therwith & sayde
vnto hym: the Philistines be vpon the
Samson. And there were lyers of wayte
in the chamber, and he brake them from
of hys armes, as they had bene but a
threde. And Dalila sayde vnto Samson,
hitherto thou haste begyled me, and tolde
me lyes: yet tell me, howe thou myghteste
be bounde. He sayde vnto her: If thou
plattedest the, vii. lockes of my heade wyth
an heare lace. And she fastened them with
a nayle, & sayde vnto hym: the Philistī-
nes be vpon the Samson. And he awaked
out of hys slepe, and plucked away the
d nayle, that was in the plattynge with the
heare lace. And she said vnto him agayne:
How canst thou saye that thou louest me
when thine heart is not with me? beholde,
thou hast mocked me this thre tymes, and
haste not tolde me, wherein thy greate
strength lyeth. And as she laye vpon him
with her wordes continuallye betynge of
hym, his soule was encombred euen vnto
the deathe. And so he tolde her all hys
Nu. 6.a heart, and sayde vnto her: * there neuer
Jud. 13.b came raser vpō mine head, for I haue bene
an ablayner (that is to saye consecrate)
vnto God, euen from my mothers wombe:
therfore whan I am shauen my strengthe
wyll go from me, and I shal waxe weake,
and be lyke all other men. And when Da-
lila sawe that he had tolde her all his
heart, she sente and called for the lordes
of the Philistines, sayinge: come vp yet
this once, for he hathe shewed me all hys
hearte. Then the lordes of the Philis-
tines came vp vnto her, and broughte the
money in their handes. And she made him
slepe vpon her knees, (and to laye hys
heade downe in hys lappe,) & she sent for
a man, & he dyd shaue of the seuen lockes
of his heade, & beganne to vexe hym, & his
strengthe was gone frō him. And she sayd:
the Philistines be vpō the Samson. And
he awoke out of his slepe, and sayde: I wyl
go out nowe as at other tymes before, and
shake my selfe, & he wist not that the Lord
was departed from him. But the Philisti-
nes toke him, & put out his eies, & brought
him downe to * Azath, & bounde hym wyth Or. 6838
two fetters of brasse. And he dyd grynde
in the prison house, howbeit the heare of
his heade beganne to growe agayne after
that he was shauen. Thē the lordes of the
Philistines gathered thē together, for to
offer a solempne offrynge vnto Dagon f
their God, and to reioyse: for they sayde,
oure God hathe delyuered Samson oure
enemy into our handes. And whē the peo-
ple sawe hym, they praysed their God: for
they sayde: oure God hathe delyuered into
our hādes our enemye, & destroyer of oure
countreye, whiche slue many of vs. And
when their heartes were merye, it fortuned,
that they sayde: sende for Samson that he
may make vs laughe. And they fet Sam-
son oute of the prison house, and he play-
ed before them, and they set hym be-
twene the pyllers. And Samson sayde vn-
to the lad that led hym by the hande: set me g
that I maye touche the pyllers, that the
house stande vpon, and that I maye leane
to them. And the house was ful of men and
women. And there were all the Lordes of
the Philistines. And there were vpon the
roufe a thre thousāde men and wemē, that
beheldе whyle Samson played. And
Samson called vnto the LORDE, and
sayde: O Lorde GOD, thynche vpon me,
and strengthen me, at thys tyme onely, O
God that I maye be auenged of the Phi-
listines for my two eyes. And Samson
caught the two myddel pyllers on whiche
the house stode and on which it was borne
vp, the one in hys ryght hande, and the o-
ther in his lefte, and sayde: my soule shall
dye with the Philistines, and bowed them
with all hys myght. And the house fel vp-
on the Lordes and vpon all the people
that were therin. And so the deade whiche
he slewe at his deathe, were mo then they
whiche he slewe in hys lyfe. And then his
brethren

brethren and al the house of his father came downe, and toke him vp, and brought him, and buried hym betwene Zaraly and Eſtahol, in the buryinge place of Manoah his father. And he iudged Iſraell twentye yeares.

¶ The. xvii. Chapter.

A THere was a man in mount Ephraim named Micah, & he ſayd vnto his mother: the leuen hundreth ſilueringes that were taken frō the, about which thou curſedſt, and ſpakeſt it in myne eares. Behold, the ſiluer is with me. I toke it away. And his mother ſayde: bleſſed be thou my ſonne in the Lord. And when he had reſtored the leuen hundred ſilueringes to hys mother agayne, his mother ſayd: I vowed the ſyluer vnto the Lorde of myne hande for the my ſonne: that thou ſhouldeſt make a grauen ymage and an ymage of metall. Now therfore, I wyll geue it the agayne.

B And when he reſtored the money agayne vnto his mother, his mother toke two hundreth ſyluerlinges, and gaue theym to a goldſmyth, whyche made therof a grauen ymage, and an ymage of metal, and it was in the houſe of Micah. And the man Micah had a Temple of goddes, and made an Ephod and Theraphim, (That is to ſay, a garment for the prieſt, and Idols.) And

C fylled the hande of one of his ſonnes which
Jud. 18 a became his prieſte. * In thoſe dayes there
and. 21. d was no kyng in Iſraell, but euery man dyd
1. reg. 8 a that which was good in his owne eyes.

And there was a yonge man out of Bethlehem Juda, of the kynred of Juda: whych yonge man was a Leuite, and ſoiourned there. And the man departed out of the cyte of Bethlehem Juda, to go dwell where he could fynde a conuenyente place. And he came to mounte Ephraim, to the houſe of Micah as he iourneyed. And Micah ſayde vnto hym. Whence commeſt thou? The Leuite anſwered him: I am of Bethlehem Juda, and go to dwel where I maye fynde a place (and where I may ſpye it to be for

D my profyt.) And Micah ſayde agayne vnto him: dwel with me, and be vnto me a father and a prieſte. And I wyl geue the ten ſyluerlinges by yeare, two garmentes, and thy meat and drincke. And the Leuite was contente too dwell with the man and was vnto him as one of hys owne ſonnes. And Micah conſecrated the hande of the Leuite, and the yonge man became his prieſte, and was in the houſe of Micah. The ſayd Micah: nowe I am ſure, that the Lord wyll be good vnto me, ſayinge: I haue a Leuite to my Prieſte.

¶ The. xviii. Chapter.

IN thoſe dayes * there was no kynge in A
Iſraell. And in thoſe dayes the trybe o Jn. 17. b
Dan ſought them an enheritaunce too 1. reg. 8 a
dwell in, * for vnto that tyme there fel none enheritaunce vnto theym amonge the Jos. 19. b
trybe of Iſraell. And the chyldren of Dan ſente of theyr kynred fyue actiue men in feates of warre oute of theyr coaſtes, euen oute of Zaraah and Eſtaholl, to bewe the land and ſearche it out, and ſayd vnto the: go, and ſearche out the lande. Which whā they came to mounte Ephraim, euen to the houſe of Micah, they lodged there. And when they were in the houſe of Micah, they knew the voyce of the yonge man the Leuite: and when they turned in thyther, they ſayde vnto him: who brought the hyther? what makeſt thou in thys place? and what haſt thou here? And he anſwered the: thus and thus dealeth Micah wyth me, and hath hyred me, and I am become hys Prieſte. And they ſayde vnto hym agayne: B
Aſke counſell nowe of God, that we maye knowe, whether the waye whyche we goo, ſhalbe proſperous, or no. And the Prieſte ſayde vnto them: go in peace, for the Lorde gydeth youre waye whyche ye go. Then the fyue men departed, and came to Laiis, and ſawe the people that were therin, how they dwelte careles, after the maner of the Sydons, ſtyll, and without caſting of parelles: and that noman made any trouble in the lande, or vſurped any dominion, but were farre from the Sidons, and had noo buſines with other men. And they came vnto theyr brethren to Zaraah and Eſtaholl. And theyr brethren ſayde vnto theym: what haue ye done? And they aunſwerede Aryſe, that we maye go vp agaynſt them, * for we haue ſene the lande: ſurely a berye Nu. 13.
good one. And do ye ſyt ſtyl: be not ſlouthful to departe. But come to conquere the C
land: it ſhalbe no laboure.) Yf ye wyll go, ye ſhall come vnto a people that caſteth no parelles, and it is a bery large countreye: whych God hath geuen into your handes. It is alſo a place, which doth lack nothing that is in the worlde. And there departed thence of the kynred of the Dannites, euen out of Zaraah and Eſtahol, ſyxe hundred mē appoynted with inſtrumētes of warre. And they wente vp, and pitched in Kariath Jarim whych is in Juda. Wherfore they called the place, the hoode of Dan, vnto D
this daye: and it is on the backſyde of Kariath Jarim. And they wente thence vnto mounte Ephraim, and came too the houſe of Micah. Then anſwered the fyue men that went to ſpye out the countre of Laiis, and ſayd vnto theyr brethrē: wote ye not, that there is in theſe houſes an Ephod.

Theraphim

Theraphim, a grauen ymage, & an ymage of metall? Nowe therefore consider what ye haue to doe. And they turned thyther-warde and came to the house of the younge man the Leuite, euen vnto the house of Micah, & saluted him peaceably. And the fyre hundred men gyrded with weapons of warre, whiche were of the children of Dã, stode by the entrynge of the gate. And the fiue men that wente to spye out the lande, went in thither and toke the karued ymage, and the Ephod, Theraphim, and the
E ymage of metall. And the ꝓyest stode in the entrynge of the gate with the fyre hũdred men that were armed vnto battayle, while the other went into Micahs house, and fet the karued image, the Ephod, Theraphim: And the ymage of metall. Then sayde the ꝓyest vnto them: What doe ye? They answered hym: holde thy peace, laye thyne hande vpon thy mouthe, and come with vs, to be oure father and ꝓyeste. Is it better for the to be a ꝓyeste vnto the house of one man, then to be a ꝓyeste vnto a tribe or kynred in Israell? And the ꝓyeste was glad, and toke the Ephod, and Theraphim, and the grauen ymage, and went with the people. And they turned and departed, and put the children, the catell and their other substaunce before them. And
F when they were a good waye fro the house of Micah, the men that were in the houses, and in Micahs house, made an oute cry, and folowed after the children of Dan, and called vnto them. And they turned their faces, and sayde vnto Micah: What ayleth the, that thou makest an out crye? And he sayd: ye haue taken awaye my gods, whiche I made, and also the ꝓyeste, and goe youre wayes with them. And what haue I mooze? Howe then saye ye vnto me, what ayleth the? And the children of Dan sayde vnto him: let not thy voice be heard amõge vs, lest angry felowes runne vpon the, and thou loose thy lyfe, with the lyues of all thyne hou holde. And so the chyldren of Dan went theyr wayes. And when Micah sawe that they were to stronge for hym, he turned and wente backe vnto hys house
G agayne. And they toke the thinges whyche Micah had made, and the ꝓyeste whyche he had, and came vnto Lais, euen vnto a people that were at rest and without mystrust, and smote them with the edge of the swerde, and burnt the cytye with fyre. And ther was no mã to helpe, because Lais was farre from Sidon, and they had no medelynge with any other man. And the cytye stode in the valey that lyeth by Betherob And they buylte them there a cytye and Ios. 19. d dwelte therein, † And called it Dan, after the name of Dan theyr father whiche was borne vnto Israel. Howbeit, in bery dede the name of the cytie was Lais at the beginnynge. And the children of Dan set thẽ vp the grauen ymage. And Jonathan the sonne of Gerson, the sonne of Manasses and hys sonnes were the ꝓyestes in the trybe of Dan * vntyll they were caryed a- * xviii. Reg. xvii. a waye out of the lande captyue. And they set them vp the kerued ymage whiche Micah made, all the whyle that the house of God was in Silo.

¶ The. xix. Chapter.

IT chaunsed in those dayes, when there was no kynge in Israel, that a certayne Leuite sogeournynge on the side of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Juda: and hys concubyne played the whore by hym, and wente awaye from hym, vnto her fathers house to Bethlehem Juda, and there contynued foure monethes. And her husbande arose, and wente after her, to speake frendlye vnto her, and to bryng her home agayne, hauynge hys lad wyth hym, and a couple of asses. And she broughte hym vnto her fathers house, and when the father of the damosell sawe hym, he reioyced of hys cõmynge. And hys father in lawe the damosels father kepte hym. And the Leuite aboade wyth hym thre dayes, and so they dyd eate and drynke, and lodged there.
The fourthe daye when they arose erlye in B the mornynge, the man stode vp, to departe. And the damosels father sayde vnto hys sonne in lawe: comforte thyne hearte with a morsell, * of breade, and then go gen. 18. g youre waye. And they sate downe, and dyd eate and dryncke bothe of them together. And the damoselles father sayde vnto the man: Be contente I praye the, and tarye all nyghte, & let thine heart be merye. And when the mã stode vp redy to depart, his father in lawe compelled hym to turne agayne and to tarye all nyghte there. And he rose vp early the fyfthe daye to departe, and the damoselles father sayde, comforte thyne hearte: and they taryed vntyll after midday. And they dyd eate bothe of them C together. And when the man arose to departe with hys concubine and hys lad, hys father in lawe the damoselles father sayde vnto hym: beholde, the daye goeth faste awaye and drayweth towarde euen, tarye all nyght: at the leaste waye tarye this daye here, that thyne harte maye be merye. And to morowe get you early vpon youre waye, that thou mayest get the to thy tente. Neuerthelater the man wouldo not tarye, but arose and departed, and came as far as Jebus, (whiche is Jerusalem) and hys two

asses

alles laden, and his concubyne and his lad with hym. And when they were fast by Jebus the day was ioze spent, and the ponge man sayde vnto his maister: come I praye the and let vs tourne in, into thys citye of the Jebusytes and lodge all nyghte there. His maister answered him: We wyll not turne into a straunge cytie that are not of the chyldren of Israell: we wyll goe furth to Gibea. And he sayde vnto hys lad: goe forwarde, and we shall come to one of these places to lodge all nyght ether in Gibea or in Rama. And they wente forwarde vpon theyr way, and the sunne went doune vpon them when they were faste by Gibea, whiche belongeth to them of Ben Jamin. And they tourned thytherwarde to go in, and lodge all nyghte in Gibea. And when he came, he sat hi doune in a streate of the citie, for there was no man that toke them to lodgynge. And behold, there came an olde man from hys worke, oute of the felde at euen, whiche was also of moũt Ephraim, and dwelt as a straunger in Gibea. But the men of the place were the chyldren of Ben Jamin. And when he had lyfte vp his eyes, he sawe a wayfarynge man in the streates of the cytye. And the olde man sayde: whether goest thou? And whence comest thou? He answered hym: we come from Bethlehem Juda, towarde the side of mounte Ephraim: From thence am I, and I wente to Bethlehem Juda, and goe nowe to the house of the LORD. And there is no man that receyueth me to house. We haue strawe and prouender for our asses, and breade and wyne for me and thine hadmayde, and for the ladde that is with thy seruaunt, and we lacke nothing. The olde man sayde: peace be with the, all that thou lackest shalte thou fynde with me: onely abyde not in the streate al nighte, and so he brought him into his house, and gaue foder vnto his asses. And they washed their fete, and dyd eate and drynke. And as they were makynge them hartes mery: beholde, the men of the citye whiche were wycked, beset the house rounde about, and thrust at the doore, and spake to the maister of the house, the olde manne, sayinge: bringe furth the man that came into thyne house, that we maye knawe hym. And + the manne of the house, the olde man went oute, and sayde vnto them: Oh, nay my brethren, do not so wyckedlye, seynge that this man is come into myne house: do not so vnmete a thynge. Beholde, here is my doughter a mayden, and thys mans concubyne, them I wyl bringe out nowe vnto you, and humble them, and do with them what semeth you good. But vnto this man, doe not so abhominable a thyng. But the men wold not heare him vnto hym. And the man tooke hys concubyne, and broughte her oute vnto them, whiche knewe her, and abused her, all the nyghte, euen vnto the morning. And when the day began to springe they let her go. And then came the woman in the dawnynge of the daye, and fell downe at the doore of the mans house, where her Lorde was, tyll it was daye. And her Lorde arose vp in the morynng, & opened the doores of the house, and wente oute to go his waye. And beholde, the woman, euen hys concubyne lay a longe before the doore of the house, and her handes stretched oute vpon the thresholde. And he thinking her to haue bene a slepe, sayd vnto her: vp, & let vs be goyng. But she answered not. Then the man perceyuinge that she was dead, toke her vp vpõ an asse, & rode by, and gat him vnto hys owne home. And when he was come vnto his house, he toke a knife, and caught his concubine and deuyded her with the bones into twelue peces, and sente her into al quarters of Israell. And all that sawe it sayde: there was no suche dede done or sene sence the chyldren of Israell came oute of Egypt vnto this day, consider the matter, take aduisement, and saye your mynde.

¶ The. xx. Chapter.

Then al the childre of Israell wẽt out: & the cõgregacio was gathered toge- A ther, as it had bene but one mã, euen frõ Dã to Beerseba, & vnto the land of Gilead, vnto the lorde in Mispa, & there rode folke out of al quarters & of al the tribes of Israell, i the congregacion of the people of god, foure hundred thousand fote men that drewe swerdes. And when the chyldren of Ben Jamin hearde that the chyldren of Israel were gone by to Mispa, and had sayd: O ye children of Israell, tell vs howe thys wickednes happened. And the Leuyte, the womans husbande that was slayne answered and sayde, I came into Gibea that is in Ben Jamin with my concubyne to lodge all nyghte. And the men of Gibea rose agaynst me, and beset the house rounde about vpon me by nyght, and thought to haue slayne me: and my concubyne haue they so vexed that she is deade. And I toke my concubyne, and cutte her in peces: and sente her throughoute all the landes of the enheritaunce of Israell. For they haue committed abhominacion and folye in Israel. Beholde, ye are al children of Israell. Counter thys matter, and geue your aduise in the case. And all the people arose, as it had bene one man, sayinge: There shal not a man of vs goe to his tent, nether tourne

into

into his house. But this shalbe it that we
18 wyll do to Gibea: We wyll go vp by lotte
against it. And we wyll take ten men of
the hundred, throughout all the tribes of
Israell, and an hundred of ten thousande, and a thousande out of ten thousande, to
fette vitayle for the people, that they may go against Gibea Benjamin,
because of all the abhominations that they
haue wrought in Israel. And so all the men
of Israell gathered togeather against the
citie, knite togeather, as it had bene but one
man. And the tribes of Israell sente men
throughout all the tribe of Benjamin, sayinge:
Iof. 22. d what wickednesse is this that is happened amonge you? Nowe therefore delyuer
vs the men, those children of Belial which
are in Gibea, that we may slaye them, and
put awaye euyl from Israel. Neuertheles
ter, the children of Benjamin would not
hearken vnto the voyce of theyr brethren
the children of Israell: but gathered theym
selues together out of the cyties vnto Gibea, to come out and fyght against the chil
dren of Israell. And the children of Benjamin were numbred at that tyme, out of
the cyties xxvi. thousand men that drewe
swordes, beside the enhabiters of Gibea,
which were numbred seuen hundred chosen
men. And among all these folke were seuen
hundred lefte handed men, whyche euerye
one couldе slynge stones at an heere breadeth, and not mysse. And the children of Is
C rael beside Benjamin, were nombred foure
hundred thousande men that drewe swordes, and were all men of warre. And the
children of Israell arose, and wente vp to
Bethel, and asked counsel of GOD, who
should begyn the battel against the children of Benjamin? And the Lorde sayde:
Juda shall begyn. And the children of Israell stode vp earlye and beseged Gibea.
And the men of Israell went out to battell
against Benjamin, and the men of Israel put themselues in aray to fight against
them, beside Gibea. And the children of
Benjamin came out of Gibea, and destroyed of the Israelites that daye xxii.
thousand men, & brought them to the earth.
And the folke of the children of Israell
pluckеd vp theyr hartes, and wente to a
gayne, and made battell in the same place
where they had the fyrst daye. And the children of Israell wente vp, and wepte before
the Lorde vnto euen, & asked of the Lorde,
sayinge: shall we goo against to battell a
D gaynst the children of Benjamin oure
brethren? And the Lorde sayde: goo vp against them. And the children of Israell
came out against the children of Benjamin, the seconde daye. And the children of
Benjamin went against them out of Gibea, the seconde daye, and destroyed to the
earth of the children of Israel once againe,
xviii. thousande men that drewe swordes
euery man of them. Then the children of
Israell, and all the people went vp & came
vnto Bethel, and wepte, and sat there before the LORD, and fasted the same daye
vnto euen, and offered burntofferinges and
peaceofferinges before the Lorde. And the
children of Israell asked the LORD: for
there was the arcke of the appoynement of
god, in those dayes. And Phinehes the son
of Eleazar, the sonne of Aaron wayteinge
vpon it at that tyme, sayd: shall I get me
vp to go out any more to battell against
the children of Benjamin my brethren,
E or shall I cease? The Lorde sayde: go, for
to morowe I wyll delyuer them into youre
handes. And Israell set lyers awayte rounde
about Gibea. And the children of Israell
went vp against the children of Benjamin the thyrde tyme, and put theym selues
in araye against Gibea, as tymes before.
And the children of Benjamin came out
against the people, and were drawen away
from the cytie. And they began to smyte
of the people dead (as tymes before, by two
hye wayes of which one goeth vp to Bethell and the other to Gibea throughe the
felde) vpon a thyrtie men of Israell.
And the children of Benjamin, sayde: They
are fallen before vs, as at the fyrst. But the
children of Israell sayde: lette vs flye and
plucke them away from the cytie, vnto the
hye wayes. And all the men of Israell rose
vp out of theyr place, and put them selues
in araye at Baal Thamar. And likewyse
the lyers in wayte of Israel came forth out
of their places, euen out of the medowes
that were about Gibea, and came against
Gibea: ten thousande chosen menne out of
all Israel, and there was a sore battel. But
the other wist not that so great euyll was
to nye them. And the Lorde plagued Benjamin before Israell, and the children of
Israell destroyed of the Benjamites the
F same daye, xxv. thousande and an hundred
men, that drue swordes euery one of the.
And whan the children of Benjamin
sawe, that they were put to the worse, the
men of Israell gaue rowme to the Benjamites, because they trusted vnto the layers
in wayte, which they had layd beside Gibea. And the lyers in wayte hasted, and
came vpon Gibea, and wente and smote all
the cytie with the edge of the swearde. And
an appoynmente had the men of Israell
from the lyers in wayte that they shoulde
make a greate smoke rise vp out of the cytie. And when the men of Israel fled in the

battayle

battell: Ben Jamin began to smyte deade of the chyldren of Israell, about a thirtie personnes, and sayde: the other are put to the worse before vs, as in the fyrst battel. But when there began to aryse out of the cytie a piller of smoke, the Benamites loked backe: and behold, the wastyng of the whole citie began to ascende vp to heaue. When the men of Israell also turned a-
B gayne, the men of Ben Jamin were abasshed, for they sawe that euel approched vs. And therfore they turned their backes before the men of Israell, vnto the way that leadeth vnto the wildernes, but the me of warre ouertoke theym. And bely de that, they which came out of the citie, destroied them in the mydle of them. And thus they compalled the Ben Jamites about, and chased them to Menuha, and ouer ranne them to Gibea on the east syde: and there were slayne of Ben Jamin. xviii. thousad, whiche were all men of warre. And they turned and fled to the wildernes warde, & vnto the rocke of Rimmon. And the other slue by the waye of the rest of theym, fyue thousande men, and sticked vnto them, vntyl they came to Gibeō, and slue two thousande men of thē. So that all that were slayne that same daye of Ben Jamin were xxv thousande men that dzue swoardes, whiche were all men of warre: only. vi. hūdzed mē turned and fled to the wildernes, vnto the rocke of Rimmon, & abode there iiii. monethes. And the men of Israel turned backe agayne vnto the childrē of Ben Jamin, & smote thē with the edge of the sweard in the cities, both mā and beaste, & al that came to hande, & set on fyre all the cities that they could come by.

A ¶ The. xxi. Chapter.

AND euery man of Israell sware in Mizpa, sayinge: there shal none of vs gene his doughter vnto any of Ben Jamin to wyfe. And the people came to Bethell, and al ode there tyll euen before God, and lyfte vp theyr voyces, and wepte sore, and sayde: O Lorde God of Israel, why is this chaūced in Israel, that there should be this day one tribe lacking in Israel? And on the morowe the people rose by betime, and made there an aultar, and offred burnt offeringes, and peaceof-frynges. And the children of Israel asked, who are they amonge al the trybes of Israel, that came not vp with the cōgregacion vnto the Lorde? for they had made a great othe concernyng hym that came not vp to the Lorde to Mizpa, sayinge: he shal surely dye. And the children of Israell had pytie on Ben Jamin theyr brethren, and sayd: there is one tribe cut of from Israel thys daye: what shall we do vnto the remnaunt of thē, that they may haue wiues? we haue swoze by the Lorde, that we wil not gene them of our doughters to wines. And they sayd: Is there any of the trybes B of Israell, that came not vp to Mizpa to the Lorde? And beholde, there came none of the inhabitours of Jabes Gilead vnto the hooste and congregacion. For the people were mewed: and beholde: there were none of the enhabyters of Jabes Gilead there. And they sent thyther a multytude, euen twelue thousand men of the strongest of them, and commaunded them, sayinge: go and smyte the enhabiters of Jabes Gilead, wyth the edge of the swearde, both wemen and chyldren. * And this is it that Nu. 31. e ye shall do: vtterly destroye al the males and all the wemen that haue lyen by men. And they founde amonge the enhabiters of Jabes Gilead foure hundred damoselles, virgins, that had knowen no mā, by lyig with any male. And they brought them vnto the hoost to Silo, whiche is in the lande of Canaan. And the whole cōgregacion sent, and spake with the childrē of Bēnamin that * were in the rock of Rim- Jud. xx. g mon, and called peaceably vnto them: and Ben Jamin came agayne at that tyme, & they gaue them wines which they had saued alyue of the wemē of Jabes Gilead. But they sufficed them not. And the people had compassion on Ben Jamin, because C that God had made a gappe in the trybes of Israel. And then the elders of the congregacyon, sayde: what shal we do to the remnaunte of theym, to get them wyues, seyng al the wyues of Ben Jamin are destroyed? And they sayd: there muste be an enheryteaunce for them that be escaped of Ben Jamin, that a tribe be not destroyed out of Israell: howbeit, we may not gene them wyues of oure doughters. For the children of Israell hadde swoze, sayinge: cursed be he, that geueth a wife to Bēnamin. Then they sayde: beholde, there is a feast of the Lorde yearly in Silo, which is on the nozthside of Bethel, and on the east syde of the way that goeth from Bethel to Sichem, and south from Libanon. Therefore they commaunded the children of Bēnamin, sayinge: go and lye in wayte in the vineyardes. And whē ye se that the daugh- D ters of Silo come out to daunce in a rowe, then come ye oute of the vineyardes, and catche you euery man a wyfe of the daughters of Ben Jamin. And when their fathers or brethren come vnto vs to complaine, we wyll saye vnto them: haue pytie on vs for their sakes, because we reserued not to eche mā his wife in time of warre. Neither

haue

haue ye geuen vnto them, that ye shoulde tyrne at this tyme. And the childꝛē of Ben Jamin did euē so: and toke them wyues ac cordyng to the numbꝛe of them, that dauncēd, whom they caught. And they wente, & returned vnto theyꝛ enheritaunce, and repayred the cytyes and dwelt in them. And the childꝛen of Israell departed thence at that tyme, and went euery mā to his tribe
Jud. 17 b and to his kynred, and went out frō thēce
and. 18. a euery man to his enheritaunce. ✝ In those
1. reg. 8. a dayes there was no kyng in Israell: but euery mā did that which lemed right in his owne eyes.

¶ The ende of the Booke of Judges, called in the Hebrue Sophtim.

¶ The boke of Ruth.

¶ The first Chapter.

A IT foꝛtuned that (in the dates of a certaine Judge) when the Judges Judged there fell a dearth in the lande, and a certayne man of Bethelehem Juda, wēt foꝛ to soiourne in the countrey of Moab: he & his wife, & his .ii. sōnes. The name of the mā was Elimelec, & the name of his wife, Naomi and the names of his two sonnes were, Mahlon and Chilion, & they were Ephzaites, out of Bethlehem Juda. And when they came into the lande of Moab, they continued there. And Elimelec Naomies husbande died, and she remayned with her two sonnes which toke them wyues of the nacyons of the Moabites: the ones name was Orpha, and the other Ruth. And they dwelled there about a ten yeare. And Mahlon and Chilion dyed also euen both of theym, and the woman was lefte desolate of her two sonnes and of her husbande. Then stode she vp wyth her doughters in law, and returned from the countrey of Moab: foꝛ she had harde saye in the countrey of Moab, howe that the Lozde had visited hys people, and geuen theym bꝛeade. Wherefoꝛe she departed oute of the place where she was, and her two doughters with her. And they wēt on theyꝛ way to returne vn to the lande of Juda. And Naomi sayde vnto her two doughters in lawe: go and returne eche of you vnto youre mothers house: and the Lozde deale as kyndly with you, as ye haue dealte wyth the deade, and with me. And the Lozde geue you, that you maye fynde reste, eyther of you in the house of her housbande. And whan she kissed theym, they lyfte vp theyꝛ voyce, and wepte, and sayde vnto her: we wil go with thee vnto thy folcke. And Naomi sayde: C
tourne agayne mydoughters: foꝛ what cause wyll you go wyth me? Are there any mo chyldren in my wombe, to be your husbandes? Tourne agayne my doughters, and goe: foꝛ I am to olde to haue an husbande. And yf I sayde, I haue hope, yf I toke a man also thys nyght: yea, & though I had alredy bozne sonnes, would ye tary after them, tyll they were of age? oꝛ would ye foꝛ them so longe refrayne from takyng of husbandes? Not so my doughters: foꝛ it greueth me muche foꝛ your sakes, that the hande of the Lozd is gone out agaynst me. And they lyfte vp theyꝛ voyces, and wepte agayne, and Orpha kyssed her mother in lawe, but Ruth abode styll by her. And Naomi sayde: se, thy syster in lawe is gone backe agayne vnto her people and vnto her goddes: retourne thou after her. And Ruth answered: entreate me not to leaue thee, and to returne from after thee: 2. pet. 15. b
✝ foꝛ whyther thou goest, I wyll go also, and where thou dwellest, there I wyll dwell: thy people shalbe my people, and thy God my God. Where thou dyest, there wyll I dye, and there wyl I be buried. D
The Lozde do so and so to me, yf oughte but deathe onelye departe thee and me asondze. When she sawe that she was stedfastly mynded to go with her, she lefte speakynge vnto her. And so they wente both, vntyll they came to Bethlehem. And when they were come to Bethlehem, it was noysed of them thoꝛowe all the cytye, and the wemen sayde: is not thys Naomi? And she answered them: call me not Naomi (that is to say, bewtyfull) but call me Mara, (that is to saye, bytter.) foꝛ the almyghtye hathe made me berye bytter. I wente oute full and the Lozde hathe bzought me home agayne emptye. Why then call ye me Naomi: seynge the Lozde hathe humbled me, and the almightye hath bzought me vnto aduersite? And so Naomi with Ruth the Moabitesse her doughter in lawe retourned out of the countrey of Moab, & came to Bethlehem, in the begynnyng of barley haruest.

¶ The .ii. Chapter.

A AND Naomig husbande had a kinsman of strength and might (whyche was of the kinred of Elimelec) named Booz. And Ruth the Moabitesse sayde vnto Naomi: let me goe to the felde, and gather eares of corne (suche as the reapers leaue) after any mā in whose sight, I fynde grace. And she sayde vnto her: go my doughter.

doughter. And she wente and came to the felde, and gathered after the reapers, and her chaunce was, that the same felde perteyned vnto Booz, whiche was of the kinred of Elimelec. And beholde, Booz came from Bethlehem, and sayde vnto the reapers: the LORDE be with you. And they answered him: the Lorde blesse thee. Then sayde Booz vnto his ponge man that stode by the reapers. Whose damosell is thys? And the ponge man that stode by the reapers answered, and sayde: it is the Moabitysshe damosell, that came with Naomi oute of the countrey of Moab, and she sayde vnto vs: Oh lette me lease and gather after the reapers. the eares that remayne: and so she came, and hathe contynued euen from the morynge vnto nowe, saue that she tarved a lytle in the house. Then sayde Booz vnto Ruth: heaveste thou my doughter: go to no nother felde to gather, neyther go from hence: but abyde here by my maydens. Let thyne eyes be on the felde that they reape, and go thou after the maydens. Haue I not charged the ponge men, that they shall do thee no hurte? Moreouer, when thou art a thyrste, go vnto the vessels, and drynke of that which the ladies haue drawen. Then she fell on her face and, * bowed her selfe to the grounde, and sayde vnto him: howe is it that I haue founde grace in thyne eyes, and that thou shouldest knowe me: seynge I am an Aliannte? And Booz answered and sayde vnto her: all is tolde and shewed me, that thou haste done vnto thy mother in lawe, sence the deathe of thyne husbande, howe thou hast lefte thy father and thy mother, and the lande where thou waste borne, and arte come vnto a nacyon whiche thou knewest not in time passed. The Lord quite thy worck, & a ful rewarde be geuen thee of the Lorde God of Israell, vnder whose winges thou arte come to abyde. Then she sayde: let me fynde fauoure in thy syghte my Lorde, thou that hast cõforted me, and spoken hartely vnto thy mayde, which yet am not lyke vnto one of thy maydens. Booz sayd vnto her againe: in tyme of refeccion come thou hyther, and eate of the breade, and dyp thy soppe in the vyneger. And she satte downe by the reapers, and he reached her * parched corne: of the which she did eate, & was sufficed, and left part. And when she was risen vp to gather, Booz commaunded hys ponge men, sayinge: let her gather euen amõg the heapes, & forbyd her not. And leaue her some of the sheues for the nonce, & let it lie, that she maye gather it vp, without shame: & rebuke her not. And so she gathered in the feld, vntyl euen, and threshed that she had gathered, and it was in measure vpon an Ephat that is thre bushels of barley. And she toke it vp, and went into the citie: and whã her mother in lawe had sene what she had gathered, she plucked out also, & gaue to her that she had reserued, when she had eaten ynoughe. And her mother in lawe sayde vnto her: where haste thou gathered to daye? and where wroughteth thou? blessed be he, that knewe thee. And she shewed her mother in lawe how she had wroughte wyth him, and sayd: the mans name with whome I wrought to daye is Booz. And Naomi sayde vnto her doughter in lawe: blessed be he of the Lorde, for he ceaseth not to do * good to the lyuinge and to the deade. And Naomi sayd agayne vnto her: the man is nye vnto vs, and of oure nexte kynne. And Ruth the Moabite sayde: he sayd vnto me also. Thou shalt be with my ponge men, vntill they haue ended all my haruest: And Naomi answered vnto Ruth her doughter in lawe: it is beste my daughter that thou go out with his maides, that they fal not vpon the in any other felde. And so she kepte her by the maydens of Booz, to gather, vnto the ende of barley haruest, & of wheate haruest also: & dwelte with her mother in lawe.

¶ The. iii. Chapter.

Then Naomi her mother in lawe sayd vnto her: my doughter, shall I not seke rest for the, that thou maist prosper? And is not Booz our kynsman, with whose maydens thou waste? Beholde, he wenoweth barley to nyght in the threshynge floure: wasshe thy selfe therefore, and annoynte the, and put thy raiment vpõ thee, and get the downe to the barne. But let not a man knowe of the, vntyl he haue lefte eatynge and drynckyng. And whe he goeth to slepe, marke the place where he layeth him downe, and then go and lift vp the clothes, that are on his fete, & laie thee downe there, and so shall he tell the what thou shalte do. And she answered her: all that thou byddest me, I wil do. And so she went downe vnto the barne, and dyd accordynge to al that her mother in lawe badde her. And when Booz had eaten and dronkẽ, and made him merry, and was gone in, to lye downe beside the heape of corne, she came softely, and lift vp the clothes of hys fete, and layde her downe. And at mydnyght the man was a frayde and groped. And beholde: a woman laye at hys fete. And he sayd: what art thou? she answered: I am Ruth thyne handmayde, spreade thy wynge ouer thyne handmaide, for thou art the nexte of the kynne. He sayde: blessed

de thou in the Lord my doughter, for thou hast shewed more goodnes i the later ende, then at the begynnynge, in asmuche as thou folowedest not younge men, whether they were poore or ryche. And nowe my
C doughter feare not, I wyll doe to the all that thou requirest, for all the cytye of my people doeth knowe, that thou arte a woman of vertue. And it is true that I am of thy next kin howe be it, there is one nerer then I. Tary thys nyght. And when morynnge is come, yf he wyll marye the, it is good, so let hym doe. But and yf he wil not haue the, as sure as the Lord liueth I wil haue the: lye styl vntyl the morynng. And so she lay at hys fete vntyll the morynnge. And she arose vp before one couldе knowe
D another. And he sayde: let no man knowe, that there came any woma into the barne. And he sayde agayne: brynge the mantel that thou haste vpon thee, and holde it vp. And whan she helde it vp, he mette in sixe measures of Barley, and layde it on her. And she gat her into the cytye: And whan she came into her mother in law, she sayd: howe is it with the my doughter? And she tolde her all that the man had done to her. And sayde also: These sixe measures of Barley gaue he me, and sayd: Thou shalt not come emptye vnto thy mother in law. Then sayde she: my doughter, sytte styll, vntyll thou knowe howe the matter wyll chaunce. For the ma wil not be i rest, vntil he haue fynyshed the thyng this same daye.

¶ The. iui. Chapter.

A THen went Booz vnto the gate & sate him doune there: & beholde, the kynsma of which Booz spake, came by. Vn to whom he saide: come, & sit doune here, & called hym by his name. And he turned i, & sat doune. And he toke .x. me of the Elders of the cytye, and sayde: syt ye downe here. And they sat downe. And he sayd vnto the kynsman: Naomi that is come agayne out
Leu.25.d of the countrye of Moab + wyll sell a par-
Jer.32.b cell of lande, whyche was our brother Elimeleecs. And I thoughte to do the to wete, and byd the bye it before the enhabitours and elders of my people. If thou be disposed to redeme it, do: but and yf thou wylte not purchase it, then tell me, that I maye knowe. For there is none to chalenge it,
B saue thou, and I nexte thee. And the other answered, I wyll purchase it. Then sayde Booz, what daye thou byest the felde of the hande of Naomi, thou muste take also
Deu.25.b Ruth the Moabite the + wife of the deade, to stere vp the name of the dead vpon hys enheritaunce. The kynsman aunswered: I cannot pourchase it, for marring of mine owne enheritaunce: take thou my right to the, for I can not purchase it. Nowe thys was the maner of olde tyme in Israell concerninge pourches and chaungynge, for to stablyche al thyng: that a man must pluck of his shooe, and geue it his neyghboure, and this was a sure wytnes in Israell.
Therfore the kynsman sayde to Booz: Bie it thou: And so drwe of hys shooe. And C
Booz sayde vnto the elders and vnto all the people: ye are wytnesses thys day, that I haue bought all that was Elymeleecs, & all that was Chilions and Mahlons, of the hande of Naomi. And moreouer, Ruth the Moabite the wife of Mahlon, haue I purchased to be my wyfe, to stere vp the name of the dead vpon hys enheritaunce, and that hys name be not put out from amonge his brethren, and from the gate of hys place: ye are wytnesses this daye. And al the people that were in the gate. and the elders sayde: we are witnesses: The Lorde make the woman that is come into thyne house, like + Rahel and Lea, which twayne
Gen. 29. and. xxx. dyd buylde the house of Israell: Woe thou also baleauntlye in Ephrata, and be famouse in Bethlehem. Thy house by lyke the house of Pharez * whome Thamar bare vnto Juda, euen of the sede, whyche
gen. 38.c the Lorde shal geue the of thys ponge woman. And so Booz toke Ruth, and she was his wife. And when he wente in vnto her, D
the Lorde gaue, that she conceyued, and bare a sonne. And the women sayde vnto Naomi: Blessed be the Lorde, the whyche hath not lefte the wythout a kynsman, to haue a name in Israel, and that shal bring thy life agayne and cherishe thine olde age. For thy doughter in law which loueth the hath borne vnto hym: and she is better to the then seuen sonnes. And Naomi tooke the childe, and layed it in her lappe, and became nourse vnto it. And her neighboures gaue it a name, sayinge: there is a chylde borne to Naomi, and called it Obed. The same is the father of Jsay, the father of Dauid. These are the generacyons of + Pharez: Pharez begat Hezron: Hezron
1.par.2.a begat Ram, Ram begat Aminadab, A-
Math.1.a minadab begat Nahason. Nahason begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Jsai, Jsai begat Dauid.

¶ The ende of the boke of Ruth.

¶ The fyrste boke of Samuell, called the fyrste boke of the Kynges.

¶ The, i. Chapter.

There

A THere was a man of one of the two Ramathes (of the kynred of Zophim, of moūte Ephraim) named
1.par.6.c *Elkana the sonne of Jero hām the sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite: whiche had two wiues, the one called Hanna, and the other Phenenna. And Phenenna had childzen,
Exo.23.c but Hanna had none. *And the sayde man
Deu.16.c went vp out of his citie euery festiful daye, to praye, & to offre vnto the Lozde of hostes in Silo, where were the two sonnes of Eli (Hophny & Phinehes) the Lozdes priestes. And it fel on a solempne daye, that Elkana offered, and gaue to Phenenna hys wyfe, and to all hys sonnes and doughters pozcions. But vnto Hanna he gaue a pozcion with a heuy chere, foz he loued Hanna, and the Lozde had made her barren. And her enemy (Phenenna) bered her soze contynually, to moue her, because the Lozd had
B made her barren. And so dyd she yeare by yeare as ofte as she wente vp to the house of the Lozde. And so chafed her, whyche wepte, and dyd not eate. Then sayde Elkana her husbande to her: Hanna, why wepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to the, then ten sonnes? So Hanna rose vp after that they had eaten & dzoncke in Silo. And Eli the prieste sat vpon a stole by one of the syde postes of the temple of the Lozde. And she was troubled in her mynde, and prayed vnto the Lozde, and wepte sore, and vowed a bowe, and sayde: O Lozde of hostes, yf thou wylte loke on the trouble of thyne handemayde and remembze me, and not forget thyne handemayde, but geue vnto thyne handemayde
Jud.13.a a man chylde: I wyll gene hym vnto the
Nu.6.b Lozde al the dayes of hys lyfe, * and there shall no raser come vpon hys heade. And as she contynued prayng before the lozd, it foztuned that Eli marked her mouthe.
For Hanna spake in her hearte, and her lyppes dyd but moue onely, but her voyce was not harde: and therfore Eli thoughte she had bene dzoncken, and Eli sayde vnto her: Howe longe wylte thou be dzonken? put awaye from thee the wyne that thou haste. Hanna aunswered and sayde:
C not so my LORDE, I am a woman of a sozoweful hearte: I haue dzonke neyther
psa.42.a wine noz stroge dzincke, but haue *powred out my soule before the Lozde. Counte not thy handemayde to be lyke a doughter of Belial, foz oute of the abounddunce of my heuynes and griefe, haue I spoken hytherto. Eli aunswered her agayne; and sayde, go in peace: the GOD of Israell graunte the thy peticion, that thou haste asked of hym. She sayde: let thyne handemayde fynde grace in thy syghte. And so the woman wente her waye, and did eate, and loked no moze so sad. And they rose vp early, and wozshypped before the Lozd, and then returned, and came to their house to Ramath. And whan Elkana knewe Hanna his wyfe, the LORDE remembzed her: foz in processe of tyme it came to passe, that she conceyued, and bare a sonne, and called hys name Samuel (sayinge:) be- D
cause I haue asked hym of the Lozde. And Elkana and all hys house wente vp to offre vnto the Lozd, the offerynge due foz the feaste, and also hys bowe: Neuertheles, Hanna went not vp, but sayd vnto her husbande: I wyll tarye vntyll the lad be weined, and they I wyll bzynge hym that he
Nu. 8.c maye appeare before the Lozde, *and there abyde foz euer. Elkana her husbande answered her: do what semeth the beste: tarye at home, vntyll thou haste weyned hym, and I beseche the Lozde, to make good his sayinge. And so the woman abode, and gaue her sonne sucke vntyll she weyned
Luk.ii.b hym. * And when she had weyned him she toke hym with her, wyth thze bullockes and an Epha of floure, & a bottle of wyne, and bzoughte hym vnto the house of the Lozde in Silo, and the chylde was yet but tender of age. And they slue a bullocke, and bzoughte in the lad to Eli, and she sayd: Oh my Lozde: as truly as thy soule lyueth my Lozd, I am the womā that stode before the here prayinge vnto the Lozde. Foz this lad I prayed, and the Lozd hath geuen me my desyre, whiche I asked of him: & therfore I haue geuen hym vnto the Lozd, as lōge as he is mete foz the Lozde. And they wozshypped the Lozde there.

¶ The.ii. Chapter.

AND Hanna prayed and sayde: myne A
heart reioyseth in the Lozd, & myne hozne is exalted in the Lozde. My mouth is wide opē ouer myne enemyes, foz I reioyce in thy saluacion. There is none so holy as the lozd, foz without the, is nothig. Neyther is there any of strength as is our God. Talke not to muche proudelye, lee olde thynges departe out of youre mouthes foz the Lozde is a God of knowledge, and hys purposes come to passe. The bowe with the mighty men are broken: and they that were weake, haue gyrded them selues with strengthe. They that were full, haue hyred out them selues foz bzeade, and they that were hungrye, ceasse so to be, tyll the
B barren hath bozne seuen: and he that had

many childzen, is wared feble. * The Lozd
Deu. 32. f kylleth, and maketh alyue: bringeth downe
Sa. 16. c to the graue, and fetcheth vp agayne. The
tob. 13. a Lozde maketh poze, and maketh rich: bin-
geth lowe, and heueth vp on hye. * He rey-
Psa. 113. b seth vp the poze oute of the dusse, and lyf-
Luke. 1. a teth vp the beggar from the donghill: to
set them amonge pzynces, and to enheret
them with the seate of glozye. For the pil-
lers of the earthe are the Lozdes, and he
hath set the rounde worlde vpon them. He
wyll kepe the fete of his sainctes, and the
Deu. 8. d wicked shal kepe sylence in darcknesse, and
* in his owne might shal no mã be stronge.
The lozdes aduersaryes shal be destroyed
of hym: and oute of heauen shall he thun-
der vpon euery one of them. The Lozde
shall iudge the endes of the worlde, and
C shall gyue might vnto his kynge, & exalte
the horne of his annoynted. And Elkana
went to Ramach to his house, and the lad
did minister vnto the Lozde before Eli the
priest But the sonnes of Eli were childzen
of Belial, and knewe not the Lozde. And
the priestes made a lawe for the people,
that whensoeuer anye man offered anye of-
frynge, the priestes lad came, whyle the
flesshe was a sethynge and a flesshoke with
thze tethe in hys hande, and thzuste it into
the paune: kettle, caldzen or potte. And al
that the flesshe hoke brought vp, that the
priestes toke awaye. And so they dyd vnto
all the Israelytes, that came thyther to
Silo. Yea, and therto, before they burnte
the fatte, the priestes lad came and sayde
to the man that offred: gene flesshe that I
maye dzesse it for the priestes, for he wyll
D not haue sodden flesshe of the, but rawe.
And yf any man sayde vnto hym: let them
burne the fat accordynge to the daye, and
then take as muche as thyne heart desireth.
The lad wold answere hym, yea, thou shalt
gene it me nowe: and yf thou wylte not, I
wyll take it with vyolence. And the synne
of the yonge men was verye greate before
the Lozd. For the men abhorred the offrynge
of the Lozd. But the childe Samuel minys-
tred before the Lozde, gyrded aboute with
a lynen Ephod. Moreouer, hys mother
made him a lytle coate, and brought it to
hym from yere to yere, when she came vp
with her husbande to offer the offerynge in
the solempne festes: and Eli blessed El-
kana and hys wyfe, and sayde: the Lozde
gene the seede of this woman, for the pety-
cion that she asked of the Lozde. And they
wente vnto theyr owne home. And the
Lozde visited Hanna, so that she concey-
ued and bare thze sonnes, and two dough-
ters. And the childe Samuel grewe before
E the Lozde. Eli was verye olde, and herde
all that his sonnes did vnto all Israell, and
howe they laye with the wemen that way-
ted at the doze of the Tabernacle of wyt-
nesse, and he sayde vnto them: why do ye
suche thynges? For of all these people, I
heare euyll reportes of you. Oy, naye my
sonnes: for it is no good reporte that I
heare, howe that ye make the Lozdes peo-
ple to trespasse. If one man sin against an
other, daysemen maye be iudges: but yf a
man synne agaynste the Lozde who wyll be
hys daysman? Notwithstandynge, they
herkened not vnto the voyce of theyr fa-
ther, because the Lozd, wolde sleye them.
The childe Samuel pzofited * and grewe, Luke. 2. f
and was in fauoure bothe with the Lozde,
and also with men. And there came a man
F of God vnto Eli, and said vnto hym: thus
sayeth the Lozde: dyd not I appeare vnto
the house of thy father, when they were in
Egypte, subiect vnto Pharaos house? And
I chose thy father out of all the trybes of
Israell to be my Pziestе, for to offer vpon Lent. 7. d
myne aultare, and to burne incense * and Deu. 12. b
to weare an Ephod before me. And I gaue
vnto the house of thy father all the burnt-
offrynges of the chyldzen of Israel. Wher-
fore treade ye downe my sacrifyce and
myne offrynge, whiche I commaunded to
be made in the tabernacle, and honozeste
thy chyldzen aboue me, to make youre sel-
ues fat of the fyrste fruytes of all the offrin-
ges of Israell my people? Wherfore, the
Lozde GOD of Israell sayeth: I sayde,
that thy house, and the house of thy father
shoulde walke before me for euer. But now
the Lozde sayeth: that be farre from me:
for them that wozship me, I wyll wozship,
G and they that despyse me, shall come to
shame. Beholde, the dayes come, that I
wyl cut of thyne arme, and the arme of thy
fathers house that there shall not be an el-
der in thyne house. And thou shalte se thine
enemy in the tabernacle (of the Lozde,) and
in all the wealthe whiche (God) shall gyue
Israell, and there shall not be an elder in
thyne house for euer. Neuertheleste, I wyll
not destroye all the males that come of the
from myne aultar. But to make thyne eyes
dase, and to make thyne hearte melte. And
all they that be multiplyed in thyne house
* shal dye yf they be men. And this shalbe 1. Re. 22. d
a synge vnto the, that shall come vpon thy
two sonnes * Hophny and Phinehes: euen 1. Re. 4. d
in one daye they shal dye bothe. And I
wyll reare vp a fayethfull pziestе, that
shal do accordynge to my heart and minde.
And I wyll buylde hym a sure house. And
he shall walke before myne anoynted for
euer. And they that are left in thyne house,
shall come and crouche to hym for a lytle

peice

pece of liuer and a cake of breade, and shall saye: put me (I praye the) in one office or other amonge the priestes, that I maye eate a morsel of breade.

¶ The.iii. Chapter.

A And the childe Samuel ministred vnto the Lord before Eli & the word of the Lorde was precious in those dayes, neither was there any open vision.
1, re. 4, c And it chaunced at that tyme, that Eli laye in his place, and his * eyes began to waxe dymme that he coulde not se. And yer the lampe of God went out, Samuel layd him downe to slepe in the temple of the lord, where the arke of God was. And the Lorde called Samuel, & he said, here I am, & he ran vnto Eli, & said: Here am I, for thou calledst me. And he said: I called the not: go agayne, & slepe. And he went, and layde him downe to slepe. And the Lord called once againe: Samuel, & Samuel arose & wet to Eli, & said: I am here, for thou dyddest cal me. And he
B answered: I called the not my sonne. Go agayne & take thy reste: Samuel knewe not yet the Lorde, neither was the worde of the Lorde yet opened vnto him. And the Lorde went to, & called Samuel the thirde tyme. And he arose, & went to Eli, & sayde: I am here for thou haste called me. And Eli perceaued that the Lord had called the childe. Therfore, Eli said vnto Samuel: go, and lye downe: & yf he cal the agayne, then saye: speake on Lorde, for thy seruaunte heareth. So Samuel went, & layde him downe in his place. And the Lord cam, and stode, and called as before, Samuel Samuel. Samuel answered: speake on for thy seruaunt heareth. And the Lorde sayde to Samuel: beholde, I wyll do a thynge in Israel, that bothe the eares of as manye as heareth it, shall tyngle. In that daye I wyll rayse vp agaynste Eli, all thynges whyche I haue spoken concernynge hys house: from the begynnynge to the endige. I haue tolde
1.reg.2.g him * that I wyll iudge his house for euer.
C For the wickednes which he knoweth. For when the people cursed his sonnes for the same wickednes, he hath not corrected the. And therfore, I haue swore vnto the house of Eli, that the wyckednesse of Elies house, shall not be purged wyth sacrifice nor offringe for euer. Samuel laye tyll the morninge, and opened the dores of the house of the Lorde. And Samuel feared to shewe Eli the vision. Then Eli called Samuel, and sayde: Samuel my sonne.
And he answered: here I am. He sayde:
Ruth.1.c what is that the Lorde hathe sayde vnto the? I praye the hyd it not from me. * God
D do so, and so to the, yf thou hid any thynge from me, of all that he sayde vnto the. And Samuel tolde hym euery whit, and hid no thynge from hym. And he sayde: it is the Lorde, let hym do what semeth hym beste. And Samuel grewe, and the Lorde was with him, and lefte none of his wordes vnperformed. And al Israel from Dan to Berlabe wyst that faythfull Samuel was made the Lordes prophet. And the Lord appered agayne in Silo: for the Lorde opened hym selfe to Samuel in Silo, thorowe the word of the Lorde.

¶ The.iiii. Chapter.

A And Samuel spake vnto al Israell. A
(And it fortuned that in those daies the Philistines came together to fyght.) And Israel went oute againste the Philistines to battayle & pitched beside the
*helpe stone. And the Philistines pyrched 1.reg.7.b
in Aphek. And put thē selues in aray against Israel. And when they ioyned the battell, Israel was put to the worse before the Philistines. And the Philistines slue in arape alonge by the feldes, aboute a foure thousande men. And when the people were come into their tētes, the elders of Israell sayde: wherefore hathe the Lorde caste vs downe this daye before the Philistines? let vs fetche the arke of the appoyntemente of the Lorde oute of Silo vnto vs, that when it commeth amonge vs, it maye saue vs, oute of the hande of oure enemye. And so the B
people sente to Silo, and fet from thēce the arke of the appoyntmente of the Lorde of hostes, whiche dwelleth betweme the cherubins. And there were the two sonnes of Eli, Hophni & Phinehes with the arke of the appoyntmente of God. And it fortuned, that when the arke of the appoyntment of the Lorde came into the hoost, all Israell showted a myghtie showte, so that the earth rangge agayne. And whan the Philistines herde the noyse of the showte, they sayde: what meaneth the sounde of thys mighty showte in the hoste of the Ebrues? And they vnderstode, howe that the arke of the Lord was come into the hooste. And the Philistines were afrayed, and sayde: God is come into the hoost. And they sayde C
agayne: Wo vnto vs, for it was neuer so before this: Wo vnto vs, who shal delyuer vs out of the hande of these mightie Goddes? these are the Goddes that smote the Egipcians with so many plages in the wildernes. Be stronge and quyte youre selues lyke men, O ye Philistines, that ye be no
Iud.3.B seruauntes vnto the Hebrues * as they haue bene to you. Be of a māly corage therfore and fight. And the Philistines fought, and Israell was put to the worse and fled euery man into his tent. And there was an exceadynge great slaughter, for there were

ouerthrowen of Israell. xxx.M. fotemen,
And the arke of God was taken, & the two
sonnes of Eli, * Hophni, & Phinehes were
1.Re.2.5 deade. And there ran a man of Ben Jamin
out of the arraye, & came to Silo the same
day with his clothes rent & earth vpō hys
heade. And when he came, Eli sate vpon a
stole, and loked towarde the waye: for hys
heart feared for the arke of God. And when
the man came into the citye, and tolde it, al
the citye cryed. And whē Eli herd the noyse
of the cryenge he sayde: What meaneth
this noyse of the rumoze? and the mā came
in hastelye, and tolde Eli. Eli was .xcviii.
1.Re.3.2. yeare olde, & * his sight was fayled hym that he
coulde not se. And the man sayde vnto Eli:
I am he that came oute of the arraye, & fled
this daye oute of the hoofte. And he sayde:
what thinge is foztuned my sonne? The mes-
sager answered, & sayde: Israell is fled be-
foze the Philistines, & there is a great slaugh-
ter chaūced amōge the people, & thy two
sons, Hophni & Phinehes are deade, & the
arke of God is taken. And it foztuned that
when he made mencīō of the arke of God,
Eli fell fro̅ of hys stole backwarde vpon the
threshold of the gate, & his necke brake,
& he dyed: for he was an old man, & heuye,
& iudged Israell fourtye yeares. And hys
doughter in law Phinehes wife was with
child & nye the byrth. And when she heard
the tidynges that the arke of God was ta-
ken, & that her father in law, & her husbād
were dead, she bowed her selfe, & traueled,
for her paynes came vpon her. And aboute
the time of her death, the wemē that stode
about her, sayd vnto her: feare not, for thou
hast borne a sonne: but she answered not,
she glory is gone. nor regarded it. And she named the childe
* Achabod, sayinge: The glory is departed
from Israell. Because the arcke of God
was taken, & because of her father in lawe
and her husbande. And she sayde agayne:
The glorye is gone frome Israell, for the
arke of God is taken.

¶ The. v. Chapter.

A And the Philistines toke the arke of
God, & caried it frō the helpe stone
vnto Asdod, agayne the Philistines
toke the arke of god, & brought it into the
house of Dagon, & set it by Dagō. And whē
they of Asdod were vp in the next day i the
mozninge, beholde, Dagon laye vpon the
earthe before the arcke of the Lorde. And
they toke Dagon, and set hym in his place
agayne. And when they were vp earlye in
the nexte mozynge, beholde, Dagon laye
vpon the grounde before the arcke of the
Lorde, and his heade, and hys two handes
B cut of vpon the threshold, that onely the
shape of a fyshe was left on hym. And there-
fore is it, that the priestes of Dagon (ney-
ther any man that commeth into Dagons
house) treade not on the threshold of Da-
gon in Asdod, vnto thys day. But the hāde
of the Lorde was heuye vpon them of As-
dod, & he destroyed them, and smote them
with emerodes, both Asdod and in all the
coostes therof. ¶ The dyllages also and the
feldes in the middes of the countre were ful,
and there came vp mice, & there was a con-
fusion of great death in the citie. ¶ And whē
the men of Asdod sawe that it was so, they
sayde: the arke of the God of Israell shall
not abyde here with vs, for hys hād is sore
vpon vs and vpon Dagon our God. They
sent therfore and gathered all the Lordes
of the Philistines vnto them, and sayde:
what shall we do with the Arke of the God
of Israell? They answered: let the arcke of
the God of Israell be caryed aboute vnto
Gathe. And they caryed the arcke of the
God of Israel aboute. And it foztuned, that
when they had caryed it aboute, there was
by the hande of the Lorde a myghty great
noyse in the citye, and he smote the men of
the citye both smal and great, & they had
secret diseases. ¶ And the Gethites toke cōn-
sell, and made them selues pzeuye seates of
skynnes. ¶ Therefore they sent the arke of
God to Akaron. And assone as the arke of
God, came to Akaron, the Akaronites
cryed out sayinge: they haue brought the
arke of the God of Israell to vs, to slee vs
and our people. And so they sente, and ga-
thered together all the lordes of the Phil-
stines and sayd: send awaye the arke of the
God of Israell, to goe agayne to hys owne
place, that it slee not vs and oure people.
For there was great lamentacion ouer the
dead thozowout al the cytie, and the hande
of God was exceadyuge sore there. And the
men that dyed not, were smytten with the
emerodes: and the crye of the citye weute
vp to heauen.

¶ The. vi. Chapter.

THe arke of the Lord was in the coun-
trey of the Philistiues. vii. monethes: A
& the Philistines called for the pzie-
stes, & the soth sayers, sayig: what shal we
do with the arke of the Lorde? tel vs wher-
with we shal send it home agayne? They
sayd: yf you send the arke of the god of Is-
rael home againe, sende it not empty. But
reward it with a trespalle offering: and the
ye shalbe whole, and it shall be knowen to
you, why hys hande departeth not frome
you. Then sayde they: And what shall be
the trespace offerynge, whyche we shal re-
warde hym with? they answered: fiue gol-
den arles and. v. golden myce, accordynge
to the numbre of the Lordes of the Phil-
stines.

ſtines. For it is one maner of plage on
you all, and on youre lordes. Wherefore ye
ſhal make ymages lyke to your arſes, and
ymages lyke to youre myce that corrupte
the lande, and ye ſhal gene glorye vnto the
God of Iſrael: that he maye take his hande
from of you, and from of youre goddes,
and from of youre lande. Wherefore do ye
harden your hartes as the Egyptians and
Pharao hardened theyr harres? whyche
when he toke on agaynſte them, dyd they
not let the people go, and they departed?
Nowe therefore, make a newe carte, and
take two meliche kyne: on whoſe necke ther
hath come no yocke. And tie the kine to the
carte, and bryngе the calues home from
them. And take the arke of the Lorde, and
laye it vpon the carte, and put the iewels
of golde (whiche ye rewarde him with for
a ſynofferynge) in a cofre by the ſide therof:
and ſende it awaye, that it maye go. And yͤ
ye ſe that he go vp by the waye of his owne
coaſt to Bethſames: then it is he that dyd
vs this great euil. If no, we ſhall knowe
then, that it is not his hãde that ſmote vs:
but it was a chaunce that happened vs.
And the men dyd euen ſo: and toke two
kine that gaue milke, and tyed them to the
carte, and kepte the calues at home, & they
layde the arke of the Lorde vpon the carte
and the cofer with the mice of gold, & with
the ymages of their arſes. And the kine
toke the ſtreyght waye to Bethſames, and
wente on the ſtreyghte waye: and as they
wẽt, lowed, and turned neither to the right
hande nor to the lefte. And the lordes of the
Philiſtines wente after them, vnto the
bordes of Bethſames. And they of Beth-
ſames were reapinge theyr wheate harueſt
in the valey. And they lyfte vp their eyes,
and ſpyed the arke. And reioyſed when they
ſawe it. And the carte came into the felde
of one Iehoſua a Bethſamite, and ſtode
ſtyll there. There was alſo a greate ſtone.
And they claue the wood of the carte and
offred the kyne a burntoffrynge vnto the
Lorde. And the Leuytes toke downe the
arke of the Lorde and the coffer that was
with it, wherein the iewels of golde were:
and put them on the greate ſtone. And the
men of Bethſames ſacrificed burntſacrifi-
ce, and offered offerynges that ſame daye
vnto the Lorde. And when the fyue lordes
of the Philiſtines had ſene it, they returned
to Akaron the ſame daye. And theſe are
the golden arſes whiche the Philiſtines
gaue to amendes for a treſpaſſe offrenge to
the Lorde: for Aſdod one: for + Gaza one:
for Aſkalon one: for Gath one: and for A-
karon one. And golden myce, accordynge to
the numbre of all the cyties of the Philyſ-
tines, euen accordynge to the kyne lordes,
bothe of walled townes and of towne vn-
walled: euen vnto the great ſtone of lamen-
tacion, whereon they ſet downe the arke of
the Lorde: whyche ſtone remayneth vnto
this daye in the felde of Iehoſua the Beth-
ſamite. And he plaged the men of Beth-
ſames, becauſe they had ſene the arke of
the Lorde. And he ſlue amonge the people
fyftye thouſande and threeſcore & ten men.
And the other people lamẽted, becauſe the
Lorde had ſlayne the people with ſo greate
a ſlaughter. Wherefore the men of Beth-
ſames ſayde: who is able to ſtande before
the Lorde ſo holy a GOD: and to whome
ſhall he go from vs? And they ſent meſſen-
gers to the enhabyters of Kariathiarim,
ſayinge: The Philiſtines haue broughte a-
gayne the arke of the Lorde: come ye downe
therfore and fet it vp to you.

¶ The. viii. Chapter.

AND ſo the mẽ of Kariathiarim came
and fet vp the arke of the Lord: and
+ brought it into the houſe of Ami-
nadab in Gibea, & ſanctified Eleazar his
ſõne to kepe the arke of the lorde, & whyle
the arke abode in Kariathiarim, the dayes
multiplied & there paſſed ouer. xx. yeares, &
the houſe of Iſrael lamẽted after the lorde.
And Samuel ſpake vnto all the houſe of Iſ-
rael, ſayinge: yf ye be come againe vnto the
Lord with al your hertes, then + put awaie
the ſtraũge goddes and Aſtaroth frõ amõge
you: & prepare your hertes vnto the Lord, &
ſerue him + onely: for he ſhal ryd you out of
the hãde of the Philiſtines. Then the chil-
dren of Iſrael did put awaye Baalim and
Aſtaroth, and ſerued the Lorde onely. And
Samuel ſayde: gather al Iſrael to Miſpa,
and I wil praye for you vnto the Lorde.
And they gathered together to Miſpa, and
drewe water: and powred it oute before the
Lorde, and faſted the ſame daye and ſayde
there: we haue ſynned agaynſte the Lorde.
And Samuel iudged the children of Iſrael
in Miſpa. When the Philiſtines hearde
that the children of Iſrael were gathered
together to Miſpa, the lordes of the Philiſ-
tines wente vp agaynſte Iſrael. And when
the children of Iſrael hearde that, they were
afrayed of the Philiſtines, & the chyldren
of Iſrael ſayde to Samuel: ceaſſe not to
crye vnto the Lorde oure God for vs, that
he maye ſaue vs oute of the hande of the
Philiſtines. + And Samuel toke a ſucking
lambe, and offred it al together for a burnt
offring vnto the Lorde: and cryed vnto the
Lorde for Iſrael, and the Lord hearde hym.
And as Samuel offred the burntoffrynge
the Philiſtines came to fyght agaynſte Iſ-
rale. But the Lorde thondered a great thõ-

der that ſame daye among the Philiſtines and ſcatered them, that they fell before Iſraell. And the men of Iſraell went oute to Mizpa, and purſued the Philiſtines, and folowed vpon them, vntyll the place that
D is vnder Bethcar. And then Samuel * toke
Ioſ. 24.f a ſtone, and pitched it betwene Mizpa and
1.Re.4.a the marke of the rocke, & called the name therof, the * ſtone of helpe, ſayig: Hitherto hath the Lorde helped vs. And ſo the Philiſtines were brought vnder, & they came no more into the coaſtes of Iſrael: and the hande of the Lorde was againſt the Philiſtines all the dayes of Samuel. Thereto, the cyties whiche that the Philiſtines had taken from Iſrael, were reſtored agayne to Iſraell, euen from Akaron to Gath, with the coaſtes of the ſame, and Iſraell plucked theym oute of the handes of the Philiſtines. And there was peace betwene Iſrael and the Amorites. Samuel iudged Iſraell all the dayes of his lyfe, and went about yeare by yeare to Bethel, Gilgal, and Mizpa, & iudged Iſrael in al thoſe places, & came agayne to Rama: for there was his houſe, & there he iudged Iſrael alſo, & there he buylt an aulter vnto the Lorde.

¶ The. viii. Chapter.

A When Samuel was olde, he made hys ſonnes iudges ouer Iſrael. The name of his eldeſt ſonne was Joel, and the name of the.ii. Abia: & they wer iudges in Beerſeba. And his ſonnes walked not in his waies: but turned a ſide after lucre, &
Deu.16.d * toke reward, & peruerted the right. Then all the elders of Iſraell gathered them together, & came to Samuell vnto Rama, & ſayde vnto hym: beholde, thou art old, and thy ſonnes walck not in thy wayes. Now
De.17.d therefore * make vs a kynge to iudge vs, as
1.re.12.c all other nacyons haue. But the thyng diſ
Oſee.13.c pleaſed Samuel, when they ſayd: geue vs
Acte.13.d a kynge to iudge vs. And Samuel prayed
B vnto the Lorde. And the Lorde ſayd vnto Samuel: heare the voyce of the people in all that they ſaye vnto thee. For they haue not caſt thee awaye, but me: that I ſhould not raygne ouer them. And as they haue euer done (ſence I brought them oute of Egypte vnto this daye: and haue forſaken me, and ſerued other Goddes) euen ſo do they vnto thee. Now therfore herken vnto their voice: howbeit, yet teſtifie vnto them and ſhewe the * the aucthorite of the king
Deu.17.c that ſhal raygne ouer them. And Samuel tolde all the wordes of the Lorde vnto the people, that asked a kynge of hym, and he ſayde: this ſhalbe the auctorite of the king
1.reg.9.d that ſhall raigne ouer you: * he wyll take
C your ſonnes and put them to his charetes, and make hys horſmen of theym, to runne before his charet: & wyll make him of them captaynes ouer thouſandes and ouer fyftes, and wil ſet them to eare his grounde, and to gather in hys harueſt, and to make inſtrumētes of warre, and apparel for hys charets. And he wyl take your doughters, and make them Apoticaries, cookes and bakers. And he ſhall take the beſt of your feldes, * and of your vineyardes, and of 3.re.21.8
your olyue trees, and geue them to his ſeruauntes. And he ſhal take the tenth of your ſede, and of your vineyardes, and geue it to his chamberlaynes, and to his ſeruauntes. And he ſhall take the beſt of your men ſeruauntes and maydſeruauntes, & yonge men, and of youre aſſes, and put theym to
D hys worcke. And he ſhall take the tenth of your ſhepe, and ye ſhalbe hys ſeruauntes. And ye ſhall crye out at that tyme vpon your king, which ye ſhal haue choſen you, and the Lorde wyll not heare you at that daye. Neuertheles, the people wouldē not heare the voyce of Samuel, but dyd ſaye: nay, not ſo. But there ſhal be a kyng ouer vs, that we may be like other nacions, and that our kynge maye iudge vs, and go out before vs, and fight our battailes (for vs.)
Therefore, when Samuel hearde all the wordes of the people, he rehearſed theym in the eares of the Lorde. And the Lorde ſayd to Samuel: herken vnto their voyce, and make them a kinge. And Samuel ſaid vnto the men of Iſraell go euery man vnto his cyte.

¶ The. ix. Chapter.

A There was a man of Bē Jamin named
+Cis the ſonne of Abiel, the ſonne of
Zeror, the ſonne of Bechorath, the ſon
of Aliphiah, the ſonne of a man that was a
Gemunite, a mā of ſtrength & mighte: & the
ſame had a ſōne called Saul, a goodly yōg
man & a fayre: ſo that among the childrē
of Iſrael there was none goodlyer thē he.
For from the ſhoulders vpwarde, he was
hier then al the other people. And the aſſes
of this Cis Sauls father were loſte: & Cis
ſayde to Saul hys ſonne: take one of the
ladres with the, and go vp, & ſeke the aſſes.
And he wente thorowe mounte Ephraim,
and thorowe the lande of Salisa: but they
founde them not. Then they went thorow
the lande of Salim, and there they were
not. When they wente alſo thorowe the
lande of Jemini, they founde them not. At
the laſt, when they were come to the lande
of Zuph, Saul ſayde to hys lad that was
with him: come, let vs returne, leſt my fa-
ther leaue caringe for the aſſes, and take
thought for vs. He ſayd vnto him: behold,
there is in this cyte a man of God, and he
is a worſhypfull man: al that he ſayth, cō-
1.re.14.g
1.Pa.8.d
mērly

be meth surely to passe. Nowe then let vs go thyther: peraduenture he shall shew vs what waye we may go. Then sayde Saul to hys ladde: yf we wyll go, what shal we bryng the man? For our breade is all spēt out of our besselles, and there is no nother present to bryng the man of God: what haue we? And the ladde answered Saul a gayne, and sayde: I haue founde aboute me the fourth parte of a sicle, that wyll I gene the manne of GOD, to tell vs oure waye. Before tyme in Israell when a man wente to seke an answere of GOD, thus wyse he spake, come, and let vs go to the sear. For he that is nowe called a prophet, was in the olde tyme called a sear. Then sayde Saul to hys ladde: well sayde of the: come, let vs go. And so they wente vnto the cytie where the man of God was. And as they were goynge vp into the cytye, they met with damosels that came out to drawe water, & said vnto thē: is there here a sear? And the maydens answered them, yea, (here is one) behold, he is before you. Make haste nowe, for he came this daye to the citie, for there is an offryng of the people this day in the hyll. When ye be come into the cytye, ye shal fynde hym strayght waye, yer he go vp to the hyll to eate: For the people wyl not eate vntyl he come, because he doth blesse the offeryng, And then eate they that be bydden to the feast. Now therfore get you vp, for thys daye shall ye ¶ find hym. And they went vp vnto the citie. And whē they were come into the myddes of the citie: beholde Samuel came oute a- 1.Re.15.a gainst them, for to go vp to the hyl. * But the Lorde had tolde Samuel in his eare (a daye before Saul came,) saying: to morow thys tyme I wyll sende the a man oute of the lande of Ben Jamin, hym shalte thou annopnt to be captayne ouer my people Israell, that he maye saue my people oute of the handes of the Philystines: for I haue loked vpon my people, and their crye is come vnto me. When Samuel therfore sawe Saule, the Lorde answered hym: se, this is the man whome I spake to thee of. This same shall raygne ouer my people. Then went Saul to Samuel in the myddle of the gate, and sayde: tell me I praye the where the sears house is. Samuell answered Saul, and sayde: I am the sear, goe vp before me vnto the hyll, for ye shal eate with me to daye. And to morowe I wyll let thee go, and wyll tell thee all that is in thyne hearte And as for thyne asses that were lost thre dayes a go, care not for thē, for they are founde. And more ouer, whose shall the bewtyfull thynges of Israell belonge they not to thee, and vnto all thy fathers house? But Saul answered and p sayde: am not I the sonne of a Jeminite, of the smallest trybe of Israel? and my kynred is the leste of all the kynredes of the trybe of Ben Jamin. Wherfore then spekest thou so to me? And Samuel toke Saul and his lad, and bronghte them into the parler, and made thē syt in the chefest place amonge them that were biddē: which were vpon a thirtye personnes: And Samuel sayde vnto the cooke: bryng forthe the porcion whiche I gaue the, and of which I sayde vnto the: kepe it with the. And the cooke toke vp the shoulder, and that whiche was vpon it, and set it before Saul. And Samuel sayde: beholde, that whiche is lefte: put it before the and eate, for hytherto hathe it bene kepte for the, of purpose, when I called the people. And so Saul dyd eate with Samuel that daye. And when they were come downe from the hyll into the citye, Samuel comuned wyth Saul vpon the toppe of the house: & whan they arose earlye about the sprynge of the daye, Samuel called Saul vpon the toppe of the house, sayinge: vp, that I may sende the awaye. And Saul arose. And they wēt out at the dores, both he and Samuel. And when they were come almoste oute of the towne, Samuel sayde to Saul: byd the lad go before vs (& he wente before) but stande thou styll a whyle, that I maye shewe the what God sayeth.

¶ The. x. Chapter.

A Nd then Samuel toke a bessell of A oyle, & powred it vpō his heade and * kissed him, & said: hath not the lord Actes. anoynted the, to be captayne ouer his enhe- xiii.d ritaunce? (& thou shalt delyuer his people out of the handes of their enemyes, whyche are roūde about thē. And this token shalte thou haue, that the Lorde hathe anoynted the to be prince.) When thou arte departed from me this day, thou shalt finde two men Ge.25.g by * Rahels sepulcre in the border of Bē Jamun, euē at Zalezah. And they wil say vnto thee: the asses which thou wentest to seke, are foūde. And lo, thy father hath left the care of the asses, & soroweth for you, saynge: what shal I do for my sonne? Thē shalt thou go forth frō thence, & shalt come to the playne of Thabor. And there shal mete the thre mē goynge vp, to God to Bethel: one carynge thre kiddes: & another carynge thre loues of breade: & another carynge a botel of wine And they wyll salute the, and geue the two B loues of bread: whiche thou shalte receaue of their hādes. After that shalte thou come to the hil of god, wher the Philistines kepe their watche. And when thou are come thither to the citie, thou shalte mete a cōpany of

of prophetes comming downe frō the hyl, with a psalter, a timbrel, a pipe, & a harpe before them, & they shal prophecy. And the spirite of the Lorde will come vpō the also, & thou shalt prophecy with thē, & shalt be turned into another man. Therfore when
1.reg.7.a 1.ps.18.a * these sygnes are chaunced thee, do what thou hast to do, for God is with thee. And thou shalte go before me to Gilgal. And I also will come downe vnto the, to sacrifice burntsacrifices, & to offre peaceofferynges.
1,re.13,b * Tary for me seuen dayes, tyll I come to the, & shewe the what thou shalte do. And assone as he had turned his shoulder to go frō Samuel, god gaue him another maner of hert, and all those tokens came to passe that same day. And when they came to the
1.reg.xi b hyll: beholde, the cōpanie of prophetes met him, and * the spirite of God came vpon hym also, and he prophecyed amonge thē. And all that knewe him before, when they sawe that he prophecyed amonge the prophetes, they sayde ech to other: what is
1.re.19.d C thys that is happened vnto the sonne of Cis? * Is Saule also amonge the Prophetes? And one of the same place answered and sayde: who is their father? And thereof came the prouerbe: what is Saule also amonge the prophetes? And when he had made an ende of prophecyinge, he came to the hil. And Sauls fathers brother sayde vnto hym and to his lad: whether wente ye? He sayde: to seke the Asses: and when we saw that they were no where, we came to Samuel. And Sauls vncle said: tel me what Samuel sayde vnto you? Saul answered his vncle: he told vs playnely, that the Asses were founde. But of the kyngdome wherof Samuell spake, tolde he him not. And Samuel called the people together vnto the Lorde to Mizpa, and sayde vnto the childrē of Israel: thus sayde the Lorde God of Israell: I brought Israell out of Egipte, and delyuered you oute of the hande of the Egipcyans, and oute of the handes of all kyngedomes that troubled you. And ye haue thys daye cast away your God that helped you out of all youre
1.re.8.d. and.12.c. aduersities and trybulacions. And ye haue sayde vnto hym: * make a kynge ouer vs. Nowe therfore stande ye before the Lorde by your trybes, and your thousandes. And
D whan Samuell had brought al the tribes of Israell, the trybe of Ben Jamin was caught. Whē he had brought al the trybe of Bē Jamin be their kinredes, the kinred of Matri was caught: & at the laste Saul the sonne of Cis was caughte. And whan they sought hym, he coulde not be founde. Therefore they asked the Lorde further, yf the man shoulde come thyther. And the Lorde answered: beholde he hath hyd hym selfe amonge the stuffe. And they ranne & fet him thence. And when he stode amonge the people, he was hyer then anye of the people, from the shoulders vpwarde. And Samuel sayde to all the people: se ye not him, whome the Lorde hath chosen, & how there is none like him amonge al the people? And all the people shouted, and sayde:
1.Re.1.b. 10.17.b. * God lend the kynge life. Thē Samuell tolde the people * the dutie of the kyngdome, and wrote it in a booke, and layde it vp before the Lorde, and sent all the people awaye, euerye man to hys house. And Saul also went home to Gibea. And there folowed hym stronge men, whose heartes God hadde touched. But the chyldren of Belial sayde: howe shall he saue vs? * & they despised him, & broughte hym no presentes. And he helde his tonge. Jud.8.b.

¶ The.xi. Chapter.

NAhas the Ammonite came, and besieged Jabes in Gilead. And all the men of Jabes sayde vnto Nahas: make a couenaunte wyth vs, and we wyll be thy seruauntes. And Nahas the Ammonite answered them: In this wyl I make a couenaunte wyth you, yf I maye thrust out all youre eyghe eyes? & bringe that shame vpon all Israell. To whome the elders of Jabes sayde: geue vs seuen dayes respite: that we maye sende messengers vnto all the coastes of Israell. And thē yf there be no man to helpe vs, we wyl come oute to thee. Then came the messengers to Gibea vnto Saule, and tolde thys tydynges in the eares of the people. And
B all the people lyfte vp theyr voyces and wept. And beholde, Saul came folowynge the catell out of the felde, and Saule sayde: what ayleth thys people that they wepe? And they tolde hym the tydynges of the men of Jabes. And the spirite of God came vpō Saul, when he hearde those tydinges, and he was exceadynge angeye, and toke a yoke of oxen, and hewed them in peces, & sent them thorowout all the coastes of Israell, by the handes of messengers, saying: whosoeuer commeth not forth after Saul, and after Samuel, so shall his oxen be serued. And the feare of the Lorde fell on the
C people, and they came oute as it had bene but one man. And whē he * numbred them 1.re.xb.a in Bezek, the childrē of Israell were thre hundred thousande men, & the men of Juda thyrtie thousande. And they sayde vnto the messengers that came: so saye vnto the menne of Jabes in Gilead: to morowe by that tyme the Sunne shote, ye shall

have

haue helpe. And the messengers came and shewed the men of Jabes, whyche were glade. Therfore the men of Jabes sayde: so morowe we wyl come out vnto you, and ye shall do wyth vs all that pleaseth you. And on the morowe it fortuned, that Saul put the people in three partes. And they came in vpon the hoofte in the mornynge watche. And slue the Ammonites vntil the heate of the daye. And they that remayned, were scattered: so that two of them were not lefte together. And the people sayd vnto Samuel: what is he that dare saye: shall Saule raygne ouer vs? bringe those men that we maye slaye them. And Saul sayde: there shall no man dye this daye, for to daye the Lorde hath saued Israell. The said Samuel vnto the people: come, that we may go to Gilgal, & renewe the kyngedome there. And all the people went to Gilgal, & made Saul kyng there, before the Lord in Gilgal. And there they offered peaceofferynges before the Lorde. And there Saul and all the men of Israell reioyced exceadyngly.

¶ The. xii. Chapter.

A SAmuel sayde vnto all Israel: beholde, I haue herkened vnto youre voyce in all that ye sayde vnto me, & haue made you a kyng. Now therfore, your king walketh before you. And I am olde and grape headed: & beholde, my sonnes are with you, & I haue walked before you fro my childhode vnto this daye. Beholde, here I am: beare recorde of me before the Lorde, and before his annoynted. * Whose oxe haue I taken? or whose asse haue I taken? whome haue I done wronge to? Whome haue I hurt? Or of whose hande haue I receaued any bribe: to blynde myne eyes therwyth, & I wyll restore it you agayne. They said: thou hast done vs no wrong, nor hurt vs, neither hast thou taken ought of any mannes hande. He sayd vnto them agayne: the Lord is witnesse agaynst you, & his anoynted is witnesse this day, that ye haue founde naught in my hādes. And they answered: he is wytnesse. And Samuel sayde vnto the people: it is the Lorde, that made Moses and Aaron, and that brought your fathers oute of the lande of Egipte. Now therfore stande styll, that I maye reason wyth you before the Lorde, accordynge to all the ryghteousnesses of the Lord, which he shewed bothe you and youre fathers.

* After that Jacob was come into Egypte, and your fathers cryed to the Lorde: the Lorde sente Moyses and Aaron, whyche brought your fathers oute of Egypte, and made them dwel in this place. * And whā they forgat the Lorde their God, he deliuered them into the hande of Sisara captayne of the host of Hazor * & into the hande of the Philistines, and into the hande of the kynge of Moab, and they fought agaynste them. And they cried vnto the Lord, & sayde: we haue synned, because we haue forsaken the Lorde, & haue serued Baalim & Asharoth. Nowe therfore delyuer vs oute of the handes of oure enemyes, and we wyll serue the. And the Lorde sent Jerobaal * Badā * Jephthah, & * Samuel, & delyuered you oute of the handes of youre enemyes on euery side, and ye dwelled safe. And for all that, whē you sawe that Nahas the kynge of the chyldren of Ammon, came agaynste you, ye sayd vnto me: * not so, but a kynge shall raygne ouer vs, when yet the Lorde your God was your kynge. Now therfore, beholde, the kynge whome ye haue chosen, and whō ye haue desired: lo, the Lorde hath set a kynge ouer you. If ye wyll feare the Lorde & serue him, and heare his voice, and not disobeye the worde of the Lorde: bothe ye and the kynge that raygneth ouer you, shal folow the Lorde your God: If ye wyll not herken vnto the voyce of the Lorde, but disobey the Lordes mouthe, then shall the hande of the Lorde be vpon you and on your fathers. Now also stande, & se this great thynge: whyche the Lord wyl do before youre eyes: is it not now wheate harueste? I wyl call vnto the Lorde, & he shall sende thūder and raygne: that ye may perceaue and se, howe that your wickednes is greate, whyche ye haue done in the syght of the Lorde, in askynge you a kynge. And so, Samuel called vnto the Lorde, & the Lorde sente thunder and raigne the same day. And all the people feared the Lorde and Samuel exceadyngly. And all the people sayde vnto Samuel: pray for thy seruauntes vnto the Lorde thy God, that we dye not: for we haue synned in askynge vs a kynge, besyde all the synnes that euer we dyd. And Samuel sayde vnto the people, feare not. Ye haue in dede done all this wyckednesse, yet departe not frō folowynge the Lorde. But serue hym euen with all youre hertes, & nether turne ye after vaine thinges which are not able to profyte you, for they are but vanytie. For the * LORDE wyll not forsake his people, because of his great names sake: because it hath pleased the Lorde to make you his people. Moreouer, God forbyd that I shoulde synne agaynste the Lorde, and ceasse prayinge for you, but to shew you the good & right way. Therfore feare you the Lorde, and serue hym in the trueth and with all your hertes: and consyder howe great thinges he hath done for you. But and yf ye do wyckedly, then shal

Judi. 13. a
* Ju. 3. b
C
Jud. 13. b
* Ju. 11. a
* 1. Re. 7. b
1. Re. 8. a
D
Exo. 34. b
Deu. 9. c
Josu. 7. d
Ecc. 46. c
Act. xx. g
B
Ge. 46. a.
Exo. ii. d.
a Exo. 3. b
Jud. 4. a.

ye perysche bothe ye and your kynge.

¶ The.xiii.Chapter.

A SAul had bene kinge one yere (whē these thinges came to passe) & he raigned.ii. yeres ouer Israel. And Saul chose him thre thousande menne of Israell. Two thousande were with Saul in Michmas, and in mounte Bethell, and a thousande with Jonathas in Gibea Ben Jamin. And the reste of the people he sente euerye man to his owne house agayne. And Jonathas smote the holde of the Philistines, that was in the hyll, and it came to the Philistines eares. And Saul blewe the trompet thorowout all the lande, sayinge: Let the Ebrues heare. And all Israell hearde saye, howe that Saul had destroyed an holde of the Philistines, wherefore Israell stancke before the Philistines. And the people gathered together after Saul to Gylgal.

The Philistines also gathered them selues together to fight with Israel, thirtie thousande charettes, & sixe thousande horsmen, with other people like the * sande by the seas syde in multitude, & came vp, & pitched in Michmas eastwarde frō Bethaūs. And when the men of Israel sawe it, they were in a straite, and feare came vpon the people, and they hyd them selues in caues, and in priuye holes, and in rockes, and in hye places, & in pittes. And some of the Ebrues went ouer Jordan to go vnto the lande of Gad & Gilead. And Saul was yet in Gilgal, and all the people that folowed hym were astonied. And he taryed seuen dayes, euē vnto the tyme that Samuell had appoynted. But Samuel came not to Gilgal, and the people were therefore scatered from him. And Saul sayd: bryngea burnt sacrifice to me and peaceofferinges. And he offered burnt sacrifice. And as soone as he had made an ende of offering the burnt sacrifice, beholde. Samuel came. And Saul wente agaynst him, to bleste hym. And Samuell sayde: what haste thou done? Saul sayde: because I sawe that, the people scatered from me, and that thou camest not within the dayes appoynted, & that the Philistines gathered thē selues together to Michmas: therfore sayde I: the Philistines shal come downe nowe vpon me to Gilgall, and I haue not made supplicatiō vnto the lord. And when I had ouercome my selfe, at the last I offered a burnte offeringe. And Samuel sayde vnto Saul * thou art become a foole, thou haste not kepte the commaundement of the Lorde thy God, whiche he commaūded the. For at this time wold the Lord haue stablished thy kyngdome vpon Israel for euer. But nowe, thy kyngdome shall not continue. * The Lorde hathe sought him a man after hys owne heart, & the Lorde hath cōmanded him to be capitayne ouer hys people, because thou haste not kept that whiche the Lorde cōmaunded the. And Samuel arose and gat hym vp from Gilgal to Gibea Ben Jamin: and the remnaūt of the folke wēt vp after Saul to mete the people, which fought agaynste them, as they were comminge from Gilgal to Gibea in the hyll of Ben Jamin. ¶ And Saul numbred the people that were fownde with him, and they were about a fyre hundred men. And Saul and Jonathas hys sonne, & the people that were founde with them had their abidynge in the hyl of Benjamin. But the Philistines pitched in Michmas. And there came out of the hoste of the Philistines.iii. cōpanies, to destroye: one company tourned vnto the waye that leadeth to Ophra, vnto the lande of Saul. And another company turned the waye to Bethoron. And the thirde company turned to the waye of the coast that is sene aboue the baleye of Zeboim towarde the wylderneslle. There was no smith founde thorowout al the lande of Israell. For the Philistines sayd: Lest happely the Ebrues make them swearedes or speares. But all the Israelites wente downe to the Philistines, to mēde euery man his share, his mattock, his axe, and his necessarye toles: And then the edges of the shares, mattockes, donge forkes, and axes were blunte, and also the forkes were to be set in. And so in tyme of batell there was neither swearde nor spere founde in the handes of anye of the people that were with Saul and Jonathas. But with Saul and Jonathas hys sonne was there somewhat founde. And the watche of the Philistines came oute, to goe ouer vnto Michmas.

¶ The.xiiii.Chapter.

AND it fortuned the same tyme, that Jonathas the sonne of Saul said vnto a yonge mā that bare his harnes: come, & let vs goe ouer to the Philistines watche that are yonder on the other syde, and he tolde not hys father. And Saul taryed in the vttermoste parte of Gibea vnder Rimmon, whiche is in Migron, and the people that were with hym were vpon a fyre hundred men. And Ahia the sonne of Ahitob, Jehabods brother, the sonne of Phinehes, the sonne of Ely, was the Lordes priest in Siloh and ware an Ephod. And the people wyste not that Jonathas was gone. And in the myddes of the passage (by whyche Jonathas soughte to goe ouer vnto the Philistines watche) were there two sharpe rockes, euen one on the

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one ſide, and the other on the other ſyde: the one called Bozez, and the other Senne. The foꝛefronte of the one, leaned noꝛthwarde towarde Michmas, and the other
B was ſouthwarde towarde Gibea: And Jonathas ſayde to the younge man that bare his harneſſe: come, and let vs goe ouer vnto the watche of theſe vncircumciſid, paraduenture the Lord wyll woꝛke with vs:
2.pa.14.c foꝛ it is no hardeneſſe with the Lorde * to ſaue either in manye oꝛ in fewe. And hys harneſbearer ſayde vnto hym: do all that is in thine heart: Go where it pleaſeth the: Beholde, I am with the, as thine heart luſteth. Then ſayde Jonathas: beholde, we go ouer vnto theſe men, and ſhal ſhew our ſelues vnto them: yf they ſaye on thys wiſe to vs, tarye: vntil we come to you, then we wyl ſtande ſtyll in our place and not go vp
1.ma.4.d vnto them: But and yf they ſaye: come vp vnto vp, then we wyl go vp, foꝛ * the Lorde hath deliuered them into our handes. And this ſhalbe a ſigne vnto vs. And they both ſhewed them ſelues vnto the watche of the Philiſtines. And the Philiſtines ſayde: ſe, the Hebzues come oute of the holes where they had hyd them ſelues in. And the men of the watche anſwered Jonathas and hys harneſbeꝛeꝛ, and ſayde: come vp to vs, and we wyll ſhewe you a thynge. And Jonathas ſayde vnto hys harneſbearer, come vp after me, foꝛ the Lord hath deliuered them into the hande of Iſraell. And Jonathas clame vp vpon hãdes and fete, and his harneſbearer after him. And ſo whã they had ſene Jonathas face they fell beſoꝛe Jonathas: And his harneſbearer ſleue thẽ after him. And the firſte ſlaughter whych Jonathas and his harneſbearer made was bpõ
C a twentye men, within the compaſſe as it were aboute an halfe aker of lande. And there was a feare in the hoſte, in the felde, and amõge al people: in ſo muche that they that were gone out of the watch to robbe, were afrayed alſo: and the earth trembled, foꝛ the feare that was ſent of God. And the watchmen of Saul in Gibea Ben Jamin, ſawe. And beholde, the people (of the Philiſtines) were ſcatred, and were ſmytten as they went. Then ſayd Saul vnto the people that was with him. Searche & ſe, who is gone awaye frõ vs. And when they had numbred, beholde, Jonathas & his harneſbearer were not there. And Saul ſayde vnto Ahia: bringe hyther the arcke of GOD. Foꝛ the arcke of GOD was at that tyme with the childꝛen of Iſraell. And it foꝛtuned that while Saul talked vnto the prieſt, the noyſe that was in the hooſt of the Philiſtines ſpꝛede farther abꝛode and encreaſed by lytle and litle, & gaue a moꝛe clear ſounde. And Saul ſayde vnto the prieſte: withdꝛawe thyne handes. And Saul ioyned him ſelfe vnto all the people that were with him, and they came to the batel. And beholde, * euery mans ſweard was againſt Judi.7.f.
his felowe, and there was a very great ru- 2.pa.xx.c
moꝛ. Moꝛeouer the Ebzues that wer with the Philiſtines beſoꝛe that tyme, and were come with them into all parres of the hoſt, turned to be with the Iſraelites that were with Saul and Jonathas. And all the men of Iſraell alſo, whiche had hyd them ſelues in mounte Ephzaim, as ſoone as they harde how that the Philiſtines were fled, they folowed after them in the batell. And ſo God holpe Iſrael that day. And the batel continued vnto Bethauen. And while D
the men of Iſraell were kepte downe wyth honger that daye, Saul charged the peoꝛple with an othe ſaynge: curſſed be the mã that eateth any ſode vntyl night, tyll I be aduenged of myne enemies. And ſo, none of the people taſted anye ſuſtinaunce. And all the enhabiters of the lande came to a wood where honye laye vpon the groũde. And the people came into the woode: And beholde, the hony dꝛopped, and no mã moued hys hand to his mouth, foꝛ the people feared the othe. But Jonathas hearde not when his father charged the people with the othe, wherefoꝛe he put foꝛth the ende of the rod that was in his hande, and dypte it in an hony combe, and put hys hand to his mouth, and his eyes receaued ſight. Then anſwered one of the people, and ſayd: Thy father adiured the people, ſayinge: curſſed be the man that eateth any ſuſtinaũce this daye, and the people were faynte. Then ſayde Jonathas: my father hathe troubled the lande: ſee howe myne eyes hathe receyued ſighte, becauſe I taſted a lytle of thys hony: howe muche moꝛe then to daye yf the people had eaten of the ſpoyle of their enE
mies whiche they founde. And had there not bene then a muche greater ſlaughter amonge the Philiſtines? And they layed on the Philiſtines that daye, from Michmas to Aialon. And the people were exceadinge fayntye. And the people gate them to the ſpoyle, and toke ſheepe, oxen, and calues, & ſlue them on the groũnde, and the people did eate them * with the blonde. Then mõ Leu.7.c
tolde Saul, ſayinge: Beholde, the people and.19.f
ſinne agaynſt the Lorde, in that they eate with the blonde. And he ſayd: ye haue treſpaced. Rowle a greate ſtone vnto me thys daye, and Saul ſayde agayne: Goe abꝛode among the people, and byd them bꝛing me euery man his oxe, & euery man his ſheepe, and ſlee them here, and ſynne not agaynſte the Lorde in eatynge with the blonde. And

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the people brought euery man his ore in hys hande by nyght, and slue them there. And Saul made an altare vnto the Lord. And that was the first altare that he made vnto the Lord. And Saul sayd: let vs goe downe after the Philistines by nyght and spoile them, vntil it be day in the morning and let vs not leaue one man of them. And they sayde: do whatsoeuer thou thynkest best. Then sayde the Priestе: let vs come hither vnto God. And Saul asked of God: F shall I go downe after the Philistines? Wilt thou delyuer them into the hādes of Israell? But he answered him not at that tyme. And Saul sayde: let the people come hyther out of all quarters, and knowe and se by whome thys synne is chaunsed thys day: for as truly as the Lord lyueth which saueth Israell, thoughe it be in Jonathas my sonne, he shal dye the death. But there was no man amonge all the people that answered hym. Then he sayde vnto all Israell: be ye on one syde, & I and Jonathas my sonne wil be on the other syde. And the people said vnto Saul: what thou thinkest best, that do. Therfore Saule sayde vnto the Lorde God of Israell: geue a perfecte lot: Lorde God, geue thou the iudgement. Howe happeth it, that thou geuest thy seruaūt no answere today? If this sinne be in me or in Jonathas my sonne, shew it, or yf this iniquitie be in thy people. ¶ And Saul and Jonathas were caught, but the people scaped free. And Saul sayd, cast lottes betwene me and Jonathas my sonne. And Jonathas was caught. Then Saul sayde to Jonathas: tel me what thou hast done? And Jonathas tolde him, and sayde: I tasted a lytle honye with the ende of the rod that was in myne hande: and lo, I muste Ruth.i.c D dye. Saul answered: * God do so and so G to me, thou shalt dye the death Jonathas. And the people sayde vnto Saule: shall Jonathas dye whiche hathe so myghtely helped Israell? God forbyd. As truely as 2.re.14.c the Lorde liueth * there shall not one heere of his heade fall to the ground, for he hath wrought with God this daye. And so the people delyuered Jonathas, that he dyed not. And then Saule departed vp from folowyng the Philistines. And the Philistines went to their own place. And so Saul helde the kyngdome ouer Israel, & fought agaynste all his enemyes on euery syde agaynst Moab: agaynst the children of Ammon: against Edom: against the kinges of Zoba, and agaynste the Philistines. And whyther soeuer he turned hym selfe, there 1.re.28.c he wanne: and he gathered hys hoste together, and smote the * Amalekites, and ryd Israel out of the handes of thē that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And hys .ii. doughters were thus named: the elder was called Merob, and the yōger Michol. And the name of Sauls wife, was Ahinoa the doughter of Ahimaaz. And the name of his cheefe captayne was Abner the sonne of Ner, Sauls vncle. And * Cis was Sau- 1.Re.9.a les father. And Ner the father of Abner 1.par.8.c was the sonne of Abiel. And there was sore warre against the Philistines, al the daies of Saul. And whomsoeuer, Saul sawe to be a strong man, and mete for the warre, he toke him vnto him.

¶ The .xb. Chapter.

SAmuel sayde vnto Saul: * the Lorde A sent me to anoynt the, to be kyng ouer 1.Re.ix.c his people Israel. Nowe therfore herken thou vnto the voyce of the wordes of the Lord. Thus saieth the Lord of hostes: I remēbre that which Amaleche did to Israel. * How they laied wayte for thē in the Ex.17.d waye, as they came out of Egypte. Nowe therfore go, and smyte Amalecke, and destroye ye all that perteineth vnto them, and se thou haue no compassyon on them * (and Nu.24.d couete nothing that they haue,) sleye both man and woman, infante & sucklinge, ore, and shepe, camell and asse. And Saule gathered the people together, and * numbred 1.Re.ix.c them in Telaim, two hundred thousande fote men, and tenne thousande men of Iuda. And Saule came vnto a citie of Amalech, and set watch in the valey. And Saul sayd vnto the Kenites: go, and depart, and get you down from amōge the Amalekites, lest I destroye you wyth them: for ye shewed mercye to all the chyldren of Israell, when they came oute of Egipt. And so the Kenites departed from amonge the Amalekites. And Saul smote the Amalekites from Heuila, as thou commest to Sur, that lyeth before Egypte, and toke Agag the kynge of the Amalekites aliue, and vtterly destroyed all the people wyth the edge of the swearde. * But Saule and Nu.24.b the people spared Agag, & the better shepe, and the fatter oxen, and the lambes, and al that was good, and would not destroy thē. But al that was foule and naught worth, that they destroyed vtterly. Thē came the worde of the Lorde vnto Samuel, saying: C Gene.6.c it * repenteth me, that I haue made Saul kynge. For he is turned from me, and hath not performed my commaundementes. And Samuell was euell apayed, and cried vnto the Lord al night. And whā Samuel rose early to mete Saul in the morning, it was tolde Samuel, that Saul was come to Carmel, and beholde, he hath made him there a place, and is turned, and departed, Deu.25.a

Ca.15. Samuel cōmaundeth Saul to daue Amalek vtterly to and destroy hī. Saul ys disobedyēt: & therefore he ys deposed frō hys kyngdome.

and gone downe to Gilgall. And Samuel came to Saul, and Saul offred burnt sacrifice vnto the Lorde, of the fruite of the spoyles which he had brought frō Amalec. And when Samuel was come vnto Saul, Saul sayde vnto hym: Blessed be thou in the Lorde. I haue fulfylled the commaundement of the Lorde: Samuell sayd: what meaneth then the bleatynge of the sheepe in myne eares, and the noyse of the oxen which I heare? Saul answered: they haue brought them frome the Amalekites. For the people spared the beste of the sheepe and of the oxen, to sacrifice them vnto the Lord thy God. And the remnaunte haue we destroyed vtterlye. Samuel sayde to Saul: let me tell the what the Lorde hathe sayde to me this nyght. And he sayde vnto hym: saye on. Samuel sayde: * when thou waste litle in thine owne sight, wast thou not made the heade of the trybes of Israell? And the Lorde anoynted the kynge ouer Israell. And the Lorde sente the on a iourney, and sayde: Go, and vtterlye destroye those synners the Amalekites, and fyghte agaynste them, vntyll thou vtterlye destroye them. And wherfore hast thou not herkened vnto the voyce of the Lorde, but haste turned to the praye, and haste done that whiche is wicked in the sight of the Lord. And Saul sayde vnto Samuel: yea, I haue harkened vnto the voyce of the Lord, and haue gone the waye whiche the Lorde sente me vnto, and haue brought Agag the kyng of Amaleche, and haue vtterly destroyed the Amalekites. But the people toke of the spoyle sheepe, oxen, and the chefest of the thynges, whiche shoulde haue bene destroyed, to offer vnto the Lorde thy God in Gilgal. And Samuel sayde: hathe the Lorde as greate pleasure in burnt sacrifyces and offringes, as whan the voice of the Lorde is obeyed? Beholde, to obey is better then sacrifyce, and to harken is better then the fat of rammes. For rebellio is as the sinne of * witchcrafte, and stoburnes is as the wycked nesse of Idolatry. Because thou haste cast awaye the worde of the Lorde therefore hathe the Lorde cast away the also, frō beynge kyng. And Saul sayde vnto Samuel: I haue synned, for I haue gone farther then the sayinge of the Lorde and thy wordes, because I feared the people, & obeyed their voyce. Nowe therfore take awaye my synne, and turne againe with me, that I may worshyp the Lorde. And Samuel sayde vnto Saul: I wyll not returne with the: for thou haste cast awaye the worde of the Lorde, and the Lorde hath cast awaye the, that thou shalt not be kynge ouer Israel. And as Samuell turned him selfe to go awaye, he caughte the lappe of his coate, and it rente. And Samuel sayd vnto hym: The Lorde hath rent the kyngdome of Israell frō the thys daye, and hath geuen it to a neyghbour of thyne, that is better thē thou. The strēgth of Israell wyll not begyle nor repente: For he is not a man, that can repent. He sayde: I haue synned. But nowe honoure me before the elders of my people, and before Israell, and turne agayne with me, that I maye worshyp the Lorde my God. And so Samuel turned agayne, & folowed Saul. And Saull worshypped the Lorde. Then sayde Samuel: Bryngeye hither to me, Agag the kynge of the Amalekites. And Agag came vnto him dilycasly. And Agag sayde: truely the bitter death commeth on. And Samuell sayde: As thy swearde hathe made wemen childelesse, so shal thy mother be childeleslie aboue other women. And Samuell hewed Agag in peces before the Lorde in Gilgall. And thē * Samuell departed to Rama. And Saul wente home to his house to Gibea Saul. And Samuell came no mooze to see Saul, vntyl the day of hys death. Neuertheles Samuel mourned for Saul, and the Lorde repented, that he had made Saul kynge ouer Israel.

1. reg. 9. c and. x. a

Exo. 22. c Deu. 18. b

1. reg. 28. d.

1. reg. 28. d.

¶ The. xvi. Chapter.

THe Lorde sayd vnto Samuel: Howe long wilt thou mourne for Saul, seig I haue cast hi way frō the reignig ouer Israel? fil thine horne with oyntmet, & come, that I may sēd the to Isai the Bethlemite, for I haue prouided me a kynge amonge his sonnes. And Samuell sayde: howe can I goe? For yf Saul heare it, he wyl kyll me. The Lorde answered: Take an heyfer with the, and saye: I am come to offer to the Lorde. And cal Isai to the offeryng, and I wyll shewe the what thou shalt do. And thou shalte anoynt him whō I name vnto the. And so Samuel dyd as the Lorde bad him, and came to Bethlehē, and the elders of the towne were astonyed at hys commynge, and sayde: * Commest thou peaceably? He answered: yea, I am come to offer vnto the Lorde, * Sanctifye youre selues, and come wyth me to the offeringe. And he sanctified Isai, and his sonnes, and bad them to the offeryng. And when they were come, he loked on Eliab, and sayde: surelye the Lordes anoynted is before him. But the Lorde sayde vnto Samuel: loke not on his fashion, or on the height of his stature, because I haue refused hym: For God seeth not as man seeth, For man loketh on the outward apearance, but God beholdeth the hearte. Then Isai called Abinadab, and made hym come be-

1. reg. 28. d.

Exo. 17. f. Nu. 14. g

1. reg. 7. b

3. reg. 2. b

Nu. xi. d Josu. 3. b and. iii. c

fore

fore Samuel. And he sayde: neither hathe the Lorde chosen thys. Then Isai made Samma come, and he sayde: Neyther yet hath the Lorde chosen hym. Agayne Isai made seuen of his sonnes to come before Samuel. And Samuel sayde vnto Isai: the Lorde hathe chosen none of these.

C And Samuell sayde vnto Isai: Are here al thy chyldren? He sayde: there is yet a lytle one behynde, that kepeth the shepe. And Samuel sayde vnto Isai: sende & fet hym, for we wyll not syt downe, tyll he be come hyther. And he sent, and brought hym in. And he was browne, and of an excellente bewtie, * and well fauoured in syghte. And the Lorde sayde: Arise, and anoynte hym for this is he. Therfore Samuel toke the horne with the ointmente, and anoynted hym in the middes of hys brethren. And the spirite of the Lorde came vpon Dauid, frome that daye forwarde. And Samuell rose vp and went to Rama. But the spirite of the Lorde departed frome Saul, and an euyl spirite sent of the Lorde vexed hym. And Sauls seruauntes sayde vnto hym: Beholde, an euell spirite sente of God vexed thee, let oure Lorde therefore comaunde his seruauntes (that are before the) to seke a man, that is a connynge player with an harpe: that when the euyll spyrite sente of GOD commeth vpon the, he maye playe wyth hys hande and thou shalte be eased. Saule sayde vnto hys seruauntes: prouyde me a man than that can playe well, and bringe hym to me. Then answered one of his seruauntes, and sayde: Beholde, I haue D sene a sonne of Isai the Bethlehemite, that can play vpon instrumentes, & is an actiue felowe, and a man of warre and prudente in doynge offeates, and well man, & the Lord is with hym. Wherfore Saul sente messengers vnto Isai, and sayde: sende me Dauid thy sonne, whyche is with the shepe. And Isai toke an asse laden wyth breade, and a flacket of wyne, and a kyd, and sent them by Dauid hys sonne vnto Saul. And Dauid came to Saul, and stode before hym, and he loued hym very wel, and he was made his harnesbearer. And Saul sente to Isai, sayinge: let Dauid remayne wyth me, for he hath founde fauoure in my syghte. And so it fortuned, that when the euyll spyrite sent of God, came vpō Saul, Dauid toke an harpe, and played with his hande, and so Saul was refreshed, and did amende, and the euel spyrit departed from hym.

¶ The .xvii. Chapter.

The Philistines gathered their hoste to battel, & came together to Socoth A whyche is in Juda, & pitched betwene Socoth & Azekah, in the coaste of Dammin. And Saul and the men of Israel came together, & pitched in the Oke valley, and put them selues in arraye, to fyght agaynst the Philistines. And the Philistines stode on an hil on the one syde, & Israell stode on an hil on the other syde, & there was a valley betwene thē. And there came a mā betwene thē both, out of the tentes of the Philistines, named Goliath * of Gath, fyue cu- Jud. xi. b
bites and an handbredeth longe, and had an helmet of brasse vpon his heade, and a coate of mayle about him. And the weight of his coate of mayle was fyue thousande syckles of brasse. And he hadde boates of brasse vpō his legges, and a shilde of brasse vpon his shoulders. And the shafte of hys speare was like a weuers beame. And his speare heade weyed fyue hundred sicles of yron. And one bearynge a shilde went before him. And he stode and cryed agaynste the hoste of Israell, and sayde vnto them: Why are ye come oute in arraye to battell? am not I a Philistine and you seruauntes to Saul? chose you a man frome amonge you, and let him come downe to me. And if he be able to fyght with me, and to beate 25
me, then wyll we be your seruauntes. But yf I can ouercome hym and beate hym then shall ye be our seruauntes, & serue vs. And the Philistine sayd: I defye the hoste of Israel this day, geue me a man, that we maye fyght together. When Saul and al Israell harde those wordes of the Philistine, they were dyscouraged, and greately afrayde. Dauid was the sonne of an Ephrathite of whome mencion is made afore of Bethlehem Juda named Isai, whyche had eyght sonnes. And was an olde man in the dayes of Saul, and came to age amonge men. And the thre eldest sonnes of Isai were, and folowed Saul to the battell. And the names of hys thre sonnes that wente to battell, were: Eliab the eldeste, and the nexte, Abinadab, and the thyrde Samma, & Dauid was the leaste. And the thre eldest wēt after Saul. Dauid also wente, and departed from Saul, to fede hys fathers shepe at Bethlehem. And the Philistine came forthe in the mornynge and euenynge, and continued fortye dayes. And Isai sayde vnto Dauid hys sonne: take for thy brethren an Epha of this parched corne and these ten loaues, and bringe it vnto the hoste to thy brethren. And carye these ten fre cheses vnto the captaine, & loke how thy brethren fare, and fet oute their pledge. And Saul and they, and all the men of Israell

rael were in the oke baley, fyghtinge with the Philistines. And Dauid rose vp earlye in the morninge, and lefte the shepe with a keper, and toke and went as Isai had commaunded him, and came within the cōpasse of the hoste. And the hoste went oute in araye, and shouted in the battel: for Israel
C and the Philistines had put them selues in araye, the one agaynst the other. And Dauid toke downe the gere frō him, and put them vnder the handes of the keper of the bellels, and ran into the hoost, and came: & saluted his brethrē. And as he talked with them, Beholde: There stode a man in the middes (Goliath the Philistine by name) of Gath oute of the araye of the Philistines, and spake of the maner aboue rehersed, that Dauid hearde it. And all the men of Israell, when they sawe the man, ranne awaye from him, and were sore afrayde.
And euerye man of Israel sayde: Sawe ye this man come forth? euen to cēsure Israel
Iol. 15. c. is he come. * And to him that beateth hym wyl the kynge geue great ryches, & wyll geue him his doughter therto: yea, & make
D his fathers house free in Israell. And Dauid spake to the men that stode by, & sayd: What shall be done to the man that beateth thys Philistine, and taketh away the shame from Israel? And what is this vncircumcised Philistine, that he shoulde reuile the hoste of the liuynge God? And the people answered him (after this maner,) sayinge: so shall it be done to the man that beateth hym. And Eliab his eldest brother heard when he spake vnto the mē, & Eliab was angry with Dauid, and sayde: Why camest thou downe hyther? and with whō haste thou lefte those fewe shepe in the wylderues? I know thy pryde and the malyce of thine hearte, that thou arte come downe to se the battell. And Dauid sayde: And what haue I nowe done? is there not a worde? And he departed frome hym into the presence of another, and spake of the same maner, and the people answered hym agayne as before. And they that heard the wordes whiche Dauid spake, rehearsed the before Saul, whiche caused him to be fet. And Dauid sayde to Saul: Let no manns heart fayle him because of hym. Thy seruaunt wyl go, and fight with yonder Philistine. And Saul sayde to Dauid agayne: thou arte not able to goe agaynste yonder Philistine, to fight with him. For thou art but a childe, but he is a man of warre euen frō his youth. Dauid answered vnto Saul
Iud. 14 b Thy seruaūte kept his fathers shepe, and
Hebr. 11. f there came * a Lyon, & likewyse a Beare, & toke a shepe out of the flocke. And I went out after him, and smote hym, and tooke it oute of his mouthe. And when he arose agaynste me, I caughte hym by the bearde, E and smote him, and slue him. And so thy seruaunte slue the Lyon, and the Beare (also) hath thy seruaunte slayne. And truelye this vncircumcised Philistine shall be as one of thē: Now wyll I go, & take awaye the rebuke of the people, for what is this vncircūcised Philistine) seig he hath railed on the hoste of the liuynge God. And Dauid spake moreouer: The Lorde that wlynered me oute of the hande of the Lyon, & out of the hande of the Beare, he shall delyuer me also out of the hande of the Philistine. And Saul sayde vnto Dauid: Goe, and the Lorde shalbe with thy. And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon hys heade, and put a coate of mayle vpon hym, and girded Dauid with his owne swearde vpon hys rayment. And he assayed to goe. And bycause he neuer proued it, Dauid said vnto Saul: I cannot go with these: for I haue not vsed my selfe thereto: And Dauid put them of hym, and toke his staffe in hys hād, & chose him fiue smothe stones out of a broke, and put them in a shepardes bagge, whiche he had, and in a slynge poke: and hys slynge
F was in hys hande, and he went to the Philistine. And the Philistine came and drue nere agaynst Dauid, and the man that bare the shilde went before hym. And when the Philistine loked about, and sawe Dauid, he disdayned him, for he was but ponge, & wel coloured, and goodly to loke vpō. And the Philistine sayde vnto Dauid: am I a dog, that thou comest to me with a staffe? and the Philistine cursed Dauid in the name of hys goddes. And the Philistine sayde to Dauid: Come to me, and I wyll geue thy flesche vnto the foules of the ayre, and to the beastes of the felde. Then sayde Dauid to the Philistine. Thou comest to me with a swearde, a speare, and a shilde: But I come to the in the name of the lorde of hoostes, the God of the hooste of Israell, whome thou haste rayled vpon. Thys daye shall the Lorde wlyner thee in to my hand, and I shal smite the, and take thyne head frome the, and wyl geue the karcases of the hoste of the Philistines thys day vnto the foules of the ayre, and to the beastes of the earth, that all they whiche be in the worlde, may knowe, that there is a God in Israel. And al this cōgregaciō shal know, that the Lord saueth not with sweard and speare. For the batell is the Lordes, and he shal geue you into our handes. And when the Philistine arose, to come & drawe nye vnto Dauid. Dauid hasted, and ran into the battel euen agaynste the Philistine. And

Dauid put hys hande in hys bagge, and
toke oute a stone, and slange it, & smote the
Eccl. 47 a Philistine in his forehead, that the stone
sanck into his forehead, * & he fell grouel-
lyng to the earth, & so Dauid ouercame the
Philistine with a slynge & a stone, & smote
the Philistine, and slue him, euen whē Da-
F uid had no swearde in his hande. But Da-
uid ran and stode vpon the Philistine, and
toke his swerd, & drue it out of his sheth,
and slue hym, & cut of his head therwyth.
And when the Philistines sawe, that their
Judi. 7. f champion was dead, * they fledde. And the
men of Israell and of Juda arose, & shou-
ted, and folowed after the Philistines, vn-
tyll they came to the valleye, and vnto the
gates of Akaron. And the Philistines fell
downe wounded by the waye to Saarim,
euen vnto Gath and Akaron. And the chil-
dren of Israell returned from chasynge af-
ter the Philistines, and spoyled theyr ten-
res. And Dauid toke the heade of the Phi-
listine, and brought it to Jerusalem: But
he put his armour in his tent When Saul
1. re. 14 g sawe Dauid go forth agaynste the Philyp-
G stine, he sayde vnto * Abner the captayne
of his hooste: Abner, whose sonne is thys
yonge man? Abner answered: as truly as
thy soule lyueth (O kynge) I can not tell.
And the kynge sayde: Enquire thou whose
sonne the yongelynge is. And when Dauid
was returned frō the slaughter of the Phi
listine, Abner toke hym, and brought him
before Saul, with the heade of the Phily-
stine in his hande. And Saule said to him:
whose sonne art thou, thou yong mā? Da-
uid answered: I am the sōne of thy seruaūt
Isai the Bethlehemite.

¶ The. xviii. Chapter.

A AND whē he had made an ende of spea
kyng vnto Saul, the soule of Jona-
thas was knyte wyth the soule of
Dauid, & Jonathas loued him as his owne
soule. And Saul toke him that day, & wold
let hi go no moze home to his fathers house.
And Jonathas made a couenaūt with Da-
uid, because he loued hi as his own soule.
And Jonathas put of his owne coate that
was vpō him, & gaue it Dauid, and therto
his cloke, his swearde, his bowe, & his gir-
dle. And Dauid went oute whether so euer
Saul sent him, & behaued himselfe wisely.
And Saul set him ouer his men of warre,
and he was accepted in the syght of all the
B people, and in the syghte of Sauls seruaū-
tes. And it happened as they wente, whē
Dauid was returned from the slaughter
of the Philistine, that wemen came oute
of all cyties of Israell singynge and doun-
cyng, agaynst kynge Saul, and with tim-
brelles, wyth ioye, and wyth instrumen-
tes of musycke. And the wemen answered
one an other in theyr playe, and sayde: 1. re. 21. d
* Saul hath slayne hys thousāde, and Da and. 29. b
uid his ten thousande. And Saule was ex-
ceding wroth, & the saying displeased him,
and he sayde: they haue accerbed vnto Da-
uid ten thousande, and to me but a thou-
sande, and what can he moze haue, saue the
kyngdome? Wherfoze Saule loked on syx C
of Dauid from that day forwarde. And it
happened on the mozowe, that the euyll
spirite sent of God came vpon Saule, and
he prophecied in the myddes of the house.
And Dauid played with his hande like as
at other tymes, and there was a iauelin in
Sauls hande. And Saul toke the iauelin,
and sayde: I wyll nayle Dauid to the wall
wyth it. And Dauid auoyded out of hys
presence two times. And Saul was afrayd
of Dauid, because the Lord was wyth him
and was departed from Saule. Therefoze
Saul put him from him, and made him a
captayne ouer a thousande, and he wente
out and in before the people. And Dauid
behaued him selfe wisely in all his wayes,
and the Lorde was wyth hym. Wherefoze
when Saul sawe that he was so exceding
wise, he was afrayd of him. But all Israell
and Juda loued Dauid because he wente
out and in before them. And Saul sayd to
Dauid. Beholde, my eldest doughter Me- D
rob, her I wyl geue the to wyfe. Only play
the man with me, & fyght the Lordes bat-
telles. For Saul thought: myne hāde shal
not be vpon him, but the hand of the Phi-
listines. And Dauid answered Saul: what
am I? and what is my life, or the kynred
of my father in Israell, that I shoulde be
sonne in lawe to the kynge? Howbeit, whē
the tyme was come that Merob Sauls
doughter should haue bene geuē to Dauid,
she was geuen vnto Adziel a Meholothite,
to wyfe. Howbeit, Michol Sauls dough-
ter loued Dauid. And they shewed Saul: E
the thynge displeased hym not. And Saul
sayde: I will geue him her that she maye
be a snare to him, and that the hāde of the
Philistines maye be agaynste him. Where-
foze Saule sayde to Dauid: thou shalte
thys day be my sonne in lawe in the other
doughter. And Saul commaunded his ser
uauntes to cōmen with Dauid secretly, and
to saye: Beholde the kynge hath a fauoure
to the, and all hys seruauntes loue thee, be
now therefoze the kynges sonne in lawe.
And Sauls seruauntes spake those wozdes
in the eares of Dauid. And Dauid sayde:
semeth it to you a lyght thyng, to be a
kynges sonne in lawe? I am a poze man,
and of smalle reputacyon. And the seruaū- F
tes brought Saul wozde agayne, sayinge:

of

of thys maner spake Dauid. And Saule sayde: this wyse shall ye say to Dauid: the kynge careth for no nother dowry, but for an hundred foreskynnes of the Philistines, to be auenged of the kynges enemyes. But Saule thought to make Dauid fall into the handes of the Phylystynes. And when hys seruauntes tolde Dauid these wordes, it pleased Dauid well to be the kynges sonne in lawe. And or the dates
G were expired, Dauid arose with his men, & went and slue of the Philistines, two hundred men, and Dauid brought their foreskynnes, and satisfyed the kynge therof, to
1.Re.3.c. be his sonne in lawe. * Wherefore Saule gaue hym Michol hys daughter to wyfe. And Saul sawe and vnderstode, howe that the Lorde was wyth Dauid, and that Michol his doughter loued hym, and he was the more afrayde of Dauid, and Saule became alwaye Dauids enemie. The Lordes of the Philistines vsed to go forth. And it fortuned, that when they went furth, Dauid behaued hym selfe wiselyer then al the seruauntes of Saul: so that his name was muche set by.

¶ The xix. Chapter.

A SAul spake to Jonathas his sonne, and to al his seruauntes, that they should kyll Dauid. * But Jonathas Saulles
1.Re.18.a sone had a great fauour to Dauid, & Jonathas told Dauid, sayinge: Saul my father goth about to slay the. Now therfore take hede to thy selfe vntil the morowyng, & abid in some secret place, and hide thy selfe. And I wyll go oute, and stande by my father in the felde where thou arte, and wyll comen with my father of the, and what so euer I se, I wil tel the. And Jonathas spake good of Dauid vnto Saul his father, and sayde vnto hym: let not the kynge synne agaynst his seruaũt Dauid, for he hath not synned
Iud.12.a agaynst thee, and his workes haue bene to
pſ.119.d thewarde very good. For he did * put hys lyfe in his hande, and slewe the Philistine, and the Lorde brought to passe a greate health for all Israell. Thou sawest it, and thou reioysedest, wherfore then wylte thou
B synne agaynste innocente blonde, and slaye Dauid without a cause? And Saul herkened vnto the voyce of Jonathas, & sware: as truely as the Lorde liueth he shall not dye. And Jonathas called Dauid, & shewed him all those wordes, and brought Dauid to Saul. And he was in his presence as in tymes paste. And the warre began again, and Dauid went out and fought with the Philistines, and slue them wyth a greate slaughter, and they fled from him. And the euyll spirite seme of the Lorde, was vpon Saule, as he satte in hys house hauyng a Janelin in his hande, and Dauid played with his hande. And Saul enforced to naple Dauid to the wal wyth the Janelin. But he ryd hym selfe oute of Sauls presence, as he smote the speare with a daine stroke into the wall. And Dauid fled and was saued the same nyghte. Saul also sente messengers vnto Dauids house, to watche him and to slay hym in the morynge. And Michol Dauids wyfe tolde it him, sayinge.

C If thou saue not thy selfe thys nyghte, to morow thou wylte be slayne. And so * Michol let Dauid downe thorowe a wyndowe and he wente and fled, and was saued. And than she toke an Image and layed it in the bed, and put a pelowe stuffed wyth goates heare vnder the heade of it, and couered it with a cloth. And when Saul sente messengers to fetche Dauid, he said, he is sycke. And Saul sente the messengers agayne to se Dauid, sayinge: bryng hym to me, bed and all, that I maye sleye hym. And when the messengers wer come in: Behold, there laye an ymage in the bed wyth a pyllowe of goates heare vnder the heade of it. And Saul sayde vnto Michol: why haste thou mocked me so, and sente awaye myne enemye that he is escaped? Michol answered Saul. For he sayde vnto me, let me go, or els I wyll kyll the. And so Dauid fled, and escaped, and came to Samuel to Rama, & tolde hym all that Saul had done to hym. And he and Samuel wente and dwelte in
D Naioth. And one tolde Saul, sayinge: Behold, Dauid is at Naioth in Rama. And Saul sente messengers to fet Dauid. And when they sawe a companye of Prophetes prophesyinge, and Samuel standynge faste by them, the spyryte of God fell vpon the messengers of Saul, and they prophesyed to. And when it was tolde Saul, he sente other messengers, & they prophesyed lykewyse. And Saul sent messengers yet againe the thyrde tyme, and they prophesyed also. Than wente he hym selfe to Rama, and came to a greate well that is in Sechu, and he asked and said: where are Samuel and Dauid? And one sayde: Beholde, they be at Naioth in Rama, and he went thyther, euen to Naioth in Rama, and the spyryte of God came vpon him also, and he wente prophesyinge, vntyll he came to Naioth in Rama. And he strypte of hys clothes and prophesyed before Samuel in lyke maner, & fel naked al that daye, and al that nyghte.
* And therfore it is, that they say: is Saul 1.Re.19.c
also amonge the Prophetes?

¶ The xx. Chapter.

A Nd Dauid flewe frõ Naioth which is in Rama, came & sayde before Jonathas, What haue I done? wherein

am I faulty? What is the fyn that I haue committed before thy father, that he seketh my lyfe? He sayde vnto hym: God forbyd, thou shalte not dye. Beholde, my father wyll do nothynge eyther great or small, but that he wyll shewe it me. And howe shoulde my father hyde thys thynge from me? he wyl not do it. And Dauid sware agayne, and sayde, thy father knoweth that I haue founde grace in thyne eyes, and therfore he sayeth: Jonathas shall not knowe it, lest he be sory. And in very dede, euen as truely as the Lorde lyueth, and as truely as thy soule lyueth, there is but a steppe betwene me and death. Then sayde Jonathas vnto Dauid: what so euer thy soule desyreth, that I wil do vnto the. And Dauid sayde vnto Jonathas: Beholde, to morowe is the begynnyng of the moneth, and I should syt with the kynge at meate. But let me go, that I maye hyde my selfe in the feldes vnto the thyrde daye at euen.

If thy father speake of me, then saye, Dauid asked leaue of me, that he myghte go to Bethlehem to hys owne citye, for there is holden a yearelye feaste for all the kynred. And yf he saye it is well done, then thy seruaunte shall haue peace. But and if he be angrye, thā be sure that wyckednesse is determyne concluded of hym. And then thou shalt shew mercy vnto thy seruaunt, for thou haste made wyth me thy seruaunt a bonde in the Lorde. Notwithstandyng, yf there be in me anye trespace, then slee me thy selfe, and bryngе me not to thy father. And Jonathas answered, God kepe that from thee, neyther is it possible to come to passe. For if I knew, that wickednesse were concluded of my father, to come vpon thee, thynkest thou, that I should not tell it thee? Than sayde Dauid: who shall tel me, yf thy father answere cruelly? And Jonathas sayde vnto Dauid, come and let vs go out into the felde. And they went out both of them into the felde.

And Jonathas sayde vnto Dauid: The Lorde God of Israell loke on it, when I haue groped my fathers mynde, one tyme or other wythin thys three dayes that it stande well wyth Dauid. If I then sende not vnto thee, and shewe it thee, the Lorde do so and so vnto Jonathas. But if my father haue anye pleasure to do the euell, I will shewe the also, and sende the away that thou mayest go in peace. And the Lorde be wyth thee, as he hath bene wyth my father. And thou shalte perfourme vnto me the mercye of the Lorde, not onelye whyle I lyue, but euen when I am deade, and plucke not thy mercy awaye from my house for euer: No, not when the Lorde hath destroyed the enemyes of Dauid, euerye one frome the face of the earth. And so Jonathas made a bonde with the house of Dauid, desyryng that the Lorde should seke it out by the handes of Dauids enemyes (if it were broken.) And wyth other wordes dyd Jonathas sweare vnto Dauid, because he loued hym. For he loued hym, as hys owne soule. Then sayd Jonathas to Dauid: to morow is the fyrst daye of the Moone. And thou shalte be myssed, because the place where thou waste wonte to syt, shall be emptye. Therfore this day thre dayes come downe in anye wyse vnto the place where thou dyddest hyde thy selfe, whan the busynesse was in hande: euē by the stone Ezell. And I wyll shote thre arowes by the one syde therof, as thoughe I shote them at a marke, and wyll sende a lad, and byd him go seke the arowes. And yf I saye vnto the lad: se, the arowes are on thys syde thee, bryng them: then come thou: for it is peace and no hurte, as sure as the Lorde lyueth. But and yf I saye vnto the ladde, beholde, the arowes are beyonde the, thē go in peace) so the Lorde hathe sente thee awaye. And as touchynge thys whyche thou and I haue spoken: beholde, the Lorde be betwene thee and me for euer. And so Dauid hyd him selfe in the felde. And whē the newe mone was come, the kynge satte hym downe to eate meate. And the kynge satte hym downe after the olde maner, in his seate by the wall. And Jonathas arose, and Abner sat by Saules syde, and Dauids place was empty. Neuer theles, Saul sayde nothynge at all that daye. For he thonghte: some thynge hathe chaunsed hym that he is not clene. But on the morowe whiche was the seconde daye of the newe moone, it happened, that Dauids place was empty again. And Saul sayde vnto Jonathas hys sonne. Wherefore commeth not the sonne of Jsai to meate, neyther yesterday nor to daye? And Jonathas answered vnto Saule. Dauid asked lycence of me, to go to Bethlehem, for he sayd: let me go I praye thee, for oure kynred doth holde an offerynge in the citie, and my brother hathe sente for me. And therfore yf I haue founde fauoure in thyne eyes, let me go. & se my brethren. Thys is the cause that he cōmeth not vnto the kynges table. Thē was Saul angry with Jonathas, and sayd vnto hym: Thou wycked rebell, do not I knowe, that thou hast chosen the sonne of Jsai vnto thyne owne rebuke, and vnto the rebuke & shame of thy mother? For as longe as the sonne of Jsai lyueth vpon the earthe, thou shalte not be stablished, nor yet the kyngdom, wherfore

1.Re.18.& and.23.

nowe

nowe sende and fet hym vnto me, + for he
1.re.21.c is the childe of death. And Jonathas an-
2.re.12.b swered vnto Saul his father, and sayde to
him: Wherefore shoulde he dye? what hathe
he done? And Saul lyft vp a speare to hyt
him, whereby Jonathas wyst well, that it
was vtterlye determined of his father, to
slay Dauid. And so Jonathas arose from
the table in a great anger, and dyd eate no
meate the seconde daye of the moneth, for
he was sory for Dauid, because hys father
had done hym shame. On the nexte mor-
nynge, Jonathas went oute into the feld,
at the tyme appointed with Dauid, and a
litle lad wyth hym. And he sayde vnto hys
boye: runne, and seke oute myne arowes
G which I shote. And as the boy ran he shote
an arowe beyonde him. And when the lad
was come to the place wyther Jonathas
had shot the arowe, Jonathas cryed after
the lad, & said: is not the arow beyõd the?
& Jonathas cried after the lad again: make
spede, & stand not styl. And Jonathas lad
gathered vp the arowes, & came to his ma-
ster. But the lad wyst nothyng of the mat-
ter. Only Jonathas & Dauid wyste it. And
Jonathas gaue his weapõs to the lad that
was with him, and sayd vnto him: go and
cary them to the towne. And as sone as the
lad was gone, Dauid arose oute of a place
that was towarde the south, and fel on his
face to the grounde, and worshypped thre
tymes. And they kissed either other, & wept
together so longe, tyll Dauid exceaded in
weppynge. And Jonathas sayde to Dauid:
go in peace. And the thynges whyche we
haue sworne both of vs in the name of the
Lorde, sayinge: the Lord be betwene the &
me, & betwene thy sede & myne, let the stãde
for euer. And he arose, & departed. And Jo-
nathas went into the towne.

¶ The.xxi. Chapter.

A Then came Dauid to Nob, to Ahime-
lech the priest: And Ahimelech was a-
stonied at the sodaine cõming of Da-
uid, & said vnto him. Why art thou alone, &
no man with the? And Dauid sayd to Ahi-
melech the priestе: the king hath commaũ-
ded me to do a certayne thynge, & hath said
vnto me, let no man knowe where aboute
I sende the, and what I haue commaunn-
ded thee to do: And I haue appoynted my
seruãtes, to suche and suche places. Now
1.re.21.b therfore yf thou haste oughte vnder thyne
Jud.8.b. hande + geue me fyue loaues of breade, or
what commeth to hande. And the priestе
answered Dauid, and sayde: there is no
cõmen breade vnder myne hande, but here
is halowed breade, yf the yonge men haue
kepte theym selues from vncleane thyn-
ges, especyally women. Dauid answered
the priest, and sayde vnto him: of a trueth
women hath bene locked vp from vs abowt
a thre dayes when I came out, and the bes
sels of the younge men were holye. How-
be it, this waye is vnpure, and how muche
more shall there be holynesse in the vessell. Le 24.b.
+ And so the priestе gaue hym halowed Mat.12.c
bred, for there was no nother bread there,
saue the shewebreades that were taken frõ
before the Lorde, to put fresshe bread there,
the daye that it was taken awaye. And
there was there the same daye a certayne
man, of the seruauntes of Saul, abidynge
before the Lord, named Doeg, an Edomite,
the chiefest of Sauls heard men. And Da-
uid sayde vnto Ahimelech: is not here vn-
der thyne hande ether speare or swerde, for
I haue neyther brought my swearde nor
my harnesse with me, because the kynges
busynesse required haste. And the priestе
sayde: the swearde of Goliath the Phili-
stine whom thou slewest in the Ocke valley,
beholde, it is here wrapt in a cloth behinde
the Ephod. If thou wilt take that, take it:
for there is no nother save that here. And
Dauid sayde: there is none to that, geue
it me. And Dauid arose and fledde the same
daye from the presence of Saul, and went
to Achis the kynge of Geth. And the ser-
uauntes of Achis sayd of him: is not this
Dauid the kynge of the lande? dyd they
not synge vnto him in daunses, saying: 1.re.18.b
+ Saule hath slayne his thousande, & Da- and.29.d
uid hys tenne thousande? And Dauid put D
those wordes into hys herte, and was sore
afrayed of Achis the kynge of Geth.
And he chaunged his speche before theym,
and fayned him selfe madde in their han-
des, and scrabled on the dores of the gate,
and let hys spettle fall downe vpon hys
beard. Then sayd Achis vnto his seruan-
tes: Lo, ye se that this man is besyde hym
selfe, wherefore then haue ye broughte
him to me? Haue I nede of mad men, that
ye haue brought thys felowe to playe the
madde man in my presence? Shall he come
into my house? The.xxii. Chap.

D Auid therfore departed thence, and
escaped, & came vnto the caue Odol-
lã. When his brethren also & all his
fathers house hearde it, they wente downe
thither to him. And there gathered vnto
him all men that were in combraunce, & in
det, & troubled in their myndes, and he be-
came a captayne ouer theym. And there
were with him vpon a foure hundred mẽ.
And Dauid went thence to Mizpa in the
lande of Moab: and sayde vnto the kynge
of Moab: Lette my father and my mo-
ther (I praye thee) come forthe vnto you,
tyll I knowe what God will do for me.

And he bronghte them before the kynge of Moab. And they dwelte wyth hym all the whyle that Dauid kepte hym ſelfe in holde.
And the prophet Gad ſayde vnto Dauid, abyde not in holde, but departe and go into the lande of Juda. Then Dauid departed and came into the foreſte of Hareth.
And Saul hearde that Dauid was come abrode, and alſo the men that were wyth hym. And Saul ſat in Gibea vnder a tree in Rama, haunge hys ſpeare in hys hãde, and al his men ſtode about hym. And Saul ſaid vnto hys ſeruauntes that ſtode aboute hym. Heare J praye you, ye ſonnes of Jemini: wyll the ſonne of Jſai geue euery one of you feldes, and vyneyardes, and make you all captaynes ouer thouſandes and ouer hundredes? that ye haue alſo conſpyred agaynſt me, and there is none that
1.re.18.a and.xx.d telleth it me in myne eare? + And where as my ſonne hathe made a bonde wyth the ſonne of Jſai, there is none of you that mourneth for me, or sheweth it in myne eare: beholde, my ſonne hathe ſtered vp my ſeruaunte to lye awaite agaynſte me thys ſame daye. Then anſwered Doeg the Edomite whiche alſo ſtode by the ſeruauntes of Saul, and ſayde: J ſawe the ſonne of Jſai, when he came to Nob, to Ahimelech the ſonne of Ahitob, whyche aſked counſel of the Lorde for hym, and gaue hym vytayles, and the ſwearde of Goliah the Philiſtine alſo. Then the kynge ſent and called for Ahimelech the prieſte the ſonne of Ahitob, and all hys fathers houſe, that is to ſaye, the Prieſtes that were in Nob. And they came al to the kynge. And Saul ſaid:
C heare nowe thou ſonne of Ahitob. He anſwered: here J am, my Lorde. And Saul ſayde vnto hym: why haue ye conſpired agaynſte me, thou and the ſonne of Jſai, in that thou haſte geuen hym vytayle, and a ſwearde, and haſte aſked councel of God for hym: that he ſhoulde aryſe agaynſte me, and lye a wayte for me this daye? Ahimelech anſwered the kynge, and ſayde who is ſo faythfull amonge all thy ſeruauntes as Daiud, and therto the kynges ſonne in law, and goeth at thy biddynge, and is had in honoure in thyne houſe? haue J thys daye begon fyrſte to aſke councell of God for hym? That be farre from me (yf J had knowen it) let not the kynge put ſuche a thynge vnto hys ſeruaunt, in all the houſe of my father. For thy ſeruaunte knewe
D nothynge of all this, ether leſſe or more.
The kynge ſayde: thou ſhalte ſurely dye Ahimelech, thou and all thy fathers houſe.
And the kynge ſayde vnto the fotemen that ſtode aboute him, turne, and ſlepe the prieſtes of the Lord, bothe because they hande is wyth Dauid, and becauſe they knewe when Dauid fled, and ſhewed it not to me. But the ſeruauntes of the kynge wouldo not moue theyr handes, to fall vpon the prieſtes of the LORDE. And the kynge ſayde to Doeg: turne thou, and fall vpon the prieſtes. And Doeg the Edomite turned & rãne vpon the prieſtes, & ſlue that ſame daye foure ſkore & fyue perſones, that dyd weare a lynnen Ephod. And Nob the citie of the prieſtes ſmote he wyth the edge of the ſwearde, bothe men and wemen: chyldren and ſuckelynges, oxen and aſſes and ſheepe. And one of the ſonne of Ahimelech, the ſonne of Ahitob (named Abiathar) eſcaped and fled to Dauid. And Abiathar ſhewed Dauid, howe that Saul had ſlayne the Lordes prieſtes. And Dauid ſayde vnto Abiathar: J wyſte it the ſame daye, whan Doeg the Edomite was there, that he wold tell Saul. And J am cauſe of the deathe of all the ſoules of thy fathers houſe. Abyde thou wyth me, and feare not: For yf anye man ſeke my ſoule, he ſhall ſeke thyne alſo, wyth me thou ſhalte be in ſauegarde.

¶ The.xxiii. Chapter. A

Then they tolde Dauid ſaying: Beholde the Philiſtines fight againſt Keilah, and ſpoyle the barnes. Therfore Dauid aſked the Lordes aduiſe ſaying ſhall J go & ſmite theſe Philiſtines? And the Lord anſwered vnto Dauid: go & ſmyte the Philiſtines and ſaue Keilah. And Dauids men that were wyth hym, ſayde vnto him: ſe, we be afrayed here in Juda: howe muche more then yf we come to Keilah againſte the hoſt of the Philiſtines? Then Dauid aſked the Lorde agayne. And the Lorde anſwered hym and ſayde: Aryſe, and go downe to Keila, for J wyll delyuer the Philiſtines into thyne hande. And ſo Dauid and hys men wente to Keila, and foughte wyth the Philiſtines, and droue awaye theyr cattell and ſmote them wyth a greate ſlaughter. And ſo Dauid ſaued the inhabyters of Keila. And it chaunced, when Abiathar the B
ſonne of Ahimelech fled to Dauid to Keila, that he brought an Ephod wyth hym in his hande. And it was tolde Saul, that Dauid was come to Keila. And Saul ſayde: God hathe delyuered hym into myne hande. For he is ſhut in nowe that he is come into a towne that hathe gates and barres. And Saul called all the people together to warre, for to go downe to Keila, and to beſege Dauid and hys men. And Dauid hauyng knowledge that Saul imagyned myſchiefe agaynſte hym, ſayde to Abiathar the prieſt: + Brynge the Ephod. Then ſayde Dauid: O LORDE GOD i.re.30.b
of

of Israell, thy seruaunt hath heard, that Saul is about to come agaynste Keila to destroye the citye for my sake: Will the men of Keila delyuer me in to hys hande? And will Saul come downe, as thy seruaunt hath heard saye? O Lorde GOD of Israell, tell thy seruaunte. And the Lorde sayde: He will come downe. Than sayde Dauid: Wyl the men of Keila delyuer me, and the menne that are wyth me into the hande of Saul? And the Lorde sayde: they will betraye you. Then Dauid and hys men, whiche were vpon a syde hundzeth, arose and departed out of Keila and wente, whither they coulde. And it was tolde Saul, that Dauid was fledde from Keila, and he let the iourney alone. Dauid abode in the wyldernesse in stronge holdes, and remayned in a mountayne in the wyldernesse of Ziph. And Saul sought hym euery daye, but God deliuered hym not into hys hande. And Dauid sawe that Saul was come out, to seke hys lyfe. And Dauid was in the wyldernes of Ziph in a thycket. And Jonathas Sauls sonne arose, and wente to Dauid into the thycket, and comforted hys hande in GOD, and sayde vnto hym: feare not, for the hande of Saul my father shal not finde the, and thou shalte be kynge ouer Israell, and I muste be nexte vnto the. And that doeth Saul my father knowe. *And they made a bonde bothe of them together before the Lorde. And Dauid tarved styll in the thycket, and Jonathas went to hys house. Then came the Ziphytes to Saul, to Gibea, sayinge: Doeth not Dauid hyde hym selfe faste by vs in stronge holdes, in a thycket that is by the hyl of Hachila, on the syghte syde of the wyldernesse? Nowe therefore kynge, thou mayest come downe accordynge to all the lust of thy soule: Come downe, and oure part shalbe to delyuer hym into the kinges hande. And Saul sayde: Blessed are ye in the Lorde: for ye haue compassion on me. Go, I pray you, and ordre the matter well, knowe & se his haunt, where hys fote hath bene, and who hath sene him there, for it is told me, that he is very suttell, & wonderly craftely. Se therefore, and knowe all the lurkyng places: where he hydeth him self, & come ye agayne to me with the certentye, and I wyll goe with you. And yf he be in the lande, I wyl searche hym oute thorow oute all the thousandes of Juda. And they arose, and wente to Ziph before Saul. But Dauid and his men were in the wilderness of Maon, in the playne that is on the syghte hande of Jesimon. Saull also and his men wente to seke: and they tolde Dauid, Wherefore he wente vnto a rocke, and abode in the wyldernesse of Maon. And when Saul hearde that, he folowed after Dauid in the wyldernesse of Maon. And Saul and hys men went on the one syde of the mountayne, and Dauid and hys men on the other side. And Dauid toke thought how to get from Saul. For Saul and hys men compassed Dauid and hys men, round about to take the. But there came a messager to Saul, sayinge: haste the and come, for the Philistines are come into the land. Wherefore, Saul retourned frome persecutyng Dauid, and went agaynst the Philistines. And therfore is it, that they called the place: The rock of separation. And Dauid went thence, and dwelt in stronge holdes at Engaddi.

¶ The. xxiiii. Chapter.

When Saul was come agayne frō following after the Philistines, it fortuned that there were, which tolde hym, sayng: behold, Dauid is i the wildernesse of Engaddi. Then Saul tooke thre thousande chosen men oute of all Israell, and wente to seke Dauid and hys men in the heyghte of the rockes, where wylde goates remayne. And he came to the stockes of shepe in the waye. And Saul wente into a caue to couer hys fete.

And Dauid and hys menne remayned in the inwarde partes of the caue. And the men of Dauid sayde vnto hym: see, the daye is come, of which the Lorde sayd vnto the: Beholde, I wyll delyuer thyne enemie into thyne hāde, and thou shalte do to hym as it shal seme good in thy syghte. Then Dauid arose and cutte of a lappe of Sauls garment priuelye. And immedyatlye Dauids heart smote him because he had cut of a lap of Sauls garmēte. And he sayde vnto his mē: the Lord kepe me from doyng that thyng vnto my master the Lordes anointed to laye mine hāde vpō him, seinge he is the anoynted of the Lord. ¶ For as truly as the Lord liueth, except the Lorde smite him, or except his daye come, or if he goe downe to warre & perish, the Lorde be mercyful vnto me, that I lay not my hād vpō the lords anointed. And so Dauid kept of his seruauntes with these wordes, & suffred thē not to rise agaynste Saul. But Saul rose vp oute of the caue, and wente away, Dauid also arose and wente oute of the caue, and cryed after Saul, sayinge: My Lorde kynge. And when Saul loked behynd him, Dauid stowped to the earthe, and bowed him selfe and sayde to Saul: wherefore geuest thou an eare to mennes woordes that saye, Dauid seketh euell agaynste thee? Beholde, thys daye thine eyes haue sene, howe that the lorde hath delyuered the thys daye into

myne hande in the caue. And some bad me kyll the, but I had compassion on the, and sayde: I wyll not laye my handes on my master, for he is the Lords annoynted. And moreouer, my father, beholde, and se yet the lappe of thy garmente in my hande, in as muche as I kylled the not, when I cut of the lappe of thy garmente. Vnderstande therfore, and se, that there is neyther euyll nor wyckednelle in me, and that I haue not synned agaynst the. And yet thou huntest after my soule to take it. The Lorde be iudge betwene the and me, and the Lord auenge me of the. But myne hande be not vpon the. Accordynge as the olde prouerbe sayeth: wyckednelle proceadeth from the wycked: But myne hande be not vpō the. After whom is the kynge of Israel come oute? After whome doest thou moue persecution? after a deade dog, and after a flee? The Lord be iudge, & iudge betwene the and me, and se & pleate my cause, and auenge me of thyne hande. When Dauid had made an ende of speakynge these wordes to Saul, Saul sayde: + is this thy voyce my sonne Dauid? and Saul lyfte vp hys voyce, and wepte, and sayd to Dauid: thou arte ryghteouser then I, for thou haste rewarded me with good, where as I haue rewarded the wyth euell. And thou haste shewed this daye, how that thou hast dealte louyngly̆e wyth me, for as muche as when the Lorde had locked me in thyne handes, thou kylledst me not. For who shal fynde hys enemye, and let hym departe into a good waye? Wherefore the Lorde rewarde the wyth good for that thou haste done vnto me thys daye. And nowe beholde, I wote well that thou shalte be kynge, and that the kyngedome of Israell shalbe stably shed in thyne hande. Sweare nowe therefore vnto me by the Lorde that thou shalte not destroye my seade after me, and that thou shalte not put my name oute of my fathers house. And Dauid sware vnto Saul, and Saul wente home. But Dauid and hys menne gat them vp vnto an holde.

¶ The. xxv. Chapter.

AND + Samuel died, and all the Israelites gathered together, and lamented hym, & buryed hym in his owne house at Rama. And Dauid arose, and gat hym to the wildernelle of Pharā. And there was a man in Maon whose possessiō was in Carmel, & the mā was exceadynge mighty, and had three thousande shepe & a thousāde goates. And he was shearynge hys shepe in Carmel. The name of the man was Nabal, and the name of his wife was Abigail, & she was a woman of a synguler wysedome, and bewtyful. But the man was churlysh, and of shrewde condicions, and was of the kynred of Caleb. And Dauid hearde in the wyldernelle, that Nabal dyd shere hys shepe. And Dauid sente out ten yonge mē, and sayde vnto them: get you vp to Carmell, and go to Nabal, & greete hym in my name. And thus shal ye say: peace be to the, peace be to thyne house, and peace be vnto all that thou haste. Beholde, I haue hearde saye that thou haste shearers. Now thy shepherdes were wyth vs in the wyldernelle, and we dyd them no spyte neither was there ought (of the flocke) myssynge vnto them, all the whyle they were in Carmel: aske thy laddes, and they wyll shewe the. Wherefore let these younge men fynde fauoure in thyne eyes (for we come in a good season) and + geue I praye the whatsoeuer commeth to thyne hande, vnto thy seruauntes, and to thy sonne Dauid. And whan Dauids younge men came, they tolde Nabal all those wordes in the name of Dauid, and then helde they̆r peace. And Nabal answered Dauids seruauntes, and sayd: what is Dauid? and what is the sonne of Isai? there is plentye of seruauntes now a dayes, that breake away euery mā frō his master. Shal I thē take my breade, my water and my flesh, that I haue kylled for my shearers, and geue it vnto mē whō I wote not whēce they be? And so Dauids seruauntes turned their way, and wente againe, and came and tolde hym all those sayinges. And Dauid sayde vnto hys men: gyrde euery man hys swearde about hym. And they girdet euery man hys sweard about him, & Dauid was girded with his swearde. And there folowed Dauid vpon a foure hundred men, and two hundred abode by the stuffe. But one of the laddes tolde Abigail Nabals wyfe, sayinge: Beholde, Dauid sente messengers vnto oure master out of the wildernelle to salute him, and he rayled on thē. And yet the men are verye good vnto vs, and dyd vs no displeasure, neither myssed we anye thynge, as longe as we were conuersante with thē, when we were in the feldes. They were a wal of defence vnto vs bothe by nyght and daye, all the whyle we were with them keppynge shepe. Now then fore take hede, & se, what thou hast to do, for there is an occasyon of euell geuen agaynste oure master and all hys household, seynge he is as a sonne of Belial vngracious to speake to. Thē Abigail made hast, and toke two hūdred loaues, and two bottelles of wyne, and fyue shepe readye dressed, and fyue measures of parched corne, and

and an hundred kraples of kraplynges, and two hundred topnottes of kygges, and laded them on asses, and sayde vnto her younge men, goe ye before me. Beholde, I come after you. But she tolde her husbande Nabal nothynge therof. And as she rode on her asse, she came prinicipe downe the hyde of the hyll, and beholde, Dauid and his men came downe agaynst her, and she met them. And Dauid sayde: in vayne haue I kept all that this felowe hath in the wyldernesse, so that nought was myssed of all that pertayned vnto hym. And he hathe quite me euell for good. So and so do God vnto the enemyes of Dauid, yf I leaue of al that pertayne to hym, by the dawninge of the day, any thynge that pysseth against the walle. And when Abigail sawe Dauid, she hasted and lighted of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde, and fell at his fete, and sayde: Let this vnhappye dede be counted mine, my Lorde, and let thyne handmayde speake in thyne audience, and heare the woordes of thine handemayde. Let not my lorde (the kynge) regarde thys vnthryftye mā Nabal: for as his name is, so is he: Naball is his name, and folly is wyth hym. But I thyne handemayde sawe not the younge men of my Lorde whome thou sentest. Nowe therefore my Lorde, as sure as the Lorde liueth, and as thy soule liueth, the Lorde hathe withholden the frome commynge to shede bloud, and withdrawen thyne hand frome bloude shede. Nowe, I praye God, that thyne enemyes and they that entende to do my lorde euell, maye be as Nabal. And nowe this is the blessynge whiche thyne handmayde hathe broughte vnto my Lorde: And lette it be geuen vnto the youngemen that folowe my Lorde. For geue the trespasse of thyne handmayde, for the Lorde wyll make my lorde a sure house, because my Lorde fyghteth the battayles of the Lorde, and there coulde none euel be founde in the in all thy dayes. And yf anye man ryse to persecute thee, and to seke thy soule, the soule of my Lorde shall be bounde as in a bondell of the lyuinge with the Lorde thy God. And the soules of thyne enemyes shal God cast out, euen as out of the mydle of a synge. And when the Lorde shall haue done to my Lorde all the good that he hath promysed the, and shall haue made the ruler ouer Israell: the shall it be no decaye vnto the, nor discourage of heart vnto my Lorde, that thou hastenor shede bloude causeleslie, nor auenged thy selfe. But when the Lorde shal haue dealt wel with my Lorde, then thynche on thine handmayde. And Dauid sayde to Abigail: blessed be the Lorde God of Israell, whiche sent the this daye to mete me: Blessed is thy saying, and blessed art thou, which hast kept me this daye from comming to shede bloude, and from auengeing my selfe with myne owne hand. For in very dede, as sure as the Lorde God of Israel lyueth, whiche hath kept me backe from hurtyng the, except thou haddest hasted & mette me, thynke thou there had bene lefte vnto Nabal by the dawnynge of the daye, a pysser agaynst the wall. And so Dauid receaued of her hande, that whiche she had brought him and sayde to her: Goe vp in peace to thyne house. Beholde, I haue hearde thy voyce, and haue accepted thy persone. And Abigail came to Nabal: And beholde, he helde a feast in hys house, lyke the feast of a kynge, and Nabals heart was merye within hym, for he was verye dronchen. Wherfore she tolde him nothynge, neather lesse nor more, but vntyl the morowe day. But in the morninge when the wyne was gone oute of Nabail, his wyfe tolde hym those woordes, and his hearte died within hym, and he became as a stone. And vpon a ten dayes after, the Lorde smote Naball, that he dyed. And when Dauid heard e that Naball was deade, he sayde: Blessed be the Lorde that hath iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruaunt from euel, and hath recompensed the wyckednesse of Naball, vpon hys owne head. And Dauid sent to comen with Abigail: to thintēt to take her to hys wife. And when the seruaunnes of Dauid were come to Abigail to Carmel, they spake vnto her, saying: Dauid sent vs vnto the, to take the to hys wyfe. And she arose, and bowed her selfe on her face to the earthe, and sayd: Beholde, let thyne handmayd be a seruaunte to washe the fete of the seruauntes of my Lorde. And Abigail hasted, and arose, and gat her vp vpon an Asse, with fiue damselles of hers that wente at her fete, and she went after the messengers of Dauid, and became his wife. Dauid also tooke Ahinoam of Jezrahel, & they were both his wiues. But Saul gaue Michol his doughter Dauids wife to Phalti, the sonne of Lais whiche was of Gallim.

1.Reg.25

+ Genes. 4. c. 2.Re.3.

¶ The. xxvi. Chapter.

A THe Ziphites came vnto Saul, to Gibea, saynge. Doth not Dauid hyd hi selfe in the hyl of Hachilla, whiche is before Jesymon? Saul arose, and wente downe to the wyldernesse of Ziph, hauinge thre thousande chosen men of Israel with him for to seke Dauid in the wyldernes of Ziph. And Saul pitched in the hil of Hachilla, whiche lyeth before Jesimon, by

Lye

the way fore. But Dauid dwelt in the wil-
dernesse. And he saw that Saul came after
him into the wildernesse. Dauid therefore
sent out spyes, and vnderstode, that Saul
was come in deep dede. And Dauid arose,
and came to the place where Saul had pit
ched, and Dauid beheld the place, where
Saul laye, and Abner the sonne of Ner,
whiche was his chiefe captayne, Saul lay
within, & the people and the hoste rounde
aboute him. Then answered Dauid, and
spake to Ahimelech the Hethite, & to Abi-
sai the sone of Zaruia, & brother to Joab,
sayinge: who wyll go downe wyth me to
Saule to the hooste? And Abisai sayde: I
wyl go downe with the. And so Dauid, &
Abisai came down to the people by night.
And behold, Saul laye slepyng within the
host, & his speare stack in the ground at hys
head. But Abner & the people laye rounde
aboute him. Then sayde Abisai to Dauid:
God hathe delyuered thyne enemye into
thyne hāde this day. Now therfore, let me
smite him once with my speare to the erth,
and I wil not smyte him the seconde time.
And Dauid said to Abisai: destroye hym
not. For who can laye his hād on the Lor-
des anoynted, and be giltelesse? And Dauid
sayde furthermore: as sure as the Lord ly-
ueth, the Lorde shal smyte him, or his day
shall come to dye, or he shall descende into
battell, and there periche. The Lorde kepe
me frō laying myne hand vpon the Lordes
announted: But take thou nowe the speare
that is at his heade, & the crewse of water,
& let vs go. And so Dauid toke the speare
& the crewse of water from Sauls heade,
and they gat them away, and noman sawe
it, or marked it, or awaked. For they were
al a slepe, because the Lord had sent a vaste
slepe vpon thē. Then Dauid went ouer to
the other syde, and stode on the toppe of an
hyl afarre of (a great space beyng betwene
them) and Dauid cried vnto the people, &
to Abner the sone of Ner, sayinge: Hearest
thou not Abner? Abner answered, & sayd:
What art thou that cryest to the kynge?
and Dauid sayde to Abner: arte not thou a
mā: and who is lyke the in Israell? Where-
fore then hast thou not kept thy Lorde the
kyng? For there came one of the folcke in,
to destroye the kynge thy Lorde. It is not
good that thou haste done. As truely as
the Lorde lyueth, * ye are worthye to dye,
because ye haue not kepte youre mayster,
the Lordes annoynted. And nowe se where
the kynges speare is, and the crewse of wa-
ter that was at hys heade. And Saule
knewe Dauids voyce, & sayd: * is this thy
voyce my sonne Dauid? and Dauid sayde:
it is my voyce, my Lorde, O kyng. And he
sayde: wherefore doeth my Lorde thus per-
secute his seruaūt? for what haue I done?
or what euel is in myne hande? Now there-
fore let my Lord the kyng heare the wor-
des of his seruaunt. If the Lord haue ster-
red the vp agaynst me, let him smel the sa-
uoure of a sacrifyce. But & yf they be the
chyldren of men, cursed are they before the
Lord. For they haue caste me out this day
from abidynge in the enheritaunce of the
Lorde, sayinge: hence, and go serue other
goddes. Nowe therfore let not my blonde
fall to the earth before the face of the Lord.
For the kynge of Israell is come oute to
hunt a flee, as when one doeth hūte a par-
trege in the moūtaynes. Then said Saul:
I haue synned, come agayne my sonne Da-
uid, for I wyll do the no more harme, be-
cause my soule was precyous in thine eies
thys daye. Beholde, I haue played the
fole, & haue erred exceadyngly. And Dauid
answered and sayde: Beholde, the kynges
speare, let one of the yonge men come ouer
and fet it. The Lorde rewarde euery man
accordynge to hys righteousnesse & fayth:
for the Lorde delyuered the into my hand
thys daye, but I wold not laye myne hāde
vpon the Lordes annoynted. And behold,
lyke as thy lyfe was much set by thys day
in myne eyes: so be my lyfe sette by in the
eyes of the Lorde, that he delyuer me oute
of all tribulacion. Then Saul said to Da-
uid: Blessed art thou my sonne Dauid, for
thou shalt be a doer, and preuayle. And so
Dauid went hys waye, and Saul turned
to his place agayne.

¶ The. xxbii. Chapter.

And Dauid sayd in his hert: I shall a
perish one day or other by the hande
of Saul, therfore is there nothynge
better for me, thē to fle & saue my selfin the
lād of the Philistines, & Saul shal cease,
& seke me nomore in al the coastes of Israel,
& so shal I escape out of his hand. And Da-
uid arose, and he and the syxe hundred men
that were with him, went vnto Achis the
sonne of Macho, kynge of Geth. And Da-
uid dwelt with Achis at Geth, both he, &
his men, euery man with his housholde, &
Dauid wyth his two wyues: Ahinoam the
Jezrahelite, and Abigail. Nabals wyfe of
Carmel. And it was tolde Saul that Da-b
uid was fledde to Geth, and he soughte no
more for him. And Dauid sayde vnto A-
chis: If I haue nowe founde grace in thine
eyes, let theym geue me a place in some
towne in the feldes, that I maye dwell
there. For why shoulde thy seruaunt dwel
in the heade cytye of the kyngedome wyth
the? Thē Achis gaue hi Zikleg that same
daye, for whiche cause Zikleg pertaynyth
vnto

vnto the kynges of Juda vnto thys daye.
And the tyme that Dauid dwelte in the countreye of the Philiſtines, was foure
C monethes, and certayne dayes. And Dauid and his men wente vp and ranne vpon the Gesurites, the Gerzites and the Amalekites: For thoſe nations were from the begynnynge the enhabyters of the lande, as mẽ go to Sur, vnto the lande of Egipt, And Dauid ſmote the lande, and left neyther man nor woman alyue, and dzoue awaye the ſheepe, the oxẽ, the aſſes, cameles and clothes, and retourned, and came to Achis. And Achis ſayde: where haue ye bene a couynge this daye? And Dauid an-
D ſwered: Towarde the ſouthe of Juda, and towarde the ſouthe of the Jeſrahelytes, and towarde the ſouthe of the Kenites. And Dauid ſaued nether mã nor woman alyue, nor ſuffred them to come to Get, for feare (ſayeth he) leſte they ſhoulde tell on vs ſayinge: ſo dyd Dauid, and ſo wyl be his maner al the whyle he dwelleth in the contrey of the Philiſtines. And Achis beleued Dauid, ſayinge: He abhorreth hys people of Jſrael, and therfore he ſhalbe my ſeruaunte for euer.

¶ The. xxbiii. Chapter.

A AND it chaunced in thoſe dayes, that the Philiſtines gathered their hooſt together to warre, to fyght with Jſrael. And Achis ſayde to Dauid: Be ſure, thou ſhalte go oute with me to the battell, thou & the mẽ that are with the. And Dauid ſaid to Achis: then thou ſhalte knowe, what thy ſeruaunte can do. And Achis ſaid againe to Dauid: Then J wil make the he-
1.re.28.a per of my heade for euer. * Samuel was then deade, & al Jſrael had lamented hym, and buryed him in Rama hys owne cytye.
Ex.22.c. * And Saul had put the wemen that had ſpyrytes of prophelye and the Sothſayers out of the lande. And the Philiſtines gathered together, and came, and pytched in Sunem. And Saul gathered al Jſrael together, and they pytched in Gilboa: And when Saul ſawe the hooſte of the Philiſtines, he was afrayed, and his herte was ſore aſtonyed. And whan Saul aſked counſel of the Lord: the Lord anſwered hym not, nether by dzeames, nor by Urim, nor yet bypprophetes. Thẽ ſaid Saul vnto his
Leu.19.c ſeruauntes: * ſeke me a woman that hathe a ſpyrytte of prophelie, that J maye go to her, and aſke of her. And hys ſeruauntes ſayde to hym:
B Beholde, there is a woman that hathe a ſpyrytte of prophelye at Endor. And Saul chaunged him ſelfe, and put on other rayments, and then went he and two men wyth hym, and they came to the womã by nyghte. And he ſayde: prophelye vnto me by the ſpirite, & bryng me him by whõ J ſhall name vnto thee. And the woman ſayde vnto him: Beholde, thou knoweſt what Saul hathe done, howe he hathe deſtroyed the women that had prophelyng ſpirytes, and the ſorcerers out of the lande. Wherefore then ſeketh thou an occaſyon agaynſte my ſoule, that he maye kyll me? And Saul ſware to her by the Lord ſayynge: As ſurely as the Lorde lyueth, there ſhal no harme chaunce the for this thyng.
Thẽ ſayd the womã: whome ſhall J fetche C
vp vnto the? He anſwered: Bzynge me vp Samuel. Whẽ the woman ſawe Samuel, ſhe cryed with a lowde voyce, and ſpake to Saul ſaying: why haſt thou diſceaued me? for thou art Saul. And the kynge ſayd vnto her, be not afrayde: What ſeeſt thou? The womã ſayd vnto Saul: J ſee Goddes aſcendinge vp out of the earthe. He ſayde vnto her againe: what faſhion is he of? She anſwered: There cometh vp an olde man with a mantell vpon him. And Saul perceaued that it was Samuel, & he ſtouped with his face to the grounde, and bowed him ſelfe. And Samuel ſayd to Saul: Why haſte thou diſquieted me, to make me be
brought vp? Saul anſwered: J am ſore encombred. For the Philiſtines make warre agaynſt me, and God is departed fro me, & anſwereth me no more, neither by prophetes neyther by dzeames. And therefore J haue called thee, that thou mayeſte tel me, what J ſhal do. Thẽ ſayd Samuel: wherfore doeſt thou aſke of me, whyle the Lorde is gone from thee, and is become thine enemie? Truely the Lorde hathe done for hym
1.re.15.f ſelfe, euen as he ſpake by my hande. * For the Lorde hath rent the kyngdome oute of thyne hande, and geuen it vnto neyghboure Dauid. Because thou obeyedeſt not the voyce of the Lorde nor executedeſt his feare wrath vpon the Amalekites, therfore hath the Lord done this vnto the this day. And moreouer the Lord wil delyuer Jſrael with the in to the handes of the Philiſtines. * To morowe ſhalte thou and thy
1.re.31.a ſonnes be with me, and the Lorde ſhall geue the hooſte of Jſraell into the handes of the Philiſtines. Thẽ Saul fel ſtrayght way flat on the earth as longe as he was, and was ſoore a dzade, because of the wor-
D des of Samuell. And there was no ſtrẽgth in him, for he had eatẽ no bzeade al the day and the nyght before. And the womã came vnto Saul, & ſawe that he was ſore troubled, and ſayde vnto him: ſee, thyne hande-
Jud.12.a maydẽ hathe obeyed thy voyce and * haue
1.re.19.a put my ſoule in my hand, and haue herke-
pſ.119.a ned vnto thy wordes, whiche thou ſayedeſt vnto me. Nowe therefore herken thou alſo

vnto

vnto the voice of thine handemayde, and let me set a morsell of breade before the, that thou mayest eate and get the strength, and then go on thy iournaye. He refused, and sayde: I wyll not eate. But his seruauntes & the woman together compelled hym, and he harkened vnto theyr voyce. And so he arose from the earth, and sat hym on a bed. The woman had a fat calfe in the house, and she hasted and killed it, & toke flowre and kneded it, & dyd bake swete cakes therof, and brought them before Saul and before hys seruauntes. And when they had eaten, they stode vp, and wente awaye the same nyght.

A ¶ The.xxix.Chapter.

THe Philistines wer gathered together with all theyr armyes vnto Aphec: And the Israelites pytched in Aim, which is in Jesrahel. And the Lordes of the Philistines wer forthe with the hundreds & thousandes. But Dauid, & his men came behinde with Achis. Thē said the lordes of the Philistines, what are yonder Ebrues? Achis said vnto the Lordes of the Philistines: Is not this Dauid the seruaunte of Saul the kynge of Israel, which hath bene with me these daies or yeares? I haue found no faulte in him, sence he fled vnto me vnto
B this daye. And the Lordes of the Philistines were wrothe with him, and sayd vnto hym: Make this felowe returne, that he maye go agayne to hys place whyche thou haste appointed hym: and let hym not go downe with vs to battel, leste in the battel he be an aduersarye to vs. For wherwith coulde he better obtayne the fauoure of hys master, then wyth the heades of these
1.re.18.a and.21.d men? Is not this Dauid, to whome they
C sange in daunces * Saul slue hys thousande, and Dauid hys ten thousande? Then Achis called Dauid, and sayde vnto hym: As sure as the Lorde lyueth, thou hast bene honest, and good in my syghte, whan thou wentest out & in with me in the hoofte: nether haue I founde euell wyth the sence thou camest to me vnto this daye: Neuertheleste, the Lordes of the Philistines fauoure the not: Wherfore now returne & go
D in peace, that thou displease not the lordes of the Philistines. And Dauid sayde vnto Achis: And what haue I done? what haste thou founde in thy seruaunt, as longe as I haue bene with the vnto thys daye, that I maye not go fyghte agaynste the enemyes of my Lorde the kynge? Achis answered and sayde to Dauid: I knowe that thou arte good, and arte in my syghte, as an Angel of God. Notwithstandynge, the Lordes of the Philistines haue sayde: Let hym not go vp with vs to battell, Wherfore nowe, ryse vp earlye in the morynge with thy masters seruauntes that are come
E to the: and when ye be vp earlye (as sone as ye haue lyghte) departe. And so Dauid, and hys mē rose vp early to departe in the morynge, and to returne into the lande of the Philistines. And the Philistines wente vp to Jesrael.

¶ The.xxx. Chapter.

BVt whan Dauid & his men were come A
to zikleg the thirde daye, the Amalechites had rushed in vpō the south, & vpon zikleg, & had smytten zikleg & burnte it with fire, and had taken the wemen (that were therin) prisoners, both smal & greate: but slewe not a man, sane caryed them wyth them, and wente theyr wayes. So Dauid and hys men came to the cyte: and beholde, it was burnte with fire, and theyr wyues their sonnes and theyr doughters were caryed awaye. Then Dauid and the people that was with hym, lyfte vp theyr
B voyces and wepte, vntyll they coulde wepe nomoze. And Dauids two wiues were taken prisoners also: Ahinoā the Jesrahelite, and Abigail the wyfe of Nabal the Charmelite. And Dauid was in a shrewde combraunce for the people entended to stone hym, because the heartes of al the people were vexed for theyr sonnes and theyr doughters. But Dauid toke a good courage to hym in 1.re.22.b
the Lorde hys God, and * sayde to Abiathar the Prieste Ahimeleches sonne: I praye the, bringe me the Ephod. And Abiathar broughte the Ephod to Dauid. And Dauid asked councel of the Lord, saynge: shal I folowe after this company and shall I ouer take them? And he answered hym: folowe, for thou shalt ouertake them, and recouer the praye. So Dauid and the
C syxe hundred men that were with him, wēt and came to the riuer Besor where a part of them abode. But Dauid and foure hundred men folowed. For two hundred abode behynde, beynge to weryе to go ouer the ryuer Besor. And they founde an Egyptian in the felde, and broughte hym to Dauid * and gaue him breade, to eate and water to Job.21.f
drynche, and gaue hym a frewe figges, and two clusters of reasynges. And when he had eatē, his spirite came agayne to him: for he had eaten no breade, nor dronke no water in the dayes and thre nightes. And Dauid said vnto him: to whō belōgest thou? and whence art thou? he said: I am a yonge mā of Egypt, and seruaunte to an Amalekiter and my master lefte me behynde, because it is thre daies agone, that I fell sycke: we
D came a rouynge vpō the southe of Chzetus, and agaynste Juda, and towarde the southe of Caleb. And we burnte zikleg with fyre.

And

And Dauid sayde to hym: canst thou bryngе me to this companie? And he sayde: I weare vnto me by God, that thou wilt nether kyl me, nor delyuer me into the handes of my master, & I will bryng the to the companie. And when he had brought him thither, behold, they laye scatred abroade vpon the earth, eatynge and drynckyng and daūsing because of the plentyous and greate praye that they had caried away out of the land of the Philistines, and out of the lande of Juda. And Dauid layd vpon thē from the euen vntil the twilyght on the morowe: so that there escaped not a mā of them, saue foure hundred youngmē, which rod awaye vpon camels, and fled. And Dauid recouered all that the Amalekites had caryed awaye, and Dauid reskued his two wiues: so that ther was no person of thē lackinge, small or great, sonne or doughter, or of the spoyle of all that they had taken awaye, Dauid recouered them al againe. And Dauid toke all the shepe, and the oxen. And they draue them before his catell, and sayd: this is Dauids praye. And Dauid came to the two hundred men, that were to werye for to folowe Dauid, whome they had made also to abyde at the riuer Besor.

And they came to mete Dauid, and the people that were with him. And whē dauid came to the people, he saluted them. Then answered all the wycked & the vnthryftes (of the men that wēt with Dauid) & sayde: because they went not with vs therfore wil we geue thē none of the praye that we haue recouered. But let euery man take hys wife and his chyldren: That let them carye awaye and be walkynge. Then said Dauid: ye shall not do so (my brethren) with that whiche the Lorde hath geuen vs, and hath preserued vs, and delyuered the companye that came agaynste vs. into oure handes.

Jos.22.c. For who shoulde harken vnto you in this matter? But as hys parte is that goeth downe and fyghteth, so shall his parte be that taryeth by the stuffe, that it maye be parted alyke. And so from that daye forwarw: was that made a statute and a lawe in Israel, vntyll thys daye. When Dauid therfore came to zikleg, he sente (gyftes) of the praye vnto the elders of Juda, and to hys frendes, sayynge: se, there is a blessynge for you, of the spoyle of the enemyes of the Lorde. He sente to them of Bethel: to them of south Ramoth: to them of Jathir: to them of Aroer: to them of Sephamoth: to them of Esthemoa: to them of Rachel: to them of the cities of Jerahmeel: to them of the cyties of the Kenites: to them of Horma: to them of Bozalan: to them of Athach, to them that are in Hebron, and in al places, where Dauid and his men were wonte to haunte.

¶ The .xxxi. Chapter.

THe Philistines fought against Israel & the mē of Israel fled away frō the Philistines, & fell downe wounded in moūt Gilboa. And the Philistines preased sore vpō Saul & his sones, & slew Jonathas and Abinadab and Melchisua Sauls sonnes. And whan the battel wente sore against Saul, the archers with bowes founde him, and he was sore arrayed of the archers. Then sayde Saul vnto hys harnesbearer: drawe quite thy swearde, and thrust me thorow therwith: lest these vncircumcysed come & thrust me thorow, and make a mocke kynge of me. But hys harnesbearer would not, for he was sore afrayed. And Saul toke a swearde and fell vpon it. And when hys harnesbearer sawe that Saul was deade, he fell lykewyse vpon hys swearde, and dyed with hym. And so Saul dyed, and hys thre sonnes, and hys harnesbearer, and all his men, that same daye together. And when the men of Israell that were on the other syde of the valey, and they of the other syde Jordā hearde that the men of Israel were put to flight, and that Saul and hys sonnes were deade, they left the cityes, and ranne away: and the Philystines came, and dwelte in them. And on the morowe when the Philistines were come to spoyle them that were slayne, they founde Saul and his thre sonnes lyinge in moūte Gilboa. And they cut of his heade, & stripped hym out of hys harnesse, & sent into the lande of the Philistines one euery syde, that they shoulde publyshe it in the temple of theyr idols, and amonge the people: and they layed vp hys harnesse in the house of Astharoth, but they hanged vp hys bodye on the wall of Bethsan. When the enhabytours of Jabes in Gilead hearde therof, what the Philistines hadde donne to Saul, they arose (as manye as were stronge men) and wente al nyght, and toke the body of Saul, and the bodyes of hys sonnes, frō the wall of Bethsan, and came to Jabes, & burnte them there, and toke their bones & buryed them vnder a tree at Jabes, and fasted seuen dayes.

A 1.par.x.a

B Judi.9.g 1.par.x.a

C 1.par.x.f

2.reg.2.b

Jer.34.a

¶ The ende of the firste boke of Samuel: as therwyse called the fyrste of the Kynges.

¶ The seconde booke of Samuel, otherwyse called the seconde boke of the Kynges.

¶ The fyrste Chapter.

And

A
1.re.30.c
After the deathe of Saul, when Dauid was retourned from the * slaughter of the Amalekites, and had bene two daies in Zikleg: beholde, there came a man the thride daye out of the hooste from Saul, with his clothes rente, and earth vpō his head. And when he came to Dauid, he fel to the earth, and did obeysaunce. Dauid sayde vnto hym: whence cōmest thou? He sayde vnto him: Oute of the hooste of Israell I am escaped. And Dauid sayde vnto hym: And what is chaunced? tell me. He sayd: the people is fled from the battell, and manye of the people are ouerthrowen, and deade, and Saul and Jonathas hys sonne are deade also. And Dauid sayde vnto the younge man, that tolde him these tidinges: how knowest thou that Saul and Jonathas hys sonne be deade?
B
The yonge man that tolde hym answered: I came by chaunce ro mount Gilboa. And beholde, Saul leaned vpon his speare. For the charettes and companyes of horsemen folowed harde after hym. And when he loked backe, he sawe me, and called me. And I answered: here am I. And he sayde vnto me: What arte thou? I answered him: I am an Amalekite. He sayd vnto me agayne. Stande vpon me, and sle me. For angupth is come vpon me, though my lyfe be yet al in me. And so I stode vpon hym, and slue him, for I was sure that he could not lyue, after that he had fallen. And I tooke the crowne that was vpon hys heade, and the brasselet that was on hys arme, and haue brought them hyther vnto my Lord. Thē Dauid tooke holde on his clothes, * and
2.reg.3.f and.13.f.
rent them, and so did all the men that were with him. And they mourned, and wepte, and fasted vntyl euen, for Saul and Jonathas hys sonne, and for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the swearde. And Dauid sayd vnto the yonge man that brought him these tydinges. Whence arte
C
thou: And he aunswered: I am the sonne of an aliaunt an Amalekite. And Dauid sayd vnto him: Howe is it that thou waste not afrayde, to laye thine hande on the Lordes anoynted, to destroye him? And Dauid called one of hys yonge men, and sayd: Go to, and runne vpon hym. And he smote hym: that he died: then sayde Dauid vnto hym:
Mat.12.c Luk.19d
thy blonde: be vpō thine owne head. * For thine owne mouth hathe testified agaynste the, sayinge: I haue slayne the Lordes anoynted. And Dauid mourned with this lamentacion ouer Saul and ouer Jonathas his sonne, and bad teache the chyldren of Israell the vse of the bowe. And beholde, it is written in the boke of the righteous. [And he sayd: consider, O Israel, these that be deade & wounded vpon thy hie hylles.] O noble Israel, the wounded are slayne vpon the hylles: Oh howe are the myghtye
Mich.1.c
ouerthrowen. * Tell it not in Gath, nor publyshe it in the streates of Askalon: lest the doughters of the Philistines reioyce, and lest the doughters of the vncircūcised
D
triumphe. Ye mountaynes of Gilboa, vpon you be neither dew nor rayne, nor vpon the feldes of offeringes. For there the shylde of the myghty is caste downe: The shylde of Saul, as thoughe he had not bene anoynted with oyle. The bowe of Jonathas and the sweard of Saul turned neuer back agayne empty, frō the blonde of the slayne, and from the fatte of the myghtye warryours. Saul & Jonathas were louelye and pleasaunt in their lyues, & in their deathes they were not deuyded. They were swifter then Egles, and stronger then Lyons. Ye doughters of Israel wepe ouer Saul, whiche clothed you in purple, with pleasures, and hanged ornamentes of golde vpō your apparel. Howe were the myghty slayne in battel? Jonathas is dead vpon the hie hylles. Woo is me for thee my (brother Jonathas) very kynde hast thou bene vnto me. Thy loue to me was wonderfull, passynge the loue of women. [As a mother loued her only chylde, euen so dyd I loue the.] O how are the mighty ouerthrowen, and the weapons of warre destroyed.

¶ The. ii. Chapter.

A
1.re.23.a 3.reg.5.f
After this, it fortuned, that Dauid * asked coūcel at the lorde, sayinge: Shal I go vp into any of the cities of Juda? & the lorde sayd vnto him: go. & Dauid said agayne. Whither shal I go? he answered: vnto Hebron. And so Dauid wente thither with his two wyues, Ahinoam the Jesrahelite, and Abigail Nabals wife the Carmelite. And the men that were with him, dyd Dauid carye vp also, euerye man with his housholde. And they dwelt in the townes of Hebron. And the men of Juda came, & there they anoynted Dauid kyng, ouer the house of Juda. And they tolde Dauid, sayinge: It is * the men of Jabes
1.re.31.f
in Gilead that buried Saul. And Dauid
B
sente messengers vnto the men of Jabes in Gilead, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue shewed suche kindnesse vnto your Lorde Saul, and haue buryed him. And nowe the Lorde shewe mercy and trueth vnto you. And I wyl do you also such kyndnes as ye haue done in this thynge: Therfore nowe let your handes be stronge and playe ye the men: For your

your master Saul is deade. And they that are of the house of Juda haue annoynted me kynge ouer them. But Abner the sonne of Ner that was captayne of Sauls host, toke Jsboseth the sonne of Saule, and brought him to Mahanaim, and made him
C kynge ouer Gilead, and ouer the Assurites, and ouer Jesraell, Ephraim, Ben Jamin and ouer all Jsraell. And Jsboseth Sauls sonne was fourtie yeare olde, when he began to rayne ouer Jsrael, and raygned two
2.reg.5.a yere. But the house of Juda folowed Dauid. * And the tyme whiche Dauid reygned in Hebron ouer the house of Juda, was seuen yere and .vi. monethes. And Abner the sonne of Ner, and the seruauntes of Jsboseth the sonne of Saule wente oute of Mahanaim, to Gibeon. And Joab the sonne of Zaruia, and the seruauntes of Dauid wente oute, and met them by the Pole of Gibeon. And they satte downe, the one on the one syde of the Pole, and the other on the otherside. And Abner sayd to Joab: let the ponge men aryse, and playe before vs. And Joab sayde: Lette theym arise.
D Then there arose and weute ouer, twelue of Ben Jamin by numbre, whiche perteyned to Jsboseth the sonne of Saule, and twelue of the seruauntes of Dauid. And euery one caughte his felowe (that came agaynste him) by the heade, and thruste hys swearde in his syde, and so they fell downe together. Wherefore the place was called: The felde of the myghtie. And it is in Gibeon. And there began an exceading cruell battell that same daye. For Abner and the men of Jsraell fell before the seruauntes of Dauid. And there were thre sonnes of Zaruiah there: Joab, Abisai and Asahel. And Asahel was as lyghte of foote as a
E wylde Roo, and Asahel folowed after Abner, and * turned neyther to the ryghte
Ge.24.f. hande nor to the lefte, from Abner. Then Abner loked behynde him, and sayde: arte thou Asahel? He answered: yea, that I am. Abner sayde: turne the eyther to the right hande or the lefte, and catche one of the yong men, and take the his weapons. But Asahell wouldе not departe frome hym. And Abner sayd agayne to Asahel, departe fro me. Wherefore shouldе I smyte thee to the grounde, and not be able to holde vp
F my face to Joab thy brother? Howebeit, whan he wouldе in no wise depart, Abner with the hynder ende of the speare, smote
ii.re.xx.c him vnder * the shorte ribbes, that the speare came out behynde hym: that he fell downe in the same place, and dyed there. And as manye as came to the place where Asahel fell downe and dyed, stode still.
Joab also and Abisai folowed Abner. And the sunne wente downe, when they were came to the hyll Ama that lyeth before Giah by the waie that goeth thorowe the wildernesse of Gibeon. And the chyldren of Ben Jamin gathered them selues together on a heape, to Abner, and stode on the toppe of an hyll. Then Abner called to Joab, and sayde: Shall the swearde deuoure still for euer? knowest thou not, that it wyll be bytternesse in the latter ende? howe longe shall it be, per thou dyd the people returne from folowynge their brethren? And Joab sayde: as truelye as God lyueth yf thou haddest not spoken in the morynge, the people had bene departed, euerye one from persecutynge his brother. And so * Joab 2.re.xx.g
blewe a trompet, and all the people stode stil, and pursued after Jsracil no more, neither foughte they any more. And Abner and his men walked all that nyghe thorow the playne, and wente ouer Jordan, and paste thorowe all Bethhoron tyll they came to Mahanaim. And Joab returned from persecutynge Abner. And whan he had gathered all the people together, there lacked of Dauids seruauntes nyntene men, and Asahel. But the seruauntes of Dauid had slayne of Ben Jamin, and of Abners men, thre hundred and thre score men. And they toke vp Asahel, and buryed hym in the sepulchre of hys father in Bethlehem. And Joab and hys men wente all nyghte, vntyll the daunynge of the daye, and came to Hebron.

¶ The.iii. Chapter.

THere was longe warre betwene the A
house of Saul, & the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker
i.par.3.c and weaker. * And vnto Dauid were (syre) chyldren borne in Hebron: hys eldeste sonne also was Ammon, of Ahinoam the Jesraelyte: the seconde Chelcab of Abigail the wyfe of Nabal the Carmelyte: the thyrde Absalon, the sonne of Maachah the doughter of Thalmai, the kynge of Gessur: the fourthe, Adonia, the sonne of Hagith: the fyftye, Sephatia the sonne of Abital: the syxte Jethream, by Egla Dauids wyfe. These were borne to Dauid in Hebron. And it fortuned, that whyle there was warre betwene the house of Saul, and the house of Dauid, Abner helde vp the house of Saul. And Saul
B hada concubyne named Rizpa, the doughter of Aha. And Jsboseth sayde to Abner: Wherefore haste thou gone into my fathers concubyne? Then was Abner
i.Re.17.f berye wrothe for the wordes of Jsboseth, and sayde: Am I not a * dogges heade, whyche agaynste Juda do shewe mercye

this

thys daye vnto the house of Saul thy fa-
ther, and to hys brethren and frendes,
and haue not delyuered the into the hande
of Dauid: And thou fyndest a fault in
Ruth.i. c me thys daye for this woman? + So and
so doe God to Abner. For as the Lorde
hathe swoorne to Dauid, so wyll I be on
his syde, to bryngе the kyngdome from the
house of Saul, that the throne of Dauid
C maye be stablyshed ouer Israell, and ouer
Juda, euen frome Dan to Beerlade.
And he coulde geue Abner neuer a woorde
to aunswere, bycause he feared hym. And
Abner sente messengers to Dauid secrete-
lye, sayinge: Whose is the lande? Make
a bonde with me, and beholde, my hande
is with the, to bryngе all Israell vnto the.
He sayde: It is good, that I make a
bonde with thee. But one thynge I re-
quire of thee, that thou see not my face ex-
cepte thou firste bryngе Micholl Sauls
doughter when thou commest to see me.
And Dauid sente messengers to Isboseth
1.re.25.c. Sauls sonne, saying: *delyuer me my wife
1.Reg. Michol, whiche I maryed with an hundred
xviii. g. foreskynnes of the Philistines. And Isbo-
seth sente, and toke her from her husbande
1.re.25.g *Phaltiel the sonne of Lais. And her hus-
bande wente with her, and came weppynge
behynde her, tyl they came to Bahurim.
Then sayde Abner vnto hym: goe, and re-
turne. And he returned. And Abner had cō-
muncatiō with the elders of Israel, saying:
ye soughte for Dauid in tymes past, that he
myght be youre kyng. Now then do it: for
the Lorde hath sayde of Dauid: By the hād
of my seruaunt Dauid, I wyl saue my peo-
ple Israell, out of the handes of the Philis-
tines, and oute of the hande of all theyr
D enemyes. And Abner spake in the eares
of Ben Jamin, and wente to tell it in the
eares of Dauid in Hebron, all that Israell
was contente with, and the whole house
of Ben Jamin. And so Abner came to Da-
uid to Hebron, hauynge twenty men with
him, and Dauid made hym and the men
that were with hym a feaste. And Abner
sayde vnto Dauid: I wyll vp, and goe ga-
ther all Israell vnto my Lorde the kynge,
that they maye make an appoyntmente
with the, and that thou mayest commaūde
al, as thyne heart desireth. And when Da-
uid had let Abner depart, he went in peace.
And beholde, the seruauntes of Dauid,
and Joab came from chasyng the robbers,
and broughte a greate praye with them.
But Abner was not with Dauid in He-
bron: for he had sent hym awaye to depart
in peace. When Joab and all the hoofte
that was with him, were come, men tolde
Joab sayinge: Abner the sonne of Ner
came to the kynge, and he hathe sente hym
awaye, that he is gone in peace. Then Joab
came to the kynge, and sayde: what hatte
thou done? Behold, Abner came vnto the,
and why hast thou sent hym away, that he
should escape quite? Thou knowest Abner
the sonne of Ner, for he came to disceyue
the, and to knowe thy ounte goinge and in
goynge, and to knowe all that thou doest.
And when Joab was come oute from Da-
uid, he sent messengres after Abner, which
broughte him agayne from the well of Sir-
ra, vnknowynge to Dauid. And when Ab-
ner was come agayne to Hebrō, Joab toke
him a syde in the gateto *speake with him Judi.3.c.
secretlye, and smote him vnder the fyfte
rybbes that he dyed, for the bloude of A-
sahel his brother. And when afterwarde it
came to Dauids eare, he sayde: I and my
kyngdome are giltles before the Lorde for
euer conceynynge the bloude of Abner the
sonne of Ner. Let the bloude remayne on
the heade of Joab, and on all his fathers
house, that the house of Joab be neuer
without one or other that hathe runnyng
syues or leper, and that leaneth on a staffe,
and that doeth fall on the swoord, and lac-
keth breade. And the cause why Joab and
Abisai slue Abner, was that Abner hadde
*slayne their brother Asahel at Gibeon in 2.reg.2.f
battell. And Dauid sayde to Joab, and to F
al the people that were with hym. *Rente 2.re.1.b.
youre clothes, and put on sacke clothe, and
mourne before Abner. And kynge Dauid
him selfe folowed the corse. And when they
buried Abner in Hebron, the kynge lift vp
his voyce, and wepte besyde the sepulchre
of Abner, and so did all the people. And the
kynge lamented ouer Abner, and sayd: died
Abner as a foole dyeth? thy handes were
not bounde, nor thy fete brought into chey-
nes: But as a man falleth before wycked
children, so fellest thou. And all they that
were of the people, wepte yet moare ouer
him. And when all the people came to eate
meate with Dauid while it was yet day,
Dauid swore, sayinge: So and so doe God G
to me, yf I taste breade or oughte elles, tyll
the sunne be doune. And the people wist it,
and it pleased them. And whatsoeuer the
kynge did, it pleased al the people. For all
the people and all Israell vnderstode that
day, how that it was not the kynges dede,
that Abner the sonne of Ner was slayne.
And the kynge sayde vnto his seruauntes:
knowe ye not, howe that there is a Lorde,
and a greate man fallen thys daye in Is-
rael? And I am thys daye tender and an-
oynted kyng. And these men the sonnes of
Zaruia be to hard for me. The lord reward
the doer of euel, accordīg to his wickenes.

C The

¶ The.iiii.Chapter.

A When Sauls sonne heard that Abner was dead in Hebron, his hãdes were feble, & al the Israelites were afraied: & Sauls son had two men that were captaines ouer the souldiars, the one called Baanah, and the other Rechab: the sonnes of Rimmon a Berothite, of the chyldren of Ben Jamin: For Beroth was reckened to Ben Jamin. And these Berothites
B fledde to Githaim, and soiourned there
1.kg.9.b. vntyll the same tyme. * And Jonathas Saules sonne had a sonne that was lame on hys fete. And he was fyue yeare olde: when the tydinges came of Saule and Jonathas out of Jesrael. And his nourse toke hym vp, and fledde awaye. And as she made haste to flee, the childe fel, & began to halt, and his name was Miphiboseth. And the sonnes of Rimmõ the Berothite, Rechab, and Baanah went, and came in the heat of the daye to the house of Isboseth, whyche slepte on a bedde at none. ¶ And the woman that was the keper of the doze, and clensed the wheate, was a slepe. ¶ And they came into the myddes of the house, as thoughe they woulde haue fetched where, and Rechab and Baanah hys brother smote him
C vnder the shorte rybbes, and fledde. For whan they came into the house, he slept on his bed in his resting chamber, and they smote hym, and slue hym, and beheaded hym, and toke hys heade, and gat them awaye thorowe the playne all the nyghte.
And they brought the head of Isboseth vnto Dauid, to Hebrõ. and sayde to the king: beholde, there is the heade of Isboseth Sauls sonne, thyne enemy whych sought after thy lyfe. And the Lorde hath auenged my lorde the kynge this daye of Saul and
D of his seede. And Dauid answered Rechab and Baanah hys brother, the sonnes of
2.Re.28.b Rimmon the Berothite, and sayde vnto theym: * as surelye as the Lorde lyueth, whyche hath delyuered my soule out of all
2.reg.1.c aduersytyes: When one * tolde me, and sayde that Saul was dead, thynkynge to haue brought good tydynges, I caught hym, and slue hym in Zikleg: whyche thoughte that I wouldе haue geuen hym a rewarde for his tydinges bringyng. How muche more when wycked men haue slayne a ryghteouse person, in hys owne house, and vpon hys bedde: Shall I not require his bloud of your hand, and take you from the earth? And Dauid commaunded his younge menne, and they slue theym. and cutte of theyr handes, and feete, and hanged them vp ouer the pole in Hebron.
But they toke the heade of Isboseth, & buried it in the sepulchre of Abner in Hebron. 2.reg.3.f

¶ The.v. Chapter.

Than came all the tribes of Israell * to A
Dauid, vnto Hebron, & sayd: Beholde, 1.par.11.a
we are of thy bone, and of thy flesche.
And in time past whē Saul was our king, thou ledest Israell in & out. And the Lorde hath said to the, thou shalt fede my people Israel, & thou shalt be a captayne ouer Israell. And so all the elders of Israel, came
2.Re.2.c to the * kynge to Hebron. And kyng Dauid made a conenaunt with thē in Hebron before the Lorde. And they annoynted Dauid kynge ouer Israell. Dauid was thyrtie yeare old, when he began to reigne, and he reigned fourtye yere. In Hebron he reygned ouer Juda seuen yere, & sire moneths. And in Jerusalem he reygned thirtye and thre yeres ouer all Israell and Juda.
The kyng also and his men went to Jerusalē, vnto the Jebusites, the enhabiters of the lād. Which spake vnto Dauid, saying: excepte thou take awaye the blynde and B
the lame, thou shalte not come in hyther. For they sayde. Thou art not able to come in hither. Neuertheleße, Dauid toke the stronge hold of Sion. The same is the cytie of Dauid. And Dauid sayde the same daye: Whosoeuer smyteth the Jebusites, & getteth vp to the gutters of the houses, &
smyteth the lame and blynde that hate Leu.12.b
Dauids soule? * Wherefore: they sayde, the blynde & the lame shall not come into the house. And so Dauid dwelt in the towre, and called it the cytie of Dauid, and buyld rounde about it from Millo inwarde. And Dauid prospered and greewe, and the Lorde God of hostes was wyth hym. And Hyram kyng of Tire sent messengers to Dauid, & Cedar trees, and carpenters, and masons for walles: and they buylt Dauid an house. C
And Dauid perceyued, that the Lorde had stablysched him kynge ouer Israell, & that he had exalted hys kyngdome for his people Israels sake, & Dauid toke hi mo cõcubines & wiues out of Jerusalē. after he was come frõ Hebrõ, & mo sonnes & doughters
1.par.3.b wer yet borne to Dauid. * And these be the names of the sonnes that were borne vnto hi in Jerusalē: Sãmua, Sobab, Nathã, & Salomõ, Jibhar also & Elisua, Nepheg, & Japhia, Elisama, Eliada, & Eliphelet. But
whō the Philistines hearde that they had annoynted Dauid kyng ouer Israell, they came all vp to seke Dauid. And as sone as Dauid herde of it, he gatte him to an hold.
And whā the Philistines came, they layde
1.re.23.a thē a longe in the valey of Raphaim. * And
2.reg.2.a Dauid asked counsel of the Lorde, saying: shall I go vp to the Philistines: wilt thou deliuer thē into my hãdes? And the Lorde

answered vnto Dauid: goe vp, for I will doutles delyuer the Philistines into thyne handes. And Dauid came to the playne of Peraſim and smote them there, and sayd: the Lorde hathe deuydyd myne enemies asondre before me, as waters be deuyded a sõdre. And therfore, the name of the place was called the playne of Peraſim: And there they lefte their Images, and Dauid and his men toke them vp. And the Philistines came yet agayne, & layed thẽ selues in the baley of Rephaim. And whã Dauid asked at the Lord: [Shal I go vp agaynste the Philistines: & wylt thou delyuer them in to my hãde?] He answered: Thou shalt not go vp but compase thẽ on the backside, and come vpon them ouer against the Pere trees. And when thou hearest the noyse of a thynge goynge in the toppe of the Pere trees: thẽ remoue. For then shall the Lorde go out before the, to smyte the hoaste of the Philistines. And Dauid dyd as the Lorde had commaũded him, and smote the Philistines frõ Gibea, vntil thou come to Gazer.

¶ The. vi. Chapter.

A Gayne: Dauid gathered together all the chosen men of Israel, eũ thirtye thousande, and arose & wẽt with all the folke that were with hym of the men of Juda to fet awaye from thence the Arke of God: whose name is called the name of the LORDE of hostes that dwelleth vpon it, betwene the cherubyns. And they put the Arke of God vpon a newe carte, & brought it oute * of the house of Abinadab that was at Gibea. And Oza and Ahio the sonnes of Aminadab dzaue the newe carte, and when they brought it oute of the house of Abinadab that was at Gibea, wyth the Arke of God, Ahio wente before the Arke. And Dauid and all the house of Israell played before the Lorde in sondrye instrumẽtes made of Cedre wod, with harpes, psalteries, timbzelles, fedelips, and Simbals. And when they came to Nachons threshynge floure, Oza put his hãde to the Arke of God, and helde it, for the oxen stombled. And the Lorde was wroth with Oza, and God smote hym in the same place for his faulte, and there he died before the Arke of God. And Dauid was displeased, because the Lorde had smytten Oza. And the name of the place was called Perez. The renting of Oza, vntyll this daye. And Dauid was then afrayed of the Lorde and sayde: howe shall the Arke of the Lorde come to me? and so Dauid would not bringe the Arke of the Lorde vnto hym into the cytye of Dauid. But Dauid caryed it into the house of Obeth Edom a Gethite. And the Arke of the Lorde contynued in the house of + Obeth Edom the Gethite, thre monethes, and the LORDE blessed Obeth Edom, and al hys housholde. And one tolde kynge Dauid howe that the Lorde had blessed the house of Obeth Edom, and all that partayned vnto hym, because of the Arke of God. And Dauid wente & brought the Arke of God from the house of Obeth Edom, into the cytye of Dauid with gladnes. [And there was with Dauid seuen sortes of daunsers, & calues for sacrifice.] And when they that bare the Arke of the Lorde, had gone fyue spaces, he offered an ox, and a fat shepe. And Dauid [played on harpe strynges, &] daunsed before the lord with al his might, and was gyrded wyth a lynnen Ephod. So Dauid and all the house of Israell brought the Arke [of the couenaunte] of the Lorde, wyth showeynge and trompet blowynge. And it fortuned, that as the Arke of the Lorde came into the cytye of Dauid, Michol Sauls doughter loked thorowe a wyndowe and sawe kynge Dauid spryngе, & daunse before the Lorde, and she despysed hym in her hearte. And when they brought in the Arke of the lorde, they set it in his place, euen in the myddes of the tabernacle that Dauid had pyched for it. And Dauid offred burnte offerynges and peace offerynges before the Lorde. And as soone as Dauid had made an ende of offrynge burnteofferinges and peace offeringes, he blessed the people in the name of the Lorde of hostes, and gaue amonge all the folke, euẽ amonge the whole multitude of Israel, as well to the wemen as men, to euerye one a Take of breade, and a pece of flesshe, and a flacket of dzynke. And so all the people departed euery one to his house. Then Dauid returned to blesse hys housholde, and Michol the doughter of Saul came out to mete Dauid, & sayde: O howe glorious was the kynge of Israel this day which was vncouered to day in the eyes of the maidens of his seruaunres, as yf it had bene a lyghte brayned felowe vncouered? and Dauid sayde vnto Michol: I thoughte to daunce before the Lorde, whiche chose me rather then thy father, & al hys kynne, and commaũded me to be ruler ouer all the people of the Lorde, euen ouer Israell. And therfore wyll I playe before the Lord. And wyll yet be more vyle then so, and wyll be meke in myne owne sight: and of the selfe same mayde seruauntes, whiche thou haste spoken of, shall I be had in honoure. Therfore Michol the doughter of Saul had no chylde, vnto the daye of her deathe.

¶ The. vii. Chapter.

It fortuned

2. Re. 7, 8.

1. Par. 16, 3.

A IT foꝛtuned, that as the kyng sat in his house (after that the Lord had geuē him reste rounde about from all his enemies) he sayde to Nathā the prophete: beholde, I dwel now i an house of Cedar trees, but the Arche of God dwelleth within the curtayne. And Nathan sayde vnto the kynge: Goe, and doe all that is in thyne hearte, foꝛ the Lorde is with thee. And it foꝛtuned the same nyghte, that the woorde of the Lorde, came vnto Nathan saying: Go, and tell my seruaunte Dauid, thus sayeth the Lorde: Shalte thou buylde me an house to dwel in? Foꝛ I haue not dwelte in anye house, sence the tyme that I brought the chyldren of Israell oute of Egypte, vnto this day: but haue walked in a tēt & tabernacle. In all the places where in I haue walked with all the chyldren of Israell, spake I one woꝛde with anye of the tribes of Israell (sence I cōmaunded the iudges B to fede my people Israell) saynge: Why builde ye not me an house of Cedar trees? Now therfoꝛe, so say vnto my seruaunte. 1.Ki.16.c Dauid: Thus sayeth the Lorde of hoostes. * I toke the frōthe shepe cote (as thou wast folowinge shepe) that thou mightest be ruler ouer my people Israell. And I was with the in all that thou wentest to, and haue destroyed all thyne enemyes oute of thy syghte, and haue made thee a greate name, like vnto the name of the great men that are in the woꝛlde. And therefoꝛe I wyll appoynte a place foꝛ my people Israell, and wyll plante it, that they maye dwell in a place of their owne, and moue no mooze, neyther shall wycked people trouble them any mooze, as they dyd at the begynnynge, sence the tyme that I sette iudges ouer my people of Israell. And I wyll gene the reste of all thyne enemyes. And the Lorde telleth thee, that he wyll make the an house. And when thy dayes be fulfylled, thou shalte slepe with thy fathers, and I wyll sette vp thy seede after the, whiche shall proceade out of thy body, 1.Re.5.a. and wyll stablyche his kyngdome. * He 2Sa.7.b. 1Ch.22.b shall buylde an house foꝛ my name, and I wyll stablyche the seate of hys kyngdome Heb.1.b. foꝛ euer. * I wyll be hys father, and he 2.Re.xi.c shalbe my sonne: * yf he synne, I wyll cha- Psa.89.a stem hym with suche a rod as men be cha- C stened with, and with suche plages as the chyldren of men be plaged with. But my mercy shall not depart awaye frō hym, as I tooke it frome Saul, whom I put downe beforе thee. And thyne house and thy kyngedome shall endure withoute ende * after thee, * and thy seate shall be stablyshed foꝛ euer. Jere.33.c Accoꝛdynge to all these woordes and accoꝛdynge to all thys vi- syon, dyd Nathan speake vnto Dauid.

Then went Dauid in, and set hym downe beforе the Lorde, and sayd: what am I. O Lorde God: and what is my house? that thou shouldest haue brought me thus farre foꝛth? And thys was yet a smale thynge in thy syghte, O Lorde God, but thou hast spoken also of thy seruaūtes house foꝛ a great whyle to come. Foꝛ thys is the vse of man, O Lorde God. And what can Dauid saye moze vnto thee: foꝛ thou LORDE GOD knowest thy seruaunt. Euen foꝛ thy woꝛdes sake, and accoꝛdynge to thyne owne hearte haste thou done al these great thinges, to make theym knowen vnto thy seruaunte. Wherfoꝛe thou arte great, O Lord God: foꝛ there is none lyke thee, * neyther Deut.7.b is there any God, saue thou, accoꝛdynge to all that we haue hearde wyth our eares.

* And what one people in the earth is lyke Deut.4.a thy people Israell, whose God, went and deliuered theym, that they might be hys D people, and that he might make him a name, and to shewe greate & terryble thynges Ex.14.b in the earth, foꝛ thy people * which thou redemest to the out of Egipt, euen the people with theyr goddes. Foꝛ thou hast oꝛdeined thy people Israel, to be thy people foꝛ euer. And thou Lorde arte become theyr GOD. And nowe (Lord God) the woꝛde that thou haste spoken concernyng thy seruaunt and his house: make it good foꝛ euer, and do as thou haste sayde. Foꝛ so shall thy name be magnified foꝛ euer, of men that shall saye: the Lorde of hostes is the GOD of Israell: and the house of thy seruaunt shall be stablyched beforе thee. Foꝛ thou, O Lorde of hostes God of Israell, haste tolde in the eare of thy seruaūt, saynge: I will buylde thee an house. And therfoꝛe hathe thy seruaunte founde in hys hearte, to praye this Dan.32 praier vnto thee. * Therefoꝛe nowe Lorde God, thou arte God, and thy woꝛdes must be true, thou that haste tolde this goodnes vnto thy seruaunte. And nowe go to, and bleſſe the house of thy seruaūt, that it may contynewe foꝛ euer beforе thee, foꝛ thou Lorde God haste spoken it, and wyth thy blessynge shal the house of thy seruaunt be blessed foꝛ euer.

¶ The. viii. Chapter.

A AFter this it foꝛtuned that Dauid smote the Philistines, & subdued them, & toke the bridle of bondage oute of the hande of the Philistines. * And he smote the Moa- Nu.24.b bites, & measured them with a lyne, & caste thē downe to the groūde. Euē with two lines measured he them whome he slue, and the lengthe of one lyne saued he alyue, and so became the Moabites Dauids seruaun-

tes, and payed tribute. Dauid smote also Hadarezer the sonne of Rehob kyng of Zoba, as he went to recouer hys border at the ryuer Pherath. And Dauid tooke a thousand & seuen hundred horsmen of his hoste, and twentye thousande fote men, and cut of the hose of all hys charet hoses: reseruinge only an hundred charettes. And whē
18 the Sirians of Damasco came to succoure Hadarezer kyng of Zoba Dauid slue of the Sirians two & twenty thousande mē, and put souldiours in Syria Damascen. And the Sirians became seruauntes to Dauid, payinge tribute. And thus the Lorde sa-ued Dauid, in all that he wente vnto.
And Dauid tooke the shyldes of Golde that belonged to the seruauntes of Hadarezer, and broughte them to Jerusalem. And out of Bera and Berothai (cyteyes of Hadarezer) dyd Dauid bryngе exceedynge much brass. (Wherof Salomon made al the brasen vessell in the tēple, & the brasen la-uatory, & the pillers & the aulter) +. Whē
8.pa.19 d Thoi kyng of Hamath heard howe Dauid had smytten all the hooste of Hadarezer, he sent Joram his sonne vnto kynge Dauid, to salute hym with peace, and to bleſſe him because he had foughte agaynſte Hadarezer, and beaten hym: for Thoi had greate warr with Hadarezer, which (Joram) brought with him, vessels of syluer, vessels of golde & vessels of brasse. Which brasse kinge Dauid did dedicate vnto the Lord, with the siluer and golde that he had consecrated of al nations, whiche he subdued: of Syria, of the Moabites, and of the children of Ammon, of the Philistines, and of Hamaleth,
10 and of the spoyle of Hadarezer sonne of Rehob kyng of Zoba. And Dauid gat him a name after that he returned and hadde smytten of the Sirians in the valleye of Salt. xviii. thousande men. + And he put
Mat.24 d keepers in Edō, euē throwout all Edō put he souldiours, & all they of Edom became Dauids seruauntes. And the Lorde kepte Dauid whatsoeuer he toke in hande. And Dauid raygned ouer all Israel, and executed right, and iustice vnto all hys people.
3.par.xx.g And + Joab the sonne of Zaruia was ouer the hoste, & Jehosaphat the son of Ahilud was recorder. And Sadock the sonne of Ahitob, & Ahimelech the sonne of Abiathar were the priestes, and Saraia was the scribe. And Banaiah the sonne of Jehoiada was ouer the Crethites and the Phelethytes: And Dauids sons were chiefe rulers.

¶ The. ix. Chapter.

AND Dauid sayde: Is there yet anye man left in the house of Saul? For
I Jonathas sake. And there was of the houshold of Saul, a seruaunte whose name was Ziba: and whā they called him vnto Dauid, the kynge sayde vnto him: arte thou Ziba? He sayde: thy seruaunte is he. And the kynge said: remayneth there yet anye man of the house of Saul, whome I maye shewe the mercy of God vpon? Ziba answered the
B kynge: + Jonathas hath yet a sonne, which 2.re. 4.a
is lame on his fete. The kynge sayde vnto him: where is he? Ziba said vnto the king: beholde, he is in the house of Machir the sonne of Amiel of Lodeber. Then kynge Dauid sent, and fet him out of the house of Machir the sonne of Amiel out of Lodeber. Nowe whē Miphiboseth the sonne of Jonathas, the sonne of Saul, was come vnto Dauid, he fel on his face, and did reuerence. And the king said: Miphiboseth? He answered: Beholde, thy seruaunt. Da-
C uid sayde vnto hym: feare not, for I wyll surelye shewe the kyndenes, for Jonathas thy fathers sake, and wyll restore the all the feldes of Saul thy father, and thou shalte eate breade on myne owne table cōtinuallye. And he bowed hym selfe, and sayde: what is thy seruaunte, that thou shouldest wete safe to looke vpon suche a deade dogge as I am? Then the kyng called vnto Ziba Sauls yonge man, and said vnto him: I haue geuen vnto thy masters sonne, all that perteyned to Saul, and to all hys house. Se therefore that thou, and thy sonnes and thy seruauntes, eare the lande, and bryng in, that + thy masters Miche
sonne maye haue fode to eate. But Miphiboseth thy masters sonne shall eate breade alwaye vpon my table. For Ziba had fyf-
D tene sonnes and twentie seruauntes. Thē
sayde Ziba vnto the kynge. Accordynge to all that my Lorde the kynge hathe commaunded his seruaūt, so shal thy seruaūt do. Wel (said the kynge) Miphiboseth shal eate vpon my table, as one of the kynges sonnes. Miphiboseth hada sonne that was younge, named Micha, and all that dwelled in the house of Ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelte in Jerusalem, for he dyd eate euer at the kynges table, + and was lame on 2.re. 4.b
both hys fete.

¶ The. x. Chapter.

IT happened after this, that the king of A
the children of Ammon died, and Hanō his sonne raygned in his steade. Than said Dauid. I wyll shewe kyndnesse vnto Hanō the sōne of Nahas, as his father shewed kyndnesse vnto me. And Dauid sēte to cōforte him by the hād of his seruaūtes ouer (the deathe of) his father. And Dauids seruaūtes came into the lāde of the childrē of Ammon, and the lordes of the childrē of

Ammon

Ammon sayde vnto Hanon theyr Lorde: thynkest thou that Dauid doeth honoure thy father, that he hathe sent comfortours to the? hathe not Dauid rather sente hys seruauntes vnto thee, to searche the cytye, and to spye it out, and to ouerthowe it? Wherefore, Hanon toke Dauids seruauntes: and shaued of the one halfe of euerye mannes beарde, and cut of their garmētes in the myddle, euen harde to the bottokes of them, and sente them awaye. When they tolde it vnto Dauid, he sente to mete them (for they were men exceedyngelye ashamed) and the kynge sayde: taryе at Jericho vntyl youre beardes be growen, and then retourne. And when the chyldren of Ammon sawe that they stacke in the syght of Dauid, they sente and hyred the Syrians of the house of Rehob, and the Syrians of Zoba. xx. thousande fote men, and of kynge Maacha a thousande men, and of Istob twelue thousande men. And when Dauid heарde of it, he sente Joab and all the hooste of stronge men. And the chyldren of Ammon came out, and waged battell at the entring in of the gate, and the Syrians of Zobah, of Rehob, Istob, and Maachah, were by them selues in the felde. When Joab sawe that the fronte of the battell was agaynste hym, before and after, he chose of all the freeh yonge men of Israell, and put them in araye agaynste the Syrians. And the reste of the people he delyuered into the hande of Abisai his brother, that he myghte put them in aray agaynste the chyldren of Ammon. And he sayde: yf the Syrians be stronger then I, thou shalt helpe me. But if the childrē of Ammō be to stronge for the, I will come and soccoure the. Therfore quite the lyke a man, and let vs stande styf for our people, and for the cities of our God. And the Lorde do that which is good in his owne eyes. And Joab proceded forth, and the people that was with him, to fyght with the Syrias. But they fledde before hym. And when the chyldren of Ammon sawe that the Syrias were fled, then fled they also before Abisai and entred into the citie. And so Joab retourned from the children of Ammon, and came to Jerusalem. And when the Syrias sawe that they were put to the worse before Israel, they gathered thē to gether And Hadarezer sent, and brought out the Syrians that were beyonde the ryuer. And they came with theyr army, and Sobah the Captayne of the hoost of Hadarezer went before them. And when it was shewed Dauyd, he gathered all Israel together, and passed ouer Jordan, and came to Helam: And the Syrians sette them selues in araye against Dauid, and fought with him, and the Syrians fled before Israel. And Dauid destroyed seuen hundred charetes of the Syrians, and fortye thousande horsmen, and smote Sobah the captayne of their hoostе, whyche also dyed there. And when all the kynges (that were seruauntes to Hadarezer) sawe that they were putte to the worse before Israell, they made peace with them, and serued them. And so the Syrians feared to helpe the children of Ammon any more.

The. xi. Chapter.

AND it came to passe that (after the yeare was expired) in the tyme whē kinges vse to go forth to batel, Dauid sente Joab and his seruauntes with him, and all Israell, whyche * destroyed the chyldren of Ammon, and beleged Raba. But Dauid taryed styll at Jerusalem. And it chaunced in an euenynge that Dauid arose oute of hys bedde, and walked vpon the rouфe of the kynges palace, and frome the rouфe he sawe a woman * washynge her selfe: And the woman was very bewtyfull to looke vpon. And he sent to enquire what woman it shoulde be, sayinge: is it not Bethsabe the doughter of Eliam, and wife to Urias the Hethite? And Dauid sent messengers, and fette her. And she came in vnto hym * and he laye with her. And (immediatlye) she was purified from her vncleannesse, and retourned vnto her house. And the woman cōceaued, and sent, and tolde Dauid, and sayde: I am with childe. And Dauid sente to Joab, sayinge: Sende me Urias the Hethite. And Joab sente Urias to Dauid. And when Urias was come vnto hym. Dauid demaunded of hym: howe Joab dyd, and howe the people fared, and howe the men of warre prospered. And Dauid sayde to Urias, goe downe to thyne house, & washe thy fete. And Urias departed oute of the kynges palace, and there folowed him a seruyce frome the kynges table. But Urias slepte at the dooze of the kynges palace, with all the seruauntes of hys Lorde, and went not downe to his house. Which when they had told Dauid, saying: (Urias went not downe into hys house.) Dauid sayde vnto Urias: Camest thou not frome thy iorney? Why dyddest thou not goe downe then vnto thyne house? Urias answered Dauid. The arcke and Israell and Juda dwell in pauylyons: and my Lorde Joab and the seruauntes of my Lorde lye vpon the flat earth: & shall I then goe into myne house, to eate, and drynke, and lye wyth my wife? * By thy lyfe, and by the lyfe of thy soule, I will not do thys tryng, And

Dauid sayde vnto Vrias: * tarye here thys daye also, and to morowe I wyll lette the departe. And so Vrias abode in Jerusalem that daye, and the morowe. And when Dauid had called hym, he dyd eate and droncke before him, and he made hym dronke. And at euen he went oute to lye on hys couche wyth the seruauntes of hys lorde, but wente not downe to hys house. On the morowe Dauid wrote a letter to Joab, and sente it by the hande of Vrias. And he wrote thus in the letter, sayinge: put Vrias in the forefronte of the sharper battel, and come ye backe frō him, that he maye be smytten and dye. So whan Joab beseged the cytie, he assygned Vrias vnto a place, where he wyste that stronge men were. And the men of the cytie came oute, and foughte wyth Joab. And there were certayne ouerthrowen of the people, and of the seruauntes of Dauid, and Vrias the Hethite dyed also. Then Joab sente, & tolde Dauid all the thynges concernyng the warre, and charged the messenger, sayinge: when thou haste made an ende of tellynge the matters of the warre vnto the kynge: yf he begynne to fume, and saye vnto thee, wherefore approched ye so nye vnto the cytie: whā ye dyd fyght, wyst ye not that they would hurle and shote frō the wall? Who smote Abimelech, sonne of Jereboseth? * dyd not a woman caste a pece of a mylstone vpon hym from of the wal, and he dyed in Thebes? why went ye nye the wall? then saye thou, thy seruaūte Vrias the Hethite is deade also. So the messenger wente, and came, and shewed Dauid all that Joab hadde sente hym for: and the messaunger sayde vnto Dauid: the men preuayled agaynste vs, and came oute vnto vs into the felde, and we (wyth violence) stacke vnto theym, euen vnto the enterynge of the gate. And the shoters shotte from the walles vpon thy seruauntes, and some of the kynges seruauntes be dead. And thy seruaunt Vrias the Hethite is dead also. And Dauid sayde vnto the messenger, thus shalt thou say vnto Joab, lette not that thynge trouble thee. For (the chaunce of warre is dyuerse, and) the swearde deuoureth one as well as another, make thy batrell moze stronge agaynste the cytie to ouerthrowe it, and se that thou courage Joab. And when the wyfe of Vrias hearde that her husbande was dead, she mourned for him. And whan the mournynge was past, Dauid sente and fet her to hys house, and she became hys wife, and bare him a sonne. But this thynge that Dauid dyd, displeased the Lorde.

¶ The.xii. Chapter.

And the Lorde sent Nathā vnto Dauid. And he came vnto him, & tolde him, there were two mē in one city, the one ryche, & the other poze: The ryche mā had exceadyng many shepe & oxē. But the poze had nothyng saue one lytle shepe, which he had bought & nozisshed vp. And it grewe vp with him, & with his childrē also & dyd eate of his owne meate, & dranke of his owne cuppe: and slepte in hys bosome: & was vnto hi as his doughter. And there came a straunger vnto the riche man. And he coulde not fynde in his herte to take of hys owne shepe, and of his owne oxen, to dresse for the straūger that was come vnto him. But toke the poze mannes shepe, and dressedit for the mā that was come to him. And Dauid was exceadynge wzothe with the mā, & said to Nathan: as surely as the Lorde lyueth, the man that hath done this thinge, * is the chylde of deathe. He shall restoze the lambe: fourefolde, because he dyd this thing, & had no pitye. And Nathā sayde to Dauid: thou arte the man. Thus sayeth the Lorde God of Jsrael, * I anoynted the kyng ouer Jsrael, and ridde the out of the hande of Saule, I gaue thee thy masters house, & thy maysters wyues into thy bosome, and gaue thee the house of Jsraell and of Juda, & might (yf that hadde bene to lytle) haue geuen the so much moze. Wherfore thē hast thou despised the commaundement of the Lorde to do wyckednesse in his syght? thou hast kylled Vrias the Hethite with the swerd, & hast takē his wife to thy wyfe, & hast slayne hym wyth the swearde of the childrē of Ammō. Now therfore, the swearde shal neuer depart frō thyne house, because thou haste despysed me, & takē the wife of Vrias the Hethite, to be thy wyfe. Wherfore thus sayeth the Lorde: beholde, I wyll sterre vp euel agaynst the: euen out of thyne owne house, and wyll * take thy wyues before thyne eyes, and geue theim vnto thy neyghboure, and he shall lye with thy wyues in the syght of the sunne. For thou dydest it secretlye. But I wyll do this thynge before all Jsracil, and in the open sunne lyghte. And Dauid sayde vnto Nathan, * I haue synned agaynste the Lorde. And Nathan sayde vnto Dauid: the Lorde also hathe put awaye thy synne, thou shalte not dye. Howbeit, because in doynge this dede, thou haste geuen the enemyes of the Lorde a cause to rayle, the chylde that is borne vnto thee, shall surelye dye. And Nathan departed vnto hys house. And the Lorde stroke the childe that Vrias wyfe bare vnto Dauid, and it sycknede sooze. Dauid therefore besought God for the childe, and fasted, and went

went in, and laye all nyght vpõ the earthe. And the elders of hys houſe aroſe, and wente to hym, to take hym vp from the earthe. But he woulde not, neither dyd he eate meate with them. And it happened the ſeuenth daye, that the chylde dyed.

And the ſeruauntes of Dauid durſte not tell hym, that the chylde was deade. Foꝛ they ſayde: beholde, whyle the chylde was yet alyue, we ſpake vnto hym, and he would not herken vnto oure voyce. Howe wyll he then bexe hym ſelfe, yf we tell hym, that the childe is deade? But Dauid eſpyed hys ſeruauntes wyſperynge, perceaued that the chylde was deade, and Dauid ſayde vnto hys ſeruauntes: is the chylde deade? They ſayde: yea. And Dauid aroſe from the earth: and waſhed and anoynted hym ſelfe, and chaunged hys apparel, and came into the houſe of the Lozde, and woꝛſhyp-ped, and afterward came to his owne houſe and bad that they ſhoulde ſet bꝛeade befoꝛe hym, and he dyd eate. Then ſayde hys ſeruauntes vnto him: what thynge is this, that thou haſte done. Thou dyddeſt faſte and wepe foꝛ the chylde whyle it was a-lyue, and as ſoone as it was deade, thou dyddeſt ryſe vp, and eate meate. He ſayde: whyle the chylde was yet alyue. I faſted and wept. Foꝛ thus I thoughte, who can tell whether God wyll haue mercye on me, Ex.38.a. that the childe maye lyue. * But nowe ſeynge it is deade, wheꝛfoze ſhoulde I faſte? can I bꝛynge hym agayne anye moze? I ſhall go to hym, rather then he ſhall come agayne to me. And Dauid conſoꝛted Bethſabe his wyfe, and wente in vnto her, and lay with her, and ſhe bare a ſonne, and peaceable called his name * Salomõ, and the Lord Math.1.a loued hym. And he ſente by the hande of i.Pa.3.b Nathã the pꝛophete and called hys name * Belo- * Jedidia, of the Lozdes behalfe. Joab ued of the fought agaynſt Raba the citie of the chil-Lozde. dꝛen of Ammon, and toke the cytye of the kyngdome. And Joab ſente meſſengers to Dauid, ſayinge: I haue made aſſaute to Raba, and haue taken the cytye with wa-ters. Nowe theꝛefoze gather the reſte of the people together, and beſyege the cytye, that thou mayeſt take it: leſte I take it, and call it after my name. And Dauid gathered all the people together, and wẽt againſt Raba, i.Pa.xx.b and beſyeged it, and gat it. * And he toke theyr kynges crowne from of hys heade, whiche waped and hundꝛed wayghte of golde, & in it were pꝛecious ſtones. And it was ſete on Dauids heade. And he bꝛought oute the ſpoyle of the cytye in exceadynge greate aboundance. And he caryeth oute the people that was therin, and put them vpon ſawes and vpon yꝛon haꝛowes, and vpon axes of yꝛon, and thruſte them into the tylekell. Thus dyd he vnto all the cy-tyes of the chyldꝛen of Ammon. And ſo Dauid and all the people retourned vnto Jeruſalem.

¶ The.xiii.Chapter.

AFter this it chaunced that Abſalom the ſonne of Dauid had a faire ſiſter, named Thamar, whõ Amnõ the ſõne of Dauid loued. And he was ſo ſoꝛe vexed, that he fell ſycke foꝛ the loue of hys ſyſter Thamar: foꝛ ſhe was a virgi, & he thoughe it harde foꝛ him, to haue his purpoſe of her. But Amnon had a frende, called Jonadab, the ſonne of Simeah Dauids bꝛother, and Jonadab was a very wiſe man. And he ſaid vnto him: how cometh it, that thou beynge the kynges ſonne, art thus conſumed euery daye? Wylte thou not tell me? Ammon anſwered hym: I loue Thamar my bꝛo-ther Abſaloms ſyſter. Jonadab ſayde vnto hym: laye the downe on thy bedde, and make thy ſelfe ſycke. And when thy fa-ther is come to ſe the, ſaye vnto hym: Oh let my ſyſter Thamar come, and gene me meate, and dꝛeſſe it in my ſyghte, that I maye ſe it, and eate it of her hande. And ſo Ammon laye downe, and made hym ſelfe ſycke. And when the kynge was come to ſe hym, Ammon ſayde vnto hym: Oh let Thamar my ſyſter come, and make me a couple of fryttes in my ſyghte, that I maye eate of her hande. Then Dauid ſente home to Thamar, ſayinge: go nowe to thy bꝛother Ammons houſe, and dꝛeſſe hym meate. So Thamar wente to her bꝛother Ammons houſe, and was laied downe. And ſhe toke floure, and made paſte, and dꝛeſſed fryttes in hys ſyghte, and did bake thẽ, & toke a platter and powꝛed them oute befoꝛe hym, but he would not eate. And Ammon ſayde: Haue oute all men frõ me. And they wẽt al out from him. And Ammõ ſaid vnto Thamar: bꝛynge the meate into the cham-bꝛe, that I maye eate of thyne hande. And Thamar toke the fryttes, whiche ſhe had made and bꝛoughte them into the chãbꝛe to Ammon her bꝛother. And whan ſhe had ſet them befoꝛe him to eate, he toke her, & ſaid vnto her, come lye wyth me my ſyſter. And ſhe anſwered hym: naye my bꝛother, do not foꝛce me, foꝛ there hath no ſuch thinge bene done in Jſrael: do not thou this abhomina-cion. Foꝛ whyther ſhall I be able to go with my ſhame. And thou ſhalt be as one of the foles in Jſraell. O ſpeake vnto the kynge, and he ſhall not denye me vnto the.

Howebeit he wouldе not herken vnto her voyce but toke her, and * foꝛced her, and Gen.34.a laye with her. And then Ammon hated her Leu.18.a

excedyngly, so that the hate where with he hated her was greater then the loue, with whyche he before loued her. And Ammon sayde vnto her: vp, and get the hence. She answeredhim: thou hast no cause. This euel that thou puttest me awaye is greater then the other that thou dyddest vnto me. Neuertheles he wouldē not heare her, but called his boye that serued hym, and said: put awaye this woman from me, and bolte the doze after her. And she had a kyrtell of dyuerse coloures vpon her, for wyth suche were the kynges doughters (that wer vyrgins) apparelD. Then his seruaūt brought her out, and locked the doze after her. And Thamar toke, and put ashes on her head, & rente her gaye kyrtel that was on her, and layed her hande on her heade, and so wente: and as she wente, cryed. And Absalon her brother sayde vnto her: hathe Ammon thy brother bene with the? Nowe yet be styll my syster: he is thy brother. Let not thys thynge greue thyne heart. And so Thamar remayned desolate in her brother Absaloms house. But whan kyng Dauid hearde of all these thynges, he was verye wrothe.

(And he would not vexe the spirit of Ammō his sonne: for he loued hym, because he was his fyrste bozne.) And Absalom sayde vnto hys brother Ammon nether good nor bad. Howbeit Absalom hated Ammon because he had forced hys syster Thamar. And it happened after two yere, that Absalom had + shepe sheaters in the playne of Hasor besyde the tryde of Ephraim, and bad al the kynges sonnes, and came to the kynge, and said: beholde, thy seruaūte hath shepe sheerers, let the kynge wyth hys seruauntes come to thy seruaunt. The kynge answered Absalom: naye my sonne. We wil not go al, nor be chargeable vnto thee. And Absalom lay sore vpon him: howe beit he woulde not go, but bleſſed hym. Thē said Absalom: yf thou wylte not come, then let my brother Ammon go with vs. And the kynge answered hym: what nedeth it that he go wyth the? But Absalom made suche instaunce that he let Ammon, and all the kynges chyldren go wyth hym. Nowe had Absalom commaunded hys younge men, saying: marke when Ammons heart is merye wyth wyne, and when I bid you smyte Ammon, then kyll him: and feare not, haue not I bydden you? be bolde therfore, and playe the men. And the yonge men of Absalom dyd vnto Ammon euen as Absalom had commaunded. And all the kynges sonnes arose, and euery man gat him vp, vpon hys mule, and fled. And it fortuned, that whyle they were yet in the waye, tydynges came to Dauid saying: Absalom hath slayne all the kynges sonnes, and there is none lefte alyue. Then Dauid arose, and + rare his garmētes, and laye a lōge on the earth, and all his seruauntes stode by with their clothes rente. And Jonadab the sonne of Simeach Dauids brother, aunswered, and sayde: let not my LORDE suppose that they haue slayne all the younge men the kynges sonnes, saue Ammon onely is deade. For that hathe bene determyned in Absaloms mynde, sence he forced hys syster Thamar. Nowe therfore, let not my Lorde the kynge take the thynge so greuously, to thynche that al the kynges sonnes are deade, saue Ammon onely is deade. But Absalō fled. And the younge man that kepte the watche, lyfte vp hys eyes, and loked: And beholde, there came muche people by a waye, a longe by the hynder parte on an hylles syde. And Jonadab sayde vnto the kinge: beholde, the kynges sonnes come: As thy seruaunte sayde, so it is. And as sone as he had lefte speakynge: beholde, the kynges sonnes came, & lyfte vp their voyces, and wepte. The kynge also and all hys seruauntes wepte exceedingely. But Absalom escaped and went to Thalmai the sonne of Amihur kynge of Gesur. And Dauid mourned for hys sonne euerye daye. And so Absalom escaped and wente to Gesur, and was there thre yeares. And kynge Dauid desyred to go forthe vnto Absalom: For where as Ammon was deade, he was comforted ouer hym.

¶ The. xliii. Chapeter.

Joab the sonne of Zaruia perceaued, that the kinges heart was towarde Absalom, and he sente to Thekoa, and fet thence a wyse woman, and said vnto her: fayne thy selfe to be a mourner, & put on mournynge apparel. And anoint not thy selfe with oyle. But be as a womā that had lōg time mourned for some deade bodye. And come to the kynge, and speake of thys maner vnto him. And so Joab taught her what she shoulde saye. And when the woman of Thekoa had fallen on her face to the grounde, and done obeysaunce, she sayde vnto the kyng: helpe me O kynge. The kynge sayde vnto her: what ayled the? She answered, I am a wedowe, and myne husbāde is deade. And thy handemayde had two sonnes, and they two foughte together in the felde, (where was no man to go betwene them) but the one smote the other, and slewe him. And beholde, the whole kynred is risen agaynste thy handmayde, and they sayde: * delyuer vs hym, that smote hys brother: that we maye kyll him, for the soule of hys brother whom he slue. We wyll destroye the heyre also. And so they shall quenche my sparkle

whych

gen. 31.c and. 38.c

1. reg. 1. b and. iii. f

deu. 19.

which is left, that he shall sterre vp (to my husbande) neither name nor yssue vpon the earth. And the kynge sayde vnto the woman: go home to thyne house, I wyll geue a charge for the. And the woman of Thekoa sayde vnto the kynge: My Lorde O kynge, thys trespasse be on me, and on my fathers house, and the kyng and hys seate be gyltlesse. And the kynge sayde: yf any man saye ought vnto the, bring him to me, and he shall hurte the no more. Thē sayde she: let the kyng remembre his Lord God, that the auenger of the bloude gather not on heapes together to destroye, and that they slaye not my sonne. And he answered: as sure as the Lorde lyueth * there shall not one heere of thy sonne fall to the earth. The woman sayde: let thyne handmayde speake one worde more vnto my Lord the kyng. And he he sayd: say on. The woman said: wherfore then hast thou determyned suche a thynge agaynste the people of God? For the kynge doeth speake thys thing as one which is faulty, that he shulde not fette home agayne his banished. For we muste nedes dye, and perisshe as water spylt on the grounde, which cannot be gathered vp againe. Neither doth God spare any soule. Let the kyng therfore fynde the meanes, that his banysshed be not vtterlye expelled from hym. Nowe therfore I am come, to speake of thys thinge vnto the kyng my lord. For they that be of the people, haue feared me. And thy handmaid said: Nowe wyll I speake vnto the kynge, paraduenture the kynge wyll perfourme the request of his handemayde. And the kynge shall heare his handmayde, to delyuer her out of the hād of the mā, that wouldе haue destroyed me, and also my sōne oute of the enheryptaunce of God. And thyne handemayde sayd: the worde of my lorde the kyng shall nowe be comfortable. For my lorde the kynge is as an Aungell of GOD, in hearynge of good and badde: therefore the LORDE thy God be with the. Then the kynge answered, and sayde vnto the woman, hyde not from me (I praye thee) the thynge that I shall aske the: And the woman sayd: let my lord the kyng nowe saye on. And the kynge sayde: Is not the hande of Joab wyth thee in all this matter? The woman answered, and sayde: * as sure as thy soule lyueth my lorde kynge, there is els noman (on the ryght hande nor on the left) but as my lorde the kyng hathe spoken, thy seruaunt Joab he bad me, and he put all these wordes in the mouthe of thyne handemayde. For to the intente that I shoulde alter my communicacyon, hath thy seruaunt Joab done this thynge. And my lorde is wyse, euē as an Aungel of God to vnderstande all thynges that are in the earth. And the kynge sayde vnto Joab, beholde, I am content to do thys thynge. Go and fet home the childe Absalom agayne. And Joab fell to the grounde on hys face, and bowed him selfe, and blessed the kyng. And Joab sayde: nowe thy seruaunt knoweth, that I haue founde grace in thy syght (my lorde O kynge) in that the kyng hath fulfylled the request of hys seruaunt. And so Joab arose, and wente to Gesur, and brought Absalom to Jerusalem. And the kynge sayde: let him turne to hys own house, and not se my face. And so Absalom returned to his owne house, and sawe not the kynges face. But in all Israell there was not so goodlye a man as Absalom, for he was verye bewtyfull: in so muche that from the sole of his foote, to the toppe of hys heade, there was no blemyshe in him. And when he shaued his heade (for at euery yeares ende, he shaued it, because the heere was heaupe on him, and must nedes shaue it) the heere of his heade wayed two hundred sycles after the kynges weyghte. And thys Absalom had thre sonnes borne hym, and one doughter, named Thamar, whyche was a fayre woman to loke vpon. So Absalom dwelte two yeare in Jerusalem, and sawe not the kynges face. Therfore Absalom sente for Joab, to haue sente him to the kynge. But he would not come to hym. And whan he sent agayne, he wold not come. Therfore he sayde vnto his seruauntes: beholde, Joab hath a parcell of lande faste by my place, and hathe barley therein. Go, and sette it on fyre. And Absaloms seruauntes set it on fyre. Then Joabs seruauntes came with their garmētes rēt, and said: Absaloms seruauntes haue burnt the pece of lande with fire. Then Joab arose and came to Absalom vnto his house, and sayde vnto hym, wherefore haue thy seruauntes burnte my felde with fire? And Absalom answered Joab: beholde, I sent for thee, desyryng the to come, because I would haue sente the to the kynge, for to saye: wherefore am I come from Gesur? It hadde bene better for me, to haue bene there styll. Nowe therfore, wouldе I see the kynges face. And yf there be anye tresspasse in me, kyll thou me. And so Joab came to the kynge, and tolde hym: whiche whan he had sent for Absalom, he came to the kyng, and fel to the ground on his face before him. And the kyng kissed Absalom.

2.Re.14.g

2.Re.11.b

¶ The.xv. Chapter.

After this it fortuned, that Absalom gat him charetes and horsses, and fyfty mē to runne before hi. And he

rose

rose vp earlye in the mornynges, and stode in the place of the entrynge in of the gate. And euery man that had anye matter, and came to the kynge for iudgement, hym did Absalon cal vnto him, and sayde: Of what cytie art thou? He answered: Thy seruãt is of one of the trybes of Israell. And Absalõ sayd vnto him: se, thy matter is good and righteous, but there is no mã apoynted of the kynge to heare thee. Absalom sayde moreouer: Oh, that I were made iudge in the lande, that euery man, whiche hathe any plee and matter i the law, might come to me, and that I might doe hym iustyce? And when anye man came nye to him, and dyd hym obeysaunce, he put forth his hãde and toke him to him, and kyssed him. And on this maner dyd Absalom to all Israell that came to the kynge for iudgement, and he stale the heartes of the men of Israell. And after fourtye yeares it fortuned, that Absalom sayde vnto the kynge: let me goe nowe to Hebron, and pay my bowe which I haue bowed vnto the Lorde: for thy seruaunt bowed a * vow (when I was in Gesur in the lande of Syria) sayinge: yf the Lorde shal bring me agayne to Jerusalẽ, I wyl serue the Lord. And the kyng said vnto him: go in peace. And so he arose, and went to Hebron. But Absalõ sent spies thorowe oute all the trybes of Israell, sainge: As soone as ye heare the voyce of the trompet blowe, ye shall saye: Absalom raygneth kynge in Hebron. And with Absalom went two hũdred men out of Jerusalẽ, that were called. And they wẽt with pure heartes, not knowing of any thynge. And Absalom sõte also for Ahithophell the Gilomite Dauids counseller, that he should come out of hys cytye Gilo, while he offred sacrifices. And there was wrought ströger reasõ. For the people went and increased with Absalom in multitude. And there came a messẽger to Dauid, and sayde: the heartes of the men of Israell are tourned after Absalom. And Dauid sayde vnto all his seruauntes: that were with him at Jerusalem: vp, that we may be gone, for we shall not els escape from Absalõ. Make spede to departe: Lest he come sodenly, and catche vs, and bringe some mischiefe vpon vs, and smyte the cyte with the edge of the swearde. And the kynges seruauntes sayd vnto hym: behold, thy seruauntes are readye: to doe what soeuer my Lorde the kyng shal appoynt. And the kynge and al his housholde departed a fote. And he left behynde hym * ten cõcubines, to kepe the house. And so the king & al the people went oute a fote, and taried in a place that was farre of. And all hys seruauntes wente aboute him. And al the Cerethites and all the Phelethites and all the Gethites (myghtie men of warre) (euen vi. hũdred men, which were come a kote frõ Geth) went before the kynge. Then sayde the kinge to * Ithai the Gethite, wherefore comest thou with vs? Returne, and abyde with the kynge, for thou arte a straunger, and art remoued frome thyne owne place. Thou camest but yesterdaye, and shulde I vnquiet the to daye to goe with vs? I wyll go whither I can. Therefore returne thou and cary agayne thy brethren. Mercy and truth shal the lord shew vnto the. And Ithai answered the kynge, and sayd: as truely as God lyueth, and as my Lord the king lyueth, in what place my Lorde the kynge shalbe, whether in death or lyfe, euen there also wyll thy seruaunte be. And Dauid the kynge sayd to Ithai, come then, and go forwarde. And Ithai the Gethite went forth, and all his men, and all the chyldren that were with him. And all the cõtrey wepte with a loude voyce, and so did al the people that wente forth. The kynge also him selfe passed ouer the broke Kydron. And all the people wente towarde the waye that leadeth to the wyldernesse. And Sadocke and all the Leuites were with him, and bare the arcke of the appoyntment of God. And there they set downe the arcke of God. And Abiathar went vp, vntyll the people were all come ouer, out of the citye. And the kyng sayd vnto Sadock: Cary the arke of God agayne into the citye. If I shall finde fauoure in the eyes of the Lorde, he wyll bryng me agayne, and shewe me both it, & the tabernacle therof. But and yf the Lord thus say: I haue no luste vnto the, beholde, here am I, let hym doe with me, what semeth good in hys eyes. The kynge sayde also vnto Sadock the prieste: Arte not thou a * Seare? Retourne into the citie in peace. And take your two sonnes with you: Ahimaaz thy sonne, and Jonathas the sonne of Abiathar. Beholde, I wyll tarye in the feldes of the wyldernesse, vntyll there come some worde from you to be tolde me. Sadock therefore and Abiathar caryed the Arcke of God agayne to Jerusalem, and they tayed there. And Dauid wente vpon mount Olyuet, and wept as he went, and had hys heade couered, and went bare fote. And all the people that was wyth him, had euery man his heade couered, and as they went vp, they wepte also. And one tolde Dauid, sainge: Ahithophel is one of them that haue conspired with Absalom. And Dauid sayde: O Lorde turne the councell of Ahithophel into foly thnes. When Dauid was come to the toppe of the mount he worshypped God: And beholde,

Husai

ii. Reg. 15. a

2. Reg. 18. a

2. Reg. 16. b and. 17. a

Husai the Arathite came agaynste hym with his coate torne, and hauynge earthe vpon hys head. Vnto whome Dauid sayd: yf thou go wyth me, thou shalt be a burthe vnto me. But if thou returne to the cyte, & saye vnto Absalom: I wyl be thy seruaunt O kyng: (as I haue thus longe bene thy fathers seruaunte, so am I nowe thy seruaunte) thou mayest for my sake destroye
2.reg.17 the counsell of * Ahithophel. And thou hast
a.b.c. there wyth the, Sadock and Abiathar the priestes, vnto whome thou shalte shewe al that thou canste heare out of the kynges house. And beholde, they haue there with the their two sonnes: Ahimaaz, Sadockes sonne, and Jonathas, Abiathars sonne: by them also shall ye sende me all that ye can
2.kt.17.b heare. And so * Husai Dauids frende gat him to the cytye. And Absalom also entred into Jerusalem.

¶ The.xvi. Chapter.

A And when Dauid was a lytle paste the top of the hyll: behold, Ziba the seruaunte of Miphiboseth came to mete him with a couple of Asses sadled, & vpon the two. C. loaues, & one. C. bonches of Resynges, & an hundred frayles of dryed fygges, & a bottel of wyne. And the kynge sayde vnto Ziba: what meanest thou with these? And Ziba sayde: They be asses for the kynges houshold to ride on, & bread, & frute for the ponge men to eate, and wyne: that suche as be fayntе in the wyldernesse, maye drynche. And the kyng sayde: where is thy masters sonne? Ziba answered vnto the kynge: beholde, he taryeth styll at Jerusalem. For he sayde: this daye shall the house of Israell restore me the kyngedome of my father. Then sayde the kynge to Ziba: beholde, thyne are all that pertayned
1.reg.9.b vnto * Miphiboseth. And Ziba sayde:
I do homage to thee. I beseche thee that I maye fynde grace in thy syght, my Lorde,
B O kynge. And when kynge Dauid came to Bahurim: beholde, thence came oute a man of the kynredde of the house of Saul,
2.kt.19.c named * Semei, the sonne of Gera, and he came oute cursynge: And he caste stones at Dauid, and at all the seruaūtes of kyng Dauid. And all the people also, and all the
Ps.22.d. men of warre were on hys ryghte hande, and on hys lefte. And thus sayde * Semei, whē he cursed, come forthe, come forth thou bloudeschedder, and thou man of Beliall. The Lorde hathe brought vpon the, all the bloude of the house of Saule, in whose stede thou haste raygned, and the Lorde hathe delyuered the kyngdome into the hande of Absalom thy sonne. And beholde, thou arte come to thy myschiefe, because thou arte a bloudschedder. Then sayde Abysai the sonne of Zaruia vnto the kynge: why dothe thys deade dogge curse my Lorde the kynge? let me go nowe, and take of the heade of hym. And the kynge sayde: what haue I to do wyth you ye sonnes of Zaruia: let hym curse: for the Lorde hathe bydden hym curse Dauid. Who dare then saye: Wherefore haste thou done so? And Dauid sayde to Abysai, and to all hys seruauntes: beholde, my sonne whyche came of myne owne bodye, seketh my lyfe. Howe much more then maye thys sonne of
3.kt.2.g Jemini do it? Suffer hym to curse * for the Lorde hathe bydden hym: happely the Lorde wyll loke on my weppynge eyes and wzetchednesse, and do me good for hys cursynge this daye. And as Dauid and his men wente by the waye, Semei wēt alonge on the hylles syde ouer agaynste hym, and cursed as he wente, and threwe stones at him, and caste dust. And the kynge and all that were wyth hym came werye, and refreshed them selues * there. And Absalom and all the people of the men of Israell came to Jerusalem, and Ahitophell was with him. And as soone as Husai the Archite Dauids frēde, was come vnto Absalō, he sayde vnto hym: GOD saue the kynge, God saue the kynge. And Absalom sayde agayne to Husai: is this the kyndnesse thou owest to thy frende? Why wentest thou not with hym? Husai answered vnto Absalom: naye not so, but whome the Lorde and this people and all the men of Israel chose, hys wyl I be, and with him wyl I dwel. Moreouer, vnto whome shall I do seruyce, but vnto his sonne? And as I was a seruaūte before wyth thy father, euen so shall I be with the. Then spake Absalom to Ahithophel: gene councell what is beste for vs to do. And Ahithophel sayde vnto Absalom: get the in vnto thy fathers * concubines, whiche he hathe lefte to kepe the
1.re.15.d house. And al Israel shall heare that thou
and.16.a arte caste oute of thy father, then shall the handes of al that are with the, be stronge. And so they pitched Absalom a tente vpon the toppe of the house. And he wente in vnto his fathers concubines in the syghte of all Israell. And the councell of Ahithophel, whiche he councelled in those dayes was as a man had asked councell of God: euen so was al the councel of Ahithophel, both with Dauid and with Absalom.

Ac Bahurim.

B

¶ The.xvii. Chapter.

A Ahithophel sayd vnto Absalō: let me chose out now twelue thousād men. C And I wyll vp, & folowe after Dauid this nyght. And I wyl come vpon him, whyle he is wery and weake handed, and wyll feare hym. And all the people that

are

gee with hym, ſhall flee. And ſo wyll I ſmyte the kynge onelye, and wyll bryngе agayne all the people vnto thee, euen as eaſelye as yͤ I woulde bryngе anye other thynge. And whan I haue ſlayne the man whom thou ſeeck, all the people ſhal haue reſte. And the ſayinge pleaſed Abſalom well: and all the elders of Iſraell.

B Then ſayde Abſalom, cal alſo Huſai the Arachite, and let vs heare hys councell. When Huſai was come to Abſalom, Abſalō ſpake vnto him, ſayinge: Ahithophel hath geuen ſuch councel: Shall we do after hys ſayinge, or no? tell thou. Huſai anſwered vnto Abſalom, the councell that Ahithophel hathe geuen, is not good at thys tyme. For (ſayde Huſai) thou knowеſt thy father, and his men, howe that they be ſtronge. And they be chafed in their
pro.17.B myndes, and are euen as a * Beare robbed of her whelpes in the felde. Thy father is a man alſo practyſed in warre: and maketh no taryinge with the people. Beholde he lurketh nowe in ſome caue, or in ſome other (ſtronge) place. And thoughe ſome of hys men be ouerthrowen at the fyrſt bռt, yet they that heare it, wyll ſaye: The people that folowed Abſalom, be put to the worſe. And the beſt men thou haſte, whoſe heartes are, as the heartes of Lyons, ſhall thynke there at. For all Iſrael knoweth, that thy father is a myghtye man, and they whyche be wyth hym are all men of warre.

Therefore my councell is that all Iſraell C be gathered vnto the, from Dan to Beerſeba, (whyche are as the ſandes of the ſea, in nombre) and that thou go to battayle in thyne owne perſon. For ſo ſhall we come vpon hym in one place or other, where we ſhal fynde hym, and we wyll fall vpon him euen as thycke as the dewe falleth on the grounde. And of all the men that are wyth hym, we ſhal not leaue hym one. Moreouer yf he be gotten into a towne, then ſhall all the men of Iſraell bryngе ropes to that cитye, and we wyll drawe it into the ryuer, vntyll there be not one ſtone founde there. And Abſalom and all the men of Iſraell ſayde: the councel of Huſai the Arachite D is better, then the councell of Ahithophel.
Eſa.19.c * For it was euen the Lordes determynacion to deſtroye the good councell of Ahithophel, that the LORDE myghte bryngе
2.re.15.g euel vpō Abſalō. Thē ſayde * Huſai vnto Sadock and Abiathar the prieſtes: of this and that maner dyd Ahithophel and the elders of Iſraell conncell Abſalom. And thus and thus haue I councelled. Nowe therefore ſende quickelye, and shewe Dauid ſayinge, tarye not all nyghte in the feldes of the wyldernelle, but get the ouer, leſte the kynge be deuoured, and all the people that are wyth him. Nowe Jonathas and Ahimaaz abode by the well Rogell: (for they myghte not be ſene to come into the cytye.) And a wenche went and tolde them. E And they wente, and ſhewed kyng Dauid. Neuertheleſſe, a lad ſawe theym, and tolde it to Abſalom. But they went both of thē away quickelye, and came to a mans houſe in Bahurim, which had a wel in his yard, into the which they wēt downe. And a wo manne tooke and ſpredе a couerlet ouer the welles mouthe, and ſtrawed hymmentye corne thereon. And the thynge was not eſpyed. And when Abſaloms ſeruauntes came to the wyfe, to the houſe, they ſayde: Where is Ahimaaz and Jonathas? The woman anſwered theym: they be gone ouer the lytell broke of water. And when they had ſoughte theym, and coulde not fynde theym, they returned to Jeruſalem. And as ſoone as they were departed, the other came out of the well, and wente and tolde kynge Dauid, and ſayde vnto hym, vp, and get you quickelye ouer the water, for ſuche counſell hathe Ahithophel geuen agaynſt you. Then Dauid arofe, and all the people that weer with him, & they were come ouer Jordan be that it was daye, ſo that there lacked not oneof them, that was not come ouer Jordan. And when Ahithophel ſawe, that his councell was not folowed, he ſadeled his Aſſe, and arofe, and gat F him home to his owne houſe, & to his owne cytye, and put his houſholde in order, and hanged hymſelfe: and dyed: and was buried in the ſepulchre of his father. Thē Dauid came to Mahenaim. And Abſalom paſſed ouer Jordan, he and all the men of Iſrael with him. And Abſalom made Amaſa captaine of the hoſt in ſtede of Joab, which Amaſa was a mannes ſonne named Jethra an Iſraelite, that wente into Abigail the doughter of Nahas, ſyſter to Zeruia Joabs mother. So Iſrael and Abſalom pit G ched in the lande of Gilead. And when Dauid was cōe to Mahanaim, Sobi the ſonne 2.re.xi.d
of Nahas oute of * Rabba the cytye of the childzen of Ammon, and Machir the ſonne 2.re.19.f
of Ammiel oute of Lodeber, and * Berzelai 3.reg.2.b
the Gileadite out of Roglim, brought beddes, baſens, earthen veſſels, wheate & barlye, floure and parched corne, beanes, rycе, otemell, honye, butter, theрe, and cheſe of kynne, for Dauid & al the people that were with him, to eate. For they ſaid: The people is hongrye, weryе and thyrſtye in the wildernelle.

¶ The.xviii. Chapter.

Anno

AND Dauid nombred the people that were with him, and set captaynes of thousãdes and of hũdredes ouer thẽ. And Dauid sente forthe the thyrde parte of the people vnder the hande of Joab, and another parte vnder the hande of Abisai the sonne of Seruia Joabs brother, and the other thirde part vnder the hãde of Ithai the Gethite. And the kynge sayde vnto the people, I wil go with you also. And the people answered. Thou shalt not go forthe: for yf we flé, oure aduersaries wyl not care for vs: neither shall they regarde vs, thoughe halfe of vs were slayne: but thou art worth ten thousande of vs: Wherefore it is better, that thou succoure vs oute of the city. And the kynge said vnto thẽ: what semeth you best, that wyll I do. And the kynge stode by the gate syde, & all the people came oute by hundredes and by thousandes. And the kynge commaunded Joab and Abisai, and * Ithai saying: intreate the yonge mã Absalom gently for my sake. And all the people hearde, that the kynge gaue al the captaynes charge concernynge Absalom. And so the people wente oute into the felde agaynste Israel, and the battell was in the wod of Ephraim: Where the people of Israel were put to the worse before the seruauntes of Dauid, and there was a greate slaughter that daye, euen of twentye thousande men. For the felde was fought there in dyuerse places, al abrode vpõ the earthe. And the wode deuoured mo people that daye than dyd the sweorde. And Absalom came before the seruauntes of Dauid, rydynge vpon a Mule, whych taried him vnder the thycke bowes of a greate Oke, and his heade was caughte of the Oke. And he was lyfte vp betwene heauẽ and earth: and the Mule that was vnder him, wẽt his waye. And one that sawe it tolde Joab, sayinge: beholde, I saw Absalom hange in an Oke: and Joab sayde vnto the man that tolde hym. If thou dyddest se him, why dydest not thou there smite him to the grounde, and I wouldé haue geuen the ten sycles of syluer, and a gyrdle. The man sayde vnto Joab: thoughe thou wouldest laye a thousande sycles of syluer in my hande, yet would I not stretche out mine hãde against the kynges sonne. For we hearde with oure eares, whẽ the kinge charged the, and Abisai, and Ithai, sayinge: Beware, that none touche the younge man Absalom. Moreouer, yf I had done it, I shoulde haue done agaynste myne owne lyfe: for there is no matter hyd from the kynge: yea, and thou thy selfe wouldest haue bene againste me. Then sayde Joab: I maye not stande thus tarynge wyth the. And he tooke three speares in hys hande, and thruste them thorowe Absalom, whyle he was yet alyue on the bodye of the tree. And ten seruauntes that bare Joabs weapons, turned, and smote Absalom, and slue hym. And when Joab blewe the trompet, the people returned fro folowynge Israel: for Joab spared the people. And they toke Absalom, and caste hym into a greate pyt in the wodde, and layed a wyghtye greate heape of stones vpon hym. And all Israell fled to theyr tentes. And this Absalom yet in hys lyfe tyme * toke counsel, and reared vp a pyller, which is in kynges dale. For he sayde: I haue no sonne. And therfore, to kepe my name in remembraunce do I it. And he called the pyller after hys owne name. And it is called vnto thys daye: Absaloms pyller. 1.rr.15.d

Then sayde Ahimaaz the sonne of Sadocke: let me runne nowe, and beare the kynge tydynges, how that the Lorde hath iudged hym qwyte of the hande of hys enemyes. And Joab sayde vnto him: thou arte no man to beare good tydynges to daye: thou shalte beare tydynges another tyme: but to daye thou shalte beare none, because the kynges sonne is deade. Then sayde Joab to Chusi: go, and tel the kynge, what thou haste sene: And Chusi bowed hym selfe vnto Joab, and ranne. Then sayde Ahimaaz the sonne of Sadocke agayne to Joab: come what come wyll, let me also runne after Chusi. And Joab said: Wherefore wylt thou runne my sonne? seinge that for the tydynges thou shalte haue no reward: well (sayde he) come what wyll, let me runne. Ye sayde vnto hym: runne. Then Ahimaaz ranne by the playne waye, and came before Chusi. And Dauid sat betwene the two gates. And the watchemen wente vp to the roufe ouer the gate vnto the wal, and lyfte vp hys eyes, and sawe: and beholde, there came a man runnynge alone. And the watcheman cryed, and tolde the kynge. And the kynge sayd: yf he be alone, there is good tydinges in hys mouthe. And he came, and drewe nye. And the watchmã sawe another man runnynge, and he called vnto the porter and sayde: beholde, there commeth another man runnynge alone. And the kynge sayde: he is also a tydynges bringer. And the watcheman sayde: me thynketh the runnynge of the formoste is lyke the runnynge of Ahimaaz the sonne of Sadock. The kynge sayde: he is a good man, and commeth with good tydynges. And Ahimaaz called, and sayde vnto the kynge: good tydynges, and he fell downe flat to the earthe vpon hys face before the kynge, and sayde: blessed be the Lorde thy God, whyche hathe shut vp the men that lyfte

lyfte vp their handes agaynste my Lorde the kynge. And the kynge sayde: Is the yonge man Absalom safe? Ahimaaz answered: when Joab sente (Chusi) the kynges seruaunte, and me thy seruaunte, I sawe muche a doe. But I wot not what it was. And the kynge sayde vnto hym: turne, and stande here. And he tourned, and stode styll. And beholde, Chusi came also, and sayde: Good tydynges my Lorde the kynge, for the Lorde hathe quite the thys daye out of the hande of all them that rose agaynste the. And the kynge sayde vnto Chusi. Is the yong man Absalom safe? Chusi answered: The enemyes of my Lorde the kynge, and all that ryse agaynste thee, to doe thee hurte, be as that younge man is. And the kynge was moued, and wente vp to a chambre ouer the gate, and wepte. And as he wente, thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, would God I had dyed for thee: O Absalom, my sonne, my sonne,

¶ The. xix. Chapter.

AND it was tolde Joab: Beholde, the kynge wepeth & mourneth for Absalō. And the victori of that dai was turned into mournig vnto al the people. For the people heard say that day how the kig sorowed for his son. And the people stale away that daye frō goinge into the citie, as people confounded steale away, whā they flee in battel. But the kynge hyd his face, and cryed with a loude voyce. O my sonne Absalom, O Absalom my sonne, my sonne. And Joab came into the house to the king and sayd: thou hast shamed this day the faces of all thy seruauntes, whiche this daye haue saued thy life, and the lyues of thy sonnes and of thy doughters, and the lyues of thy wyues, & of thy concubynes, in that thou louest thyne enemyes, and hatest thy frēdes. For thou haste declared thys daye, that thou regardest neither thy lordes nor seruauntes. And thys daye I do perceyue, that yf Absalom had lyued, and all we had died thys daye, that had pleased thee well. Now therfore vp, & come oute, and speake kindely vnto thy seruaūtes. For I sweare by the Lorde, except thou come out, there wyl not tary one man with thy this night. And that wyl be worse vnto the, thā al the euell that fell on the frome thy youth vnto thys houre. Then the kynge arose, and sat downe in the gate. And they tolde vnto all the people, saying: Beholde, the kyng doth syt in the gate. And al the people came before the kynge. But Israel fled, euery man to hys tente. And it fortuned that all the people were at stryfe thorowe oute all the tribes of Israell, sayinge: the kynge saued vs out of the hande of our enemies, he delyuered vs out of the hand of the Philistines, & now he is fled oute of the lande for Absalom. But Absalom whō we anoynted ouer vs, is dead in battel. Therfore, why are ye so styl, that you bryng not the king again? And kynge Dauid sente Sadock & Abiathar the priestes, sayinge: speake vnto the elders of Juda, and saye: why are ye behynd to bryng the kynge agayne to his house, seinge that suche tydynges is come frō all Israel vnto the kynge, euen to hys house? For the kig had said: (thus shal ye sai vnto the people of Juda.) Ye are my brethrē, my bones and my fleache: wherefore then are ye the laste that brynge the kynge home againe? And say ye to Amasa: art thou not of my bone and of my fleache? God do so and to to me, yf thou be not captayne of the hoost to me for euer in the rowme of Joab. And he bowed the heartes of all the men of Juda, euen as the hearte of one mā: so that they sent this worde to the kynge: Returne thou with al thy seruauntes. So the kynge returned, & came to Jordā. And Juda came to Gilgal, for to goe downe to mete the kyng, & to conuey hym ouer Jordā. And Simei + the sonne of Gera the son of Jemim, which was of Bahurim, hasted, and came with the menne of Juda to mete kynge Dauid & there were a thousande mē of Benjamin with him, and + Ziba the seruaunte of the house of Saul, and hys .xv. sonnes and twentye seruauntes with him. And they wēt quickly ouer Jordan before the kynge. And there went ouer a boat that caryed ouer the kynges houshold & they dyd hym pleasure. And Semei the sonne of Gera fell before the kynge (as he was come ouer Jordan) and sayde vnto him: Let not my lorde impute wickednesse vnto me, nor remembre the thynges that thy seruaunte dyd wyckedly (when my Lord the kyng departed oute of Jerusalem) that the kynge shoulde take it to heart. For thy seruaunt doth know, howe that I haue done amisse. And therfore beholde, I am the fyrst this daye of all the house of Joseph, that am come to goe downe, to mete my Lorde the kynge. But Abisai the sonne of Zeruia answered, and sayde: shall not Semei dye for thys, because he cursed the Lordes anoynted? And Dauid sayde: what matter is betwene you and me, ye sonnes of Zeruia? For thys daye ye be aduersaryes vnto me. Shal there anye man dye thys daye in Israell? doe not I knowe, that I am thys day kynge ouer Israell? And therefore the king sayd vnto Semei: thou shalt not dye, and the kynge sware vnto hym. And Mephiboseth the sonne of Saul came also to

2. Re. 16. b

2. Re. 16. a

mete the kynge, & had neyther washed his fete, nor shauen his beard, nor washed his clothes from the tyme the kynge departed, vntyll he came agayne in peace. And it foztuned that when he was come to Jerusalē, and met the kyng, the kyng sayd vnto hym: wherefoze wentest not thou with me Miphiboseth? He answered: my lozde: O king, my seruaūt deceiued me. For thy seruaunt sayd: I would haue myne Asse sadled to ryde theron, for to go to the kynge, because thy seruaunt is lame. And Ziba hath falsely reported of thy seruaunte vnto my lozde the kynge. And my lozde the kyng is as an angell of God: do therefoze what semeth good in thyne eyes. For all my fathers house were but deade men befoze my lozde the kyng: and yet didest thou put thy seruaunt among thē that dyd eate at thyne owne table. What righte therefoze haue I yet, to crye any moze vnto the kynge? And the kynge sayde vnto hym: Why speakest thou yet in thine owne cause. I is determined, that I haue sayde: thou and Ziba deuide the landes betwene you. And Miphiboseth sayd vnto the kyng: yea, let him take al: for so muche as my lozd the kynge is comeagain in peace vnto his own houle. And Berselai the Gileadite came downe from Roglim, and wēt ouer Jozdan wyth the kyng, to conuey hym ouer Jordan: Berselai was a very aged man, euē foure score yere olde, and prouided the kynge of sustenaunce, whyle he laye at Mahanaim: for he was a man of very great substaūce. And the kynge sayde vnto Berselai: come thou with me, and I will fede the with me in Jerusalē. And *Berselai sayd vnto the king. I am thus olde, and howe am I able to go by wyth the kynge vnto Jerusalem? I am thys daye foure score yeare olde: and canne I deserne betwene good an euyll? Wathe thy seruaunt anye taste in that he eateth or drincketh? Cā he heare any moze the voice of syngynge men and women? Wherefoze then shoulde thy seruaunt be yet a burthē vnto my lozde the kynge? Thy seruaunt wyl go a lytle waye ouer Jozdan with the kyng: and why wyll the kinge recompence it me wyth suche a rewarde? O lette thy seruaunt turne backe agayne, that I may dye in myne owne cytie, and (be buried) in the graue of my father and of my mother. Behold, here is thy seruaunt Thimeam, let him go with my lozde the kyng, and do to him, what shall please the. And the kynge answered: Chimeā shall go with me. And I wyll do to him that thou shalt be cōtent with. And whatsoeuer thou shalte require of me, that same wyl I do for thee. And all the people wente ouer Jozdan. And when the kyng was come ouer Jozdā, he kyssed Berselai, and blessed him, & he went backe agayne vnto his owne place. And then the kyng went to Gilgal, and Chimeam went with him, and so did all the people of Juda, and brought ouer the kynge, and there were but halfe the men of Israell. And beholde, all the men of Israell came to the kynge, and sayde vnto hym: why haue our brethren the men of Juda stolen the away, and haue brought the kynge and his houshoulde, and all Dauids men with him ouer Jozdan? And all the men of Juda answered the men of Israell: the kynge is nere of kynne to vs: wherefoze be ye angry for that matter? eyuhke ye that we eate of the kynges coste, oz that we take vs anye gyftes? And the men of Israell answered the men of Juda, and sayde: we haue ten partes in the kynge, and haue thereto moze ryght to Dauid then ye. Why then dyd ye despyse vs, that our aduise should not be fyrst had, in restoring our king againe? And the wozdes of the men of Juda were fearcer, then the wordes of the men of Israel.

¶ The. xx. Chapter.

Whā there came thyther a certayne man of Belial (named Seba, the son of Bichri, a man of Gemini) he blew a trōpet, & saide: we haue no part in Dauid, nether haue we enheritaunce in the sonne of Isai: let the men of Israell departe vnto their tentes. And so euery māne of Israell wente frome Dauid, and folowed Seba, the sonne of Bichri. But the men of Juda claue faste vnto their kynge, frome Jozdan vnto Jerusalem. And Dauid came to hys house to Jerusalem, * and toke the tenne women his concubines, that he had lefte behinde him to kepe the house, and put thē in warde, and fedde them: but laye no moze with them. And so they were enclosed vnto the daye of theyr death, lyuynge in wyddowhod. Then sayde the kynge to Amasa, call me the men of Juda together againste the thyrde day, and be thou here also. And so Amasa wente to gather the men of Juda together: but tarryed loger thā the time which he had appoynted hym. And Dauid sayd to Abisai: nowe shall Seba the sonne of Bichri do vs moze harme, then did Absalom. Take thou therefoze thy lozdes seruauntes, and folowe after hym: lest he get him walled cyties, and escape vs. And there went out after him Joabs men, and the Crethites, and the Pheletites, and all the mygthiest men. And they departed oute of Jerusalem to folowe after Seba, the sonne of Bichri. And whan they were at the greate stone in Gibeon, Amasa went before them. And Joabs garmente

that

(that he had about him) was gyrde vnto him, and he had gyrded thereon a knyfe, whiche was girded faste to hys loynes, in sache a sheath, that (as he went) it fell some tymes out. And Joab sayde to Amasa: arte thou in healthe my brother? And Joab
Mat.26.c. toke Amasa by the chyn with the ryghte hande, to + kysse him. But Amasa tooke no heed to the knyfe that was in Joabs hand.
2.Ki.2.f. for therewith he smote him + in the shorte rybbes, and shedde oute hys bowels to the grounde, and thrust at hym no more, and he dyed. So Joab and Abisai his brother folowed after Seba the sonne of Bichri.
D And one of Joabs men stode by hym, and sayde: He that beareth anye fauoure to Joab, or good wyll to Dauid, let hym goe after Joab. And Amasa laye walowed in bloude, in the myddes of the waye. And
2.Ki.2.g. there was a man, which when he saw that + all the people stode styl, he rowled Amasa out of the way into the felde, and caste a cloth vpon him, because he sawe that euerye one that came, stode stylby hym. And
E as sone as he was tombled out of the way, all the people wente after Joab, to folowe after Seba the sonne of Bichri. And he went throwe all the tribes of Israell vnto Abell, and to Bethmaacha and all the places of Barim. And they gathered together, & went after hym. And they came, and beleged him in Abeland in Bethmaacha. And they caste vp a banche agaynste the cyte that stode i the balley. All the people that was with Joab, thrust at the wall to ouerthrowe it. Then cryed a wyse wo-
F mā oute of the cyte, hear ye heare, byd Joab come hyther that I maye speake with him. When Joab was come vnto her, the woman sayde: arte thou Joab? He answered: I am he. She sayde vnto hym: Heare the woordes of thyne handmayde: And he answered: I do heare. And she said agayne. They spake in the olde tyme, sayinge: men must aske (peace) ere they fight, howe muche rather shoulde they so do to Abel? For so haue they continued (hytherto): I am one of them, that are peaceable and faythfull in Israell. And thou goest about to destroye a cytye, and a mother in Israell. Why wilt thou deuoure the enheritaunce of the Lord.
And Joab answered, and sayde: God forbid, God forbyd it me, that I shoulde either deuoure or destroye. The matter is not so: but a manne of mount Ephraim (Seba the sonne of Bichri by name) hathe lyfte vp hys hande agaynste the kynge, euen agaynst Dauid. Delyuer vs him only, and I will departe from the cyte. And the
G woman sayde vnto Joab: Beholde, hys heade shalbe throwen to the ouer the wall,
And then the woman wente vnto all the people wyth her wysdome. And they smote of the heade of Seba, the sonne of Bichri, and caste it oute to Joab. + And 2.Reg.21
he blewe a trompet, and they scattered from the cyte, euerye man to hys tente.
And Joab returned to Jerusalem, vnto the kynge. Joab was ouer all the hoste of Israell. And Banaia the sonne of Jehoiada was ouer the Crethytes and Phelethites. And Aduram was ouer the trybute. And Jehosaphat the sonne of Ahylud was Recorder. Seua was scribe. And Sadoche and Abiathar were the priestes. And Ira the Jairite was Dauids priest.

¶ The. xxi. Chapter.

Then there fell an hongre in the dayes of Dauid, thre yeares together. And Dauid enquired of the Lord, & the Lord answered: it is for Saul, and the house of bloude, bycause he slew the + Gibaonites. 1.Ki.21.f
And the kynge called the Gibaonites, and sayde vnto them: (Nowe the Gibaonites were not of the + chyldren of Israell, but Josua.ix.d
a remnaunte of the Amorites, and the children of Israell sware vnto them: And Saul soughte to slay them, for a zele that he had to the chyldren of Israell, and of Juda). Wherfore Dauid sayde vnto them: what shall I doe for you, and wherewith shal I make the attonement that ye maye bleste the inheritaunce of the Lorde? The Gibaonites answered him: We wyll haue no syluer nor golde, of Saul, nor of hys house: neyther is it ouer mynde, that thou shouldest kyll anye man in Israel. He sayd: what say ye then that I shall doe for you? They answered the kynge: the man that consumed vs, and imagined to bryng vs to nought, him wyl we destroye, that nought
B of hym continue in anye of the coastes of Israell. Let. vii. men of hys sonnes be delyuered vnto vs, and we wyll hange them vp vnto the Lorde in Gibeah of Saul, whom the Lorde dyd chose. And the kynge sayde: I wyll geue them you. But the kynge had compassion on Miphibosheth the sonne of Jonathas the sonne of Saull, bycause of the Lordes othe, that was betwene them: euen betwene Dauid and Jonathas the sonne of Saull. But he tooke the two sonnes of Respa the doughter of Aia (whome she bare vnto Saul) euen Armoni and Miphibosheth, and the fyue sonnes of Michol (the doughter of Saul) whome she bare to Adriell the sonne of Berselai, the Meholathyte. And he delyuered them vnto the handes of the Gibaonites, which hanged them in the hyll before the Lorde.
And they fell all seuen together, and were
slayne

firſt dayes: and in the begynninge of Barley haruest: And Rizpa the doughter of Aia tooke sackclothe and hanged it vp for them vpon the Rocke, euen from the begynninge of haruest, vntyl rayne dropped vpon them out of heauen: And suffred neither the byrdes of the ayre to fall on them by daye, nor beastes of the felde by nyghte.

C And it was tolde Dauid what Rizpa the daughter of Aia the concubine of Saull had done: And Dauid went, and toke the bones of Saul and of Jonathas hys sonne, from the men of Jabes in Gilead (whyche had stolen them frome the streate of Bethsan, where the Philistines hadde hanged them, when the Philistines had slayne Saul in Gilboa). And he broughte thence the bones of Saull, and the bones of Jonathas his sonne, and they tooke vp the bones of them that were hanged. And the bones of Saul and Jonathas his sonne, buried they in the countreye of Ben Jamin, in Zela, in the sepulchre of Cis his father. And when they had perfourmed all that the kynge cõmaunded, God was then at one with the the lande. It fortuned, that the Philistines had yet warre agayne wyth Israell. And Dauid went downe and hys seruãtes with him, and fought agaynst the Philistines. And Dauid waxed fayntye, and

D Jesby of Nob one of the sonnes of the Gyauntes (the ysron of whose speare wayed thre hundred sicles, and he beynge girded
2.Kr.23.c with a newe swearde) thoughte to haue slayne Dauid. * But Abisai the sonne of Zaruia succoured hym, and smote the Philistine, and kylled hym. Then the seruauntes of Dauid sware vnto hym, sayenge: Thou shalt goe no more out with vs to battell, that thou quenche not the lyghte of Israell. And yet after this, there was a batell with the Philistines at Nob, and then Sibbechai the Husathite slew Saph whiche was one of the sonnes of the Gyauntes. And there was yet another batell
1.Pa.21.a in * Nob with the Philistines, where Elhanam the sonne of Jaere Orgim, a Bethlehemite, slewe one Golyath a Gethite: The staffe of whose speare, was as greate as a weuers clothe beame. And there was yet another batell in Geth, where was a man of a greate stature, and hadde on euerye hande syxte fyngers and on euery fote sixe toes. xxiiii. in all. And was borne also of the kynred of the gyauntes in Geth. And when he defyed Israel, Jonathas the sonne of Simea the brother of Dauid slew hym. These foure gyauntes were borne in Geth, and fell into the hande of Dauid & into the handes of hys seruauntes

¶ The. xxii. Chapter.

AND Dauid spake the wordes of this songe vnto the Lorde, what tyme the Lorde had delyuered hym out of the hande of al his enemies and out of the hande of Saul. And he sayde:

The Lorde is my rocke and my castel, and my deliuerer. God is my strengeth, in hym wil I truste: he is my shilde, & the horne of my saluacion: my worshyp and my refuge: my sauioure, thou shalte saue me frome wronge. * I wyll cal on the Lord, which is
psa.18.b prayse worthy, & so shall I be saued frome myne enemyes. For the corruptions of death closed me aboute: the floudes of Beliall put me in feare. The sorowes of hell compassed me aboute: the snares of deathe ouertooke me. In my tribulacion wyll I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of his temple, and me crye shall entre into his eares. The earth trymbled and quaked: the foundacions of heauen moued and shoke, why he was angrye. Smoke wente vp in hys wrath, & consumige fire out of his mouth, cooles were kyndled therof. And he bowed heauen, and came downe, and there was darckenes vnder hys fete. And he sat vpon
B Cherub and dyd flie, he was sene caried vp on the wynges of the wynde. He made darckeneg a tabernacle rounde about him, with waters gathered together in thycke cloudes. Thorowe the brightenes of hys presence were the fire coales kyndled. God thundred from heauen, and he that is most hye, doeth put out hys voyce. He shot arowes, and scatered them: he hurled lyghtenynge, and ouerthrewe them. The flowinges of the sea apeared, and the foundacions of the worlde were sene, by the reasō of the rebukynge of the Lorde, and thorowe the blastynge of the breath of his nostrelles. He shall sende from heauen, and fet me, he shall plucke me out of many waters. He shal deliuer me frome my mightye aduersary, and fro myne enemies, for they are to stronge for me. When they had ouertaken me in the daye of my calamytie the Lorde stayed me vp. For he broughte me out into rowmth: he deliuered me, because Rom.2.b
he had a lone vnto me. * The Lorde wyll C reward me accordyng to my righteousnes: accordynge to the pureneg of my handes wyll he recompence me. For I haue kepte the wayes of the Lorde, and done no wyckednes agaynste my God. For all hys lawes are in my syghte, and hys statutes wyll not I put awaye fro me. In hys syghte also haue I bene vndefyled, and haue kepte me fro myne owne iniquitie. And the LORD dyd to me agayne accordynge to my righteousnes, euen after my pureneg in his eye

lyght. With the godly thou shalt be godly, and with the man that is vncorrupt, thou shalte be vncorrupte. With the pure thou shalte be pure, and with the froward thou shalte be frowarde. And the poore people that are in aduersytye, thou shalte helpe. And on the proude shalte thou caste thyne eyes. Thou arte my lyghte O Lorde: the Lorde shall lyghte my darcheneſſe. For wyth thy helpe I wyll runne thorowe an hoofte of men, and in my God I wil spring ouer a walle. God is vncorrupte in hys waye: the worde of the Lorde is tryed in the fyre: he is the defender of all them that truſte in hym. For who is a God, ſaue the Lorde? and who is myghtie, ſaue our God? God ſtrēgtheth me with power, and rydderh the waye in battell cleare before me. He maketh my feete lyke hartes feete, and ſetteth me faſt vpon my hye hold. * He teacheth my handes to fyghte, that euen a bowe of ſtele is to weake for myne armes. Thou haſt geuen me the ſhylde of thy ſaluacyon, and with thy louynge mekeneſſe thou doeſt multyply me. Thou ſhalt make me ſpace to walcke in, and my legges ſhall not fayle me. I wyll folowe vpon myne enemyes, and deſtroye them, and turne not agayne vntyll I haue conſumed theym. I wil waſt them and ſmyte theym, ſhat they ſhall not be able to aryſe: yea, they ſhal fal vnder my fete. Thou haſt gyrded me about with might to battell, and them that aroſe agaynſt me, haſte thou ſubdued vnder me. And thou madeſt myne enemyes (and them that hated me) to eourne theyr backes to me, that I myghte deſtroye theym. They lohe for helpe, but there is none to ſaue theym: yea, euen vnto the Lorde do they crye, but he heareth theym not. I wyll beate theym as ſmale as the duſte of the earth: I wyll ſtampe them as the dyrte of the ſtreate, and wyll ſpreade them abrode. Thou ſhalte delyuer me from the dyſſencion of my people: thou ſhalte kepe me to be an heade ouer nacions: the people whyche I knewe not, ſhall ſerue me. Straunge chyldren diſſemble wyth me: At the hearynge of the eare they obey me. Straunge chyldren wyll chrynche awaye, and they ſhall be ſmytten with feare in theyr preup chambre. God is a lyue, and bleſſed be my maker: magnifyed be God, my moſt ſtrong ſaluacyon. It is God that gduengeth me, and brynggeth downe the people vnder me. He delyuereth me fro myne enemyes, thou alſo ſhalte lyfte me vp on hye, from theym that ryſe agaynſte me, thou ſhalte delyuer me from the wycked men. And therfore I wyll prayſe thee (O Lorde) amonge the nacyons, and wyll ſyng vnto thy name.

Whyche sheweth great ſaluacyon for hys kynge, and dealeth mercyfully wyth hys annoynted: euen wyth Dauid, and wyth his ſede for euermore.

¶ The. xxiii. Chapter.

These be the laſte layinges of Dauid. Dauid the ſonne of Iſai ſaid: And the man (which was made the annoynted of the God of Jacob, & the noble Pſalmiſt of Iſrael) ſayd: the ſpirit of the Lord ſpake by me, and his worde was in my tonge. The God of Iſrael ſpake of me, euen the moſte myghtie of Iſrael, ſaid: he that beareth rule ouer men, oughte to rule iuſtely in the feare of God. And as the morynge lyghte when the ſunne is vp, a morning in whyche are no cloudes to lette the bright-neſſe, and as the graſſe of the earthe is by the vertue of the rayne: Shall not my houſe be ſo wyth God? * For he hath made with me an euerlaſtynge couenaunt perfect and ſure in all poynres: and this is truly al my healthe, and al my wyſhe, that it growe, but not as graſſe. But the vngodly man of Belial ſhall be as a thorne cleane pluckt vp, which can not be taken with hādes: But the man that ſhal touche them, muſte haue yron, or a longe helue. * Or els muſte they be burnt with fyre in the ſame place. These be the names of the myghtye men whom Dauid had: one that ſat in the ſeate of wyſedome, beynge chiefeſt amonge three, pleſaunt was he and ſtronge: he ſlue eyght hundred at one time. After him was Eliazar the ſonne of Dodi the ſonne of Ahohi, one of the three worthyes with Dauid, which defied the Philiſtines that were there gathered together to battell: whan the men of Iſrael were gone vp. He arose and layed on the Philiſtines vntyll hys hande was weery, & clane vnto the ſweard. And the Lord gaue great victory the ſame day. And the people (whiche had fledde) returned, and went after him to eunne to the ſpoyle. After him was Samma the ſonne of Agge the Hararite: and the Philiſtines gathered together belyde a towne (where was a parcell of lande full of ryce) and the people fledde from the Philiſtines. But he ſtode in the myddes of the grounde, and defended it, and ſlue the Philiſtines. And the Lord gaue great victory. * These three (which wer of the thirty cheefe captaynes) went downe to Dauid in the harueſt tyme vnto the caue of Adullam, & the hoſt of the Philiſtines abode in the baley of Giaunres. And Dauid was then in an holde. And the ſouldiours of the Philiſtines were in Bethlehem. And Dauid longed, and ſayd: Oh, that I had of the water that is in the well

pſ. 144 a

2. re. 7. c.

1. pa. 12 b

1. pa. 12 b

well by the gate of Bethlehē, for to drinke. And the three myghtye brake thorowe the host of the Philistines, and fet water oute of the well of Bethlehem that was by the gate, and toke and broughte it to Dauid. Neuertheles he would not drynke therof, but offred it vnto the Lord: and sayde: the Lord forbyd that I should do so. Is not this the bloude of the men that wente in ieoperdy of theyr lyues? and therefore he woulde not drynche it. And these thinges did these three mighty men. * Abisai the brother of Joab, the sonne of Saruiah, was cheefe amonge the three, and he lyft vp his speare agaynste three hundred, and slue them, and had the name amonge the three. For he was nobler man then the three, and was theyr captaine. Howbeit he attayned not vnto (the first) three. And Banaiahu the sonne of Jehoiada (the sonne of a mightye man) valyaunte in actes, of Kabzeel, slue two stronge lyons, euen lyons of Moab. He went downe also, and slue a lion in a pit in tyme of snowe. And he slue an Egiptian a goodly bygge man, whyche had a speare in hys hande. But he went downe to him with a staffe, and plucked the speare out of the Egyptians hande, and slue hym wyth his owne speare. These thynges did Banaiahu the sonne of Jehoiada, and had the name amonge the three worthyes. He was honorable amonge thirty, but the attained not to the (first) three. And Dauid made him of his councell. Asahel the brother of Joab also was one of the thirtie. Then Elhanan the sonne of Dodo of Bethlehem: Samma the Haronite: Elica the Harodite: Helez the Paltite: Ira the sonne of Akes the Thekoite: Abiezer of Anathoth: Meobnai the Husathite: Zelmon an Ahohite: Maharai the Netophatite: Heleb the sonne of Baanah an Netophatite: Ithai the sonne of Kibai out of an hyll of the chyldren of Ben Jamin: Banaiahu the Pharatonite, Hedai of the ryuer of Gaas: Abialbon the Arbathite: Asmaueth a Barhumite: Eliahba a Saalbonite: and the sonnes of Jasē, Jonathas, Samma the Hararite. Ahiam the sonne of Sarar an Hararite. Eliphelet the sonne of Aasbai the sonne of a Maachathite: Eliam the sone of Ahithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igal the sone of Nathā of Zoba: Bani the Gadite: Zelect an Amonite: Naharai a Berothite, which was the harnesbearer of Joab the sonne of Zaruia. Ira the Jethrite: Gareb the Jethrite, Uria the Hethite, thirtye and seuen in all.

2.Reg.21.b

D

¶ The.xxiiii. Chapter.

AGayne, the Lord was wroth with Israel, & he moued Dauid against thē, in that he said: * go & nūber Israel and Juda. For the kynge said to Joab the captaine of his hoste: go thou abrode nowe, thorowout all the trybes of Israel, euen from Dan to Beer Seba, and numbre ye the people, that I maye knowe the numbre of thē. And Joab said vnto the kynge: I beseche the lord thy God, to make thy people as many mo as they be: yea, & an hūdred times so many mo, and that the eyes of my Lorde the kynge maye se them. And what is the cause that my Lorde the kynge hathe a lust to this thynge? Notwithstādynge the kynges word prenailed agaynste Joab, and agaynst the captaines of the hoste. And Joab and the captaines of the hoste wente oute from the presence of the kynge, to numbre the people of Israel. And they passed ouer Jordan, and pytched in Aroer on the right syde of the cytie that lyeth in the myddes of the valey of Gad, ouer agaynste Jazer. And then they came to Gilead, and to the nether lande, where was a new habytacion, and from thence they came to Dan Jaan about to Sidon, and came to the stronge holde of Tyre, and to all the cityes of the Heuites and of the Cananites, and then wente out to the South of Juda, euen to Beersebā. And so, when they had bene abroade thorowout all the lande, they returned to Jerusalem agayne, after the ende of nyne monethes and twentye dayes. And Joab deliuered vp the numbre and summe of the people vnto the kynge. And there were in Israell eyghte hundred thousande men of myghte that drewe swerdes. And the men of Juda were fyue hundred thousāde mē. And Dauids hearte smote him, after that he had numbred the people. And Dauid sayde vnto the Lorde: I haue synned exceedingly in that I haue done. And now Lord take awaye the trespace of thy seruaunte, for I haue done verye folyshlye. And whē Dauid was vp in a mornynge, the word of the Lord came vnto the prophet Gad, Dauids seer, sayinge: go and say vnto Dauid, thus sayeth the Lord: I offre the three thinges, chose the whyche of them I shal do vnto the. So Gad came to Dauid, and shewed hym, and sayde vnto hym. Wylt thou haue seuen yeres hunger to come in thy lande, or wilte thou flee. iii. monethes before thyne enemyes, they folowyng the, or that there be three dayes pestilēce in thy lande? Nowe therfore aduise the, and se, what answere I shal gene to him that sent me. And Dauid sayde vnto Gad: I am in extreme trouble, + We wyll fall nowe into

A

1.Par.30.b

B

C

Eccl.ii.c

the hande of the Lord, for muche is his mercye, & let me not fall into the hande of man. And so the Lorde sent a pestylence in Israell, frome the mornynge vnto the tyme appounted. And there dyed of the people frō Dan to Beersheba, seuentie. M. men. And when the Angel stretched out his hand vp on Jerusalē to destroye it, the Lorde hadde compassion to do that euel, and sayde to the angell that destroyed the people: it is now sufficient: hold thine hande. And the angel of the Lord was by the threshyng place of Arefna the Jebusite. And Dauid spake vnto the Lorde: (when he saw the angell that smote the people) & said: lo, it is I that haue synned, & I that haue done wyckedly. But these shepe, what haue they done? let thyne hande (I praye thee) be agaynst me, and agaynste my fathers house. And Gad came the same daye to Dauid, and sayde vnto hym: go vp and reare an aultare vnto the Lorde in the threshynge flooze of Arefna the Jebusite. And Dauid (accordyng to the sayinge of Gad) went vp, as the Lorde commaunded. And Arefna loked, and sawe the kyng and his seruauntes comming towarde hym. And Arefna wente out, and bowed hym selfe before the kyng, flatte on his face vpō the grounde, and Arefna sayd: wherefore is my Lorde the kynge come to hys seruaunt? Dauid answered: to bye the threshynge flooze of thee, and to make an aultar vnto the Lorde, that the plage may ceasse from the people. And Arefna sayd vnto Dauid: let my Lorde the kynge take and offre what semeth him good in his eyes: Beholde, here be oxen for burnt sacrifice, and sleades, and the other instrumētes of the oxen for woode. All these thynges did Arefna geue vnto the kyng, and sayd moze ouer vnto the king: the Lorde thy God accepte the. And the kyng sayd vnto Arefna: not so, but I wil bie it of the at a price, and will not offre sacrifice vnto the Lorde my God, of that which doth coste me nothyng. And so Dauid bought the threshing flooze, and the oxen for fifte sycles of syluer. And Dauid buylt there an altar vnto the Lord, and offered burnte sacrifices, and peace offrynges. And so the Lorde was entreated for the lande. And the plage ceased frome Israell.

¶ The ende of the seconde booke of Samuel: otherwyse called the seconde boke of the kynges.

¶ The thyrde Booke of the Kynges, after the reckenyng of the Latinistes: whiche thyrde Booke and the fourth also, is but one with the Hebrues.

¶ The first Chapter.

AND kynge Dauid was olde, and stricken in yeres: & so that whan they couered hi with clothes, he caught no heate: wherfore his seruauntes said vnto him: let there be soughte for my lord the kyng a yong mayden, to stande before the kynge, and to cherysche hym. And let her lye in thy bosome, that my lorde the kynge maye get heate. And so they soughte for a fayre damosell thorowe oute all the coastes of Israell, and founde one Abisag a Sunamite, and broughte her to the kyng. And the damosell was excedyng fayre, and cherysshed the kyng, and ministred to him. But the kynge knew her not. And Adonia the sonne of Hagith exalted hym selfe, saying: I wylbe kyng. And he gat him charrettes and horsemen, and fyftiemen to rūne before him. And his father would not displease hym at any tyme, nor sayd so much to him, as, why doest thou so? And he was a goodly man, and his mother bare hym nexte after Absalom. And he toke counsell at Joab the sonne of Zarui, and at Abiathar the Priestе. And they helped Adonia. But Sadoche the prieste, Banaiahu the sonne of Jehoiada, Nathan the prophete, Semei and Rei, and all the men of myght whyche were wyth Dauid, fauoured not Adonia. And Adonia sacrificed shepe and oxen, and fat catel, by the stone of Zoheleth whiche is fast by the well of Rogel, and called all his brethren, the kynges sonnes, and the men of Juda the kinges seruāntes. But Nathan the prophet, and Banaiahu, and the other myghty men, and Salomon his brother he called not. Wherefore, Nathan spake vnto Bethsabe, the mother of Salomon, sayinge: haste thou not herde how that Adonia the sonne of Hagith doth reigne, & Dauid our lorde knoweth it not? Now therefore come, & I wil geue the cōcel, how to saue thyne owne lyfe, & the life of thy sonne Salomō. Go & get the in vnto kyng Dauid, and say vnto him: dydest not thou (my lord O kig) sweare vnto thy hādmayde, saying? Salomon thy sonne shall reigne after me, & he shal sit vpō my seate: why is thē Adonia kinge? Beholde, while thou yet talkest there with the kyng, I wil come in after the, & confirme thy wordes. And Bethsabe went in vnto the king into the chādze. And the king was very olde, & Abisag the Sunamite ministred vnto the kyng. And Bethsabe stouped, & made obeisaūce vnto the kig. And the kig sayd: what is the matter? She answered hi: my lorde, thou swarest by the Lord thy God to thine handmayd: Salomō thy sonne shal reigne after

after me, and he shall syt vpon my seate. And behold, nowe is Adonia king, and my lorde the kynge wotteth not of it. And he hath offered oxen, fat cattel, and many shepe, and hathe called all the sonnes of the kynge, and Abiathar the preest, and Joab the captayne of the host. But Salomō thy seruaunt hathe he not bydden. And nowe my lorde (O kynge) the eyes of all Israell wait on the, that thou shuldest tel thē, who ought to syte on the seate of my lorde the kynge after him. For elles when my lorde the kynge shall slepe with hys fathers, I and my sonne Salomon shall be synners.

And while she yet talcked with the kyng, Nathan the prophete came also. And they tolde the kynge, saying: behold, here commeth Nathan the prophete. And when he was come in to the kynge, he made obeysaunce before the kyng vpō his face on the grounde, and Nathan sayde: My lorde (O kyng) hast thou sayde: Adonia shal reigne after me, and he shall syt vpon my seate? For he is gone downe thys daye, and hath slayne many oxen, and fat sheepe, and hathe called al the kynges sonnes, and the captaynes of the host, and Abiathar the preest. And behold, they eate and drincke before hym, & say: God saue the kyng Adonia. But me thy seruaunte, and Sadock the preest, and Banaiahu the sonne of Jehoiada, and thy seruaunt Salomon hath he not called. Is thys thyng done of my lord the king, and hast not shewed it vnto thy seruaunt, who shuld syt on the seate of my lorde the king after hym? Then kynge Dauid answered, and sayde: cal me Bethsabe. And she came into the kynges presence, and stode before him. And the kyng sware, saying: As truly as the Lord lyueth (that hath ryd my soule out of all aduersitie) euen as I swate vnto the by the Lorde God of Israell, sayinge: Salomon thy sonne shall reygne after me, and he shall syt vppon my seate for me, su wyll I do this day. Thā Bethsabe bowed on her face to the earth, and dyd reuerence vnto the kynge, and said: I pray God that my Lord kyng Dauid may lyue euer. And kynge Dauid sayde: call me Sadocke the preest, and Nathan the prophete, and Banaiahu the sonne of Jehoiada. And they came before the kyng. The kyng also sayd vnto them: take with you the seruauntes of your Lord, and set Salomon my sonne vpon myne owne Mule, and carye hym down to Gihō. And let Sadock the preest, & Nathan the prophet anoynt him there, kyng ouer Israel. And blowe ye wyth trōpettes, and say: God saue kynge Salomō. And then come vp after hym, that he maye come and syt vpon my seate. For he shalbe kynge in my steade. And I wyl cōmaunde him to be captayne ouer Israell and Juda. And Banaiahu the sonne of Jehoiada, answered the kynge, and sayde: Amen. I pray God that the Lorde GOD of my lorde the kynge, say so to. And as GOD hath bene with my lord the kyng, euen so be he with Salomō also, and make hys seate greater, then the seate of my lorde kynge Dauids hath bene. And so Sadock the preest, and Nathan the prophete, and Banaiahu the sonne of Jehoiada, and the Cerethites, and Pheleethites wēt downe, and set Salomon vpō kyng Dauids Mule, and brought him to Gihon. And Sadock the preeste toke an horne of oyle oute of the Tabernacle, and annoynted Salomon. And all they of the people blewe trumpettes, and sayde: God saue kynge Salomon. And all the people came vp after hym, pypyng wyth pipes, & reioysyng greatly, so that the earth range with the sounde of them. And Adonia, and all the gestes that he had called vnto hym, hearde it, euen as they had made an ende of eating. And whē Joab harde the sounde of the trumpet, he sayde: howe happeneth it that there is suche a noyse in the cytie? And as he yet spake: behold, Jonathas the sonne of Abiathar the preeste, came. And Adonia sayde vnto hym: come in, for thou art a valyaunt man, and bringest good tydynges. And Jonathas answered, & sayde to Adonia: Verely our Lorde kyng Dauid hath made Salomon king. And the kynge hath sent with hym, Sadock the Hyreste, and Nathan the Prophete, and Banaiahu the sonne of Jehoiada, and the Cerethites, and the Pheleethites, & they haue set hym vpon the kynges Mule. And Sadock the preest, and Nathan the prophete, haue annoynted him kynge in Gihon. And they came vp againe, and reioysed, that the citie did sounde againe. And that is the noyse, that ye haue hearde. And Salomon sytteth on the seate of the kyngedome. And moreouer the kynges seruauntes came to bleesse oure Lorde kyng Dauid, saying: thy GOD make the name of Salomon more honourable then thy name, and make his seate greater then thy seate. And the kynge bowed hym selfe vpon the bed. And thus sayde the kynge: Blessed be the Lorde God of Israel: whiche hath made one to syte on my seate this daye, myne eye seyng it. And all the gestes that were with Adonia were afrayed, and rose vp, and went euerye man hys waye. And Adonia, fearynge the presence of Salomon, arose, and wente, (into the tabernacle of the Lorde) and caughte holde on the hornes of the altare. And one tolde Salomon, sayinge: behold, Adonia

doeth feare kynge Salomon: for he hath
Exo.21.b *caught holde on the hornes of the altare,
sayinge: let kynge Salomon sweare vnto
me thys daye that he wyll not slay his ser-
uaunte wyth the swearde. And Salomon
sayde, yf he wylbe a chylde of vertue, there
shall not an heere of him fall to the earth.
But and yf wyckednesse be founde in him,
he shall dye. And so kynge Salomon sent,
and they brought him from the altar. And
he came, & dyd obeysaunce vnto kyng Sa-
lomon. And Salomon sayde vnto hym: get
the to thyne house.

¶ The. ii. Chapter.

A THe daies of Dauid drewe nye that he
shuld dye, & he charged Salomō his
Iosh.i.b. sonne, sayinge: I go the waye of all the
and.23.b worlde, * be thou stōg therfore, & shew thy
Deu.31.f selfe a mā. * kepe thou the watch of the Lord
thy God, that thou walcke in his wayes, &
kepe his statutes, & his precepte, his iud-
gementes, & hys testimonies, euen as it is
writtē in the law of Moses: that thou ma-
yest prospere in al that thou doest, and in e-
uery thynge that thou medlest withall.
That the Lorde also maye make good hys
worde whiche he spake vnto me, sayinge:
yf thy chyldren take hede to theyr waye,
that they walcke before me in truth, wyth
3.re.9.b. all their hertes, and with all their soules,
2.re.3.f * then shalt thou not be without a man on
and.xx.e the seate of Israel. * Moreouer, thou wot-
test, howe Joab the sonne of Saruia serue
me, and what he dyd to the two cap-
taynes of the hoostes of Israell: vnto Ab-
ner the sonne of Ner, and vnto Amasa the
sonne of Jether: whome he slue, and shed
bloud in tyme of peace (euen as it had bene
in warre) and put the bloude of warre vp-
on hys gyrdle that was aboute hys loyn-
es, and in his shoes that were on his fete.
B Deale wyth hym therefore accordynge to
2.re.19.f thy wysedome, and bynge not his hoore
heade downe to the graue in peace. * But
shewe kyndnes vnto the sonnes of Ber-
sellai the Gileadite, that they maye eate at
thy table. For they came to me, whan I
b 2.re.16 fled from Absalom thy brother. * And be-
holde, thou hast wyth the Semei the sonne
of Gera, the sonne of Semini, of Bahu-
rim, whyche cursed me wyth an horyble
curse, in the daye whan I went to Maha-
nahim. But he came to mete me at Jor-
dan, and I sware to hym by the Lorde,
saying: I wyl not slay the with the sweard:
But thou shalt not counte him as vngylti-
e. For thou arte a man of wisedome, and
knowest what thou oughtest to do vnto
him. Hys hoore heade shalte thou bryng to
the graue with bloude. And so * Dauid
Act.ii.c slepte with his fathers, and was buryed in
the cytie of Dauid. And the dayes whiche
Dauid raygned vpon Israel, were fourtye
yeares: seuen yeares raygned he in He-
bron: and thirtie and thre yeares raygned C
he in Jerusalem. * Then sat Salomon vp- 1.pa.29.f
pon the seate of Dauid hys father, and
his kyngdome was stablyshed myghtelye.
And Adonia the sonne of Hagith came to
Bethsabe the mother of Salomon. And 1.re.16 §
she sayde: * Commest thou peaceably? And
he sayde, peaceably. He sayde, moreouer: I
haue somwhat to say vnto the. She sayde:
saye on. And he sayde: thou knowest that
the kyngdome was myne, and that all Is-
rael set theyr faces on me, that I shoulde
raygne, howbeit, the kyngdome is tourned
awaye, and geuen to my brother: for it is
appoynted him of the Lorde: and nowe I
aske a peticyon of thee: denie me not. And
she sayde vnto him: Saye on. And he sayd:
speake, I praye thee, vnto Salomon the
kynge, for he wyl not saye the nay, that he
geue me Abisag the Sunamite to wyfe.
And Bethsabe sayd: well, I wyl speake for
thee vnto the kyng. Bethsabe therfore wēt
vnto kynge Salomon, to speake vnto him M
for Adonia. And the kyng arose vp to mete
her, and bowed hym selfe vnto her, and sat
hym downe on his seate. And there was a
seate set for the kynges mother, and she sat
on hys ryghte syde. Then she sayde: I de-
syre a lytle petycyon of thee, I praye thee
saye me not naye. And the kynge sayde vn-
to her: Aske on my mother, for I wyll not
saye the naye. She sayde: let Abisag the
Sunamite be geuen to Adonia thy bro-
ther to wife. And kynge Salomon answe-
red and sayde vnto his mother: why doest
thou aske Abisag the Sunamite for Ado-
nia? aske for him the kingdome also: for
he is myne elder brother, and hath for him
Abiathar the Prieste, and Joab the sonne
of Saruia. Then kynge Salomon sware
by the Lorde, sayinge: God do so, and so
to me: if Adonia haue not spoken this word
agaynste hys owne lyfe. Nowe therefore,
as truely as the Lorde lyueth, which hath
ordayned me, and sette me on the seate of
Dauid my father, and made me an house,
as he promysed, Adonia shal dye thys day. E
And kynge Salomon sent by the hande of
Banaiahu the sonne of Jehoiada, and he
smote him that he dyed. And vnto Abia-
thar the prieste, sayde the kynge: get thee
vnto Anatoth vnto thyne owne feldes: for
thou arte worthy of death: but I wyll not
at thys time kyll thee, because thou bareste
the arcke of the Lorde God before Dauid
my father, and because thou haste suffered
wyth my father in all hys afflyctions. And
so Salomon putte awaye Abiathar frome
be synge

beynge prieste vnto the LORD: that he mpghte fulfyll the wozdes of the LORD which he spake ouer the house of Eli in Silo. Then tydynges came also to Joab: foz Joab had turned after Adonia, though he turned not after Absalom. And Joab fled vnto the tabernacle of the Lozde, & caught holde on the hoznes of the aultare. And it was tolde kyng Salomon, how that Joab fled vnto the tabernacle of the Lozde, and stode by the aultare. Then Salomon sente Banaiahu the sonne Jehoiada, sayinge: go and fal vpon him. And Banaiahu came to the Tabernacle of the Lozde, and sayde vnto hym. Thus sayeth the kynge: come out. And he sayde: naye, but I wil dye euen here. And Banaiahu bzoughte the kynge wozde agayne, sayinge: thus sayde Joab, and thus he answered me. And the kyng sayde. Do euen as he hath sayde: smyte him, and burye him, that thou mayest take awaye the bloude whiche Joab shed causeleslye, frome me, and frome the house of my father. And the Lozde shall bzyng hys bloude vpon his owne heade, foz he smote two men ypghtwyser and better then he, and slue them wyth the swearde, my father Dauid not knowynge therof, euen Abner the sonne of Ner, captayne of the hoofte of Israell, and Amasa the sonne of Jether, captayne of the hoost of Juda. Theyr bloud shall therfoze returne vp5 the heade of Joab, and on the heade of hys seede foz euer. But vpon Dauid, and vpon his seed, and vpon hys house, and vppon his seate, shall there be peace foz euer of the Lozde. So Banaiahu, the sonne of Jehoiada wēt vp. and smote hym, and slue hym, and buryed hym in hys owne house in the wyldernes. And the kynge put Banaiahu the sonne of Jehoiada in hys rowme ouer the hoft. and put Sadock the prieft in the rowme of Abiathar. And the kynge sente and called Semei, and sayde vnto hym: buylde the an house in Jerusalem, and dwel there: and se that thou go not fozth thence anye whyther. Foz be thou sure, that the daye that thou goest oute, and passest ouer the ryuer of Cedzon, thou shalt dye that daye, and thy bloude shall be vpon thyne owne heade. And Semei sayde vnto the kynge. Thys is a good thynge: as my lozde the kynge hathe sayde: so wyll hys seruaunt do. And Semei dwelt in Jerusalem many a daye. And it chaunced after thze yeres, that two of the seruauntes of Semei ranne away vnto Achis, sonne of Maacha kyng of Geth. And they tolde Semei, sayinge: beholde, thy seruāntes be in Geth. And Semei stode vp, and sadled hys Asse, and gat hym to Geth to Achis, to sēke hys seruantes, and retourned, & bzoughte his seruantes agayne frome Geth. And it was tolde Salomon, howe that Semei had gone frō Jerusalem to Geth, and was come agayne. And the kynge sent and called Semei, and sayd vnto hym: Wyd not I charge thee by the Lozde with an othe, and testifyed vnto the, saying: Be sure that when soeuer thou goest oute, and walkest abzoade any whether, thou shalte dye the deathe? And thou saydest vnto me: It is good tydynge that I haue hearde. Why then haste thou not kepte the othe of the LORD, and the commaundement that I charged the withall? The kynge sayde moreouer to Semei: * thou remembrest all the wickednes whe the thyne hearte knoweth, that thou dyddest to Dauid my father. The Lozde also shal bzing thy wyckednes vpon thyne owne head: and kyng Salomō shalbe bleste, and the seate of Dauid stablyshed before the Lozde foz euer. So the kyng commaunded Banaiahu the sonne of Jehoiada: which went out, and smote hym that he dyed. And the kyngdome was stablyshed in the hande of Salomon. 2.re.16

¶ The. iii. Chapter.

SAlomon made affinite with Pharao kinge of Egipte, & toke Pharaos doughter, and bzought her into the city of Dauid, vntil he had made an ende of buildig his owne house, & the house of the lozd, and the wal of Jerusalē rounde aboute. Onely the people sacrificed in alters made on hilles, because there was no house buylt vnto the name of the Lozde, vntyll those dayes. And Salomon loued the Lozde, & walcked in the ozdinaūces of Dauid his father, saue onelye that he sacrificed and offered incense vpon aultees in hylles. * And the kynge wente to Gibeon, to offer there: Foz there was a special offring place. And a thousād burnt offrynges dyd Salomon offre vpon that aulter: and in Gibeon the Lozde apeared to Salomon in a dzeame by night. And God sayde: aske what thou wylt, that I maye geue it thee. And Salomon sayde: thou haste shewed vnto thy seruaunt Dauid my father great mercye, when he walked before the in trueth, in righteousnesse, and in playnesse of heart with thee. And thou haste kepte foz hym thys greate mercy, that thou hast geuen him a sonne, to sit on hys seate: As it is come to passe thys daye. * And nowe, O Lozde my God, it is thou that haste made thy seruaunte kynge in steade of Dauid my father. * And I am but younge, and wotte not howe to goe out and in. And thy seruaunt is in the mydest of thy people, whiche thou haste chosen. And verely the people are so manye, that A 2.par.1 B 2.par.1 B Sap.9.a

they cannot be tolde nor numbred for multitude. Sap.9.a
* Gene therfore vnto thy seruaunte an vnderstanding heart, to iudge the people, that I maye decerne betwene good and bad. For who is able to iudge thys, thy so myghtye a people? And thys pleased the Lorde well, that Salomon had desyred thys thynge: And God sayde vnto
B hym: Because thou haste asked this thyng, and hast not asked longe lyfe, neither haste asked ryches, nor the soule of thyne enemyes, but hast asked vnderstandynge and discrecion in iudgmente: Beholde, I haue done accordynge to thy peticion. For I haue genen the a wyse, and an vnderstandynge hearte, so that there was none lyke the before the, neyther after the shall anye aryse lyke vnto thee. And I haue also genen the, that whiche thou haste not asked,
C euen ryches & honoure, so that there shall be no kynge lyke vnto thee all thy dayes. And yf thou wylt walke in my wayes, to kepe myne ordynaunces, and my
3.re.15.a commaundementes, * as thy father Dauid dyd walcke, I wyll lengthen thy dayes. When Salomon awoke, beholde, it
1.par.1.b was a dreame. * And he came to Ierusalem, and stode before the arcke of the Testamente of the Lorde, and offered burnte offerynges, and peace offerynges, & made a feast to all hys seruauntes.

Then came there two women, that were harlottes, vnto the kynge, and stode before hym. And the one woman sayde: Oh my lorde, I & thys woman dwell in one house. And I was delyuered of a chylde with her in the house. And the thyrde daye after that I was delyuered, she was delyuered also: and we were together, and no straunger with vs in the house, saue we two. And this wymes chyld died in the night, for she smothered it. And she rose at mydnighte, & toke my sonne from my syde, while thine handmayde slepte, and layed it in her bosome, & put her deade childe in my bosome. And when I rose vp to gene my chylde sucke, beholde, it was deade. But whan I
D had loked vpon it in the morynyng, beholde, it was not my sonne, whiche I dyd beare. The other woman sayde: it is not so: But my sonne lyueth, and thy sonne is deade. And she sayde agayne: No, but thy sonne is deade and my sonne is alyue. And thus they pleated before the kynge. Then sayde the kynge: the one sayeth, this that is alyue is my sonne, and the deade is thyne. And the other sayeth: nay, but thy sonne is the dead, and the lyuynge chylde is myne. And the kynge sayde: brynge me a sweard. And they brought one a swearde before the kynge. And the kynge sayde: Deuyde the lyuynge childe in two, & geue the one halfe to the one, and the other to the other. Then spake the woman, whose the lyuyng childe was, vnto the kynge, for her bowelles yerned vpon her sonne, and sayde: I beseche the my lorde, geue her the lyuynge chylde, and in no wyse sley it. But the other sayde: let it be neither myne nor thyne, but kuyde it. Then the kynge aunswered, and sayde Luc.7.c
* geue her the lyuynge childe, and slaye it not: for she is the mother thereof. And all they of Israell hearde of the iudgemente, whiche the kynge had iudged, and feared the kynge: for they sawe that the wisdome of God was in hym to do iustice.

¶ The.iii. Chaptee.

AND so kig Salomō was kyng ouer all Israel. And these wer his lordes. A
Azariahu the sonne of Sadocke the Priestes. Elihoreph and Ahiah the sonnes of Sisa, Scrybes. Iehosaphat the sonne of Ahilud, the Recorder. Banaiahu the son of Iehoiada was ouer the hoste, & Sadocke and Abiathar were the Priestes.
And Azariahu the sonne of Nathan was ouer the officers. And Zabud the sonne of Nathan was a Prieste, the kynges companion. And Ahisar stewarde of the householde. And * Adonirā the son of Abda was 3.re.b.b.
4
ouer the trybes. And Salomon hadde twelue officers ouer all Israell, whyche prouided vitayles for the kynge and hys household: eche man his moneth in a yeare, made prouision for necessary thynges. And these are their names: The sonne of Hur in mounte Ephraim: the sonne of Dekar in Makaz, and in Saalbin and Bethsames, Elon and Bethanan: the sonne of Hesed in Arnboth, to whom pertayned Socho, & all the lande Hepher: The sonne of Abinadab in all the region of Dor, whiche had
B Taphath the doughter of Salomon to wife: Baana the sonne of Ahilud was ouer Thaanach and Magiddo, and ouer all Bethsan, whyche is by Zarthana beneth Jezraell, frome Bethsan to the playne of Mehola, euen vnto the place that is ouer agaynste Iechmean: The sonne of Gaber had Ramoth Gilead, & his were the townes of Iair: the sonne of Manasse, whyche are in Gilead, and vnder hym was the region of Argob, whiche is in Basan the feeze great cyties with walles and barres of brasse. Ahinadab the sonne of Hiddo had Mahenaim. Ahimaaz was in Nephthalim, and he tooke Basmath the doughter of Salomon to wyfe. Baana the sonne of Husai was in Aser and in Aloth. Iehosaphat the sonne of Paruah was in Issachar. Semei the sonne of Ela was in Benjamin. Gaber the sonne of Hur was in

the

the countrey of Gilead, the lande of Sehon, kynge of the Amozites, and of Og, kynge of Basan, and was offycer alone in the lande. And Juda and Israell were many, euen as the sande of the sea in numbre, eatyng, drinckyng, & makyng mery. * And Salomon raygned ouer all kyngedomes, from the * riuer vnto the lande of the Philistimes: euen vnto the border of Egypte, and they brought presentes, & serued Salomon all the dayes of hys lyfe. And Salomons bread for one day, was. xxx. quarters of manchet floure, & thyrte score quarters of meale: tenne stalled oxen, & xx. out of the pastures, and a hundred sheep, besyde harttes, buckes, and wylde goates, and capons. For he ruled in all the region on the other side Euphrates, frome Thaphsah to * Aza, ouer all the kynges on the other syde the ryuer. And he had peace with all his seruauntes on euery syde. And Juda & Israell dwelt wythoute feare, euerye man vnder hys vyne, and vnder his figgetree, from Dan to Berseba, al the dayes of Salomon. And Salomō hadde * .xl. M stalles of horses for charrettes, and .xii. M. horsmen. And the officers prouided vitayle for kynge Salomon, and for al that came out of anye place to kynge Salomons table, euery mā his moneth, so that there lacked nothynge. Barly also and strawe for the horses and mules, brought they vnto the place where the officers were, euery man in hys offyce. * And God gaue Salomon wisdome and vnderstandinge exceadynge muche, and a large heart, euē as the sande that is on the sea shore: & Salomons wisdome excelled the wysedome of all the childzen of the easte contrey, and all the wysedome of Egypte. For he was wyser then all men, yea, thē Ethan the Ezrahite, and Hemā, Chalcol, & Darda the sōnes of Mahol. And his name was spoke of thorowout all nacions on euery syde. And Salomon spake thre thousande prouerbes. And his songes were a thousande and fiue. And he spake of trees, euen from the Cedar tre that groweth in Libanon, vnto the Isope that spryngeth out of the wal. He spake also of beastes, of fowles, of wormes, and of fyches. And there came of all nacions to heare the wysedome of Salomon, and from all kynges of the earth, whiche had heard of his wysdōe. ¶ The. b. Chapter.

AND Hirā kynge of Tyre sente hys seruautes vnto Salomō, for he had heardе, that they had annoynted hym kynge in the rowme of his father. * For Hiram was euer a louer of Dauid. * And Salomon sent to Hiram, sayinge: thou knowest * howe that Dauid my father coulde not buylde an house vnto the name of the Lorde his God, for the warres whiche were about him on euerye syde, vntyl the Lorde put them vnder the soles of hys fete. But nowe the Lorde my God hath geuen me reste on euerye syde, so that there is neither aduersarye, nor anye euyll plage. And beholde, * I am determined to buylo an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father sayinge: thy sonne whom I wyll set vpon thy seate for the, he shall buylde an house vnto my name. Nowe therefore, commaunde thou that they hewe me Cedar trees out of Libanon. And my seruautes shalbe with thyne, and vnto thee wyll I geue the hyre for thy seruauntes, accordinge to all suche thynges as thou shalte appoynte, for thou knowest that there are not among vs, that can skyll to hewe timbre, lyke vnto the Sidones. When Hiram heard the woordes of Salomon, he reioyced greatlye, and sayd. Blessed be the Lorde this daye whiche hath geuen vnto Dauid a wyse sonne, ouer thys myghtye people. And Hiram sente to Salomon, sayinge: I haue considred the thynges whyche thou sentest to me for, and I wyl accomplyth all thydesyre, concernynge tymbre of Cedar trees and firre. My seruautes shall bryng them from Libanon to the sea. And I wyll conuey them by shyppe vnto the place that thou shalt shewe me, and wyll cause them to be discharged there, and thou shalte receaue them. And thou shalte do me a pleasure agayne, if thou minister fode for myne house. And so Hiram gaue Salomon Cedar trees and firre trees accordynge to all his desyre. And Salomon gaue Hirā. xx. thousande quarters of wheate for fode to his housholde, & twentye buttes of pure oyle. Thus muche gaue Salomon to Hiram yeare by yeare. And the Lorde gaue Salomon wisdome as he promysed hym. And there was peace betwene Hiram and Salomon, & they twa wer confederate together. And kynge Salomon raysed a sume out of all Israell. And the sume was thyrtye thousande men, whom he sent to Libanon, ten thousande a moneth by course, so that when they had bene one moneth in Libanon, they aboute two monethes at home. And * Adonirā was ouer the some. And Salomon had thre score and ten thousande that bare bourdens, and foure score thousande masons in the mountayne: besides the lordes, whom Salomon appoynted to ouer se the woorke, euen thre thousande and thre hundred, whyche ruled the people [and them] that wrought in the worke. And the kynge commaunded them

Ge.xb.d. Ex.23.d. psa.72.d
Euphrates.
Or Gaza
Ex.17.d.
Ec.47.e
2.Sam.5.b 2.par.2.a 3.pa.29.a
2.Re.7b.
3.Re.4.a
10

to bynge greate stones, fyne stones, and hewed stones, for the foundacion of the house. And Salamons masons and the masons of Hyram dyd hew them, with the workmen of the coziers. And so they prepared both timbre and stones for the buildynge of the house.

¶ The.vi. Chapter.

1 AND it came to passe that in the foure hundred and four skore yeare (after the childzen of Israel were come out of the lande of Egipt) & in the fourth yere 2.Par.3.a of the raygne of Salomō dyd Israel, & i the moneth zipth, whiche is the second moneth, Acte.7.f. he beganne to buylde the house of the Lorde. And the house whiche Salomon buylt for the Lorde, was thre skore cubites long & twenty cubytes broade, & xxx. cubites hye. And he made a porche before John.1.c the bodye of the temple, which was twen- Act.iii.b tye cubites longe, after the breaderth of the and.5.c house, and ten cubites broade, euen in the forefronte of the house. And in the house he made windowes broade without, & narowe within. And in the wall of the house, he made chambers rounde aboute, (euen in the walles of the house) rounde aboute the temple and the quere, and made sydes rounde aboute. The nethermoste chamber 10 was fyue cubytes broade, and the myddle, was sixe cubytes brode, and the thirde was seuen cubytes brode. For without in the walle of the house he layed beames rounde aboute, that the beames of the chambers shoulde not be fastened in the walles of the house. And the house was buylte of stone, made perfect alredy before it was brought thither, so that there was neither hammer nor axe, either any tole of yrō heарde in the house, while it was in buylding. The doze of the middle chambre was in the eyghte syde of the house: And men wente by wyth windyng steares into the middle chambre and out of the middle, into the thirde. And so he buylte the house, and finished it and rouffte it with beames of Cedar tymber.

And then he buylte chambres to all the tāple of fiue cubytes heyghte, and they were ioyned to the house with beames of Cedar. And the woorde of the Lorde came to Salomon, saynge: concernynge the house which thou art in buyldinge, yf thou wilt C walche in myne ordinaunces, and execute my lawes, and kepe all my commaundementes, to walke in thē: then wyll I make 2.Re.7.d. good vnto the, my promes * whiche I pro- 9.Ex.25.b mised Dauid thy father. ‡ And I wyl dwell amonge the childzen of Israell, and wyll not forsake my people Israell. Salomon, therefore buylt the house, and fynished it, and filed the walles of the house wythin with bordes of Cedar tree: euen frome the pauemente of the house vnto the rofte dyd he file the walles of it within wyth Cedar tree, and bozded the flooze of the house with planches of firre. And he filed twētye cubytes in the sydes of the quere of the temple, bothe flooze and walles, with bozdes of Cedar, and dressed it within the secrete place of the tēple, euen in the moste holye. And the fyrste house, that is to saye: the bodye of the tēple without was fourtye cubytes longe. And the Cedar of the house within, was kerued with knoppes & grauen with floures, and all was Cedar tymbre, so that no stone was sene. And the quere that was within the temple, he prepared, to set there the arcke of the appoyntmente of the Lorde. And the quere before, was twentye cubytes longe, and twentye cubytes i breaderth, and twenty cubites in heighte. And he filed it with pure gold, and bozded the aulter with Cedar. And Salomon also syled the house within wyth pure golde. And he made golden barres runne alonge the quere, whiche he hadde couered with golde. And the whole house he ouerlayde with golde, vntyll he had ended it. And the aulter that was in the quere he ouerlayde with golde also. And within the quere he made two * Cherubyns of Olyue Ex.25.b tree, ten cubytes hye. Fyue cubytes longe was a wing of the one Cherub, and fiue cubytes longe was a wing of the other Cherub: so that frome the vttermoste parte of one wynge, vnto the vttermoste parte of the other, were ten Cubites. And the other Cherub was ten cubytes hye also: so that both the Cherubs were of one measure, and one fasshe. For the heyghte of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubs within the Ex.25.b inner house. * And the Cherubs stretched w oute their winges, so that the one wynge of the one touched the one walle, and the one wynge of the other touched the other walle. And the other two wynges of them touched one another in the mydres of the house. And he ouerlayde the Cherubs with golde. And in all the walles of the house rounde aboute, he made figures of carued and filed worke: as namelye, pictures of Cherubs and paulme trees and grauen floozes, both within, in the quere, and without in the temple. And the flowze of the house he couered with golde, bothe within in the quere, and also wythoute in the temple. And in the entrynge of the quere he made two doozes of Olyue tree: And bothe the vpper and two syde postes were fiue square. The two dozes also were of Olyue tree, and he graued them wyth

grauynge

grauynge of Cherubs and paulme trees: and grauen flowres, and couered the with golde, and laide thinne plates of golde vpon the Cherubs and paulme trees. And in lyke maner dyd he in the doze of the temple, sauynge that the postes were of olyue tree, foure square. The two dozes were of fyxre tree, and ether doze with two foldynge leues, he graued theron Cherubs, paulme trees and flowres, & couered them with golde, whiche was layed thynne vpon the carued wozcke. And he buylte the vnner courte wyth thze rowes of hewed stone, and one rowe of Cedar wod. In the fourthe yeare was the foundacion of the house of the Lozde layde: euen in the monethe Zif: And in the leuenthe yeare, in the moneth Bull (whyche is the eyghte monethe) was the house full fynyshed, thorowout al the partes therof, accozdinge to all the fashion of it. And so was he seuen yeare in buyldynge it.

¶ The. vii. Chapter.

A BVt Salomon was buyldynge hys owne house thirtene yeare, and fynished it all. And he built the house in the wod of Libanō, an hūdred cubites lōg, & fitie cubites bzoade, &. xxx. cubites hye. And (it stode) vpō foure rowes of Cedar pillers, & Cedar beames (were layed) vpō the pillers. And the roufe was Cedar aboue vpō the beames that lay on the pillers, eus xlv. beames in fyftene rowes. And there were windowes in thze rowes: & the windowes were one against another thze folde. And the dozes with the syde postes, & the vpper poste, were foure square, & had windowes one agaynste another thze folde.

And he made a pozche by the pyllers (that bare vp the house) fyfty cubites lōge, and xxx. cubites bzoade: and that pozche was before those and the other pyllers: Foz there was a thicke tre set before them. Thō he made a pozche to syt and iudge in, sided with Cedar thozowoute all the pauementes. And his owne house (that he kepte residence in: and that was another courte withoute the pozch) was made of the same
B wozke. And then Salomō made an house
3. reg. 3. a foz Pharaos doughter * (whome he had taken to wyfe) lyke vnto the fashyon of that pozche. And al these were of the beste stones, hewed after a measure, and sawed with sawes, within and without, from the foundacion vnto the beames (that laye aboue, after the measure) and euen so on the outsyde towarde the great court. And the foundacion was layed vpon riche stones, and that verye greate stones, wherof some were ten cubites, and some eyghte cubytes. And aboue wer good stones, squared after a certayne rule, and couered with Cedar. And the great courte rounde about was with thze rowes of hewed stones, and one rowe of Cedar planckes, after the maner of the inner courte of the house of the Lozde, and of the pozche of the temple.

2. par. 2. a * And hynge Salomon sente and fet one Hiram oute of Tyze, a widowes sonne of the tribe of Nephthalim, his father beyng a man of Tyze. Which Hiram was a crafteslman in bzasse * full of wysedome, vnderstandynge and connynge: to wozke al maner of wozcke in bzasse. And he came to hynge Salomō, & wzought al his wozke. Foz he casse * two pylles of bzasse of. xviii cubites hie a pece, and a stryng of. xii. cubites did compasse ether of them aboute. And he made two heade peces of molten bzasse (after the fashion of a crowne) to set on the toppes of the pylles: The heigth of the one heade pece cōtayned fyue cubites, and the heigth of the other heade pece conteyned fyue cubytes also, he made also net wozcke, and garlandes of cheine wozcke, vpon the heade peces that were on the toppe of the pylles: euen seuen (rowes) vpon the one heade peace, and seuē vpō the other. And so he made the pylles, and two rowes rounde aboute, in the one wzethen wozke, to couer the headepeces that were vpon the pomgranates. And thus dyd he also foz the other heade pece. And the head peces that were on the toppes of the pyllers, covered heaboue with a curious wozk of roses, towarde the palace by the space of iiii. cubytes. Lykewyse, vnder the heade peces in those. ii. pylles beneathe, ouer against the middes, & before the net wozke: And vpon the seconde heade pece were there two hundzed pomgranates in two rowes rounde about. And he set vp the pylles in the pozche of the temple. And when he had set vp the eyghte piller, he called the name
D therof * Jachin: and when he had set vp the lefte piller, he called the name ther of * Boaz. And in the toppe of the pylles was a wozke of roses, & so was the wozkemanshyp of the pylles fynyshed. And he made a molten lauatozy, ten cubytes wide from bzim to bzim, rōde in compase, and fyue cubites hye. And a stryng of thirtie cubites dyd compase it aboute, and vnder the bzym of it there were knoppes rounde about, ten in one cubite: and they compassed the lauatozy rounde aboute. And the knoppes were cast with it, in two rowes, when it was caste. And it stode on twelue oxen: of whyche thze loked towarde the nozthe. iii. towarde the west, thze towarde the South, and thzetowarde the East, and the lauatozy stode vpon them, and all their hynder

2. par. 2. a

Exo. 31. a

Jer. 52. c. 1. pa. 18. b 4. re. 25. c

D Stedfast nesse. * Stregth

hynderpartes were inwarde. It was an hãde breadeth thicke, & the brim wrought like the brim of a cup with flowres of lylyes. And it contayned two thousande Bates. And he made tē lockettes of braſſe, foure cubytes lõge, & foure cubites broade a pece, & thre cubytes hie. And the worke of the lokettes was on this maner: They had sides, and the sydes were betwene the ledges. And on the sides that wer betwene the ledges, were lyons, oxē and Cherubs. And lykewyse vpon the ledges that were aboue: and beneth the lions and oxē, were certayn additions made of thynne worke. And vnder euery loket were foure braſen wheles, and bozders of braſſe. And in the foure cozners therof, were vnderſetters (vnder the lauatozy) caſt eche ouer againſt his felow. And the ſtalcke of the lauatozye was in the middle of it, (where it is sene on the outſide) one cubite hye, and a cubite & an halfe rounde, and in the heygthe of it were grauen wozckes whoſe sydes were made foure ſquare, and not rounde. And vnder the sydes were foure wheles, and the axeltrees ioyned faſte to the bottome. And the heyght of euery whele was a cubite and an halfe. And the wozkemanſhip of the wheles was lyke the wozcke of a charet whele. And the axeltrees, the nauel les, ſpokes and chafres were all moulten. And there were foure vnderſetters in the foure cozners of one ſocket: and the vnderſetters were of the berye bottome it ſelfe. And in the heygth of the botome was there a rounde compaſſe of halfe a cubyte hye: and in that heygth of the bottome, there proceaded bothe ledgges and ſydes oute of the ſame. Foz in the bozdes of the ledges and on the ſydes he had grauen pictures of Cherubins, lyons and palme trees, one by another rounde aboute. Thus made he the ten lokettes after this maner: And they had all one faſhion of caſtynge: one meaſure, and one ſyſe. Thē made he ten lauerſe of braſſe, one lauer cōtayning fourty Bates: and one lauer was foure cubytes, and vpon euerye one of the ten lokettes, he put one lauer. And he put fyue of thoſe lokettes on the rightre ſyde of the houſe, & other fyue on the lefte: And he ſet the lauatozye on the right ſide of the houſe eaſtwarde and towarde the Southe. And Hiram made pottes, ſhouelles & baſens, & ſo finyſhed all the wozcke that he made vnto kynge Salomō foz the houſe of the Lozd: that is to ſaye, two pyllers and two roūde headpeces that were to be ſet on the toppes of the two pyllers. Two net wozkes to couer the two roūde head peces, ſet vpō the toppes of the pillers, and foure hūdred pomegranates foz the two net wozckes. (euen two rowes of pomgranates in one net wozck) to couer the two headpeces that were to be ſet on the toppes of the pillers: And the ten lokettes & ten lauers on the lokettes. The lauatozy, and twelue oxen vnder it, and pottes, ſhouelles and baſēs. And all theſe veſſelles whiche Hirā made to kynge Salomon foz the houſe of the Lozd, were of bzight braſſe. In the playne of Jozdan dyd the kynge caſte them: euen in the thycke claye betwene Socoth and Zarthan. And Salomon lefte all the veſſelles vnwayed, becauſe they were ſo excedynge many, neyther founde they out the weight of the braſſe And ſo Salomō made all the veſſelles that partayned vnto the houſe of the Lozde: the golden aultare, and the golden table, whereon the ſhewbrede was: And fyue candelſtikes, foz the ryght ſyde: and fiue foz the lefte befoze the queer, of pure golde: with flowzes, lampes, and ſnoffers of golde: and boulles, flat peces, baſons, ſpones, & maſoures of pure golde: and hyndges made he of golde borhe foz the dozes of the queer (the place moſt holye) and foz the dozes of the temple alſo. And ſo was ended al the wozke that kyng Salomon made foz the houſe of the Lozd. And * Salomon bzoughte in the thynges whiche Dauid hys father had dedicated: euen the ſiluer, golde, and veſſels, and layed them vp amonge the treaſures of the houſe of the Lozde. ¶ The. viii. Chapter.

2. pa. 4. d

2. pa. 5. d

THen * Salomon gathered together the elders of Iſraell, all the heades of the trybes, (and the that were captaynes amōg the fathers of the chyldrē of Iſrael) vnto him in Jeruſalem, that they might bzing vp the arke of the appoyntemēt of the lozd * out of the citie of Dauid, which is Siō. And al the mē of Iſrael aſſembled vnto kynge Salomon to the feaſt that falleth in the moneth Ethani, which is the ſeuenth moneth. And all the elders of Iſrael were come, and the prieſtes toke vp the Arke. They bare the Arke of the Lozde, into the tabernacle of witneſſe, and all the holy veſſels that were in the tabernacle: thoſe dyd the prieſtes & the Leuites bere. And kinge Salomon, and al the congregacion of Iſrael, that were aſſēbled vnto hym (and wente with him befoze the Arke) dyd offer ſheepe and oxen, that couldē not be told noz numbzed foz multytude. And ſo the prieſtes bzoughte the Arke of the appoyntmente of the Lozde vnto his place: euen into the queer of the temple, and place moſte holy, vnder the winges of the Cherubs. Foz the Cherubs ſtretched out theyr wynges ouer the place

2. reg. 6. d

of

of the Arke, & couered bothe it and also the
staues therof a hye vpō it. And they dzewe
out the staues, that the endes of thē might
appeare out of the holye place within the
queer, but they wer not sene without. And
there they haue bene vnto this daye, and
Deu.x.a there was nothynge in the Arke, * saue
the two tables of stone which Moses put
there at Hozeb, in the which (tables) the
Lozd made an appoyntment with the chil-
dzē of Israel, whā he dzought them out of
the lande of Egypte. And it foztuned that
when the priestes were come out of the ho-
ly place, the cloude fylled the house of the
Lozd, that the priestes coulde not stande &
minister, because of the cloude, foz the glo-
rie of the Lozde had fylled the house of the
Leu.16.a Lozd. Then spake Salomō: the lozd * said
that he would dwel in the darcke cloude.
I haue bylte the an house to dwell in, an
habitaciō foz the to abyde in foz euer. And
the kynge turned his face, and blessed all
the congregacion of Israel, and al the con-
gregacion of Israel stode styl. And he said:
blessed be the Lozde God of Israel, whiche
spake with his mouthe vnto Dauid my fa-
2.reg.7.c ther * and hathe wyth his hande fulfylled
1.pa.6.a it, saynge: Sens the daye that I dzought
my people Israell oute of Egypte, I chose
no cytye of al the tribes of Israel, to builde
2.re.16.a an house that my name myghte be therin:
But I haue chosen * Dauid, to be ruler
ouer my people of Israell. And it was in
the hearte of Dauid my father to buylde an
house foz the name of the Lozde God of
Israell. And the Lozde sayde vnto Dauid
my father: Where as it was in thyne heart
to buylde an house vnto my name, thou
dyddest well, that thou wast so mynded.
Neuertheleste thou shalte not buylde the
house, but thy sonne that shall come oute
of thy loynes, he shal builde the house vn-
C to my name. And the lozd hath made good
hys wozde that he spake. And I am rysen
vp in the rowme of Dauid my father, and
syt on the seate of Israell, as the LORD
promised, and haue buylte an house foz the
name of the Lozde God of Israell. And I
haue prepared therin a place foz the Arke,
wherin is the couenaūt of the Lozd, which
he made with our fathers, whā he dzought
them out of the lande of Egypte. Salomō
stode before the altare of the Lozde in the
syghte of all the congregacion of Israell,
and stretched out his hande towarde hea-
2.pa.6.b uen, and sayde: * Lozde God of Israell,
there is no God lyke the in heauen aboue,
oz in the earthe beneth, thou that kepest
couenaunte and mercy foz thy seruaūtes
that walcke before the with al their heart:
thou that hast kept with thy seruaūt Da-
uid my father, that thou promisedest him.
Thou spakest also with thy mouth, & hast
fulfylled it with thyne hāde, as it is come
to passe this daye. Therfoze, nowe Lozde
God of Israel, kepe with thy seruaūt Da-
uid my father, that thou promisedest hym,
sayinge: * Thou shalte not be without a 2.reg.7.a
man in my syghte to sit on the seate of Is-
rael: so that thy children take hede to theyr
waye, that they walcke before me, as thou
hast walcked in my syghte. And nowe (O
God) of Israel, let thy wozde be verifyed,
whiche thou spakest vnto thy seruaūt Da-
uid my father. Wyll God in dede dwell on
the earth? Behold * the heauens, and hea- Esa.66.a
uens of all heauens are not able to cōtaine Actes.7.f
the: And howe shoulde then this house do
it, that I haue buylded? Haue thou ther-
foze respect vnto the prayer of thy seruaūt
and to his supplicaciō (O Lozde my God)
to heare the voyce and prayer before the
this daye: that thyne eyes maye be open
towarde this house, night and daye, euen
towarde this place (of whyche thou hast
sayde: * My name shalbe there.) That deu.xii.a
thou maiest herken vnto the prayer which
thy seruaūte prayeth in this place: And re-
garde thou the supplicaciō of thy seruaūt,
and of thy people Israel whan they pray
in this place: And heare thou in heauen
thy dwellinge place, & when thou hearest,
haue mercy. * If any mā treaspasse against 2.par.6.b
his neyghboure, and there go an othe be-
twene them, and the one compel the other,
and come swearynge before thyne altare
in this house, then herken thou in heauen
and wozcke and iudge thy seruaūtes, that
thou condemne the vngodlye to bryngе his
waye vpō hys heade, and iustifie the righ-
teous to geue him accoꝺynge to his righ- D
teousnesse, * whē thy people Israel be put deu.30.a
to the wozse before the enemye, because
they haue synned against thee, and after-
warde turne againe to the, & knowledge
vnto thy name, and praye, and make sup-
plication vnto thee in this house: thē heare
thou in heauen, to be mercyfull vnto the
synne of thy people Israel, and bryngе thē
agayne vnto the lande, whiche thou gauest
vnto their fathers. * If heauen be shut 3.re.17.a
vp, & there be no rayne because they haue
synned against the: yet yf they praye in this
place, & knowledge vnto thy name, & turne
from theyr synne, thozow thy scourginge
of them: then heare thou in heauen, and
be mercyfull (vnto the synnes) of thy ser-
uauntes and of thy people Israell, that
thou shewe them a good waye to walke
in, and gene rayne vpō the lāde, that thou
haste geuen to thy people to inherite. If
there be in the lande dearth, oz pestylence
dzouth,

drouth, blastig, grethopper or caterpiller,
or if their enemye belege them in the lande
of their cyties, or whatsoeuer plage or sick-
nesse chaunce: * then what prayers & sup-
Esa.56.c plycacyon soeuer be made of any manne of
all thy people Israell, whiche shall know-
ledge euerye manne the plage of his owne
herte, & stretche forth hys handes towarde
this house. Heare thou then in heauē, euen
in thy dwellynge place, and be mercyfull,
and worche, and gene euerye manne accor-
dyng to al hys wayes (euen as thou that
onely knowest hys hearte, for thou onelye
knowest the heartes of all the chyldren of
men:) that they maye feare the as longe
as they lyue in the lande, whiche thou ga-
uest vnto our fathers. And lykewyse, yf a
& straunger that is not of thy people Is-
Joh.12.c raell, * come oute of a farre countrey for
Acte.8.c thy names sake, for they shall heare of thy
great name, and of thy mightie hande, and
of thy stretched oute arme, and shall come
and praye in thys house. Therefore, heare
thou in heauen thy dwellynge place, and
do all that the straūger calleth to thee for,
that all nacyons of the earth maye knowe
thy name, and feare the, as do thy people
Israell: and that they maye knowe that
thy name is called vppon in thys house
whiche I haue built. If thy people go out
to battell agaynste theyr enemye, whither
soeuer thou shalt sende them, and shal pray
Dani.6.c vnto thee (O Lorde) * towarde the waye
of the cyete which thou hast cohsen, and to-
warde the house that I haue buylt for thy
name: (heare thou in heauen theyr prayer
and supplycacyon, and iudge theyr cause.)
1.Joh.1,d If they synne agaynste thee, * (for there is
no man that synneth not) and thou be an-
gry wyth them, and delyuer them into the
hande of theyr enemyes, so that they carye
theym awaye prysoners vnto the lande of
their enemyes, eyther farre or neare, yet
yf they turne agayne vnto theyr herres, in
the lande (to the whyche they be caryed
awaye captyue,) and returne, and pray vn-
to the in the lāde of their enemyes, saying:
we haue synned, we haue done wyckedly,
and haue committed vngodlynesse, and so
turne agayne vnto the wyth all their hert,
and all their soule, in the lande of theyr
enemyes (whyche led them awaye captiue)
and praye vnto thee, towarde the waye of
their lande, whiche thou ganest vnto their
fathers, and toward the cyeye whych thou
hast chosen, and towarde the house which
Amo.9.d I haue buyle for thy name: thō heare thou
theyr * prayer and supplicacyon in heauen,
thy dwellyng place, and iudge their cause:
and be mercyfull vnto thy people that
haue synned agaynst the, and vnto al their
iniquities (wherby they haue done wicked-
ly againste the) and get thou them the fa-
uoure of those whyche led them awaye
captyue, that they maye haue compassion
on them. For they be thy people, and
thyne enheritaūce, which thou broughtest
oute of Egypte, euen from the myddeste
of the fornace of yron. And let thyne
eyes be open vnto the prayer of thy ser-
uaunte, and vnto the prayer of thy peo-
ple Israell * to harken vnto them, in all
that they call for vnto the. For thou did-
deste seperate them from amonge all na-
cyons of the earthe, (to be thyne owne en-
heritaunce) as thou saydest by the hande
of Moses thy seruaunte, when thou
broughtest oure fathers * oute of Egypte
O Lorde God.

And when Salomon had
made an ende of prayinge all this prayer
and supplycacion vnto the Lorde, he arose
from before the altare of the LORD, and
from kneelynge on hys knees, and from
stretchynge of hys handes vp to heauen,
and stode and blessed all the congregation
of Israell wyth a loude voyce, sayinge:
Blessed be the Lord, that hath geuen reste
vnto hys people Israell, accordynge to all
that he promysed: * there hathe not fay-
led one worde of all the good promyse
which he promysed by the hande of Mo-
ses his seruaunte. The Lorde oure God be
with vs, as he was with our fathers, and
forsake vs not, neyther leaue vs: but that
he maye bowe our hartes vnto hym, that
we maye walke in all his wayes, and kepe
his commaundementes, his statutes & his
lawes, whiche he cōmaunded our fathers.
And these my wordes which I haue praid
before the LORDE, be nye vnto the
Lord our God, daye and night that he ma-
yntende the cause of hys seruaunte, and the
cause of hys people Israell (what thinge
soeuer chaunce at anye tyme) that all na-
cions of the earthe maye knowe, that the
Lorde is God, and none but he. Let youre
harte therefore be perfecte with the Lorde
our God, that ye walke in his statutes, &
kepe his cammaūdementes, as this daye.
And the kynge and all Israell wyth hym,
offered offringes before the Lorde. * And
Salomō offered a sacrifyce of peaceoffryn-
ges vnto the Lorde, and he offered vnto
the Lorde. xxii. thousande oxen, & an hun-
dred and twentye thousande shepe: And so
the kynge and all the chyldren of Israell
dedicated the house of the Lord. The same
daye dyd the kynge halowe the myddle of
the courte, that was before the house of
the LORDE: for there he offered burnte
offrynges, meatoffrynges, & the fat of the
peaceoffringes; because the brasen altare

1.Esd.i.d

Ex.19.d
* 2.Par.
7.a.

3.reg.3.d

f

2.par.7.d

the

that was before the Lorde was to lyde to
receyue the burntofferynges, meateofferin-
ges, & the fat of the peaceofferynges. And
Salomon helde that same tyme an hyghe
feast and al Israell with hym, a very greate
congregacion, euen frome the entrynge in
of Hemath vnto the ryuer of Egypte, be-
Deu.16.c fore the Lorde our God, * seuen dayes & .bii
dayes, eue. xiiii. dayes And the .viii. day he
sent the people away. And they blessed the
kynge, & wente vnto their tentes ioyous &
with glad hearte, because of all the good-
nesse that the Lorde had done for Dauid
his seruaunt, and for Israell hys people.

¶ The.ix Chapter.

A
2.par.7.c And when Salomon had * fynished
the bilding of the house of the lorde,
& the kynges palace, and al that he
had in his mide, & was appointed to make:
the lorde apeared to hi agayne, as he apea-
red vnto him at Gibeon. And the lorde sayd
vnto him: I haue hearde thy prayer & thy
intercession, that thou haste made before
me: For I haue halowed thys house (why-
che thou haste buylte,) to putte my name
there for euer, and myne eyes and myne
heart shalbe ther perpetually. And if thou
wylte walcke before me (as Dauid thy fa-
ther walched in purenes of hearte, and in
righteousnes) to doe all that I haue com-
maunded the, and wylte kepe my statutes,
and my lawes, then wyll I stablyche the
seate of thy kyngdome vpon Israell for
B euer, as I promysed to Dauid thy father,
3.re.2.a saynge: * Thou shalte not be without a
man vpon the seate of Israell. But and
yf ye and your children turne awaye frome
me, and wyl not kepe my commaundemen-
tes and my statutes, whiche I haue set be-
fore you, but go and serue other Goddes, &
worshyp them: then wyl I wede Israel out
of the lande, whiche I haue geuen them: &
4.re.25.a thys house whiche I haue halowed * for
Iere.7.b my name wyll I cast out of my syght. And
Israell shall be a prouerbe and a fable a-
monge all nacions. And this house shall be
taken away: so that euery one that passeth
by it, shalbe astonyed, and shall hysse, and
Deu.29.d they shall saye: * why hath the Lorde done
Ier.22.b thus vnto this lande and to thys house?
And they shal answere: Because they for-
soke the Lorde their God, whiche brought
their fathers oute of the lande of Egypte,
and haue taken holde vpon other goddes,
and haue worshypped them, and serued
2.pa.8.a them: Therfore hathe the Lorde brought
vpon them all thys euell. * And it forto-
ned, that at the ende of twentye yeares,
Salomon fynished the buyldynge of the
two houses, that is to wete, the house of
the Lorde, and the kynges palace. And Hi-
ram the kynge of Tire brought Salomon
timbre of Cedar, and fyrre trees, golde, and
whatsoeuer he desired: And Salomon a-
gayne gaue Hiram .xx. cyties in the lande
of Galile. And * Hiram came oute frome 3.re.5.b.
Tire to se the cytyes which Salomon had
geuē hym, and they pleased hym not. And
he sayde: what cities are these, which thou
haste geuen me, my brother? and he called
them the lande of Cabul vnto thys daye. C
And Hiram sente the kynge .bi. scoze hun-
dred weight of golde. And thys is the sume
whiche kynge Salomon raysed for a tri-
bute, when he buylded the house of the
Lorde, and hys owne house, and Millo, and
the walle of Ierusalem, and Hasor, and
Megeddo, and Gasar. For Pharao kynge
of Egypte wente vp, and tooke Gaser, and
burnt it with fyre, and slue the Cananites
that dwelte in the cytye, and gaue it for a
present vnto his doughter Salomōs wife.
And Salomon built Gaser and Beth Ho-
ron the nether: And Baalath & Thamar
in the wyldernesse and in the lande: and all
the treasure cityes that Salomon hadde,
(and wer bnwalled: those he made strong)
and cities for hys charettes, and cities for
his horsmen, and all that Salomon desy-
red and wolde buylde in Ierusalem, in Li-
banon, & in all the lande of his dominion.
And all the people that were lefte of the
Amorites, Hethites, Pherezites, Heuites,
and Iebusytes, (whiche were not of the
children of Israell) their children that were
lefte after them in the lande, whome the
children of Israell also were not able to
destroye. Those dyd Salomon compell to
brynge trybute vnto thys day. But of the Leu.25.f
children of Israell dyd Salomon * make D
no bondmē. But they were men of warre,
his ministers, his lordes, his captaynes, &
rulers of his charettes and hys horsmen.
And these were the Lordes, that were set
ouer Salomons worke: euen fyue hūdred
were they and fyftye, & they ruled the peo-
ple that wrought the work. And Pharaos
doughter came vp oute of the cytie of Da-
uid, vnto the house whiche Salomon had
buylt for her. And then dyd he also buylde
Millo. And thrise a yeare dyd Salomon
offre burnt offerynges and peaceoffrynges
vpon the aulter, which he buylt vnto the
Lorde: And he burnte incense vpon the aul-
ter that was before the Lorde, and so he
finished the house. And kynge Salomon
made a nauye of shyppes in Asion Haber
whiche is beside Eloth, on the brynche of
the redde sea, in the lande of Edom. And
Hiram sent by shyppe also of hys seruān-
tes, that were shypmen, & had knowledge
of the sea, with the seruauntes of Salo-
mon,

mon. And they came to Ophir, and fet from thence one and twentye scoze hundzed weyght of golde, and bzought it to kynge Salomon.

¶ The.x. Chapter.

A mat.12.b 2.par.9.a

AND the * quene of Saba hearinge the fame of Salomō (concernynge the name of the lozd) came to proue him with harde questions. And she came to Jerusalem with a verye greate trayne: with Camelles that bare swete odoures, and golde exceedynge muche, and precious stones. And she came to Salomō, & comuned with him of all that was in her herte. And Salomon declared vnto her all her questions, so that there was not one thing hyd frō the kynge, which he expouded not vnto her. And the quene of Saba consydzed al Salomons wisdome, and the house that he had buylded, and the meate of hys table, and the syttynge of his seruauntes, the ozdze of his ministers, & their apparel, his dzincke, and his burnt sacrifices that he offred in the house of the Lozde, and she was astonyed. And she sayde vnto the kynge. It was a true wozde that I herde 6 in myne owne lande of thy sayinges: and of thy wysdome. Howbeit I beleued it not tyll I came, and sawe it with myne eyes. And beholde, the one halfe was not tolde me: for thy wysedome & prosperyte exceadeth the fame whyche I herde of the.

Happye are thy men: and happye are these thy seruauntes, whiche stande euer before the, and heare thy wisdome. Blessed be the Lozde thy God, which loued the, to set the on the seate of Israell, because the Lozde loued Israel for euer, and made the kinge to do equitie & rightwisnes. And she gaue the kynge syxe scoze hundzeth weyght of golde, and of swete odoures exceadynge muche, and precious stones. There came no mooze suche aboundaunce, of swete odoures, as the quene of Saba gaue to kynge Salomon. The nauye also of the 3.re.6.b. * shyppes of Hiram (that caried golde frō Ophir) bzought lykewise great plentye of Almugetre and precious stones. And the kynge made of the Almuge trees, pyllers for the house of the Lozde, and for the kynges palace, and made harpes & Psalteries for syngers. There came no mooze suche Almuge trees, nor were any mooze sene vnto thys daye. And kynge Salomon gaue vnto the Quene of Saba accordyng to all her delyze what so euer she asked: besydes that he gaue her of a free wyll wyth hys owne hande. And so she returned vnto her 13 owne countrey: bothe she, and her seruauntes. The weight of golde that came to Salomon in one yere, was syxe hundzed thyrtescoze and syxe talentes of golde, besydes that he hadde of chapmen, and of marchauntes, and of Potycaryes, and of all the kynges of Arabye, and of the lozdes of the countrey. And kynge Salomon made two hundzed buckelers of beaten gold. vi. hundzed sicles of golde went to a buckler. And he made thze hundzed shildes of beaten gold, thze pounde of gold went to one shild, and the kyng put them in the * house of the 3.re.7.a wood of Libanon. And the kynge made a great seate of yuery, & couered it with the best golde. And the seate had syxe steppes. And the toppe of the seate was rounde behynde, and there were pomelles on eyther syde on the place of the seate, and two Lyons stode beside the pomelles. And there stode twelue Lyons on the steppes, syxe on a side. There was none lyke (wozche) sene in any kyngdome. * And all kynge Salo- deu.17.b mons drynckyng bessels were of gold, and likwise all the besselles of the house of the wood of Libanon were of pure golde. And as for syluer, it was nothyng wozth in the dayes of Salomon. For the kynges nauye of shippes went on the sea, vnto Tharsis, with the nauye of Hirams shyppes: euen 22 once in thze yeare went the nauy to Tharsis, and brought golde & syluer, Elephantes teeth, apes & peacockes. * And so kynge 2.par.9.f Salomon exceaded all the kynges of the earth, both in riches and wisedom. And al the worlde resorted vnto Salomon, to heare his wisdō, which God had put in hys hert. And bzoughte hym euery man his present, besselles of syluer, and besselles of golde, raymente, harnesse, and swete odoures, and hozses, and Mules, yeare by yeare. And Salomon gathered together charettes and hozsemen: and he had a thousande and foure hundzed charrettes, and twelue thousande hozsemen, whom he bestowed in the charette cities, and with the kynge at 2.par.1.b Jerusalem. * And the kynge made syluer in Jerusalem as plenteouse as stones, and Cedar as plenteouse as the wylde fygge trees that growe aboundauntly in the feldes. The bzyngynge of hozses also oute of Egypte: and the collecyon of the wares: dyd the kynges marchauntes take a gayne, and solde the stuffe for a prycе. A charett came vp out of Egypt for syxe hundzed sycles of syluer: that is, one hozse for an hundzed and fyfte. And euen so for al the kynges of the Hethytes, and for the kynges of Syria: dyd they bzynge them oute, thozowe their handes.

¶ The.xi. Chapter.

Sal

A
3.reg.3.a But kyng Salomon loued many out landi she wemen: and the doughter of Pharao: and wemē of the Moabites, Ammonites, Edomites, Zidomites, & Hethites. Where as yet (concerninge these nacyons,) the Lorde sayd vnto the children of Israell: come not ye at theym, nor let theym come at you: Elles wyll they tourne your hertes after theire goddes. Neuertheleſſe, Salomon claue vnto them in loue. And he had seuen hundred Quenes, and three hundred concubines, & hys wyues turned awaye hys hearte. For it came to passe when Salomon was olde, hys wyues turned hys herte after other Goddes: and hys herte was not perfecte with the Lorde hys God, as was the hearte of Dauid hys father: for Salomon folowed Astaroth the God of the Zidons, and Milcon, the abhominacyon of the Ammonites. And Salomon wrought wickednes in the sight of the Lorde, and folowed not the Lorde perfectly, as dyd Dauid hys father. For than did Salomon buylde an hye place for Chamos the abhompnacyon of Moab, in the hyll that is before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And lykewyse dyd he for al hys outlandysh wyues, which burnt incense, & offered vnto theyr goddes. And the Lorde was angry with Salomō, because his hert 3.reg.3.a was turned from the Lorde God of Israell 11.reg.11.a which had appeared vnto him twyse, and geue him a charge (concerning this thing) that he shoulde not folowe other goddes. But he kept not that, whyche the Lorde commaunded him, wherfore the Lord sayde vnto Salomon: for as muche as thys is done of the, and thou haste not kepte myne appoyntment, and my statutes (whyche I commaunded thee) I wyll rente the kyngdome from thee, and will geue it to thy seruaunte. Notwythstandynge in thy daies, I wyll not do it, because of Dauid thy father, but wyll take it from the hande of thy sonne. Howbeit, I wyl not take awaye all the kyngdome: But will geue one trybe to thy sonne, because of Dauid my seruaunte, and because of Jerusalem whyche I haue chosen. And the Lorde stered vp an aduersarye vnto Salomon: euen one Hadad an Edomite, of the kynges sede, whyche was in Edom. For when Dauid was in Edom, and Joab the captayne of the hooste was gone vp to burye them that were slayne, he smote all the men chyldren in Edom. For vi. monethes dyd Joab remayne there, and all Israell, til he had destroyed al the men chyldren in Edom. And this Hadad fledde and certen other Edomites of hys fathers seruauntes with him, to come into Egypt; Hadad beyng yet a lytle chylde. And they arose out of Madian, and came to Paran, and toke men with them out of Paran, and came to Egypte, vnto Pharao kynge of Egypte, whiche gaue him an house, and appoynted hym bytayles, and gaue hym lande. And Hadad gat great fauour in the syghte of Pharao, so that he gaue hym to wyfe, the syster of hys owne wyfe, euen the syster of Thahpenes the queue. And the sister of Thahpenes, bare hym Genubath hys sonne, whom Thahpenes noryssched in Pharaos house. And Genubath was at Pharaos houshold amonge the sonnes of Pharao. And when Hadad herde in Egypte, that Dauid was layde to slepe with his fathers, and that Joab the captayne of the hoste was deade also, he sayde to Pharao: let me departe, that I maye go to mine owne countrey. Pharao sayde vnto hym: what haste thou lacked here wyth me, that thou wouldest thus go to thyne owne cōtrey? He answered, nothyng: howbeit, let me go. And God stered him vp another aduersarye, one Rezon the sonne of Eliada, whiche fledde from hys Lorde Hadadezer kynge of Zoba. And he gathered men vnto him, and became captayne ouer the company, when Dauid slewe them. And they wēt to Damasco, and dwelt there, and reygned in Damasco. Therefore was he an aduersary to Israell all the dayes of Salomon: And thys was the myschef, in that Hadad dyd abhorre Israel, & reygned ouer Syria. And Jeroboam the sonne of Nebat, an Ephrathite of Zareda (whose mother was called Zeruah, whiche was a widowe, and he Salomons seruaunt: lyfte vp his hande agaynst the kyng. But this was the cause, that he lifte vp hys hand against the king: Salomon bilt Mello, and mended the broken places of the cyte of Dauid hys father. And thys felowe Jeroboam was a manne of warre. And Salomon sawe the yong mā, that he was able to do the worke, he made him ruler ouer all the charges of the house of Joseph. And it chaunsed at that ceason, that Jeroboam wente oute of Jerusalem, and the prophete Ahiab the Silonite, met him by the waye, hauyng a new mantell on hym, & they two were alone in the feld. And Ahiab caught the new mātel that was on him, and rent it in twelue peces, and sayde to Jeroboam: take the ten peces. For thus sayeth the Lorde God of Israell: beholde, I wyll rent the kingdome oute of the handes of Salomon, and wyll geue ten trybes to thee, * and he shal haue one, for my seruaunte Dauids sake, and for Jerusalem the cyte whyche I haue chosen out of all the trybes of Israell: be-

2.pa.7.a

cause they haue forsake me, and haue worshypped vnto Asharoth the God of the Sidons, and Chamos the God of the Moabites, and Milcom the God of the chyldren of Ammon and haue not walked in my wayes (to fulfil my pleasure, my statutes and my Lawes) as dyd Dauid his father I wyll not take the whole kingdome oute of his hande: but I wyll make hym chefe all hys lyfe longe, for Dauid my seruauntes sake, whome I chose: because he kepte my commaundementes and my sta-
3.re.12.c tutes. * But I wyl take the kyngdome
Psalm. out of hys sonnes hande, and wyl gene it
132.b. vnto the, euen ten trybes of it, and vnto hys sonne wyll I gene one tryb̄e that Dauid my seruaunt maye haue a light alway before me in Jerusalem, the cytie whiche I haue chosen me, to put my name there.
And I wil take the, and thou shalt raigne accordynge to all that thy soule desyreth, and shalte be kynge ouer Jsraell. And
B yf thou harken vnto all that I commaūde the, and walke in my wayes and do that is rigore in my syght, that thou kepe my statutes & my commaundementes (as Dauid my seruaunte dyd) then wyll I be with the, and buylde the a sure house that shall contynewe, as I buylte for my seruaunte Dauid, and wil gene Jsraell vnto the. And I wyll for thys offence (which Salomon hath committed) vexe the sede of Dauid, but not for euer. Salomon sought therfore to kyl Jeroboam, and Jeroboam arose, and fled into Egypte vnto Sisake kynge of Egypte, and contynued there in Egypte vnt yll the deathe of Salomon. The reste of the wordes that concerne Salomon, and all that he dyd, and his wysdome: are they not written in the booke of the wordes of Salomon? The tyme that Salomon raygned in Jerusalē vpon al Jsrael, was fourtie yere. And Salomon slepte and he laide him with his fathers, and was buryed in the cytie of Dauid hys father, and Rehoboam hys sonne regned in his steade. The. xii. Chapter.

A And Rehoboam wente to Sichem:
2.pa.x.a for al Jsrael were come to Sichē, to make him kynge. And Jeroboā the
8.re.12.g sonne of Nabat (which was yet in Egypte) heard of it * for he fled to Egypt from the presence of kynge Salomon, and dwelt in Egypte. So they sent and called him: and Jeroboam and all the congregacion of Jsrael came, and spake vnto Rehoboam, sayinge: thy father made oure yocke greuous, nowe therfore, make thou the greuous seruyce of thy father and hys sore yocke whiche he put vpon vs, lighter, and we wyll serue the. And he sayd vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed. And kynge Rehoboam toke coū- B
cell wyth the olde men that stode before Salomon his father, whyle he yet lyued, and sayde: what councell gene ye, that I may haue matter to answere this people? And they sayde vnto him: Jf thou be a seruaunte vnto this people this daye, and folowe theyr myndes and answere them, and speake kynde wordes to them: they wil be thy seruauntes for euer. But he forsoke the councell that the olde men had geuen hym, and called vnto his coūcel yong mē, that were growen vp with him, and wayted on him. And he sayd vnto them: what coūcell gene ye, that we may answere this people? for they haue commoned with me, sayinge: make the yocke which thy father dyd put vpon vs, lyghter: And the yonge men that were growē vp with him, spake vnto him sayinge. Thus shalt thou speake vnto this people (that haue sayde vnto the: thy father made oure yocke heuy, but make thou it vs lyghter.) Euen thus shalt thou saye vnto them: My lytle fynger C
shalbe wayghtier than my father was in the loynes. And nowe where as my father did late you, and put a greuous yocke vpon you, I wil make it heuyer. My father also corrected you with scourges, but I wyll chastyce you with scorpions. And so Jeroboam and all the people came to Rehoboam the thirde daye, as the kynge had appoynted, sayinge: come to me againe the thyrde daye. And the kynge answered the people cholerykly, and lefte the olde mens councell (that they gaue him) and spake to them after the councel of the yonge men, sayinge: My father made D
youre yocke greuous, and I wyll make it greuouser. My father also chastysed you wyth whyppes, but I wyll chastyse you with scorpions. And the kynge herkened not vnto the people: for it was the ordey-
3.re.xi.f naunce of God, that he myghte * performe hys sayinge, which the Lord spake by Ahia the Silonite vnto Jeroboam the sonne of Nabat. And so, when all Jsrael sawe, that the kynge regarded them not, the people answered the kynge wyth
2.re.xx.a these wordes, sayinge: * what porcyon
2.pa.x.b haue we in Dauid? we haue no enherytaunce in the sonne of Jsai. * To your tentes, O Jsrael, now se to thine owne house Dauid. And so Jsrael departed vnto their tentes. Howbeit, ouer the chyldren of Jsrael whiche dwelte in the cytye of Juda, did Rehoboam reygne styll. The kynge E
Rehoboam sent Aduram the receyuer of the trybute, And all they of Jsrael stoned

hym

him to death. But kynge Rehoboam made spede to get him vp to his charet, & to flye to Jerusalem. And they of Israell rebelled against the house of Dauid, vnto this day. And when al Israel hearde that Jeroboam was come againe, they sent & called hym vnto the multitude, & made him kynge ouer al Israel: & there was no tribe that followed the house of Dauid, but Juda onely.

2.pa.xi.a *And whē Rehoboam was come to Jerusalē, he gathered al the house of Juda, with the tribe of Ben Jamin an hundred & foure scoze thousande of chosen men (which were good warryours) to fyghte agaynste the house of Israel, and to bzynge the kyngedome againe to Rehoboā the sonne of Salomon. And the word of god came vnto Semaia the mā of God, sayinge: speake vnto Rehyboam the sonne of Salomon kinge of Juda, & vnto all the house of Juda & Ben Jamin, and to the remnaūte of the people, sayinge: Thus saieth the Lord. Ye shal not go vp, noz yet fight against your brethren the chyldzen of Israel, returne euery man to his house, foz this thyng is my doynge. They herkened therfoze vnto the wozde of the Lozde and returned to departe, accozdynge to the wozde of the Lozde. Then Jeroboam buylte Sichem in mounte Ephzaim, and dwelte therin. And wente from

Jud.8.d thence, *and builte Penuel. And Jeroboā thought in his herte: nowe shal the kyngdome returne to the house of Dauid. Foz yf this people go vp and do sacrifice in the house of the Lozde at Jerusalem, then shal the hert of this people turne agayne vnto their Lozde Rehoboam kynge of Juda: and so shall they kyl me, and go againe to

Tob.i.a. Rehoboam kynge of Juda. * Wherupon
Ec.47.d the kynge toke councell, and made two
Exo.32.a calues of golde, and sayde vnto them. It is muche foz you to go vp to Jerusalem.

Exo.32.a *Beholde, O Israel: these are thy godes, whiche bzought you oute of the lande of Egypte. And he set the one in Bethel, & the other set he in Dan. And this thinge turned to synne, foz the people wente (because of the one) as farre as Dan. And he

Nu.3.a. made an house of hil aultares, * and made
3.pa.13.g Pzestes of the lowest of the people, whiche were not of the sonnes of Leui. And Jeroboam made a feast the.xb. daye of the eyghte moneth, lyke vnto the feaste that is in Juda, and offred on the aultare. And so did he in Bethel, to offre vnto the calues that he had made. And he put in Bethel the priestes of the hyll aultares, whi h he had made. And he offred burnte offeringes vpon the alter, whiche he had made in Bethel, the.xb. daye of the eyghte moneth euen in the moneth whiche he had ymagined of his owne hert: and made a solempne feaste vnto the childzen of Israell, and offered vpon the aulter, and burnt incense.

¶ The.xiii. Chapter. A

And beholde, there came a manne of God out of Juda (by the word of the Lozd) vnto Bethel, & Jeroboā stode by the aultare to put incense. And he cryed agaynst the aulter in the word of the lozd, and saide: O aulter, aulter, thus saieth the Lozde: Beholde, a child shal be bozne vnto the house of Dauid, (Josia by name) & vpō the shall he offer the priestes of the hil aultares that burne incense vpō thee, & mens bones shalbe brent vpon thee. And he gaue a token the same tyme, sayinge: this is the token that the Lozde hath spoken it. Beholde, the aultare shall rent, and the aches B that are vpon it, shall fall oute. And when the kynge heard the sayinge of the man of God (whiche had cryed agaynst the aultare in Bethel) he stretched out hys hand from the aultare, sayinge: holde hym. And hys hande whyche he put forth agaynste hym, dzied vp, and he coulde not put it in againe to him: the aultare also clane asunder, and the aches fell out frō the aulter, accozdyng to the token whiche the man of God had& genen by the wozde of the Lozde. And the kynge answered, and sayde vnto the mā of God. * Oh praye vnto the Lozde thy God, Ephe 8.b & make intercession foz me, that my hande Nu. 21.b may be restozed me agayne. And the man Actt. 8.c. of God besought the Lozd, and the kynges hande was restozed agayne, and became as it was afoze. And the kynge sayde vnto the man of God, come home with me, that thou mayest dyne, and I wyl geue the a rewarde. And the man of God sayde vnto the kynge, yf thou wouldest geue me halfe thyne house, I wyl not go in with thee, neyther wyll I eate breade oz dzynke water in thys place. Foz so was it charged me, throwe the wozde of the Lozde, sayinge: eate C no breade, noz dzyncke water, noz turne agayne by the same waye that thou camest. And so he wente another waye, and returned not by the waye that he came to Bethel. And there dwelte an olde Prophet in Bethel, and hys sonnes came, and tolde him all the wozkes, that the man of GOD had done that day in Bethel, and the wozdes whiche he had spoken vnto the kynge tolde they their father also. And their father sayde vnto them: what waye wente he? And hys sons shewed him what waye the man of God wente, whyche came from Juda. And he sayde vnto hys sonnes: sadle me the asse. Whiche whan they had sadled, he gat him vp thereon, and wente after the man of God, and founde hym sytynge

vnder a tree. And he sayde vnto hym: arte thou the man of God that cammeste from Juda? And he sayde: I am. He sayde vnto hym: come home with me, and eate breade. He aunswered: I maye not returne wyth the, to go in with the, nether wyll I eate breade or drincke water with the in thys place. For it was sayde to me in the worde of the Lorde: Thou shalte eate no brede, nor drincke water there, nor turne agayne to go by the waye that thou cameste. He sayde vnto hym: I am a prophete also as well as thou, and an angell spake vnto me in the name of the Lorde sayinge: brynge him againe with the into thine house, that he maye eate breade and drincke water. And he lyed vnto hym. And so he went agayne with hym, and dyd eate breade in hys house and dranck water. And it fortuned, that as they satte at the table, the worde of the Lorde came vnto the prophete, that brought hym agayne. And he cryed vnto the man of God that came from Juda, sayinge: thus sayeth the Lorde: because thou haste disobeyed the mouthe of the Lorde, and haste not kepte the commaundemente whyche the Lorde thy God commaunded the: but cameste backe againe, and haste eaten breade and dronck water, in the place (concernynge the whyche the Lorde did saye vnto the. Thou shalte eate no bread nor drinke no water) thy carkasse shall not come vnto the sepulchre of thy fathers. And so it came to passe, that when he had eaten breade and dronck, the prophete whyche brought him agayne, sadled hym an asse. And whan he was gone, a Lyon met him by the waye, and slue him, and his carkasse was caste in the way, and the asse stode therby, and the Lyon stode by the corse also. And men that passed by, sawe the carkasse caste in the way, and the Lyō standynge therby: and they came and tolde it in the towne where the olde prophete dwelte. And when the prophete that brought him backe agayne from the way, harde therof, he sayde: it is the man of God: he was disobediente vnto the worde of the Lorde, and therfore the Lorde hathe delyuered hym vnto the Lyon, which hath rente him and slayne him accordinge to the worde of the Lorde, whyche he spake vnto hym. And he spake to his sōnes, saying: sadle me an Asse: and so they dyd. And he went, and founde his body cast in the way, and the Asse and the Lyon stode by the coarse. And the Lyon had not eaten the carkasse, nor hurt the asse. And the prophet toke vp the body of the man of God, and layed it vpon the Asse, and broughte it agayne: and the olde prophete came to the citie to lamente, and to burye hym. And he layed his bodye in his owne graue, & they lamented ouer hym. (Alas my brother.) And when he had buryed him, he spake to his sonnes, sayinge. When I am deade, se that ye bury me in the sepulchre wherein the man of God is buryed: laye my bones beside his bones. * For the sayinge which he cryed at the worde of the Lorde agaynst the aultare in Bethel (and agaynste all the houses of hyll aultares whiche are in the cyties of Samarie) shall come to passe. Howbeit, for all that, Jeroboam conuerted not from hys wycked waye: but turned backe, and made of the lowest of the people prestes of the hyll aultares. And who so pleased hym, he fylled hys hande, and became prieste of the hyll aultares. And thys thynge turned to synne vnto the house of Jeroboam euen to destroye hym, and to bringe hym to naught from of the face the earthe.

4.re.23.b

The.xiiii. Chapter.

AT that tyme Abia the sonne of Jeroboam fell sicke. And Jeroboā said vnto his wife: dy (I praye the) and disguyse thy selfe, that thou be not knowē to be the wyfe of Jeroboā, & get the to Silo. For there is Ahia the prophet whyche tolde me * that I should be king ouer this people. And take with the ten loues, and crakenelles, & a cruse of honey, & go to hym that he maye tell the what shal become of the chylde. And Jeroboams wife dyd so: & arose, and wente to Silo, and came to the house of Ahia. But Ahia could not se, for his eyes were waxen dymme for age. And the Lorde sayde vnto Ahia: beholde, the wyfe of Jeroboam cōmeth to aske a thyng of the for her sonne, for he is sycke. But thus shalte thou saye vnto her. And when she came in, she fayned her selfe to be another woman. But when Ahia harde the sounde of her fete as she came in at the doze, he sayde: come in thou wyfe of Jeroboam, why feynest thou thy selfe so, to be another? I am sente to the to shewe the heuy thynges. Go, tell Jeroboam, thus sayeth the Lorde God of Israell. (Ye repenteth me) forasmuche as * I exalted the from amonge the people, and made the prynce ouer my people Israel: I dyd rente the kynge ome awaye from the house of Dauid and gaue it the: Neuertheles, thou hast not bene as my seruaunt Dauid, whyche kepte my commaundementes, and folowed me wyth all hys herte, to do that whiche is ryghte in myne eyes: but haste done euell, aboue all that were before the: for thou haste gone, and made the other goddes, and molten ymas-

3.reg.xi.f

3.re.xii.c

ges, to prouoke me, and haste caste me behynde thy backe: therfore beholde, I
C wyll bryngе euyll vpon the house of Jero-
1.re.25.d boam, and wyll rote oute from Jeroboam
euen hym that * pysseth agaynste the wal,
and hym that is in pryson, and forsaken
in Jsraell, and wyll take awaye the rem-
maunte of the house of Jeroboam, as a
3.reg.16 man taketh awaye donge, tyll he hathe ca-
ryed oute all. * Whosoeuer (of Je-
roboams house) dye in the towne, hym
shall the dogges eate: and he that dyeth
in the felde, shall the fowles of the ayre
eate: for the Lorde hathe sayde it. Vp
therfore, and get the to thyne house. Be-
D holde, when thy fote entereth into the cy-
tye, the chylde shall dye. And all they of
Jsraell shall mourne for him, and burye
hym: for he onely of Jeroboam shall come
to the sepulchre, because in hym there is
founde goodnesse towarde the Lorde God
of Jsrael in the house of Jeroboam.
Moreouer, the Lorde shall stere him vp a
kynge ouer Jsrael whyche shall destroye
the house of Jeroboam in that daye. But
what is it nowe? For the Lorde shal smite
Jsraell, as whana rede is shaken in the
water, and he shall wede Jsrael oute of
this good lande (whyche he gaue to their
fathers,) and shall scatter them beyonde
the ryuer, because they haue made them
groues, and angred the Lorde. And he
shall geue Jsraell vp, because of the sin-
nes of Jeroboam, whyche dyd synne, and
E made Jsraell to synne. And Jeroboams
wyfe arose, and departed, and came to
Thirzah, and whan she came to the thre-
sholde of the doze, the chylde was deade.
And all Jsraell buryed hym, and lamen-
ted hym, accordynge to the worde of the
Lord whyche he spake by the hande of hys
seruaunte Ahia the prophet. And the reste
of the wordes that concerne Jeroboam,
howe he warred, and howe he regned.
Beholde, they are wrytten in the booke of
the cronicles of the kynges of Jsraell.
And the dayes which Jeroboam regned,
were .xxii. yere. And when he was layed
F a slepe with hys fathers, Nadab his sonne
regned in hys steade. Rehoboam the
sonne of Salomon regned in Juda, and
Rehoboam was .xli. yere olde when he be-
gan to reigne, and he reigned .xvii. yere in
Jerusalem (the cytye which the Lorde dyd
chose oute of all the trybes of Jsraell, to
put hys name there.) His mothers name
was Naama an Ammonite. And Juda
wroughte wyckednesse in the syght of the
Lorde, and angred hym in moo thynges
then theyr fathers dyd, in theyr synnes,
which they synned. For they also made
them hyl aulters, Jmages, & idol groues
on euery hye hyll, and vnder euery thycke
tree. And there was a stues of male chyl-
dren in the lande, and they did accordinge
to all the abhominacions of the nacyons
whiche the Lord caste out before the chil-
dren of Jsraell. And it fortunned, that in
the fyfte yere of kynge Rehoboam: Sisack G
kynge of Egypte came vp against Jeru-
salem, and toke awaye the treasures of
the house of the Lorde, and the treasures
of the kynges house, and spoyled all that
was to be had. And he toke awaye the 3.reg.x.d
shyldes of golde * whyche Salomon had
made. In whose steade kynge Rehoboam
made brasen shildes, and committed them
vnto the handes of the keppynge of the cap-
teynes of the garde, whyche wayted at
the doze of the kynges house. And whan
the kynge wente into the house of the
Lorde, they of the garde bare them, and
broughte them agayne into the garde
chambre. The reste of the wordes that
concerne Rehoboam, and all that he dyd,
are they not wrytten in the booke of the
Cronicles of the kynges of Juda? And
there was warre betwene Rehoboam and
Jeroboam all theyr lyues. And Reho-
boam slepte wyth hys fathers, and was
buryed beside hys fathers in the cytye of
Dauid. His mothers name was Naama
an Ammonite. And Abiam hys sonne reig-
ned in hys steade.

C The. xv. Chapter.

IN the. xviii. yere of kynge * Jeroboam A
the sonne of Nabat, raigned Abiam ouer 2.pa.13.a
Juda. The yere regned he in Jerusa-
lem, and his mothers name was Maacha
the doughter of Abisalom. And he wal-
ked in all the synnes of hys father, which
he had done before hym: and hys harte
was not perfecte wyth the LORDE hys
God * as the herte of Dauid hys father. 3.reg.3.d
Neuertheles for Dauids sake dyd the
Lorde his God geue hym a lyght in Jeru-
salem, that he set vp hys sonne after hym,
and to stablish Jerusalem: because Dauid
dyd that whiche was ryght in the sight of
the Lorde, and turned from nothynge that
he commaunded hym all the dayes of his
life * saue onely in the matter of Urias the 2.re.xii.a
Hethite. And there was warre betwene Re- B
hoboam and Jeroboā as longe as they ly-
ued. The rest of the wordes that concerne
Abiam, and all that he dyd, are they not
wrytten in the boke of the Cronicles of the
kynges of Juda? And there was warre be-
twene Abiam and Jeroboam. And Abiam
slepte with hys fathers, and they buryed
hym in the cytye of Dauid. And Asa hys 2.Paral.
sonne regned in hys steade. * In the .xx. 14.a.

S.iii. yere

pere of Jeroboam kynge of Jsraell, reygned Asa ouer Juda. xli. pere raygned he in Jerusalem, and his mothers name was Maacha, the doughter of Absalom. And
3.kk.22.g Asa did that semed ryght in the eyes of the Lorde, as dyd Dauid his father. * And he toke awaye the whore keepers oute of the lande, and put awaye all the abhominable
¶ Jdols that hys father had made. And he
2.pa.15.d put downe * Maacha his mother from beareynge rule, because she had made Jmages in groues. And Asa destroyed her Jmages, and burnte them by the broke Cedron. But the hyll aulters were not put downe. Neuertheles Asas hearte was perfecte with the Lorde all his dayes. He broughte in the holye vessels of his father, (and that he had dedicate) vnto the house of the Lorde: golde and syluer, and Jewelles. And there
2.pa.16.a was warre betwene Asa and Baasa kyng of Jsraell all their dayes. * And Baasa kynge of Jsrael, wente vp agaynste Juda, and buylt Rama, so that he wold let none
d go out or in, to Asa kynge of Juda. Then Asa tooke all the syluer and golde, that was lefte in the treasures of the house of the Lorde, and the treasures of the kynges house, and delyuered them vnto the hades
3.kk.xx.a of hys seruauntes, and Asa sente them to * Benhadad the sonne of Tabzimon the sonne of Hezion kynge of Syria, (that dwelt at Damasco,) saying: there is a bonde betwene me and the, betwene my father & thy father. And beholde, J haue sent vnto the a present of syluer and golde, that thou come and breake the bonde that thou haste with Baasa kynge of Jsrael, that he maye departe from me. So Benhadad harkened vnto kynge Asa, and sent the captaynes of the hostes (whiche he had) against the cy-
e ties of Jsrael, and smote Hion, and Dan, & Abel, Beth Maacah, and all the region of Cenereth, with all the lande of Nephthali. And when Baasa hearde thereof, he lefte buildinge of Rama, and dwelt in Thirza. Then kyng Asa made a proclamacion throwoute all Juda, that none should be excused. And so they toke the stones of Ramah, & the tymber (wherwyth Baasa had builded,) & kinge Asa buylte with them the hyl of Benjamin and Mizpa. The remnaunte of all the wordes that concerne Asa, and all his mighte, and all that he did, and the cyties whiche he buylded, are they not written in the booke of the chronicles of the kynges of Juda? Neuertheleste, in hys olde age he was dyseased in his fete. And
f Asa slepte with his fathers, & was bury-
1.Para. 3.Dini.a. ed beside his fathers in the cite of Dauid his father. And * Jehosaphat his sone raygned in his stede. And Nadab the sonne

of Jeroboam began to raygne vpon Jsrael the seconde yeare of Asa kynge of Juda, and raygned vpon Jsraell two yere. And he dyd euell in the sight of the Lord, walkinge in the waye of his father, and in his synne wherwith he made Jsrael synne. And Baasa the sonne of Ahia (which) was of the house of Jsachar) conspired agaynst him, and Baasa smote him at Gibbethon whyche is a cyte of the Philistines for Nadab and al Jsrael layed siege to Gibbethon. Euen in the thirde yeare of Asa king of Juda, did Baasa slay him, and raygned in his stede. * And it fortuned that whan 3.kk.14.f
he was kynge, he smote al the house of Jeroboas, & lefte him naught that breathed, vntil he had put hym cleane out, according vnto the saying of the lord, which he spake by his seruaūt Ahia the Selonite: because of the synnes of Jeroboam wherwyth he sinned, and made Jsrael sinne, whyche with his prouocacion angred the Lorde God of Jsrael. The rest of the wordes that concerne Nadab, and all that he dyd, are they not written in the booke of the chronicles of the kynges of Jsraell? And there was warre betwene Asa and Baasa kynge of Jsrael al their dayes. So in the thirde yeare of Asa kynge of Juda, began Baasa the sonne of Ahia to raygne ouer all Jsrael in Thirza. xxiiii. yeare. And he dyd that which is euel in the sight of the Lord, wal kynge in the waye of Jeroboam, and in his synne, which made Jsrael to synne.

¶ The. xvi. Chapter.

A Then the word of the lord came to Jehu the sonne of Hanani against Baasa, saying: for as much as J exalted the out of the duste, & made the captaine ouer my people Jsrael, & thou haste walked in the waye of Jeroboam, and haste made my people Jsrael to sinne, to angre me with their synnes: Beholde, J wyl roote out the posterite of Baasa, and the posteryte of his house, and wyll make hys house lyke the house of Jeroboam the sonne of Nebat. * That man of Baasa whiche dyeth 3.kk.14.k
in the cyte, him shal the doggs eate: and and.21.f
that man of him whiche dyeth in the fyldes, shall the foules of the ayre eate. The
B reste of the wordes that concerne Baasa, and what he did, and his power, are they not wryten in the booke of the chronicles of the kynges of Jsraell? And so Baasa slepte with his fathers, and was buried in Thirza. And Ela his sonne raigned in his stede. And by the hande of the prophete Jehu the sonne of Hanani, came the word of the Lorde against Baasa, and agaynste his house, and against all the wyckednesse that he dyd in the sight of the Lord (in angryng

grynge hym wyth the worcke of his owne handes) that he shoulde be lyke the house of Jeroboam, and because he kylled hym, (that is to say, Jehu the son of Hanani the prophete.) The. xxbi. yere of Asa kynge of Juda, beganne Ela the sonne of Baasa, to raygne ouer Israell in Thirza, two yeare. And his seruaunt Zimri (whiche was capteyne of halfe hys charrettes) conspired against him, as he was in Thirza drinckig: and was dronchen in the house of Arza, stuarde of his house in Thirza. And Zimri came, and smote him, and killed him in the xxbii. yeare Asa, kynge of Juda, and raygned in his steade. And it fortuned that
C
Exr. 21. b
3. reg. 2. b
whan he was kyng * and sat on his seate, he slue all the house of Baasa, not leaynge therof, one to pysse agaynst a walle: yea, he slue hys kynsfolckes and frendes, also. And thus dyd Zimri destroye all the house of Baasa, accordynge to the worde of the Lorde, whyche he spake agaynste Baasa by the hande of Jehu the prophete, for all the synnes of Baasa, and sinnes of Ela hys sonne, whyche they synned, and made Israel to sinne, and angred the Lord God of Israel with theyr banities. The rest of the wordes that concerne Ela, & al that he did, are they not writtē in the boke of the Chronicles of the kinges of Israell? In the. xxbii. yeare of Asa kynge of Juda, dyd Zimri raigne seuen dayes in Thirza, and the people was then in the hoofte besi-
D
gynge Gibbethon, a cytye of the Philistines. And the people of the hoofte hearde one saye: Zimri hath conspired, and slayne the kynge: Wherfore, all they of Israell made Amri (the Captayne of the hoofte) kynge ouer Israell that same daye, euen in the hoofte. And Amri departed vp frome Gibbethon, and all Israell wyth him, and they beslieged Thirza. And when Zimri sawe that the cytye muste nedes be taken, he wente into the palayce of the kynges house, and burnt him selfe and the kynges house with fyre, and so dyed, for his sinnes whyche he synned, in doynge that which is euell in the syghte of the Lorde, and in walkynge in the waye of Jeroboam, and in his synnes whiche he did, and in that he made Israell to synne. The reste of the wordes that concerne Zimri, and the treason that he wrought, are they not writtē i the boke of the Chronicles of the kynges of Israell? Then were the people of Israell
E
deuided into two partes, for halfe the people folowed Thibni the sonne of Ginath, makynge him kynge: and the other halfe folowed Amri. But the people that folowed Amri, preuayled agaynst the people that folowed Thibni the sonne of Ginath. And so Thibni dyed, and Amri raygned.

In the. xxxi. yeare of Asa kynge of Juda, beganne Amri to reygne ouer Israell. xii. yeare. Syxe yeare raygned he in Thirza. He bought the hyll Schomrō, of one Schemar, for two talentes of syluer, and buylte in the hyll, and called the name of the cytye whyche he buylte, after the name of Schemar whiche hadde bene owner of the hyll Schomron. But Amri wrought that
F
whiche es euell in the eyes of the Lorde, and dyd worse then all that were before hym. For he walcked in al the waye of Jeroboam the sone of Nabat, and in his synnes, that made Israell synne, to anger the Lorde God of Israell wyth their banities. The rest of the wordes that cōcerne Amri, and all that he dyd, and hys strength that he shewed, are they not wrytē in the boke of the Chronicles of the kinges of Israell? And so Amri slepte with hys fathers, and was buryed in Schomron, and Ahab his sonne raygned in his stead. In the. xxxbiii. yeare of Asa kynge of Juda, beganne Ahab the sonne of Amri, to raygne ouer Israel, & the same Ahab the son of Amri, raigned ouer Israell in Samaria. xxii. yeare.

And Ahab the sonne of Amri dyd euell in the syght of the Lorde, above all that were
G
before hym. For it semed vnto hym but a light thyng to walcke in the synnes of Jeroboam the sonne of Nabat. He toke Jezabel also the doughter of Ethbaal kynge of the Sidomites to wife, and * went and ser-
4. reg. 16. d
ued Baal, and worshypped hym. And he reared vp an aulter for Baal, in the temple of Baal, whyche he hadde buylded in Schomron. And Ahab made grones, and proceded further in angrynge the Lorde God of Israell, then all the kynges of Israell that were before hym. In hys dayes dyd Hiel of Bethel buylde Jericho. And it * coste him Abiram hys eldest sonne when
Josu. 6. b
he layde the foundacyon, and hys yongest sonne Segub, when he sette vp the gates, accordynge vnto the worde of the Lorde, * which he spake by Josua the son of Nun.
Josu. 6. b

¶ The. xbii. Chapter.

A
ND Elia the Thesbite (which was of the enhabiters of Gilead) said vnto Ahab: * as truely as the Lorde
3. reg. 18. c
God of Israel liueth, before whō I stande * there shalbe nether dewe nor rayne, these
Deu. xi. b
yeares, but according to my word. And the
3. reg. 8. d.
word of the Lorde came vnto him, saying:
Jaco. 5. a
get the hence, & turne the eastward, & hide thy self in the brooke Cherith, that is it that lyeth before Jordan: Thou shalt drinck of the riuer, and I haue commaunded the rauens to fede the there. And so he wente and dyd accordyng vnto the worde of the lord:

For he went, and dwelt by the broke Cherith, that is before Iordane. And the rauens brought him breade and flesche in the morninge, and lykewise bread and flesh in the euenynge, and he dranke of the broke. And it chaunsed after a whyle, that the brooke dried vp, because there fell no raine vpon the earthe. And the worde of the
18 Lorde came vnto him, sayinge: * vp, and
Luk. 4.c get the to Zarphath, whiche is in Sidon, and dwell there. Beholde I haue commaunded a widowe there to sustayne the. So he arose, and went to Zarphath. And when he came to the gate of the cytie, the widowe was there gathering sticks. And he called
Iud.4.c. to her, and sayde: * fet me, I praye thee, a litle water in a vessell, that I may drincke. And as she was goynge to fet it, he cryed after her and sayd: bringe me I praye the, a morsell of breade also in thyne hande. She sayde: As truelye as the Lorde thy God lyueth, I haue no breade ready, but euē an handefull of mele in a barrell & a lytle oyle in a cruse. And beholde, I am gatherynge two stycks for to go in, and dresse it for me and my sonne, that we maye eate it:
C and dye. And Elia sayde vnto her: feare not, come and do as thou haste sayde: but make me therof a litle cake fyrst of all, and bringe it vnto me: and afterwarde make for thee and thy sonne. For thus sayth the Lord God of Israel: the mele in the barell shall not be wasted, neyther shall the oyle in the cruse be minished, vntyll the Lorde haue sent rayne vpon the earthe. And she went, and dyd as Elia sayde. And she and he, and her house dyd eate a good space, & the mele wasted not out of the barell, neyther was the oyle spent out of the cruse accordyng to the worde of the Lorde, whiche he spake by the hande of Elia.

And after these thynges, it happened, that the sonne of the wyfe of the house fell sycke. And hys sycknesse was so sore, that there was no breath lefte in hym. And she sayde vnto Elia: what haue I to do wyth the, O thou man of God? Arte thou come vnto me, to call my synne agayne to remembraunce, and to slaye my sonne? He sayde
D vnto her: geue me thy sonne. And he toke hym out of her lappe, and caryed hym vp into a lofte, where he abode, and layde him vpon his owne bedde, and called vnto the Lorde, and sayde: O Lorde my God, haste thou punysched also thys wydowe (wyth whom I dwel as a straūger) and hast slaine
4.Re.4.f. Act.xx.c her sonne? * And he stretched him selfe vpon the chylde thre tymes, and called vnto the Lorde, and sayde: O Lorde my God, let this childes soule come into him again. And the Lorde hearde the voyce of Elia, and the soule of the chylde came into hym agayne, and he reuyued. And Elia toke the boye, and broughte hym downe oute of the chambre into the house, and delyuered him vnto his mother, and Elia sayde: beholde, thy sonne lyueth. And the woman sayd vnto Elia: now I know, that thou art a man of God, and that the worde of Lorde in thy mouth, is true.

¶ The. xviii. Chapter.

AFter processe of manye dayes, the A
worde of the Lorde came to Elia, in the third yere, saying: go shewe thy
Gen.xl.d selfe vnto Ahab, & * I wil sende rayne vpon
Jaco.v.c the earth. And Elia went to shew him selfe to Ahab, & ther was a great famyne ēt in Schōron. And Ahab called Obadia, which was the gouerner of hys house: & Obadia feared God greatlye: For when Jezabel vstroped the prophetes of the Lorde, he toke an hundred prophetes and hid them, fyftye men in one caue, and fyftie in another, and prouided bread & water for thē. And Ahab sayde vnto Obadia: Go vnto the lande, vnto all fountaynes of water, and vnto all the brokes, yf happly we maye fynde grasse, to saue the horses and the mules, and that we destrope not some of the beastes. And so they deuyded the lande betwene theym, to walcke thorowe it. Ahab went one way by
B him selfe, and Obadia went another waye by hym selfe. And it chaunsed that as Obadia was in the waye, Elia mette him. And Obadia knewe hym, and fell on his face, & sayde: arte not thou my Lorde Elia? And he answered hym: I am he. Go and tell thy Lorde: beholde, Elia is here. He said: what haue I sinned, that thou wolte wilner thy seruaunt into the hande of Ahab, to slaye me? As truly as the Lord thy God lyueth, there is no nacyon or kyngedome, whither my Lorde hath not sent to seke thee. And when they sayde: he is not there, he toke an othe of the kyngdome and nacyon, whā he founde the not. And nowe thou sayest: go
C and tell thy Lorde, that Elia is here. And as sone as I am gone from thee, the spyrite of the Lorde shal carye the into some place that I do not knowe, and so when I come and tell Ahab, and he canne not fynde the, he shall slay me. But I thy seruaunt feare the Lorde from my youth vp. Was it not tolde my Lord, what I dyd, when Jezabel slue the prophetes of the Lorde, how I hid an hundred men of the Lordes prophetes, fiftie men in one caue, and fiftie in another, and prouided thē of bread and water? And nowe thou sayest, go ethou nowe & shewe thy Lorde. Beholde, Elia is here, that he maye slaye me? And Elia sayde: as truly as the Lorde of hoostes lyueth, before whome

I ſtande, I wyll ſhewe my ſelfe vnto hym
this daye. So Obadia wēt to meete Ahab,
& tolde him. And Ahab went to mete Elia.
And it foꝛtuned that whan Ahab ſawe E-
lia, he ſaide vnto hym: arte thou he that
troubleth Iſrael? he answered: it is not
I that haue troubled Iſrael, but thou, and
thy fathers houſe, in that ye haue foꝛſaken
the commaundementes of the Lozde, and
thou haſte folowed Baal. Nowe therfoꝛe
ſende, and gather to me all Iſrael vnto
mount Carmel, and the pꝛophetes of Baal,
3 .re.22.a * foure hūdred and fiftie, and the pꝛophe-
D tes of the Idols groues, foure hundred,
whyche eate of Jezabels table. So Ahab
ſente vnto all the chyldren of Iſrael, and
gathered the pꝛophetes together vnto
mount Carmell. And Elia came vnto all
the people, and ſayde: howe longe halte ye
betwene two opinions? If the Lozde be
God, folowe him: but yf Baal be he, then
go after hym. And the people answered
him not one wozde. Then ſaid Elia vnto
the people agayne. I onely remayne a pꝛo-
phete of the Lozde: but Baals pꝛophetes
are foure hundred and fyftye. Let thē ther-
foꝛe geue vs two oxen, and let theym chooſe
the one, and cut hym in peces, & laye hym
on woode, and put no fire vnder: and I wil
dꝛeſſe the other oxe, & laye hym on woode,
and wyll put no fyre vnder. And call ye on
the name of your God, and I wyll call on
the name of the Lozde: and then the God
E that answereth by fyre, let him be God.
1.reg.9.c * And all the people answered, and ſayde:
it is well ſpoken. And Elia ſayde vnto the
pꝛophetes of Baal: chooſe you an oxe, and
dꝛeſſe him firſt (foꝛ ye are manye) and call
on the name of youre goddes, but put no
fyre vnder. And they toke the one oxe that
Mat.6.a he dyd geue them, and they dꝛeſſed it, * and
called on the name of Baal, frō moꝛnynge
to noone: ſaying, O Baal heare vs. But
there was no voyce, noꝛ one to answere.
And they lepte vpon the aultare that they
had made. And at nooneit foꝛtuned, that
Elia mocked them, and ſayde: crye lowde,
foꝛ he is a God: peraduenture he is tale-
kynge oꝛ occupyed (in folowyng vpon hys
enemyes) oꝛ is in hys iourney, oꝛ happelye
he ſleepeth, and muſt be awaked wyth youꝛ
crye. And they cryed lowde, and cut theym
F ſelues, as their maner was, with knyues &
launcers, tyll the bloude folowed on them.
And it chaunced, that when mydeaye was
paſſed, they pꝛophecyed vntill the tyme of
the euenynge ſacrifyce. But there was ne-
ther voice, noꝛ one to answere, noꝛ any that
1.re.14.c regarded them. And Elia ſaide vnto all the
ſolche: come to me. And all the people came
to him, * And he repayꝛed the aulter of the
Lozde, that was broken. * And Elia toke. Iohn.4.b
xii. ſtones, accoꝛdynge to the nūbꝛe of the
xii. trybes of the ſonnes of Jacob (vnto
whome the wozde of the Lozde came,) ſay- Gen.32.f
inge. * Iſrael ſhalbe thy name. And wyth
the ſtones he made an aultare in the name
of the Lozde. And he made a diche rounde
about the aulter, as bꝛode as two foꝛowes
of the eozne felde. And he put the wodde in
oꝛder, and hewed the oxe in peces, & layed
hym on the wod, & ſayde: fyll foure barels
with water, and powꝛe it on the burntsa-
crifice, and on the wod. And he ſayde: do
ſo agayne. And they dyd ſo the ſeconde
tyme. And he ſayde againe: do it the thyꝛde
tyme. And they did it the thyꝛde tyme.
And the water ranne rounde aboute the
aulter, and he fylled the pytte with water
alſo. And it foꝛtuned, when the tyme came
(wherin the burntſacrifice of the euenynge
vſed to be offered) Elia the pꝛophete came,
and ſayde: Lozde God of Abꝛahā, Iſhac
and of Iſrael, it ſhalbe knowen this daye,
that thou arte the God of Iſrael, and that
I am thy ſeruaunte, and that I haue done
all theſe thinges at thy commaundement.
Heare me (O Lozde) heare me, that thys
people maye know, that thou art the Lozd
god, & that thou haſt turned their herte a- Iud.vi.d
gayne nowe at the laſte. * And the fyre of Ecc.48.a
the Lozde fell, and conſumed the burntſa- 1.mac.1.d.
crifyce and the wod, the ſtones & the duſt, G
and lycked vp the water that was in the
pytte. And whē all the people ſawe it, they
fell on theyr faces, and ſayde. The Lozde,
he is god, the lozd, he is god. And Elia ſaid
vnto thē. Take the pꝛophetes of Baal, and
let not one of them eſcape. And they toke
them, and Elia bꝛought thē vnto the bꝛoke
Kiſon, and ſlue them there. And Elia ſayde
vnto Ahab: get the vp, eate and dꝛynke,
foꝛ there is a ſounde of muche rayne. And
ſo Ahab wente vp to eate and to dꝛynke,
and Elia went vp to the toppe of Carmel.
And he layed hym ſelfe flat vpon the earth,
and put his face betwene his knees, & ſaid
to his ſeruaunt: go vp (I pꝛay the) & looke
towarde the waye of the ſea. And he went
vp and loked, and ſayde: there is nothinge.
And he ſayde: go agayne. vii. times. And it
foꝛtuned, that at the ſeuenth tyme he ſayd:
beholde, there ariſeth a lytle clowde of the
ſea, lyke a mannes hande. He ſayde: go, and
ſay vnto Ahab: Make faſt thy charet, and
get the downe, that the rayne ſtoppe the
not. And it came to paſſe, that in the meane
whyle, the heuen was blacke with clowdes
and winde, and there was a greate rayne.
And Ahab gat vp, and came to Iezrael.
And the hande of the Lozde was on Elia,
and he girded vp his loynes, and ranne be-
foꝛe

fore Ahab, eyl he came to Jezreel.

¶ The. xix. Chaptre.

A And Ahab told Jezabel, al that Elia had done, & how he had slaine al the prophetes with the swerd. Thē Jezabel set a messēger vnto Elia, saying: * so
3. Re. 20b. & so let the goddes doe to me, if I make not thy soule like. i. of theirs, by to morow this time. Whē he saw that, he arose & went for his life, & came to Beersheba i Juda, & lefte his seruañt there. But he him selfe wente a daies iourney into the wildernes, & came & sat downe vnder a iuniper tre, and desired for his soule, that he might dye, and sayde:
Jona. 4. e * it is nowe ynoughe (O Lorde) take my soule, for I am not better thē my fathers. And as he laye and slepte vnder the Juniper tree: beholde, an Angell touched hym,
B & sayde vnto him: vp, and eate. And when he loked aboute hym: beholde, there was a loafe of hoyoled breade, & a bessell of water at hys head. And he dyd eate & dryncke, and layde him downe agayne to slepe. And the Angel of the Lord came agayne the seconde tyme, & touched him, and sayde: vp, & eate, for thou haste yet a greate iourneye. And he arose, & dyd eate and dryncke, and walked in the stregth of that meate * four-
Exo. 34. d tye dayes and fourty nyghtes. euen vnto
Mat. 4. a Horeb the mounte of God. When he came thyther in to a caue, he lodged therein all nyghte. And beholde, the worde of the Lorde came to hym, and sayde vnto hym: what doest thou here Elia? And he answered: I haue bene gelous for the Lorde God of hoostes sake. For the children of Israell
Ro. xi. a. haue forsaken thy couenaunte, * broken downe thine aulters. & slayne thy prophetes with the swerde, and I onely am left, & they seke my lyfe to take it awaye. And he
C sayd: come out, & stande vpon the mounte,
Exo. 4. 8 a before the Lorde. And beholde, * the Lorde went by, and a myghty stronge winde that rent the mountaynes and brake the rockes before the Lorde. But the Lorde was not in the winde. And after the wynde came an earth quake. But the Lord was not in the earthe quake. And after the earthe quake, came fire: but the lord was not in the fyre. And after the fire came a smal stil voyce.
And whē Elia heard it, he covered his face, with his mantle, and wente oute and stode in the entrynge in of the caue. And behold, there came a voyce vnto hym, and sayde: what doest thou here Elia? And he answered: I haue bene gelouse for the Lorde God of hoostes sake: Bycause the chyldren of Israell haue forsaken thy couenaunte, cast downe thyne aulters, and slayne thy prophetes with the swearde, and I onelye am left, and they sehe my lyfe to take it away.

And the Lorde sayde vnto hym: Goe, and tourne thy waye to the wyldernesse vnto Damasco, that thou mayest annoynt * Ha-
4. Re. 8. b zael kynge ouer Syria. And * Jehu the
* 4. Re. 9 b sonne of Nimsi, shalt thou anoynte kynge ouer Israell. And Elisa the sonne of Saphat of Abel. Meholoch shalt thou annoint to be prophete in thy rowme. And it shall come to passe, that who so escapeth the
D swearde of Hazael, hym shall Jehu slaye: & yf any man scape the swerde of Jehu, hym
Ro. xi. a. shall Elisa put to deathe. And thereto * I haue left me seuen thousande in Israell, of whiche neuer man bowed hys knees vnto Baal, nor kyssed hym with hys mouth. So he departed thence, and founde Elisa the sonne of Saphat plowynge, and haupnge twelue yocke of oxen before hym, and he with the twelue. And Elia went by him, & cast his mantell vpon hym. And he left the oxen, and ranne after Elia and sayde: * let
Luc. 9. g me I pray the, kysse my father and my mother, and then I wyll folowe the. He sayde vnto hym: go backe agayne, for what is it, that I haue done to thee? And whan he went backe agayne frome hym, he tooke a couple of oxen, and slue them, and dressed the flesh with the instrumētes of the oxen, and gaue vnto the people, & they did eate. And then he arose, and wente after Elia, and ministred vnto hym.

¶ The. xx. Chapter.

A And Benhadad the kig of Syria gathered al his host together, hauing
A xxxii. kinges with him, & hozses & charettes: & wēt vp, & beseged Samaria, & warred against it. And he sēt messēgers to Ahab kyng of Israel into the city, & said vn to hi: thus saieth Benhadad. Thy siluer & thy golde is myne & the fayrest of thy wyues, of thy children be myne. And the kyng of Israell answered and sayde: My Lorde kynge according to thy sayinge, I am thyne, and all that I haue. And when the messengers came agayne, they sayde: thus saieth Benhadad. For as muche as I haue sent vnto the, sayinge: thou shalte delyuer me thy siluer and thy golde, & thy wiues, and thy chyldren. I wyll therfore sende my seruauntes vnto the to morow this tyme: and they shall search thyne house, and the
B houses of thy seruauntes. And whatsoeuer is pleasaunt in thyne eyes, they shall take it in their handes, and bryngе it awaye.
Then the kynge of Israell sent for all the elders of the lande, and sayde: Take yede I pray you and se, howe this felowe goeth aboute mischiefe. For he sente vnto me, for my wiues, for my children, for my syluer, & for my golde: and I denyed hym not. And all the Elders and all the people, sayde

herken

herken not vnto hym, nor cõsente. Wherefore he sayde vnto the messengers of Benhadad: tell my Lorde the king, al that thou dyddest sende for to thy seruaunte at the first tyme, that I wyll doe, but thys thyng I maye not do. And the messengers departed, & brought answere agayne. And Benhadad sente vnto hym agayne, and sayde: thus and thus do the Gods vnto me, yf the dust of Samaria be ynoughe for all the people that folowe me, to take euerye man an handfull. And the kynge of Israell answered, and sayde: Tell hym, let not hym that putteth on his harnelle bost him selfe, as he that putteth it of. And it fortuned, that when Benhadad hearde that tydynges, as he was with the kynges drinkynge within the pauilions, he sayde vnto hys seruauntes, put on your harnelle. And they set them selues in araye agaynste the citye. And beholde, there came a Prophete vnto Ahab kynge of Israel, sayinge: thus saieth the Lorde. Haste thou sene al thys greate multitude? beholde, I wyll delyuer it into thyne hande thys daye, and thou shalte knowe that I am the LORD. And Ahab sayde: By whome? He sayde: Thus sayeth the Lorde: Euen by the seruauntes of the gouernours of the shires. He sayd agayne: Who shall order the battell? And he answered, thou: Then he numbred the seruauntes of the gouernours of the shires: & they were two hundred and .xxxii. And after them also, he numbred all the people, all the children of Israel, euen seuen thousande. And they wẽt out at noone, but Bẽhadad dyd drincke tyll he was droncken in the pauilions bothe he and the kynges: euen .xxxii. kynges, that holpe hym. And the seruãtes of the gouernours of the shires went out first. An Bẽhadad sent out, and they shewed hime sayinge: There are men come out of Samaria. He sayde: whether they be come oute for peace, take them alyue: or whether they be come oute to fyght, take them yet alyue. And so those younge men of the gouernours of the shires came oute of the citye, and the hooste after them, and they slue euerye one hys enemye that came in hys waye. And the Syriens fled, and they of Israell folowed after them. And Benhadad the kynge of Syria scaped on a horsse, wyth hys horsemen. And the kynge of Israell wente oute, and smote the horsses and charettes, and with a great slaughter slue he the Syriẽs. And there came a Prophete to the kynge of Israell, and sayde vnto hym: Goe forth, and playe the man, be wise and take hede what thou doest: for when the yere is gone aboute, the kynge of Syria wyll come by agaynste thee. And the seruauntes of the kynge of Syria sayde vnto hym: The gods of the hylles are their Gods, and therefore they had the better of vs: but let vs fyghte agaynst them in the playne, and for what ye wyll, we shall haue the better of them. And thys do: take the kynges away euery man out of his place, & put dukes in theyr roumes. And thou do nombre the an hoste like the hooste that thou loste, such horsses and such charettes, & we wil fight against thẽ i the plaine, & thou shalt se vs get the better of thẽ. And he herkened vnto their voyce, & did euẽ so, & it fortuned, that after the yere was gone aboute, Benhadad numbred the Syrians, and went vp to Aphek to fyght agaynst Israel. And the children of Israell were numbred, and with their whole numbre went they agaynste them, and the children of Israell pyched before them, lyke two lytle flocches of kiddes: but the Syrias fylled the countreye. And there came a mã of God, and sayde vnto the kynge of Israel: Thus sayeth the Lord: because the Syrians haue sayde: the Lord is but God of the hilles, & not God of the balleys: therefore wyll I delyuer all this greate multytude into thyne hande, & ye shall knowe, that I am the Lord. And they pyched one ouer agaynste the other. dii. dayes. and it came to passe, that in the seuenth daye the batell was ioyned. And the children of Israell slue of the Syrians an hundred thousande fote men in one daye. But the rest fled to Aphek into the citie. And there fell a walle vpon .xxvii. thousande of the men that were lefte. And Benhadad fledde and came into the citie, fro one chambre to chambre. And hys seruauntes sayde vnto hym: beholde, we haue hearde saye, that the kynges of the house of Israell are mercyful kynges. We wyll therefore put sacke clothe about our loynes, and ropes about our neckes, and go out to the kynge of Israell: yf happely he wyll saue thy lyfe. And so they gyded sacke cloth about their loynes and put ropes about their heades, and came to the kynge of Israell, & sayde: Thy seruaũt Benhadad sayth, I praye the let me lyue. He sayde: is he yet alyue? He is my brother. And they toke that woorde for good lucke, and hastely caught it oute of hys mouthe, and sayde: yea, thy brother Benhadad. He sayd: Goe, bringe hym hyther. And Benhadad came out vnto hym, and he caused him to come vp into the charet. And he sayde vnto him: the cities whiche my father tooke frome thy father, I wyl restore agayne. And thou shalte make streates for thee in Damasco, as my father dyd in Samaria. And I wyll make an appoyntment

5m. 19. 2.

poyntement with the, and sende the awaye. And so he made an appoyntemēt with him, and sent hym awaye. And there was a certen man of the childzen of the Prophetes. whiche sayde vnto hys neyghboure in the worde of the Lorde: smyte me, I prayе the. And the man wolde not smyte hym: Then sayde he vnto hym. Because thou haste not herkned vnto the voyce of the Lorde: Beholde, as soone as thou art departed frome me, a Lyon shall slaye ther. And it came to passe, that as soone as he was departed
3.C 6,13.c frome hym, * a Lyon founde hym and slue hym. Then he founde another mā, & sayde smite me, I prayе the. And the man smote him, so that in smityng he woundeth hym.
6 So the prophete went forth, and wayted for the kynge by the waye, and putte hym selfe out of knowled ge with ashes, whych he layed vpon his face. And when the king came by, he cryed vnto the kynge, & sayde: thy seruaunte wente out in the myddes of the battel. And beholde, there went awaye a man, whome another man brought vnto me, and sayd: kepe thys man. And if he be missed or lost, thy lyfe shal goe for hys: Or elsthou shalte paye a talent of syluer. And as thy seruaunt had here and there to doe, he was gone. And the kynge of Israell sayde vnto hym: euen so shall the iudgement be, as thou haste defyned it thy selfe. And he hasted, and tooke the ashes awaye frome hys face: and the kynge of Israell knewe hym that he was of the prophetes. And he sayde vnto hym: Thus sayeth the Lorde: Because thou haste let goe a man that is in my curse, thy lyfe shall goe for his lyfe, and thy people for hys people.
And the kyng of Israel went to his house, wayworde, and in displeasure, and came to Samaria.

¶ The. xxi. Chapter.

A Fter these thynges, it chaūced, that Naboth the Jezrahelite had a vineyarde in Jezrahel, hard by the palace of Ahab kynge of Samaria. And Ahab
1,kc. 8,b. spake vnto Naboth, sayinge: * Geue me thy vineyarde, that I maye make me a garden of yerbes therof, because it lyeth so nye my house: and I wyll gene thee for it a better vineyarde then it is: Or rather if it please the, I wyll geue thee the worth of it in money. And Naboth sayd to Ahab: the Lorde forbydde that from me, that I should geue the inheritaunce of my fathers vnto the. And Ahab came into hys house heuye, and euell apayde, because of the
8 worde which Naboth the Jezrahelite had spoken to hym, for he had sayde: I wyl not geue thee the enheritaunce of my fathers. And he layed hym downe vpon hys bedde, and turned awaye hys face, & to the wolde eate no breed. But Jezabel his wife came to hym, and sayde vnto hym: why is thy spirit so waywarde, that thou eatest no breade? And he sayd vnto her: For I spake vnto Naboth the Jezraelite, and sayde vnto him: Geue me thy vineyarde for money: or els yf it please thee, I wyll geue the another vineyarde for it. And he answered: I wyl not geue the my vineyarde. And Jezabell his wife sayde vnto hym: Doest thou C thus gouerne the kyngdom of Jsrael? Vp and eate breade, and let thine heart be rest, I wyll geue thee the vineyarde of Naboth the Jezrahelite. And so she wrote a letter in Ahabs name, and sealed it with hys seale, and sent the letter vnto the elders, and to the nobles that were in his cytye dwelling with Naboth. And she wrote in the letter, sayinge: proclayme a faste, and set Naboth on hye amonge the people, and set two vnthryftes before hym, to beare false wytnesse agaynste hym, sayinge: thou dyddest blaspheme God and the kynge. And then carye hym out, and stone hym to deathe.
And the men of hys citie: That is to saye: D whiche dwelt in hys citie, dyd as Jezabell had sent vnto them, and as it was written in the letter whiche she had sent vnto thē. They proclaymed fastynge, & set Naboth amonge the chiefe of the people, and there came in two men (the childzen of Belial) & sat before hym. And the two vnthryftye persons witnessed agaynst Naboth, in the presence of the people, sayinge: Naboth did Act.7.b blaspheme God and the kinge. * And they caryed hym out of the city, and stoned him with stones that he dyed. And then they sent to Jezabel, sayinge: Naboth is stoned to deathe. And it fortuned, when Jezabel herde that Naboth was stoned to death: she sayde to Ahab: vp, and take possession of the vineyard of Naboth, the Jezraelite, whiche he denyed to geue the for money, E for Naboth is not alyue, but deade. And whē Ahab heard that Naboth was deade, he stode vp to goe downe to the vineyarde of Naboth the Jezraelyte, and to take possession of it. And the worde of the Lorde came vnto Elia the Thesbite, sayinge: vp, and go downe to mete Ahab kynge of Jsraell, whiche is in Samaria. For loe, he is gone downe to the vineyarde of Naboth: to take possession of it. And therefore shalte thou saye vnto him, thus sayth the Lorde: hast thou kylled, and gotten possessiō? And thou shalt speake vnto him sayinge: thus
3,kc.22,a sayth the Lorde: * in the place where dogges licked the bloude of Naboth, shal dogges lycke euen thy bloude also. And Ahab sayde to Elia: Haste thou fownde me, O

thou

thou myne enemye? He answered: I haue
founde the: For thou arte euen solde to
worke wickednesse in the sight of the lord.
Beholde, I wyl bringe euel vpon the, and
wyl make cleane riddaunce of thy posterite,
4.re.9.b and wyll *destroye from Ahab, euen hym
that maketh water agaynste the wall, and
him that is shutte vp and lefte behynde in
Israell: and wyll make thyne house, lyke
the house of Ieroboam the sonne of Na-
bat, and lyke the house of Baasa the sonne
of Ahia, for the prouocacion, wherewyth
thou haste prouoked, and made Israell to
✠ sinne. And of Iezabel spake the LORDE,
Osee.1.b 4.re.9.b 13.re.14 1.15.g. and.16.a saynge: *dogges shall eare Iezabel, in the
possession of Iezrahell. * And he that dieth
of Ahab in the towne, hi shall dogges eate:
and he that dyeth in the feldes, hym shall
the foules of the ayre eate. But there was
none lyke Ahab, whiche dyd euen sell hym
selfe, to worke wickednes in the syghte of
the Lorde, and that because Iezabell hys
wife pricked hym forwarde. He dyd execra-
dynge abhominablye, in folowynge foule
Exu.21.f Ydoles, accordynge to all thynges: As dyd
the Ammonites * whome the Lorde caste
out before the chyldren of Israell. And it
fortuned, that whan Ahab hearde those
3e.37.g wordes, *he rente his clothes, & put sacke-
cloth about his flesh, & fasted, & lay i sacke-
cloth and wente bare fote. And the woorde
of the Lorde came to Elia, the Thesbite,
saynge: seest thou howe Ahab humbleth
him selfe before me? Because he submit-
mitteth hym selfe before me, I wyll not
bringe that euell in hys dayes: But in hys
sonnes dayes will I bringe euell vpon hys
house. And they continued thre yere with-
out warre betwene Siria and Israel.

¶ The.xxii. Chapter.

A 2.pa.18.a AND * in the thyrde yeare dyd Iehos-
saphat the kynge of Juda, come
downe to the kynge of Israell. And
the kynge of Israell sayde vnto hys ser-
uauntes, knowe ye not that Ramoth
in Gilead is ours? And we sytte styll,
and take it not oute of the hande of the
kynge of Siria. And he sayde vnto Ieho-
saphat: wylt thou come with me to battell
4.re.3.a. agaynst Ramoth in Gilead? And Iehosa-
phat sayde vnto the kynge of Israell: * I
wyl be as thou arte, and my people shall
be as thyne, and my hozses as thyne. And
Iehosaphat sayde vnto the kynge of Isra-
1.Re.2.a ell: * At the councell I praye thee, at the
worde of the LORDE to daye. And then
3.re.18.c the kynge of Israell gathered the prophe-
tes toget her, vpon * a foure hundred me,
and sayde vnto them: shall I goe agaynste
Ramoth in Gilead to battell, or shall I
let it alone? And they sayde: goe vp, for the
Lorde shall delyuer it in to the handes of
the kynge. And Iehosaphat sayde: is there
here neuer a Prophete of the Lorde more,
that we might enquire of hym? And the
kynge of Israell sayde vnto Iehosaphat: B
there is yet one man (Michea the sonne
of Jimla,) by whome we maye aske coun-
cell of the Lorde. But I hate hym: For he
doth not prophecie good vnto me, but euel.
And Iehosaphat sayde: Let not the kynge
saye so. Then the kynge of Israell called
a chamberlayne, and sayde: Fet Michea
the sonne of Jimla hyther atonce. And
the kynge of Israell, and Iehosaphat the
kynge of Juda, sate ether in hys seate, and
their apparell on them, in a voyde place be
syde the entrynge in of the gate of Sa-
maria and all the Prophetes prophecyed
before them. And Zedekia the sonne of Ca-
naana made hornes of yron, and sayde:
thus sayeth the Lorde: With these hornes
shalt thou pushe the Sirians, vntyll thou
haue made an ende of them. And all the
Prophetes prophecyed euen so, saying: go
vp to Ramoth in Gilead, and prosper, for C
the Lorde shall delyuer it into the kynges
hande. And the messenger that was gone
to call Michea, spake vnto hym, saynge:
behold, the wordes of the prophetes speake
good vnto the kynge, with one mouthe: let
thy woorde therefore (I praye the) be lyke
the woorde of euerye one of them, to speake
that whiche is good. And Michea sayde:
as truely as the Lorde lyueth, whatsoe-
euer the Lorde sayeth vnto me, that wyl I
speake. And so he came to the kynge, and
the kynge sayde vnto him: Michea, ought
we to goe agaynste Ramoth in Gilead to
battayle, or to styll? He answered to
hym: * Goe and prospere, the Lorde shall
delyuer it into the hande of the kyng. 2.pa.18.a
And the kynge sayde vnto hym: So and
so many tymes do I charge the, that thou
tell me nothynge, but that whyche is
true, in the name of the Lorde. He sayde:
I sawe all them of Israell scattered vpon
the hylles, as shepe that haue not a shepe-
hearde. And the Lorde sayde: These haue
no maister, let euerye man retourne to hys
house in peace. And the kynge of Israell
sayde vnto Iehosaphat: Dyd not I tell
thee, that he woulde prophecye no good
vnto me, but euell? And he sayde agayne:
heare thou therefore the woorde of the
Lorde. I sawe the Lorde syt on hys seate, D
and all the hoofte of heauen stode aboute
him on his ryghte hande and on hys lefte.
And the Lorde sayde: * Who shall per-
swade Ahab, that he maye goe, and fall at 2.pa.18.b
Ramoth in Gilead, & one sayd on this ma-
ner, & another on that. And ther came forth

a certayne

a certayne spirite, & stode before the Lord & sayde: I wyl perswade him. And the Lorde sayde vnto him: wherwith? And he said: I wyll go out, & be a false spirit in the mouth of all hys Prophetes. He sayde: thou shalt
Jer.14.c perswade him, & prevayle, go forth then, & do euen so. Now therfore behold * the lorde hath put a lying spirite in the mouth of all these thy prophetes, & the Lord hath spoken euyl towarde the. But Zedekia the sone of Canaana, wente to, & smote Michea on the cheke, & sayde: whan went the spirite of the Lord frō me, to speake vnto the? And Michea sayd: behold, thou shalt se in that day, whē thou shalt go from chambre to chābre to hyde the. And the kynge of Israel sayde: take Michea, and carye hym vnto Amon the gouernour of the cytie, and vnto Joab the kynges sonne, and saye: thus sayeth the kynge: Put this felowe in the prysō house, and feede hym wyth breade of affliccyon, and wyth water of trouble, vntil I retourne in peace. And Michea sayde:
E yf thou retourne in peace: the Lorde hath not spoken by me. And he sayde: herken ye people euerye one of you. And so the kynge of Israell, and Jehosaphat the kynge of Juda wente vp to Ramoth in Gilead. And the kynge of Israell sayde to Jehosaphat: chaunge thee, whan thou goest to warre: and put on thyne apparell. And the kynge of Israell chaunged hym selfe, and went to battell. But the kynge of Siria commaunded the .xxxii. Captaynes (that hadde rule ouer hys charrettes,) sayinge: fyghte neyther wyth smale nor greate, saue onelye agaynste the kynge of Israell. And when the Captaynes of the charettes sawe Jehosaphat, they sayde: Surely it is the kynge of Israell, and they turned to fyghte agaynst hym. And Jehosaphat cryed. And so it came to passe, that
F when the captaynes of the charrettes saw that he was not the kynge of Israell, they turned backe from him. And a certayne man drewe a bowe vnwarnyly, and by chaūce smote the kyng of Israell betwene the ribbes, & hys harnes. Wherfore he said vnto the driuer of his charettes: turne thy hande, & cary me out of the hoste, for I am sore hurt. And the battel encreased that day, & the kynge stode vpright in hys charet agaynst the Siriens, & died at euē. And the blood ran out of the woūde into the myddes of the charet. And there went a proclamaciō throwout the hoste about the going downe of the sunne, saying: euerye man to his cytie, & to his own countrey. And so the kyng of Israel died, & they came to Samaria. and buried him there. And one washed
3.Re.21.f the charet in the poole of Samaria, + and the dogges lycked vp hys blood (and harlottes washed by the poole syde) accordyng vnto the worde of the LORD whyche he spake. The rest of the wordes that concerne Ahab & all that he dyd, & the Ivorie house whyche he made, and all the cytyes that he buylded. are they not wrytten in the boke of the Chronicles of the kynges of Israell? And so Ahab slepte with hys fathers, and Ahazia his sonne reigned in his steade. * Jehosaphat the sonne of Asa, be- 2.pa.20c
gan to reygne vpon Juda, in the fourthe yeare of Ahab kynge of Israell. and Jehosaphat was .xxxv. yere olde when he begā to reygne, and reygned .xxv. yeare in Jerusalem. His mothers name was Azuba the daughter of Silhi And he walcked in all the wayes of Asa hys father, and bowed not therfrō: but dyd that which was right in the eyes of the Lorde. Neuertheles, the hylaulteers were not taken out of the way, for the people offered, & burnte incense yet in the hylaulteers. And Jehosaphat made peace with the kyng of Israell. * The rest 3.Re.15f
of the wordes that concerne Jehosaphat, & the myght that he vsed, & how he warred, are they not wrytten in the Booke of the Chronicles of the kinges of Juda. And the remnaunt of the stues of the males, which remayned in the dayes of hys father, he put cleane out of the lande. There was thē no kynge made in Edom. And Jehosaphat made teme shippes in the sea, to come throwe Tharsis to Ophir for golde, but they wente not, for the shippes brake at Ozion Gaber. Then said Ahazia the son of Ahab to Jehosaphat, let my seruauntes go with thy seruātes i the shippes. But Jehosaphat wold not. And Jehosaphat dyd slepe with his fathers. & was buried with his father i the cytie of Dauid his father And Jehorā his son reigned in his steade. Ahazia the son of Ahab, begā to reygne ouer Israel in Samaria, the seuenteneth yere of Jehosaphat kynge of Juda, and reygned two yeares ouer Israel. But he dyd euel in the syght of the Lord, and walcked in the way of hys father, & in the way of his mother, & in the way of Jeroboā the son of Nabath, whiche made Israel to sinne. For he serued Baal, and worshypped hym, and prouoked the Lorde God of Israell vnto wrath, accordyng vnto al that his father had done.

¶ The ende of the thyrde Boke of the kynges, after the reknynge of the Latinistes, which the Hebrues call the fyrst Boke of the kynges.

The

¶ The fourthe booke of the kynges, after the Latimistes: Whyche booke and thyrde together: is but one wyth the Hebrues.

The fyrste. Chapter.

AND Moab dyd wyckedlye agaynste Israell after the death of Ahab. And Ahazia fell thorowe a latres wyndowe of hys vpper chambre that he hadde in Samaria: And whyle he was in hys sickenes he sent messegers, and said vnto the: go, & enquire of Beelzebub the God of Ekrō, whether I shall recouer of thys my disease. But the Aungell of the Lorde spake to Elia the Thelbite: Aryse, and goe vp agaynste the messengers of the kynge of Samaria, and saye vnto the: Is there not a God in Israell, that ye goe to aske councell at Beelzebub, the God of Ekrom? Wherefore, thus sayth the Lorde: thou shalt not come downe from the bedde on whiche thou art gone vp, but shalt dye the death. And Elia departed. And when the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They aunswered him: there came a man vp agaynste vs, and sayd vnto vs: go and tourne agayne vnto the kynge that sent you, and saye vnto hym: Thus sayeth the Lorde: is there not a God in Israel, that thou sendest to enquire of Beelzebub the God of Ekrom? Therefore thou shalt not come downe frō the bed on which thou art gone vp, but shalt dye the deathe. And he sayde vnto the: what maner of mā was that whiche came vp in youre waye, and tolde you these wordes? And they answered him: It was an hearye man, + and girde wyth a girdle of leather about hys loynes. And he sayde: It is Elia the Thelbite. Then the kynge sente vnto hym a captayne ouer fiftye (with his fiftye mē) whiche came to hym, and beholde, he sate on the toppe of an hyll. And he spake vnto him: Thou man of God, the kynge hathe sayde: come downe. Elia answered, & sayde to the captayne ouer the fyftye: If I be a mā of God, fire come downe from heauen, and consume the and thy fyftye. + And there came fire of God, and consumed hym and hys fyftye. And the kynge wente agayne, & sent him another captayne ouer fiftie, with his fiftye. And he answered, and sayd vnto hym: O man of God, thus hathe the kynge sayde: Make haste, and come downe. Elia aunswered and sayde vnto them: If I be a man of God, fire come downe frome heauē, and consume the and thy fyftye. And there came fire of God downe frome heauen, and cōsumed him and his fiftye. And the kyng went agayne, and sent the thirde captayne ouer fyftye with hys fyftye men. And the thyrd captayne ouer fyftye went vp, & came & fell on hys knees before Elia & besought him, and sayde vnto hym: O man of God, lette my lyfe and the lyfe of the fyftye, thy seruauntes be precyouse in thy syghte Beholde, there came fire downe from heauen, and burnt vp the two fore captaynes ouer fyftye with their fiftyes: Therefore let my lyfe nowe be precious in thy syghte. And the angel of the lord said vnto Elia: go downe with hym, and be not afrayde of hym. And he arose and wente downe wyth him vnto the kynge. And he sayde vnto hym, thus sayeth the Lorde: for asmuch as thou hast sent messengers to aske councell at Beelzebub the G O D of Ekrom as though there had bene no God in Israell, whose woorde thou myghtest seke after: therfore thou shalt not come downe of the bed on whiche thou art gone vp, but shalt dye the deathe. And so dyed accordynge to the woorde of the Lorde, whyche Elia had spoken. And Iehozam (hys brother) began to reygne in hys steade, in the seconde yere of Iehozam the sonne of Iehosaphat kynge of Iuda, because he had no sonne.

The reste of the woordes that concerne Ahazia, what thynges he dyd, are they not written in the booke of chronicles of the kynges of Israel.

¶ The. ii. Chapter.

AND it chaūced that when the lord wolde take vp Elia into heauen by a whyrle wynde, Elia wente wyth Elisa frome Gilgall. And Elia sayde vnto Elisa: tarye here I praye the, for the Lorde hathe sente me to Bethell. Elisa sayde vnto hym: as surely as the Lord lyueth, and as thy soule lyueth, I wyll not leaue the. And they came downe to Bethell, and the children of the prophetes that were at Bethel came out to Elisa, and sayd vnto him: knowest thou not, howe that the Lord wil take away thy master from thy head thys daye? He sayde: I knowe it also: holde ye your peace. And Elia sayd vnto hi: Elisa, tary here I pray the, for the Lord hath sēt me to Jericho. He sayde: as surelye as the Lord liueth, & as surely as thy soule liueth I wyll not leue the, & so they came to Jericho. And the children of the prophetes that were at Jericho came to Elisa, and sayde vnto him: knowest thou not, that the Lord wyl take awaye thy master from thy head thys daye? He answered: I knowe it also, holde ye youre peace. And Elia sayde vnto hym:

hym: tarye I praye the here, for the Lorde hath sent me to Jordan. And he sayde: as surely as the lord liueth, & as thy soule liueth, I will not leaue the. And so they two wēt together. And fiftie men of the sons of the prophetes came and stode on the other side a farre of, & they two stode by Jordā. And Elia tooke his mantel, and wrapte it together, and smote the waters, and they were deuided, part the one way, and parte the other, so that they two went ouer thorowe the drye lande. And it fortuned, that as sone as they were ouer, Elia sayde vnto Elisa: aske what I shall doe for thee, per I be taken awaye from the. And Elisa sayd: I praye the let thy spirite be double vpō me. And he sayd: thou hast asked an hard thig. Neuertheles, if thou se me whē I am takē away frō the thou shalte haue it so: yf thou do not, it shal not be. And it fortuned, that as they went walkyng & talkyng: behold, there appeared a charet of fire and horses of fire, & parted them both a sundie. * And Elia wente by thorowe the whole wynde into heauen. And Elisa sawe, and cryed: O my father, O my father, the charet of Israel, and the horsemen thereof, and he sawe hym no more: and he tooke hys owne clothes, and rente them in two peces. He tooke vp also the mantell of Elia that fell frome hym, and wente backe agayne, and stode by Jordans syde, & toke the mantel of Elia (that fell frome hym,) and smote the waters (and they parted not a sundēr,) and he sayde: Where is the Lorde God of Elia, and he hym selfe? And when he had smyten the waters, they parted this way and that waye, and Elisa wente ouer. And when the children of the prophetes, which were at Jericho sawe hym frome a farre, they sayde: The spirite of Elia doeth reste on Elisa, and they came to mete hym, and fell to the grounde before hym, and sayde vnto hym: See, there be wyth thy seruauntes fiftie strong men, let them go and seke thy master: happlye the spirite of the Lord hath taken him vp, and cast him vpō some mountayne or into some valleye. And he sayde: Ye shall sende none. And whan they laye vppon hym tyll he was ashamed, he sayde: Sende. They sent therefore fiftye men, whiche soughte him three dayes and three nyghtes, but founde hym not. And when they came agayne to hym, whiche taryed at Jericho, he sayde vnto thē: dyd I not saye vnto you, that ye shuld not goe? And the menne of the cytye sayde vnto Elisa: Beholde sir, the dwellynge of this cetie is pleasaunte, as thou thy selfe seest: but the water is naught & the groūde barren. He sayde: bryngge me a newe cruse, and put salt therein. And they brought it to him. And he went vnto the spryngе of the waters, and caste in the salte therin, and sayde: thus sayeth the Lorde. I haue healed this water, there shall not come hence forth eyther deathe or barrennesse. So the waters were healed vnto thys daye, according to the sayinge of Elisens, whiche he spake. And he wente vp from thence vnto Bethel. And as he was goyng vp the way, there came little children out of the citie, and mocked him, and sayde vnto hym: Goe vp thou bald head, go vp thou bald head. And he tourned backe, and loked on them, and cursed thē in the name of the lord. And there came two she Beares out of the wood, and tare .xlii. children of thē. And he went from thence to mount Carmell, & from thence he turned agayne to Samaria.

¶ The .iii. Chapeter.

IEhoram the sonne of Ahab beganne to raygne vpon Israell in Samaria the .xviii. yeare of Jehosaphat kynge of Juda, & raygned .xii. yeres. And he wrought euel in the sight of the Lorde: but not lyke his father, & like his mother, for he put away the pamages of Baall, that his father had made. Neuertheles, he cleaued vnto the sinnes of Jeroboam the sonne of Nebat (which made Israell to synne) and departed not therefrom. And Mesa kynge of Moab was a lorde of shepe, and rendred vnto the kynge of Israel an hundred thousande lambes, and an hundred thousande rammes with the wolle. But whē Ahab was deade it fortuned, that the kynge of Moab rebelled agaynste the kynge of Israell. And kynge Jehoram went out of Samaria the same ceason, & nūbred al Israel, & wente & sent to Jehosaphat the kyng of Juda, sayng: the king of Moab hath offered againste me, wilt thou come with me against Moab to batel? he answered: I will come by, for as I am, so arte thou: and as my people be, so are thy people, and thy hosses as myne. And he sayde: what waye shall we goe by? And he aunswered: The waye thorowe the wyldernesse of Edom. And so the kynge of Israel toke his iourneye, and the kynge of Juda, and the kynge of Edom. And whē they had compassed the waye seuen dayes, they hadde no water for the hoaste, and for the cattell that folowed them. And the kynge of Israel sayde: Alas, the LORDE hath called these three kynges together, to delyuer them ouer into the hand of Moab. But Jehosaphat sayde: * is there not here a prophet of the lord, that we may enquire of the LORDE, by him? And one of the kynge of Israels seruauntes aunswered, and sayde; Here is Elisa the sonne of Sa-

phat, which powred water on the hādes of Elia. And Iehosaphat sayde: Is not the worde of the Lorde with him? And so the kynge of Israell, & Iehosaphat, & the kinge of Edō wēt downe to him. And Elisa sayde vnto the kinge of Israell. What haue I to do wyth thee? Get thee to the prophetes of thy father, and to the prophetes of thy mother. And the kyng of Israel said vnto him. Oh naye. For the Lorde hathe called these three kynges together to delyuer thē into the hande of Moab. And Elisa sayde: as sure as the Lorde of hoostes lyueth (in whose syghe I stande) and it were not, that I regarde the presence of Iehosaphat the kyng of Juda, I wold not loke toward the, nor yet se the. But nowe bringe me a mynstrel. And whā the minstrel played, the hād of the Lorde came vpō hym. And he sayde: Thus sayeth the Lorde. Make thys playne grounde full of diches. For thus saieth the Lorde: ye shal se neither wynde nor rayne, and yet the broke shalbe filled with water, that ye maye drincke, both ye, & youre beastes, & youre catell. And thys is yet but a smale thinge in the syght of the Lorde, for almuch as he will geue ouer the Moabites also into youre handes. And ye shall smyte euery stronge towne, & euery goodly citie, and shall fell euery pleasaunt tree, & stoppe euery well of water, & marre euerye good platte of grounde wyth stones. And in the mornynge, whan the meate offeryng was offered, it fortuned, that there came water by the waye from Edom, and the countrey was fylled wyth water. And when all the Moabites hearde that the kynges were come vp to fyght against thē, they gathered al together, from the yongest that was able to put on harnesse, and so vpward, and stode in the border of the lande. And they were vp early in the morning, and the sūne shone vpon the water, that the Moabites sawe the water a farre of, as red as bloud, and they sayde: Thys is the bloude of slaughter: the kynges are slayne, and one hath smytten another. Nowe therfore Moab gette thee to the spoyle. And whan they came to the hoostes of Israell, the Israelites stode vp, and smote the Moabites, so that they fled de before them, but they folowed vpō them, and smote Moab. And they ouerthrewe the cytyes, and on euerye good parcell of lande, caste euery man hys stone, and fylled it, and they stopte all the welles of water, and felled all the good trees. Onely in the cytie of Kyrcke, left they the stones therof, howbeit they wēt about it with slynges, and smote it. And whē the kynge of Moab sawe, that the battell was sore against him, he toke wyth hym seuen hūdred mē that drewe the sword, to haue gone thorowe, euen vnto the kyng of Edō: but they could not. And thē he toke his eldest sonne, that shuld haue raygned in his steade, and offered him for a burntofferyng vpon the wall. And there was great indignacyon against Israel, and they departed frō him, and returned to theyr owne lande.

¶ The. iiii. Chapter.

AND there cried a certayne womā of the wiues of the prophetes vnto Elisa, sayinge: thy seruaunte my husband is dead, & thou knowest, that thy seruaunte did feare the Lorde. And the creditor is come, to fette my two sonnes, to be hys bondemen. Elisa sayde vnto her. Tell me what I shall do for the: what hast thou in thine house? She sayde, thine handemayde hath nothing at all in the house, saue a pitcher with oyle. He sayd vnto her: Go, & borowe vessel for the, of thē that are without, euen of al thy neyghbours, emptie vessels, and that not a fewe. And when thou arte come in, thou shalt shut the doze after the, and after thy sonnes, and powre oute into al those vessels, and set aside that whiche is full. And so the woman went from hym, and shut the doze after her, and after her sonnes. And they brought to her, & she powred out. And it came to passe, that when the vessels were full, she sayde vnto her sonne: bringe me yet a vessell. And he sayde vnto her: I haue no mo. And the oyle ceased. Then she came, and tolde the man of God, And he sayd: go and sell the oyle, and paye thē that thou art in det vnto, but liue thou and thy children of the rest. And it fell on a daye, that Elisa came to Sunē, where was a great womā, that tobe him in, for to eate bread. And so it came to passe, that frō that tyme forth (as often as he came that way) he turned in thither to eate bread. And she said vnto her husband. Behold, I perceaue, that this is a holy man of God, that commeth so oft by our place. Let vs make him a chambre (I praye the) wyth walles, and let vs set hym there a bedde, and a table, a stole and a candelsticke, that he may turne in thither when he commeth to vs. And it fortuned on a daye, that he came thither, & turned into the chambre, and laye therein, and sayde to Gehezi his seruaute: call thys Sunamite. And when he called her, she presented her selfe before him. And agayne he sayde vnto hym: Tell her. Beholde, thou hast bene careful for vs, and hast made all this prouision. What shall we nowe do for the? wouldest thou be spoken for to the kynge, or to the Captayne of the hoostes?

She answered, I dwel among myne owne people. And he sayde agayne, what is to be done for her? Gehezi answered. Verely she hath no childe, and her husband is old. And he sayde: call her. And whan he hadde called her, she stode in the doore. And he sayde: + by suche a tyme, and as sone as the frute can lyue, thou shalt embrace a sonne. And she sayde: Oh naye my Lorde, thou mā of God, do not lye vnto thine hādmayd. And the wife conceaued, and bare a sonne that same season that Eliseus hadde sayde vnto her, as sone as the frute coulde haue lyfe. And when the childe was growne, it fell on a day, that he wēt out to his father and to the reapers. And he sayde vnto hys father, my heade, my heade. And he sayde to a ladde. Carye hym to hys mother. And whan he had taken him, and brought him to his mother, he saron her knees til noone, and then dyed. And she went vp, and layde hym on the bed of the man of God, & shute the doze aboute hym, and wente oute, and called vnto her husbande, and sayde: sende wyth me (I praye thee) one of the younge menne, and one of the Asses. For I wyll runne to the manne of GOD, and come agayne. And he sayde: wherfore wylt thou go to hym, seynge that to daye is neyther newe Moone nor Sabboth daye. She answered: For healthe. Then she sadeled an Asse, and sayde to her seruaunte: leade awaye the Asse, and make her not to goe slowly (because I ryde vpon her) but whan I bydde thee. And so she wente, and came vnto the man of God, to mounte Carmel. And it fortuned: that when the manne of God sawe her farre of, he sayde to Gehezi his seruaunte. Beholde yonder is the Sunamite. Ruune therefore to mete her, and saye vnto her: Is all well wyth thee and with thy husbande, and wyth the lad. And she answered: Al is wel. And whē she came to the man of God vp to the hyll, she caught him by the fete. But Gehezi wente to her, to thruste her awaye. And the mā of God sayde: lette her alone, for her soule is vexed within her, and the Lorde hath hid it from me, and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my Lorde? dyd I not require thee, that thou shouldest not dysceaue me? Then he sayde to Gehezi: + gyrde vp thy loynes, and take my staffe in thyne hande, and go thy waye. + If thou mete anye man, salute hym not. And yf any salute thee, answere him not agayne. And laye my staffe vpon the face of the childe. And the mother of the childe sayde: + as sure as the Lorde liueth, and as thy soule liueth, I will not leaue the. And he arose, and folowed her. Gehezi wente

before them, and layed the staffe vpon the face of the childe. But there was neyther voyce nor anye feleynge. Wherfore he wente agayne to mete hym, and told him, sayeng: the childe is not awaked. And when Eliseus was come into the house: Beholde, the childe was dead, and layde vpon his bedde. He went in therfore, and shutte the doore to the ladde and hym, and prayde vnto the Lorde. + And went vp, and laye vpon the ladde, and put his mouth on his mouth, & his eyes vpō his eyes, and his handes vpō his handes and whan he so laye vpon the childe, the flesche of the childe wared warme. And he went agayne, and watched ones vp and downe in the house, and then went vp, and layde hym selfe vpon hym agayne. And then the childe gaped seuen tymes, and opened his eyes. And he called Gehezi, and sayd: Call for this Sunamite. So he called her: which whē she was come in vnto him, he sayde vnto her: + take thy sonne. Therfore she went in, & fell at hys fete, and bowed her selfe to the grounde, and toke vp her sonne, & went oute. Eliseus came agayne to Gilgal, and there was a derth in the lande, & the childrē of the prophetes dwelt with him. And he sayde vnto his seruaunt. Set a greate pot on the fyre, and make porrage for the chyldren of the prophetes. And one went out into the felde to gather herbes, and founde (as it were) a wilde vine, & gathered therof wylde Colocynthydas his lappe ful, and came, & shred theym into the potte of porage: for they knewe it not. So they powred oute for the men to eate. And it fortuned: that whē they tasted of the porrage, they cried oute, and sayde: O thou manof GOD, there is death in the pot: and they coulde not eate therof. But he sayde: bryng meale. And he cast it into the potte, and sayde: fill for the people, that they maye eate, & there was no more harme in the pot. There came a man from Baal Salisa, and brought the mā of God breade from the first frutes, euē. xx. loaues of barlie, & new corne which was yet in his bagges. And he sayde: Geue vnto the people, that they maye eate. And his minister answered: why, shall I set thys before an hundred men? He sayd againe: geue it vnto the people that they maye eate. For thus sayth the Lorde: + they shal eate, and there shalbe left ouer. And so he dyd set it before thē, and they dyd eate, and left ouer, accordynge to the worde of the Lorde.

¶ The. v. Chapter.

NAaman, captayne of the hoost of the kyng of Syria, was a great mā, and honorable in the sighte of his mayster; because that by him the Lord had geuē

health

Eliza gaue a sonne. 18.b. No. 9. v.
The childe sneezed seuen. Eliseus.
The Sunamite.
The Lord hid his sou from Eliza.
Eliza staffe. 4.re. 9.a
Luke. x. a
2.re. 28.b
Mors in olla.
John. 6. b
Naaman. A
3.re. 17.b
Act. xx. c.
Luke. 5. c

healeth vnto Syria. He was also a myghty man, and expert in warre, but he was a leper. And the Syrians had gone out by cõpanies, & had brought out of the contrey of Israell a lytle mayde, and she was wyth Naamans wyfe. And she sayde vnto her ladye: I would to GOD my lorde were wyth the prophete that is in Samaria: for he woulde deliuer him of his leprosie. And he wente in, and tolde his lorde, sayinge: thus and thus sayde the mayde, that is of the lande of Israell. And the kynge of Syria sayde: Come, and entre in, and I will sende a letter vnto the kynge of Israel. And he came, and toke wyth hym ten talentes of syluer, and syxe thousande peces of gold, and tenne chaunge of raymentes, and brought the letter to the kynge of Israell, contaynynge thys tenoure: Nowe when this letter is come vnto the: Behold, I haue therwith sent Naamã my seruaũte to the, that thou mayest rydde hym of hys leprosie: & it fortuned that when the kynge of Israell had redde the letter, he rent hys clothes, and sayde: * am I GOD, that I shoulde slaye, & make alyue? For he doeth sende to me, that I shoulde delyuer a man from his leprosie. Wherefore consyder (I praye you) and se howe he seketh a quarell agaynst me, which when Elisa the man of God hadde hearde, howe that the kynge of Israell had rent hys clothes, he sent to the kynge, sayinge. Wherfore haste thou rent thy clothes? let him come nowe to me, and he shall know, that there is a prophet in Israel, & so Naamã came with his horsses & with his charettes, & stode at the dore of the house of Elisa, & Elisa sent a messenger vnto hym, saying: go & washe the in Iordã seuen tymes, & thy flesche shall come againe to thee, & thou shalt be clensed. But Naaman was wroth, & went away, & sayd. Behold, I thought wyth my selfe: he woulde surely come out, and stande and call on the name of the Lorde his GOD, and put his hande on the place that he might heale the leprosie. Are not Abana and Parphar, riuers of Damasco, better than all the waters of Israell? If I washe me also in them, shal I not be clensed? And so he turned him, and departed wyth dyspleasure. And hys seruauntes came and communed wyth him, and sayde: Father, If the prophet had bydde the to do some great thing, oughtest thou not to haue done it? Howe muche rather then, whan he sayeth to the: washe and be cleane? Then went he down and washed him seuen tymes in Iordan, accordyng to the saying of the man of God, and his flesche chaunged, lyke vnto the flesche of a lytle chylde, * and he was clensed. And he turned agayne to the man of God, he and all hys companye, and stode before him, and sayde: Beholde, I knowe nowe that there is no God in all the worlde, but in Israell. Nowe therefore take a blessynge of thy seruaunte. But he sayde: *as surely as the Lorde lyueth (before whõ I stande) I wyl receaue none. And whan the other woulde haue constrayned him to receaue it, he woulde not. And Naaman sayde: (Suen as thou wylte, but I beseche the.) Shall there not be geuen to thy seruaunt, as much of this earth as two mules maye beare? For thy seruaunt wyll hence forth offer nether burne sacrifyce nor offeryng vnto any other God, saue vnto the Lorde. But herin the Lorde be mercyful to thy seruaũt, that whẽ my master goth into the house of Rimmon, and doth worshippe there, & leaneth on my hande, & I also worshippe in the house of Rimmon. (Whan I do worshyp, I saye:) in the house of Rimmõ, the Lord be mercyful vnto thy seruaũt because of this thing. Vnto whõ he sayde: go in peace. And whẽ he was departed frõ hym as it were a furlonge of grounde. Gehezi the seruaunt of Elisa the mã of God, sayd: behold, my master hath spared Naamã this Syrian, that he wolde not receaue of his hande those thynges that he offred. As surely as the Lorde lyueth, I wyl rũne after him, & take some what of hym. And so Gehezi folowed Naaman. And when Naaman sawe hym runnynge after hym, he lyghte downe from the charette, to mete him, and sayde: * is all well? He answered All is well. Beholde, my master hath sente me, sayinge: see, there be come to me euen nowe from mount Ephraim two yong mẽ of the children of the prophetes: geue them I praye the, one talent of syluer, and two chaunge of garmentes. And Naaman sayde: with a good wil. Take two talentes, and he compelled hym to bynde two talentes of syluer in two bagges, wyth two chaũge of garmentes, and layed theym vpon two of hys seruauntes, to beare theym before hym. And whan he came into a secrete place, he toke them from theyr hande, and bestowed it in the house, and the men were let go, and they departed. But he went in, & stode before his master. And Elisa sayde vnto hym: whence commest thou Gehezi? He sayde: thy seruaunt went no whither. But he sayd vnto him: went not mine herte with the, when the man turned againe frõ hys charet to mete thee? Is it nowe a time to receaue moneye, to receaue garmentes, olyue trees, vynyardes, sheepe and Oxen, men seruauntes, and maydẽ seruauntes? The leprosie therefore of Naaman shall

3. Reg. 17. A

Elisa wold not be rewarded.

Naamã asketh two talẽtes.

2. Reg. 4. B

Giesi lyeth.

2. Reg. 4. C

Giesi punished.

cleaue

T.ii.

cleave vnto the, and vnto thy seed for euer.
4.re.15 a And he went out from his presence a le-
2 pa.26 a per, as whyte as snowe.

¶ The vi. Chapter.

A The childzen of the prophetes said vn-
to Eliſa: Behold, the place where we
dwell with the, is to lytle for vs. we
wyll therfore go vnto Jordane, and take
thence euery man a beame, and builde vs a
place, to dwel in. And he answered: goe.
And one sayde: be contente I pray the, and
come with thy seruauntes. And he answe-
red: I wyl come, & so he wente with them.
And when they came to Jordan, they cut
downe wod. But it fortuned, that as one
was fellynge downe of a tre, the axe heade
fell into the water. And he cryed, and said:
Alas master, it was lente me. And the man
of God sayde, where fell it? and he shewed
him the place. And he cut downe a stycke,
and cast it thyther, & immediatlye the yron
dyd swymme. Therfore sayde he: take it
vp. And he stretched out his hande, & toke
it vp. But the kynge of Siria warred
agaynst Jsrael, & toke councell wyth hys
seruauntes, and sayde: In ponder secrete
place shalbe my remaynynge. And the man
of God sente vnto the kynge of Jsraell,
saynge: Beware, that thou go not ouer to
suche a place, for there the Sirians are
lurkynge. Therfore the kynge of Jsraell
sente to the place whyche the man of God
tolde him, and warned hym of, and saued
hym selfe from it, not once nor twyse. And
the hert of the kynge of Siria was trou-
bled for this thynge, and he called for hys
seruauntes and sayde vnto them: wyll ye
not shew me, which of oure men betrayeth
me to the kynge of Jsrael? And one of his
seruauntes sayde: none my Lord o kynge.
But Eliſa the prophete, that is in Jsrael,
telleth the kynge of Jsrael, yea, euen the
wordes that thou speakest in thy pryuye
chambre. He sayde: go, and spye where he
is, that I maye sende and fet hym. And
one tolde hym, saynge: beholde, he is in
Dothaim. Therfore sent he thither horses
and charettes, and a mighty hoste. And
they came by nyght, and cōpassed the citie
about. And when the seruaunt of the man
of God rose vp earlye to go oute: Behold,
there was an hoste rounde about the towne
with horses & charettes. And his seruaūte
sayde vnto hym: Alas master, what shall
we do? He answered + feare not, for they
that be with vs, are mo then they that be
with them. And Eliſa prayed and sayde:
Lord (I beseche the) open his eyes, that he
may se. And the Lorde opened the eyes of
the yōge mā. And beholde, the mountayne
was full of horses, & charettes of fire rounde
about Eliſa. And when they came downe
to him, Eliſa prayed vnto the Lorde, and
sayde: Smyte this people (I praye the)
with + blindnesse. And he smote thē with
blindnesse, accordige to the desire of Eliſa.
And Eliſa sayde vnto them, this is not the
way, neyther is this the towne: folow me,
and I wyll bringe you to the man whome
ye seke. But he led them to Samaria. And
it fortuned, that when they were come to
Samaria, Eliſa sayde: Lorde, open theyr
eyes that they maye se. And the Lord ope-
ned theyr eyes, and they saw. And behold,
they were in the myddes of Samaria. And
the kynge of Jsrael said vnto Eliſa, when
he sawe them: My father, shall I smyte
them: And he answerd: Thou shalte not
smite thē. But smyte those that thou haste
taken with thine owne swearde, and with
thyne owne bowe. But rather set breade
and water before them, that they may eate
and dryncke, and go to their master. And
he prepared a greate refection for them.
And when they had eaten and dronckē, he
sente them awaye: and they wente to their
master. And so the souldyoures of Syrya
came no more into the lāde of Jsrael. After
this it chanced, that Benhadad kynge of
Siria gathered al his hoost and went vp,
and besieged Samaria. But there was a
great dearthe in Samaria: and behold
they besieged it, vntyl an Asses head (was
solde) for foure score syluer pence, and the
fourth parte of a Cab of doues donge, for
fyue sycles. And as the kynge of Jsrael
was goynge vpon the wall, there cryed a
woman vnto him saynge: helpe, my Lorde
O kynge. He sayde: yf the LORD do not
succoure the: wherwith can I healpe thee?
with the barne, or wyth the wyne presse?
And the kynge sayde vnto her: what wylte
thou? She answered: ponder woman sayde
vnto me: bringe thy sone, that we may eat
him to daye, and we wyl eate myne to mo-
rowe. + And so we dressed my sonne, & dyd
eate him. And I said to her the other daye,
bring thy sonne that we may eate him, &
she hath hid her sone. And it came to passe
that when the kynge herde the wordes of
the woman, he rent his clothes, and wente
vpon the wall. And the people loked: and
behold, he had a sackecloth vnder vpō hys
flesshe. Then he sayde: + God do so and so
to me, yf the heade of Eliſa the sonne of
Saphat shal stande on him this day. But
Eliſa sat in his house, and the elders sat
by hym, and the kynge sente a man be-
fore hym. But yer the messenger came
to hym, he sayde to the elders: haue ye not
sene howe that the sonne of thys mur-
therar hath sent, to take away myne heade

be

4.re.15 a
2 pa.26 a
Gen.19.c
Sa.19.c
2.pa.22 b
3.re.19.c
Le.26.b
deu.28.f.
Thr.4.b

be circumspecte when the messenger commeth, and shut the doze, and holde him at the doze: is not the sounde of hys masters fete behinde hym? Whyle he yet talcked with them: Beholde, the messenger came downe vnto him, and said: beholde, thys euyll is of the Lozde, and what moze shal I loke foz of the Lozde?

¶ The. vii. Chapter.

A Then Elisa said: heare ye the wozde of the Lozde: thus sayeth the Lozde, * to mozowe thys tyme shall a buchell of fyne floure be solde foz a sycle, & two buschels of barley foz a sicle, in the gate of Samaria. Then a certayne lozd (on whose hãd the kyng leaned,) answered the mã of god, and sayde: beholde, yf the Lozde woulde make wyndowes in heauen, myghte thys sayinge come to passe? he sayde: Beholde, thou shalte se it wyth thine eyes, but shalt not eate therof. And there were foure leprous men at the entring in of the gate. And they sayd one to another, why syt we here vntil we die? If we say: we wyl entre into the cytie, beholde: the dearth is in the citie, and we shall die therin. And yf we sit still here, we dye also. Now therfoze come, and let vs fal vpõ the host of the Syriãs: If they saue oure lyues we shall lyue: If they kyll vs, thõ are we dead. And so the arose in the nyght, to go to the host of the Syriãs. And when they were come to the vtmoste parte of the host of Syria: beholde, there was no mã there. For the Lozde hadde made the host of the Syrians * to heare a noyse of chariottes, and a noyse of hozses, and the noyse of a great host. In so much that they sayde one to another, lo the kynge of Israel hath hyred against vs the kynges of the Hethites, and the kynges of the Egipcians, to come vpon vs. Wherfoze they arose & fledde in the nyght, and left their tentes, their hozses, and their Asses, and the felde whiche they had pitched, euẽ as it was, and fledde foz their lyues. And whẽ these lepers came to the edge of the hoste, they wente into a tent, and dyd eate, and dzynke, and caried thence syluer, and golde, and rayment, and went and hyd it: came agayne, and entred into another tente, and caryed thence also, and went and hyd it. Then sayde one to another: We do not well thys daye, foz as muche as it is a daye to bryngе good tydynges, and we holde oure peace. If we tary tyll the daye lyght, some mischefe wil come vpon vs. Nowe therefoze come, that we maye go, and tell the kynges houshold. ¶ And so they came, & called vnto the porter of the citie, and tolde thẽ, saying: we came to the pauylions of the Syrians: and se, there was no mãn there, neyther voyce of mã. but hozses and asses tyed, and the tentes were, euen as they were wont to be. And so the man called vnto the porters, & they tolde the kynges house wythin. And the kynge arose in the nyght, & sayde vnto hys seruauntes. I wyll shewe you nowe, what the Syrians haue done to vs. They knowe that we be hungry, and therfoze are they gone out of the pauilions, to hid them selues in the felde, saying: whan they come out of the cytie, we shal eate them alyue, & get into the citie. And one of his seruauntes answered, & sayd: Let mẽ take (I praye you) fyue of the hozses that remayne, and are lefte in the multitude. Beholde, they are euen as all the multytude of Israell that are lefte in the cytie: beholde, (I saye) they are euen as the multytude of the Israelites that are consumed, and we wyll sende, & se. They toke therefoze the hozses of two charettes, and the kynge sente after the hoost of the Syrians, saying: go, and se. And they went after thẽ, euẽ vnto Jozdã, and lo, all the waye was full of clothes and besselles whiche the Syrians had cast from them in theyr haste. And the messengers returned, and told the kynge. And the people went out, and spoyled the tentes of the Syrians. And so it came to passe, that a buschel of fine floure was solde foz a sicle, and two buschelles of barley foz a sycle, * accozdyng to the wozde of the Lozd. And the kyng appointed the lozde (on whose hãd he leaned) to be at the gate. And the people trode vpon him in the gate, and he died: accozdynge to the wozde of the man of God, which he said, when the kyng came downe to him. And so came the thing to passe, that the man of God hadde spoken to the kyng, saying: two buchels of barley foz a sycle, & a buchel of fyne floure foz another, shall be * to mozow this time in the gate of Samaria. Whereunto that lozde answered the man of God, and said: Yea, & yf the Lozde made windowes in heuẽ, might it come to passe? And he sayd: Behold, thou shalte se it wyth thyne eyes, and shalt not eate therof. And euẽ so chaunsed it vnto hym: foz the people troade vpon hym in the gate, and he dyed.

¶ The. viii. Chapter.

Then spake * Elisa vnto the woman (whose sõne he had restored to lyfe againe,) saying: vp, & go thou & thyne houshold, and sojourne whersoeuer thou canst, foz the Lozde hath called foz a dearth, and the same shall come vpon the lande seuen yeares. And the woman arose, and dyd after the saying of the man of God, and went both she and her houshold, and sojourned

T.iii. in

in the lande of the Philistines seuen yere. And at the seuen yeres ende, it fortuned, that the woman came agayne oute of the lande of Philistines, & went out to call vpon the kynge for her house & for her lande. And the kynge talked with Gehezi the seruaūt of the man of God, sayinge: tell me I praye the all the greate dedes that Elisa hathe done. He tolde the kynge, howe he had re-
stored a deade man to lyfe agayne: but in the meane tyme the woman (whose sonne he had rayſed vp agayne) cryed to the kyng for her house, & for her lande: And Gehezi sayde: My Lorde O kynge this is the wo-
man, and this is her sonne whome Elisa rayſed vp agayne. And when the kynge asked the woman, she tolde hym. And so the kynge delyuered her a chamberlayne, sayinge: restore thou vnto her all that are hers, and all the frutes of the felde, sence the daye that she lefte the lande, vnto this time. And * Elisa came to Damasco, and Benhadad the kynge of Syria was sicke. And one tolde him sayinge: The man of God is come hither. And the kynge sayd vnto Hazael: * take a present in thyne hande, and go mete the man of God, that thou mayest aske the Lorde by hym, whe-
ther I shall recouer of this disease, and so Hazael wēt to mete him, and toke the pre-
sent with him, and of euery good thinge of Damasco, euen as much as fourtye camels coulde beare, and came & presented him selfe before him, and said: Thy sonne Behadad kyng of Siria hath sent me to the, saying: shal I recouer of this disease? And Elisa sayde vnto hym: go, and saye vnto hym: thou shalte recouer, howebeit the Lorde hath shewed me, that he shall surely dye. And he loked aſyde, and was ashamed, & the man of God wepte. And Hazael sayd: why weepeth my Lorde? He answered: for I knowe the euell thinges that thou shalt do vnto the children of Israell, for theyr stroge cities shalt thou set on fyre, & theyr yonge men shalt thou slay with the sweard, & shalt dasshe out the brasnes of their sucke-
kynge children, & al to rente theyr wemen with chylde. But Hazael sayde: what is thy seruaūt a dogge, that I should do this greate thynge? And Elisa answered: the Lorde hath shewed me, that thou shalt be kynge of Siria. And so he departed from Elisa, and came to his master, which said to hym. What said Elisa to the? He an-
swered: he tolde me, that thou shouldest re-
couer. And on the morow it fortuned, that he take a thycke cloth, and dypte it in wa-
ter, and spredde it on his face, and he dyed, and Hazael reygned in his steade. The fyfthe yeare of Jehozam the sonne of Ahab kynge of Israell. Jehosaphat beynge also kynge of Juda, Jehozam the sonne of Je-
hosaphat kyng of Juda, begāne to raigne. 2.pa.21.a
xxxii. yere olde was he, when he beganne to raygne, and he raygned eyghte yere in Jerusalem. And he walked in the wayes of the kynges of Israel, as they that were of the house of Ahab: for the doughter of Ahab was hys wyfe, and he dyd euell in the syght of the Lorde. And the Lorde wolde not destroye Juda, and that because of Dauid his seruaūt, * as he promysed hym to geue him alwaye a lyghte amonge hys chyldren. * In those dayes Edom dyd wickedly whē he was vnder the hande of Juda. For they made them a kynge of theyr owne. So Jehozam went to zaier, he and all his charrettes with hym. And he rose by nyghte, and smote the Edomites, which cōpassed hym in, with the captaines of his charettes, and the people fled into their tentes. But Edom rebelled, so that he would not be vnder the hande of Juda vnto this daye. And then Lobnah began to be dysobedyente euen that same tyme. The reste of the wordes that concerne Jo-
ram and all that he did, are they not writ-
ten in the booke of the chronicles of the kynges of Juda? And Jozam rested wyth his fathers, and was buried beside his fa-
thers in the city of Dauid. And * Ahaziahu his sonne reigned in his steade. In the.xii yeare of Jozam the sonne of Ahab kynge of Israel, dyd Ahaziahu the sonne of Jeho-
ram kynge of Juda begyn to raigne. Two and twentye yeare olde was Ahaziahu when he beganne to raygne, & he raigned one yeare in Jerusalem, and hys mothers name was Athaliahu the doughter of Omri kynge of Israel. But he walked in the waye of the house of Ahab, and dyd euell in the syghte of the Lorde, euen as dyd the house of Ahab. For he was the sonne in lawe of the house of Ahab. And he went with Jozam the sonne of Ahab to warre against Hazael kyng of Siria, in Ramoth Gilead, and the Sirians wounded Jozam. And * kynge Jozam wente backe agayne to be healed in Jesrahel of the woundes whyche the Sirians had geuen hym at Ramoth, when he fought against Hazael kyng of Siria. And Ahaziahu the sonne of Jehozam kynge of Juda went downe to se Joza the sonne of Ahab in Jesrael, because he was sycke there.

¶ The ix. Chapter.

And Elisa the prophete called one of the children of the prophetes, & said vnto him: * girde vp thy loynes, & take this boxe of oyle in thyne hande, & get the to Ramoth in Gilead. And when thou

commest

Ire.19.c
Benhadab.k. Syrie.
2ire.14.a
Elisa wept.
Hazael.
Behadab dead
Hazael, kinge.
2.pa.22.a
Edō rebel
Lobna.
2.reg.7.c
2.reg.8.a
3.re.22.g
2.pa.21.a
2.pa.22.a
4.reg.9.a
4.re.4.a

+ Ahaziahu kynge of Juda.

commeth thether, loke where is Jehu the
sonne of Jehosaphat, the sone of Nimsi, and
go to him, & make him aryse vp frō amōge
his brethren, & carie him to a secret chābre.
Then take the boxe of oyle, & powre it on
his heade, & say: thus sayeth the Lorde: I
haue anointed the to be kynge ouer Israel.
And then open the doze, and flee wythoute
any tarynge. And so the seruaunte of the
prophete gat him to Ramoth Gilead, and
when he came in, beholde, the captaines of
the hooste were syttynge togethet. And he
sayd: I haue an errande to the, o captaine.
And Jehu saide: vnto whiche of all vs?
He sayde: to the, o captaine. And he arose
and went into the house. And he powred
the oyle on his heade, and said vnto him:
thus sayeth the Lorde God of Israel: * I
haue annoynted the to be kynge ouer the
people of the Lorde, euen ouer Israell.
Thou shalte smyte the house of Ahab thy
master, that I maye aduenge the bloude of
my seruauntes the prophetes, & the bloude
of all the seruauntes of the Lorde, of the
hande of Jezabel, for the whole house of
Ahab shall be destroyed, and * I wyll
destroye from Ahab, euē him that maketh
water againste the wall, and hym that is
prisoned and forsaken in Israel: and I wil
make the house of Ahab lyke the house of
Jeroboam the sonne of Nabat, and lyke
the house of Baesa the sone of Ahia. And
as for Jezabel * the dogges shall eate her
in the felde of Jezrael, and there shall be
none to burye her. And he opened the doze,
and fled. Jehu came oute to the seruauntes
of his lorde, and one sayde vnto hym, is
all well? Wherfore came this madde
felowe to the? And he sayde vnto them: ye
knowe what maner of man it is, and
what his communications is. They sayde
vnto hym againe: is it not so, tell vs. He
said: thus & thus spake he to me, sayinge:
Thus sayeth the Lorde: I haue annoynted
the to be kynge ouer Israel. Then they
besyde the hozologie hasted, & toke euery
man his garmēt, and put it vnder him, and
blewe with trompettes, sayinge: Jehu is
kynge. And so, Jehu the sonne of Jehosa-
phat the sonne of Nimsi, cōspired againste
Joram. Joram kepte Ramoth Gilead,
he and all Israel because of Hazael kynge
of Syria: and * kynge Joram returned
to be healed in Jezrahel, of the woundes
which the Syrians had geuē him, whē he
fought with Hazael kynge of Syria. And
Jehu sayde: If it be youre myndes, then
let no man departe & scape out of the citie,
to go: and tell in Jezrahel. So Jehu gate
hym into a charette, and wente to Jezrahel,
where Joram laye, and Ahaziahu king of
Juda was come downe thyther to se Joram.
And the watchmā that stode on the towre
in Jezrael, spyed the companye of Jehu as
he came, and sayed: I se a companye. And
Jehoram sayde: take an horsemā, and sende
to mete thē, that he maye aske whether it
be peace, & so there went one on horsbacke
to mete hym, and sayde, thus sayeth the
kynge: is it peace? & Jehu sayd: what hast
thou to do with peace? turne the behynde
me. And the watchemā tolde, sayinge: the
messenger came to them, but he commeth
not agayne. Then he sent oute another on
horsbacke, which came to them, and sayd:
thus sayeth the kynge: is it peace? Jehu
answeered: what haste thou to do wyth
peace? turne the behynde me. And the
watcheman tolde, sayinge: he came to them
also, and commeth not agayne, and the
drivinge is lyke the drivinge of Jehu the
sonne of Nimsi: for he dryueth the charet
as he were madde. And Jehoram sayde:
make readye. And the charet was made
readye. And Jehoram kynge of Israhel,
and Ahaziahu kynge of Juda wente oute
ether of them in his charet, agaynst Jehu,
and met hym in the furlonge of Naboth
the Jezraelite. And it fortuned, that when
Jehoram sawe Jehu, he sayde: is it peace
Jehu? He answered: What peace thoulde
there be, so longe as the whoredoms of thy
mother Jezabel, and her witchecraftes are
so greate? And Jehoram turned his handes,
& fled, & said to Ahaziahu: there is falsheed
o Ahaziahu. And Jehu tokē a bowe in his
hādes, & smote Jehoram betwene the armes,
and the arowe wente thozow hys hearte.
And he fell downe flat in hys charet. Then
said Jehu to Bidkar a captaine, take him
and cast him in the plat of the grounde of
Naboth the Jesraelite. For I remembre
that whan I and thou rode together in a
charet after Ahab his father, the Lorde
layed this heuy burthē vpon him. I haue
sene yesterdaye the bloude of Naboth, and
the bloude of his sonnes, sayde the Lorde
& I wil quite it the in this grouñd, saith the
Lorde. Now therfore take him, & cast him
in the plat of grouñd, accozding to the wozd
of the Lorde. But whē Ahaziahu the king
of Juda saw this, he fled by the waye of the
gardenhouse, and Jehu folowed after him
& said: smite him also in the charet: & they
smote him [illegible] his charet, at the going vp
to Gur by Jibelham, & he fled to Magiddo
and there dyed. And his seruaūtes carryed
him in a charet to Jerusalem, and buried
hym ther in his sepulchre, with his fathers,
in the citie of Dauid. And in the .xi. yere of
Joram the sonne of Ahab, beganne Aha-
ziahu to raigne ouer Juda. And whē Jehu

was come to Jezraell, Jezabell hearde of it, & starched her face, and tyred her heade, and loked out at a windowe. And as Jehu entred at the gate, she sayde: Had Zimri peace, whiche slue his maister? And he lyft vp his eyes to the wyndowe, and sayde: who is of my syde, who? And there loked oute to him two or three chamberlaynes. Jezabel starched

And he sayde: throwe her downe: So they threwe her downe, and her bloude dasshed towarde the wal, and towarde the hozses, and he treade her vnder fote. And when he was come in, he dyd eate and daynche, and sayde: goe, and biser I praye you vounder cursed creature, and burye her: for she is a kiges doughter. And so when they came to burye her, they founde no mooze of her then the sculle, & the fete, and the palmes of her handes. Wherefoze they came agayne and tolde hym. And he sayde: Thys is the woorde of the LORDE, whyche he spake by the hande of hys seruaunte Elia the Thesbyte, sayinge: In the felde of Jezrael shall dogges eate the fleathe of Jezabel. And so the carkas of Jezabel was euen as donge vpon the earthe, in the felde of Jezrael: So that no man myghte saye: Thys was Jezabell. Jezabel throwen downe. 3.Kk.16 3.Kk.21

The.x. Chapter.

Ahab had .lxx. sonne in Samaria. And Jehu wzot letters, & sét to Samaria vnto the rulers of Jezraell, to the elders, and to them that bzought vp Ahabs children, sayinge: Nowe whan thys letter commeth to you, ye that haue with you your masters sons, ye haue with you both charettes and hozses: a stronge citie haue ye also, and harnesse: loke whiche of your masters sonnes is beste and moste mete, & set him on his fathers seate, & fight foz youre lozdes house. But they were exceadyngly afrayed & sayde: se, two kynges were not able to stande before hym, howe shal we then be able to stande? And he that was gouernoure of Ahabs house, & he that ruled the citie, the elders also, and the tutoures sente to Jehu, sayinge: We are thy seruauntes: And wyll doe all that thou shalt byd vs: we wyl make no man kynge, therefoze doe thou what semeth good in thine eyes. Then he wzot another letter to thé sayinge: Yf ye be myne, and wyll herken vnto my voyce, then take the heades of the men that are youre masters sonnes, & come to me to Jezraell by to morowe thys tyme. And the kynges sonnes wer. lxx. personnes, and they were with the greate men of the citie, whiche bzought them vp. And when the letter came to them, they toke the kynges chyldren and slue them, euen .lxx. persons, and layed their heades in basshettes, and sent them to him to Jezraell. And there came a messenger, and tolde him, sayinge: they haue bzought the heades of the kynges sonnes And he sayd: let them laye them on two heapes in the entrynge in of the gate, vntyll the morynge. And when it was daye, he went out, and stode, and sayde to all the folke: ye be righteous. Behold, I conspired agaynst my maister, and slue him. But who slue all these? Lerne here, that there shal fall vnto the earthe nothynge of the woorde of the Lozde, which he spake concernig the house of Ahab. Foz the Lozde hathe bzoughte to passe thy thinges that he spake by the hãde of his seruaunte Elia. And so Jehu slue al that remayned of the house of Ahab, in Jezraell: And all that were greate wyth hym, and his kinsfolkes and hys preestes, so that he lette nothynge of hys remayne. And he arose, & departed, & came to Samaria. And when Jehu was in the way to the house wher the shepherdes dyd shere their shepe, he met with the brethrẽ of Ahaziahu kynge of Juda, & sayd: what are ye? They answered: the brethrẽ of Ahaziahu are we, and goe downe to salute the children of the kyng & of the quene. And he sayd: take thẽ alyue. Whom whẽ they had takẽ thẽ alyue, they slue them at the well, whiche was besyde the house where the shepe are thozen, euen two & fourtye men, nether left he any of thẽ. And when he was departed thence, he met with Jehonadab the sonne of Rechab, cõminge agaynst him. And he blessed him, and sayd to him: is thine heart right, as mine heart is true with thine? And Jehonadab answered: Yea, that it is, (yf it be sayth he) then geue me thine hãd. And whẽ he had geuen him his hande, he tooke hym vp to him into the charet, and sayde: come with me, & see the zeale that I haue foz the lord: & so they made him ride in his charet. And whan he came to Samaria, he slue all that remayned vnto Ahab in Samaria, til he had wyped hym oute, accozdynge to the saying of the Lord, which he spake to Elia. And Jehu gathered al the people together, & sayde vnto thẽ: Ahab serued Baal a lytle. But Jehu shall serue him moze. Nowe therefoze call vnto me all the prophetes of Baal, al suche as serue hi, & al hys preestes and lette none be lackynge. Foz I haue a great sacrifyce to do to Baall: and therfoze whosoeuer is myssed, he shal not liue. But Jehu dyd it foz subtelty, to the intent that he myght destroy the seruauntes of Baal. And Jehu sayd: Proclayme an holye conuocation foz Baall, and Jehu sent vnto all Jsraell. And all the seruauntes of Baall, came, that ther was not a man left behynd thag

Jehu. A
Iudi.3 g
3.Kk.16 g
3.Kk.21.f
70. sones slaine
3.Kk.21.g
3. brethrẽ of Ahaz.
Jer.35.a
Jehonadab
3.Kk.16 g

that came vnto. And they came into the house of Baal, and the house of Baal was ful from one ende to another. And he sayd vnto him that was the keper of the vestry, bringe forthe the garmentes for all the seruauntes of Baall. And he broughte them out garmentes. And when Jehu wente with Jehonadab the sonne of Rechab into the house of Baall, he sayde vnto the seruauntes of Baal: Searche, and looke that there be here with you none of the seruauntes of the LORDE, but the seruauntes of Baal onelye. And when they went in, to offer sacrifice, and burnte offerynge: Jehu appoynted .lxxx. men with out, and sayde: yf any of the men whome I haue broughte vnder youre handes escape, he that letteth F hym go, shall dye for hym. And it fortuned that as soone as they had made an ende of offerynge the burnt sacrifice, Jehu sayd to the men of warre, and to the captaynes: go in, and slepe them, let none come oute. And they smote thē with the edge of the swerd. And the men of warre and the captaynes cast thē out, and went vnto the citye of the temple of Baal, and fette the ymages oute of the temple of Baal and burnte them. And they brake the ymage of Baall, and brake the house of Baal, and made a draughte house of it vnto thys daye. And so Jehu destroyed Baal out of Israel. But from the sinnes of Jeroboā the sonne of Nabat, whiche made Israell to synne: Jehu departed not, neither from folowyng of them (neither forsoke he) the goldē calues that were in Bethell, and in Dan. And the LORDE sayde vnto Jehu: because thou hast done right well in bringinge to passe the thynge that is right in myne eyes, and hast done vnto the house of Ahab, accordyng to all thinges that are in myne heart, therfore shall + thy children vnto the fourth generacion, syt on the seate of Israell. But Jehu cared not for thys, to walke in the lawe of the LORDE GOD of Israell wyth all hys hearte: For he departed not from the synnes of Jeroboam, whyche made Israell to synne: In those 16 dayes the LORDE beganne to cutte Israell shorte: * And Hazael smote them in all the coastes of Israell, from Jordan eastward, euen all the lande of Gilead, the Gadithes the Rubenites, & them that were of Ma-nalles, from Aroer vnto the riuer of Arnō: euen Gilead and Basan. The reste of the wordes that concerne Jehu, and al that he dyd, and al his power, are they not writtē in the booke of the Chronicles of the kynges of Israel? And Jehu slept wyth his fathers, and they buried hym in Samaria, & + Jehoahaz his sonne raygned in hys steade. And the tyme that Jehu raygned vpon Israel in Samaria, is .xxviii. yeres.

¶ The .xi. Chapter.

AND Athalia the mother of Ahazia-hu when she sawe that her son was deade, she arose, & destroyed all the kinges sede. But Jehoiada the doughter of kyng Joram, & sister of Ahaziahu, toke Joas the son of Ahaziahu, & stale him from amōge the kinges sons that were slayne, & his nource with him, out of a slepinge chābre, and hyd hym frome Athalia, that he was not slayne. And he was with her hyd in the house of the LORDE. vi. yeare. And Athalia dyd raygne ouer the lande. And the seuenth yeare Jehoiada sent and fet the rulers ouer hūdreds, with the captaines, and them of the garde, and tooke them to him into the house of the LORDE, and made a bonde with them, and tooke an othe of them in the house of the LORDE, and shewed them the kinges sonne. And he cōmaunded them, sayinge: this is it that ye muste doe: one thirde parte of you, whole dewtye is to come on the Sat both daye, shall kepe the watche of the kynges house. And another thyrde part shall kepe the gate of Sur: and another thyrde parte shall kepe the gate B whyche is behynde them of the garde. And so shall ye kepe the watche of the house of Messah, and two partes of you, that is, all that goe oute on the Sabboth daye, shall kepe the watche of the house of the LORDE aboute the kynge, and ye shall compasse the kynge rounde aboute, and euerye man shall haue hys weapen in hys hande. And whosoeuer cometh within the ranges, let hym be slayne. And see that ye be wyth the kynge as he goeth out and in. And the captaynes ouer the hundreths dyd, accor- 2 pa. 24 b dynge to all thynges that * Jehoiada the priest cōmaūded, & they toke euery mā his men, that were to come in on the Sabboth daye with them that should go out on the Sabboth, and came to Jehoiada the priest. And to the captaynes ouer hundreds, dyd the priestes geue kynge Dauids speares and ſ̄ ſ̄ ſ̄

trompetteers by the kynge, and all the people of the lande reioysed, and blewe wyth trompettes. And Athalia rent her clothes, and cryed: treason, treason. But Jehoiada the prieſt commaunded the captaynes of the hundredes that hadde the rule of the hoofte: and ſayde vnto them: haue her out without the temple, that ſhe may be within the ranges, and yf any folowe her, kill him with the ſwearde: for the prieſt hadde ſayd, ſhe maye not be ſlayne in the houſe of the Lorde. And they layde handes on her, tyll ſhe came into the waye, by the whych the horſes wente into the kynges palace: and there was ſhe ſlayne: * And Jehoiada made a bonde betwene the Lorde and the kynge, and the people, that they ſhoulde be the Lordes people, and alſo betwene the kynge and the people. And al the people of the lande went into the houſe of Baal, and deſtroyed it, his hil altares alſo, & hys images brake they downe luſtely, and ſlue Mathan the Prieſte of Ball before the aultars. And the prieſte ſet a watch ouer the houſe of the Lord, and toke the rulers ouer hundredes, the captaynes, and them of the garde, and all the people of the lande. And they brought the kynge from the houſe of the LORD: and came by the waye of the gate of them of the garde to the kynges palace. And he ſat hym downe on the ſeate of the kynges. And all the people of the lande reioyſed, and the cytie was in quyet. And they ſlue Athalia wyth the ſwearde beſide the kynges palace. Seuen yere olde was Jehoas, when he began to raygne.

¶ The. xii. Chapter.

And he began to reygne in the .vii. yeare of Jehu. xl. yere raigned he in Jeruſalē: & his mothers name was Zebiah of Beerſeba. And he did that which was good in the ſight of the lord, as longe as Jehoiada the prieſt enfourmed him. But the hylaulters were not taken awaye, for the people offered and burnt incēſe yet vpon the hylaulters. And Jehoas ſayde to the prieſtes: al the ſiluer of the dedicate thynges that be brought vnto the houſe of the Lorde, in currant money, that is to ſaye, the money that euery man is ſet at, and all the money that euery man with a wyllyng hert geueth, and bringeth into the houſe of the Lorde, let the prieſtes take it to theym euery man of his aquaintaunce, to repayre the broken places of the houſe, where ſo euer any decaye is founde. And ſo it came to paſſe, that vnto the .xxiii. yere of kyng Jehoas, the prieſtes hadde mended nothyng, that was decayed in the temple. Then kyng Jehoas called for Jehoiada the Bishoppe, and the prieſtes, and ſayde vnto them: why repayre ye not the broke places of the temple? Nowe therfore, ſe that ye receaue no more money of your aquayntaunce, except ye delyuer it to repayre the temple withal. And the prieſtes conſented to receaue no more money of the people: except to repaire the decayed places of the temple. But Jehoiada the prieſte toke a cheſt, and boored an hole in the lydde of it, and ſet it beſyde the altare on the ryghtelyde, as enerye man commeth into the temple of the Lorde. And the prieſtes that kept the veſſels, put there in all the moneye that was bronghte into the houſe of the Lorde. And it fortuned, that whē they ſaw there was much money in the cheſte, * the kynges ſcribe and the hye prieſte came vp, and tolde the money that was founde in the houſe of the Lord, and put it into a bagge. And they gaue the money ſealed into the hādes of theym that executed the worcke, and that had the ouerſyght of the houſe of the Lorde: and they brought it out to the carpenters, & buylders (that wroughte vpon the houſe of the Lorde) and to maſons and hewers of ſtone: And they boughte tymbre & free ſtone, to repayre the decaye in the houſe of the Lorde, & to all that went out to mende the temple: howbeit there was not made for the houſe of the Lorde, bowlles of ſyluer, inſtrumentes of Muſycke, baſens, trompettes, for any veſſelles of gold: or veſſels of ſyluer, of the money that was brought into the houſe of the Lord: But they gaue that to the worke men, & repaired therewith the houſe of the Lorde. Moreouer, they reckened not wyth them, into whoſe handes they deliuered the money to be beſtowed on worke men: for they dyd theyr buſyneſſe faythfullye. Howbeit treſpaſſe money, and ſynne money was not brought into the houſe of the Lorde, for it was the prieſtes. Then came Hazael, kynge of Siria vp, and foughte agaynſte Geth, and toke it, and Hazael ſette his face to go vp to Jeruſalem. And Jehoas kyng of Juda, toke all the halowed thynges, that Jehoſaphat, Jehoram, and Hoziahu his fathers, kynges of Juda, had dedycate, and that he him ſelfe hadde dedicated, and all the golde that was founde in the treaſures of the houſe of the Lorde, and in the kynges houſe, and ſent it to Hazael kynge of Siria, and ſo he departed from Jeruſalem. The remnaunte of the workes that concerne Jehoas, and al that he dyd, are they not wrytten in the boke of the Chronicles of the kynges of Juda? And his owne ſeruauntes aroſe, and wroughte treaſon, and ſlewe Jehoas in the houſe, Millo, whan he came downe to Silla. Jozabar the ſonne of Semeath, and Jehozabad

zabad the sonne of Somer, his seruauntes, smote hi, & he died. And they buried hi with his fathers in the citie of Dauid. And Amaziahu his sonne raygned in hys steade.

¶ The. xiii. Chapter.

A In the. xxiii. yere of Joas the son of Ahaziahu kyng of Juda, Jehoahaz the sonne of Jehu, began to raygne ouer Israel in Samaria seuetene yeare. And he wrought that whyche was euell in the syghte of the Lord, and folowed the sinnes of Jeroboam the sonne of Nabat, which made Israel to sinne, and departed not therfrom. And the Lord was angrye with Israel, and deliuered them into the hande of Hazaell kynge of Siria, and into the hande of Benhadad the sonne of Hazaell all their dayes.

B And Jehoahaz besoughte the Lorde: And the Lorde heard him. For he consydred the trouble of Israell, wherwith the kynge of Siria troubled them. And the Lorde gaue Israel a delyuerer, so that they wente oute from vnder the subiection of the Sirians. And the children of Israell dwelte in their tentes as before tyme. Neuertheles, they departed not frome the synnes of the house of Jeroboam, whiche made Israell synne, but walcked in them. And there remayned an Idolles grone styll also in Samaria. Neyther dyd he leaue of the people to Jehoahaz, but fiftie horsemen, ten charettes and ten thousande fotemen * for the kynge
4. re. 8. b of Siria destroyed them, and made them lyke thresshed dust. The rest of the wordes that concerne Jehoahaz, and all that he dyd, and his power, are they not wrytten in the booke of the Chronicles of the kynges of Israell? And Jehoahaz slepte with his fathers, and they buryed hym in Samaria, and Joas his sonne raygned in his steade. In the. xxxvii. yeare of Joas kynge of Juda, beganne Jehoas the sonne of Jehoahaz, to raygne ouer Israell in Samaria, sixtene yeare, and dyd that whyche is euell in the syght of the Lorde, and departed not frome all the synnes of Jeroboam
C the sonne of Nabat, (that made Israell sinne) for he walked therein. The remnaūt of the wordes that concerne Joas and all that he dyd, and his power wherwyth he foughte agaynste Amaziahu kynge of Juda, are they not writtē in the chronicle boke of the kynges of Israell? And Joas slepte with his fathers, and Jeroboam sat vpon hys seate. And Joas was buryed in Samaria amonge the kynges of Israell. When Elisa was fallen sycke of hys sicknesse (wherof he dyed) Joas the kynge of Israel came downe vnto hym, and wept
4. re. 2. c. before hym, and sayde: * O my father, my
D father, the charet of Israell, and the horsemen of the same. Elisa sayde vnto hym: take bowe and arowes. And he tooke vnto him bowe and arowes. And he sayd to the kynge of Israell put thyne hande vpon the bowe, and he put hys hande vpon it. And Elisa putte hys handes vpon the kynges handes, and said: open a window eastward, and when he hadde openedit. Elisa sayde: shote: and he shote. And he sayde: the arow of health of the Lorde: and the arowe of healthe agaynst Siria: for thou shalt smite Siria in Aphek, tyll thou haue made an ende of the. And he sayde, take the arowes: And he tooke them. And he sayde vnto the kynge of Israell: smyte the grounde: And he smote thrise and ceased. And the manne of God was angrye wyth hym, and sayde: thou shouldest haue smitte fyue or syxe tymes [or seuen tymes] and then thou haste smitten Siria tyll thou haddest made an ende of them, where nowe thou shalt smite Siria but thrise. And so Elisa dyed, and they buryed hym, and the souldiers of the Moabites came into the lande, the same yeare. And it chaunced as some of them were buryenge a man, and spyed the souldiers, they caste the man into the sepulchre of Elisa. And when the man was roulled downe, and touched the bodye of Elisa, Ec. 48. d
* he reuiued, and stode vpon his fete. But Hazaell vexed Israell, all the dayes of Jehoahaz. And the Lord had mercy on them: and pitied them & had respecte vnto them, because of his appoyntmente made wyth Abraham, Isaac, and Jacob, and wolde not destroy the, neither caste he them from him as yet. So Hazael, the kynge of Siria dyed, and Benhadad his sonne raygned in his steade. And Jehoas the sonne of Jehoahaz went agayne, and tooke out of the hande of Benhadad the sonne of Hazaell, the cities which he had taken awaye out of the hand of Jehoahaz his father, in warre: for thre times did Joas beate him, & restored the cities vnto Israel agayne.

¶ The. xiiii. Chapter.

A The seconde yere of Joas, sonne of Jehoahaz kynge of Israell, raygned Amaziahu the sonne of Joas kynge of Juda: * He was. xxv. yere old when he began to raygne, and raygned. xxix. yere in 2. pa. 25 a
Jerusalem, and hys mothers name was Jehoadan of Jerusalem. And he dyd that whiche is good in the syghte of the Lorde yet not lyke Dauid hys father: But dyd accordige to al thiges as Joas hys father B
dyd. Neither were the hyl aulters taken away. For as yet the people dyd sacrifyce & burnt incense, on the hiaulters. And assone 4. re. 12 b
as the kyngdome was setteled in hys hande * it came to passe, that he slewe hys seruauntes

ſeruauntes whiche had kylled the kynge his father. But the chyldren of thoſe murtherers he ſlue not, accordige vnto it that is wrytten in the booke of the lawe of Moſes, wherein the Lorde commaunded, deu.24.d ſayinge: * let not the fathers dye for the 2.pa.25.a childzen, nor let the childzen be ſlayne for Jere.31.c the fathers: But let euerye man be put to Eze.18.e death for his owne ſynne. He ſlue of Edom in the ſalte baleye, * ten thouſande, and 2.pa.25.c toke the caſtel on the roche in the ſame battell, and called the name of it Jokthеel vnto this daye. Then Amaziahu ſent meſ-
C ſengers to Jehoas the ſonne of Jehoahaz ſonne of Jehu kynge of Iſrael, ſayinge: come, let vs ſe eche other. And Jehoas the kynge of Iſrael ſente to Amaziahu kynge Judi.ix.c of Juda, ſayinge: * dyd not a thyſtle that 4.Eſ,4.b is in Libanon, ſende to a Cedar tree that is in Libanon, ſayinge: gene thy doughter to my ſonne to wyfe: And the wylde beaſte that was in Libanon, wente and trode downe the thyſtell. Thou haſte ſmytten Edom, thyne hart hath made the proude: Enioye this glozye, and tarye at home. Why doſte thou prouoke to myſchefe, that thou ſhouldeſt be ouerthrowen and Juda with the? But Amaziahu wold not heare. And Jehoas kynge of Iſraell wente vp, and he and Amaziahu kynge of Juda ſaw ether other at Bethſames whyche is in
D Juda. And Juda was put to the worſe before Iſraell, and they fled euerye man to theyr tentes. And Jehoas kynge of Iſrael toke Amaziahu kynge of Juda, the ſonne of Jehoas the ſonne of Ahaziahu, at Bethſames, and came to Jeruſalem and brake downe the wall of Jeruſalem from the gate of Ephraim to the corner gate, foure hundred cubytes. And he toke all the golde and ſyluer, and all the veſſels that were founde in the houſe of the Lorde, and in the treaſures of the kynges houſe, and the childzen toke he to be hys wardes: and returned to Samaria agayne. The reſte of
E the actes of Jehoas whyche he dyd, and hys power, and howe he foughte with Amaziahu kynge of Juda, are they not wrytten in the Chronycle booke of the kynges of Iſrael? and Jehoas ſlepte with his fathers, and was buryed at Samaria amonge the kynge of Iſraell: And Jeroboam his ſonne raygned in his ſtеade. Amaziahu the ſonne of Joas kynge of Juda, lyued after the deathe of Jehoas ſonne of Jehoahaz kynge of Iſrael, fiftene yeare. And the remnaunte of the wordes that concerne Amaziahu, are they not wrytten in the boke of the Chronicles of the kynges of Juda? But they conſpyred treaſon agaynſt hym in Jeruſalem; and whan he fled to Lachis, they ſente after hym to Lachis, & ſlue hym there. And they brought hym on horſes, and he was buryed at Jeruſalem, with hys fathers in the cyte of Dauid. * And all the people of Juda 2.Sam. xxi.a toke Azaria, which was .xvi. yere olde, and made hym kynge for his father Amaziahu. 4 re.16
He buylt * Elath, and brought it agayne to Juda, after that the kynge was layde to reſt with his fathers. In the .xv. yeare of F Amaziahu the ſonne of Joas kynge of Juda, was Jeroboam the ſonne of Joas made kynge ouer Iſraell in Samaria, and raigned .xli. yere, and wrought that which was euell in the ſyght of the Lord. Neither turned he awaye from all the ſynnes of Jeroboam the ſonne of Nabat, whyche made Iſrael to ſynne. He reſtored the coaſt of Iſraell from the entеrynge of Hemath, vnto the ſea of the wyldernes, accordynge to the worde of the Lorde God of Iſraell, whyche he ſpake by the hande of hys ſer- Jona.i.d uaunte * Jonas the ſonne of Amithai the prophete, which was of Geth Hepher. For the Lorde ſawe howe that the affliction of Iſrael was excedynge bytter, in ſo muche that the priſoned and the forſaken were at an ende. And there was none to helpe Iſrael. * And the Lord ſayde not, that he would 4.re.13 Oſee.1.d put oute the name of Iſraell from vnder heauen, but he helped them by the hande of Jeroboam the ſonne of Joas. The reſte G of the wordes that concerne Jeroboam, and all that he dyd, and hys ſtrengthe, which he executed in the warres, and howe he reſtored Damaſco, and Hemath to Juda in Iſraell, are they not wrytten in the boke of the chronicles of the kynges of Iſraell? And Jeroboam ſlepte with hys fathers, euen with the kynges of Iſrael, & Zacharia hys ſonne raigned in his ſtеade.

¶ The. xv. Chapter.

IN the .xxvii. yeare of Jeroboam kynge A of Iſrael, began Azaria the ſonne of Ama- i.pa.15.a zia, kynge of Juda to raygne. Syxtene yere olde was he whē he was made kyng, and he raygned two and fyfftie yere in Jeruſalem, and hys mothers name was Jecholiahu of Jeruſalem. And he dyd that whiche was ryght in the ſight of the lord, accordynge to al thynges as did his father Amaziahu: ſaue that the hyeaulters were not put awaye: for the people offered, and burned incēſe ſtyl on the hyeaultares. B And the Lorde ſmote the kynge: and he was a leper vnto the daye of hys deathe, Leui.13 * and dwelt in a ſeuerall houſe at libertie, a.b.c.d and Jotham the kynges ſonne gouerned the palace, and iudged the people of the lande. The reſte of the wordes that concerne Azaria and all that he dyd are they

not

not wrytten in the booke of the chronicles of the kynges of Juda ? And so Azaria slepte wyth his fathers, and they buryed him with his fathers in the citie of Dauid, and Jotham his sonne raygned in his steade. In the. xxvbiii. yeare of Azaria kynge of Juda, dyd Zacharia the sonne of Jeroboam raygne vpon Jsraell in Samaria. bi. monethes: and wrought that whiche was euel in the syght of the Lorde, as dyd his fathers: and turned not awaye from the synnes of Jeroboam the sonne of C Nabat, whiche made Jsrael to synne. And Sallum the sonne of Jabes conspyred against him, and smote hym in the sight of the people, and kylled him, and raigned in his steade. The rest of the wordes that cõcerne Zacharia, behelde, they are wrytten in the boke of the Chronicles of the kinges of Jsrael. These be also the wordes of the 4.reg.x.f Lorde: which he spake vnto Jehu, sayinge *thy sonnes shal syt on the seate of Jsrael in the fourthe generacion after the. And it came so to passe. Sallum the sonne of Jabes began to raygne in the. xxxix. yere of Azaria kynge of Juda: and he raygned a moneth in Samaria. For Menahem the sonne of Gadi went vp from Thirza, and came to Samaria, and smote Sallum the sonne of Jabes in Samaria, and slue hym and raygned in his steade. The reste of the wordes that concerne Sallum, and the treason whiche he conspyred, behelde, they are wrytten in the booke of the chronicles of the kynges of Jsraell. The same tyme Menahem destroyed Thiplah, and all that were therein, and the coastes thereof from Therzahi. And (because they opened not to hym) he smote it, and rypte vp all theyr wemen with childe. The. xxxix. yere of Azaria kynge of Juda began Menahẽ D the sonne of Gadi to raygne vpon Jsrael, ten yeare in Samaria. And he dyd euell in the sight of the LORDE, and turned not awaye all his dayes from the synne of Jeroboam, the sonne of Nabat, whiche made Jsraell to synne. And Phul the kynge of Assiria came vpõ the lande. And Menahẽ gaue Phul a M. talẽtes of syluer that hys hande myghte be wyth him, and stablyshe the kyngdome in his hãde. And Menahem made a proclamacion for the money in Jsraell, that all men of substaunce shoulde geue the kynge of Assiria sixtye sycles of syluer a pece. And so the kynge of Assiria turned backe againe, and tarryed not there E in the lande. The reste of the wordes that concerne Menahem, and all that he dyd are they not wrytten in the boke of the chronicles of the kynges of Jsraell? And Menahem slepte with hys fathers, and Pekahia hys sonne dyd in hys steade succede hym in the kyngdome. In the fiftyeth yere of Azaria kynge of Juda, beganne Pekahia the sonne of Menahem to raygne ouer Jsrael in Samaria two yere, and did that whiche was euell in the syght of the lorde: and lefte not of from the synnes of Jeroboam the sonne of Nabat, whiche made Jsrael sinne. But Pekah the sonne of Remaliahu, which was a captayne of his, cõspired against him, and smote him in Samaria, euen in the palace of the kynges house with Argob and Aria: and with hym were fiftye men of the Gilaadites: and he kylled him, & raigned in his rowme. The reste of the wordes that cõcerne Pekahia, & al that F he did, behold, they are wrytten in the boke of the Chronicles of the kynges of Jsraell. In the. lii. yere of Azaria kynge of Juda, beganne Pekah the sonne of Remaliahu, to raygne ouer Jsraell in Samaria. xx. yeare, & dyd euel in the syght of the Lord, and turned not awaye from the synnes of Jeroboam the sonne of Nabat, that made Jsrael sinne. In the dates of Pekah kynge of Jsrael, came Thiglath Peleser kynge of Assiria, and toke Jion, Abel, Bethmaacha, Janoah, Kedes, Hazor, Gilead, Galile, and all the lande of Nephthali, and caried the G awaye to Assiria. And Hosea the sonne of Ela conspired treason against Pekah the sonne of Remaliahu and smote hym, and slue hym: and raigned in hys steade in the. xx. yeare of Jothan the sonne of Vziahu. The rest of the wordes that concerne Pekah and all that he dyd, behelde, they are wrytten in the booke of the Chronicles of the kynges of Jsraell. The seconde yeare of Pekah the sonne of Remaliahu kynge of Jsrael, beganne Jotham the sonne of Vziahu kynge of Juda to raygne. Fyue & twentye yeare olde was he when he began to raygne: and he raygned sixtene yere in Jerusalem. His mothers name was Jerusa the doughter of Zadok. And he dyd that whyche is ryghte in the syght of the Lorde: euen accordynge to all as dyd his father Vziahu, so did he. But the hyll auters were not put away: for the people offered & burnt incẽse vpõ the hyllauters: he buylt the hyther dore of the house of the Lorde. The rest of the wordes that concerne Jotham, and all that he did, are they not wrytten in the boke of the Chronicles of the kynges of Juda. In those dayes the Lorde beganne to sende into Juda. Rezin the king of Syria, and Pekah the sonne of Remaliahu. And Jotham slepte with hys fathers, and was buryed with his fathers in the citie of Dauid hys father, and Ahaz his sonne raygned in his steade.

¶ The

A

¶ The.xvi. Chapter.

2.Par.a. xxviii.a. THe.xvii.yeare, of Pekah the sonne of Remaliahu kynge of + Israell, Ahaz the sonne of Iotham kynge of Juda, beganne to raygne. Twentye yeare olde was he, when he was made kynge & raygned sixteene yere in Ieruſalem, and did not that whiche was ryghte in the eyes of the Lorde his God, lyke Dauid his father:

Deu.18.b 4.re.21.a But walked in the waye of the kynges of Israell, yea, and made + hys sonne to go thorowe the fyre, after the abhominacions of the Heithen, whome the Lord caste out before the childzen of Israell.

Mat.7.a And he offred and burnte incense in the hil aulters, and on the hylles, and vnder euery thicke tree. * Then Rezin kynge of Syria, and Pekah sonne of Ramaliahu kynge of Israell came vp to Ieruſalem to fight. And they fought against Ahaz. But coulde not ouercome him. At the same time Rezin kynge of Syria broughte Elath agayne to Syria, and rid the Jewes thence.

4.re.14.f And the Sirians + came to Elath, and dwelt therin vnto this daye. So Ahaz sent messengers to Thiglath Pelezer kynge of Assiria, sayinge. I am thy seruaunte and thy sonne, come vp and delyuer me oute of the hande of the kynge of Syria, and oute of the hande of the kynge of Israel, which ryse vp agaynst me. And Ahaz toke the siluer and the golde, that was founde in the house of the Lorde, and in the treasures of the kynges house, and sente a rewarde

Esai.8.b to the kynge of Assiria. + And the kynge of Assiria consented vnto hym. For the kynge of Assiria wente vp agaynste Damasco. And when he had taken it, he caryed the people awaye to Kyr, and slue Rezin.

C And kynge Ahaz wente to Damasco, to mete Thiglath Peleser kynge of Assiria. And when kynge Ahaz sawe an aulter that was at Damasco, he sente to Uria the prieſt the paterne of the aulter, and the fashion of it, and all the workemanshyp therof. And Uria the prieſt made an aulter in all poyntes like to the paterne which kynge Ahaz had sente from Damasco: euen so dyd Uria the prieſte make it, agaynste kynge Ahaz came from Damasco. And so, when the kynge was come from Damasco, he sawe the aulter, and the kynge wente to it, and offred theron. And he burnte his burntoffringe, and hys meatoffringe and powred his drincheoffrynge: and sprincheled the bloude of his peaceoffringes, beſyde the aulter, that was by the brasen aulter which was before the Lorde, & set it with out the temple betwene the aulter and the temple of the Lord: and put it on the north syde of the aulteare. And kynge Ahaz commaunded Uria the prieſt, and sayd: vpō the greate aulter set on fyre in the morninge the burntoffringe, & in the euen the meatoffrynge, and the kynges burntsacrifyce D and hys meateoffrynge, with the burntoffrynge of all the people of the lande, and theyr meateoffrynge, & their drincoffringes: and powre therby al the bloude of the sacrifyce offringes. But the brasen aulter wyll I come and se. And Uria the prieſte dyd accordynge to al thinges as kyng Ahaz commaūded him. * And kinge Ahaz brake 3.reg.7.d the sydes of the botomes, and toke the lauer from of them, and toke downe the lauatorye from of the brasen oxē, that were vnder it, and put it vpon a pauemente of stones. And the beyle for the Sabboth (that they had made in the house) and the kynges entrey without turned he to the house of the Lorde for feare of the kynge of Assiria.

The reste of the wordes that conterne Ahaz, what he dyd, are they not wrytten in the boke of the Chronicles of the kynges of Juda? And Ahaz slept with his fathers, and was buryed with hys fathers in the cytye of Dauid: & Hezekias hys sonne raigned in his stede.

¶ The.xvii. Chapter.

S

In the.xii. yere of Ahaz kynge of Juda, began Hosea the sonne of Ela to raigne in Samaria vpon Israel. ix. yeare, & did that which was euel in the syghte of the lorde, but not as the kynges of Israel that were before him. And Salmanasar kynge of Assiria came vp agaynste him, & Hosea became his seruaunte, & gaue him presentes. And the kyng of Assiria founde treason in Hosea: for he had sent messēgers to Sua kynge of Egypt, and brought no presente vnto the kynge of Assiria, from yeare to yeare: and therfore the kyng of Assiria toke + re.17.f him: & put him in prison. * And then the kynge of Assiria came vp thorowout al the lāde & gat vp against Samaria, and besieged it thre yeare. In the nynthe yeare of Hosea, the + kynge of Assiria toke Sama- 3.Esr.13.f ria, and caryed Israel away vnto Assiria, and put them in Hala, in Habor by the riuer of Goza, & in the cityes of the Medes. For it came to passe, that the chyldren of Israel synned against the Lord their God, whiche had broughte them out of the lāde of Egypte, from vnder the hande of Pharao kynge of Egypt: and feared other gods, & they walked in the ceremonyes of the heathen, whome the Lord cast out before the childrē of Israell, and in the ceremonies, whyche the kynges of Israell had made. And the chyldren of Israell wente about to hyde thyse thynges that were not well, from the Lorde theyr GOD.

And

And they built thē hyl aulters in al their cities, both in the townes where they kept watche, and also in the stronge townes.
And they made thē ymages and groues in euery hye hyl, and vnder euery thicke tre.
And there they burnt incense in all the hil-aulters, as dyd the hethen (whom the lord caried away before them) and wrought wicked thinges to angre the Lorde withal:
for they serued mooste vile ydolles, where-
Deu.4.c of the Lorde had sayde vnto them. * ye shall do no suche thynge. And the LORD testified in Israell and in Juda, by all the
Jer.25.b prophetes, and by all the sears, sayinge: * turne from your wicked wayes and kepe my commaundementes and my statutes, accordynge to all the lawe, whiche I commaunded your fathers, and whiche I sente to you by my seruauntes the prophetes.
Notwithstādyng, they wouldē not heare,
Deu.31§ * but rather hardened their neckes lyke to
Mal.3.b. the vnbuernesse of their fathers, that dyd not beleue in the lorde their God. For they refused his statutes, and his appoyntment that he made with their fathers, and the
¶ wytnesses (wherewith he wytnessed vnto them) and they folowed vanitie, & became vayne, and went after the hethen that were rounde about them: concerning whom the Lord had charged them, that they shoulde not do lyke them. But they lefte the commaundementes of the Lorde their God, and
3.Re.14.f made them ymages of metall * euen two calues: and made ydoll groues, and worshipped all the hoost of heauen, and ser-
Deu.18.b ued Baal. * And they sacrificed their sonnes and their doughters in fire, and vsed witchcrafte and enchauntmentes, euen selynge themselues to worke wyckednesse in the syght of the Lord, and to angre him.
And the Lord was exceadyng wroth with
3.Re.12.d Israel: and put thē out of his syght, * that there was left but the tribe of Juda only.
Neuertheleße, Juda also kepte not the
D commaundementes of the Lorde their god, but walked in the ceremonies of Israell, whiche they made. And the Lorde caste vp all the seed of Israell, and vexed them, and delyuered thē into the handes of spoylers, vntyll he had caste them out of hys syghte.
For Israel deuided them selues frome the house of Dauid, and made them a kynge, euen Jeroboam the sonne of Nabat. And Jeroboam drewe Israel awaye, (that they shoulde not folowe the Lorde) and made them sinne a greate sinne. For the children of Israell walcked in all the synnes of Jeroboam, whiche he dyd, and departed not there frome, vntyll the Lorde put Israell awaye out of his syght, as he had sayde by all hys seruauntes the prophetes. And so was Israell caried away out of their owne lande to Assiria, euen vnto thys daye. And
10 the kynge of Assiria brought men frō Babilon, from Cutha, from Aua, frome Hamath, and from Sepharuaim, and put thē in the cities of Samaria, in steade of the childrē of Israell. And they possessed Samaria, and dwelt in the cities therof. And it foxtuned, that at the begynnynge of their dwellynge there, they feared not the Lorde. And the Lorde sent Lyons amonge them, whiche slue them. Wherefore men sayd to the kynge of Assiria: The nations which thou hast translated, and put in the cities of Samaria, knowe not the lawe of the God of the lande, therefore he hathe sent Lyons vpon them: And behold, they slay them, because they knowe not the maner of worshyppynge of the GOD of the land. Then the kynge of Assiria commaūded, sayinge: cary thither one or twayne of the Priestes, whome ye brought thence, and let them go, & dwel there, & teache thē the fashion howe to serue the God of the countreye. And then one of the Priestes whiche they had caryed thence came, and dwelte in Bethell, and taught them howe they shoulde feare the Lorde. Howbe it,
F euery nacion made them Goddes of their owne, and put them in the houses of the hilaulters, whiche the Samarians had made, euery nacion in their cities wherein they dwelte. The men of Babylon made Socoth, Benoth: And the men of Cuth made Nergall: And the men of Hamath made Asima. The Auites made Nibbaz, and Tharthake. And the Sepharnites burnt their childrē in the fire for Adrameslech & Anamelech, the Goddes of Sepharnaim. And so they feared the Lorde, and made them priestes of the hylaulters, whiche sacrifyced for them in the houses of the hylaulters. And so they feared the Lorde, and serued their owne Goddes after the maner of the people, whome they caryed thence. And vnto this day they do after the olde maner: and neither feare god, neither do after their ordinaunces and customes, and after the lawe & cōmaundement, which the
G lord cōmaūded the childrē of Jacob, * whō Ge.32.c he called Israel. And the lorde made an appoyntment with them, and charged them, sayinge: * Feare none other Goddes, nor Judi.6.b bowe your selues to them, nor serue them, Jer.10.a nor sacrifice to them: but feare the Lorde whiche brought you oute of the lande of Egypt with great power, and a stretched out arme: hym feare, and to hym bowe, and to hym doe sacrifice. The statutes, ordynaunces, law and commaundement which he wrote for you, see that ye be dilygente to

do for enemyes, and feare not anye other goddes. And the appoynemente that I haue made with you, see ye forget not, and feare none other Goddes: But the Lorde youre God ye shall feare, and he shall delyuer you out of the handes of all your enemies. Howbe it, they dyd not herken, but did after their olde custome. And so these nacyons feared the Lord and serued their ymages also: lyke as did their children, & their childrens children: euen as dyd their fathers, so do they vnto this daye.

¶ The .xviii. Chapter.

A In the thirde yeare of Hosea sonne of Ela kynge of Israel, it came to passe, that Hezekia the son of Ahaz king of Juda did
2.pa.29a raygne. Twentie & fiue yere olde was he when he began to raygne, & raygned .xxix. yere in Jerusalē. His mothers name also was Abi the doughter of Zacharia, and he did that whiche is right in the syght of the
Deu.7.a 4.re.23b Lorde, accordynge to all as dyd Dauid his father. He put awaye the hylaulters, and brake the ymages & cut downe the groues,
Nu.21.c and al to brake the brasen Serpente that Moses hadde made. For vnto those dayes the children of Israell dyd burne sacrifice
B to it, and he called it Nehustan. He trusted in the Lorde GOD of Israell, so that after hym was none lyke hym amonge al the kynges of Juda, neither were there anye such before him. For he claue to the Lord, and departed not from him, but kepte his commaundementes, whiche the Lord commaunded Moses. And the Lord was with hym: So that he prospered in all thynges whiche he tooke in hande. And he rebelled agaynste the kynge of Assiria, and serued hym not. He smote the Philistines euen vnto Aza, and the coastes therof, bothe ca-
C stelles where they kept watches & stronge
4.re.17a cities. And in the fourthe yeare of kynge Hezekia (whiche was the seuenth yeare of Hosea sonne of Ela kynge of Israell) it
2.pa.32a fortuned, that Salmanazer kynge of Assiria, came vp against Samaria, and besieged
Esa.36.a it. And after thre yeares they toke it: euen in the sixt yeare of Hezekia: that is to say, the nynth yeare of Hosea kynge of Israell.
2.pa.32c And Samaria was wonne. And the kyng of Assiria, dyd cary awaye Israel vnto Assiria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cityes of
D the Medes: because they wolde not herke vnto the boyce of the Lorde their GOD: but transgressed his appoynment, and all that Moses the seruaunte of the LORD
2.pa.32a commaunded, and wold neither heare them
Esa.36.a nor do them. Therefore in the .xiiii. yeare
Ecc.48d of kynge Hezekia dyd Sennacherib kyng of Assiria come vp agaynste all the stronge cities of Juda, and tooke them. And Hezekia kynge of Juda, sente to the kynge of Assiria to Lachis, saying: I haue offended: departe from me, and all that thou puttest on me, that wyl I beare. And the kynge of Assiria appoynted vnto Hezekia kynge of Juda thre hundred talentes of syluer, and thirtye talentes of Golde. And Hezekia
4.re.12b gaue him al the syluer that was founde in the house of the Lorde, and in the treasures of the kynges house: At the same season dyd Hezekia rente of the doores of the temple of the Lord, and the pyllers (which the sayde Hezekia kynge of Juda had couered ouer) and gaue them to the kynge of Assiria. And the kyng of Assiria sent Tharthan and Rabsaris, and Rabsake from Lachis to kynge Hezekia with a great hoost against Jerusalem. And they went vp, and came to Jerusalem, and gat them vp, and stode by the conduite of the vpper poole, whiche is in the waye of the fullers felde. And when they hadde called to the kynge,
Mat.1.b there came oute to them, Eliakim the sonne of Elkia, whiche was stuarde of houshoulde, and Sabna the scribe, and Joah the sonne of Asaph, the recorder. And Rabsake sayde vnto them: Tel ye Hezekia, I praye you: thus saieth the great kynge, euen the kynge of Assiria: What confidence is thys that thou haste? Doest thou speake suche a lighe worde in dede? By councell & power I wyl be ready to make warre: on whom
E then doest thou truste, that thou rebellest agaynst me? Doest thou trust to the staffe
Esa.36.a Eze.29.a of this broken rede Egypte, on whiche yf a man leane, it wyl goe into hys hand, and pearce it. Euen so is Pharao kynge of Egipte vnto all that truste on hym. But yf
2.pa.32b ye saye vnto me, we trust in the Lorde oure God: Is not that he whose hylaulters, and his other alters, Hezekia hath put downe, and hathe sayde to Juda and Jerusalem: ye shall worshippe before this aulter here in Jerusalem. Nowe therfore, delyuer the wardes to my Lorde the kynge of Assiria, that ye rebell not, and I wyll delyuer the two thousande horsses, yf thou be able to set ridders vpon them? Why thynkest thou scorne at the presence of one of the leaste Dukes of my masters seruauntes, and trustest to Egypt for charettes and horsmen? Moreouer, am I nowe come without the biddynge of the Lorde to thys place, to destroye it? the Lorde sayde to me: Goe vp to this lande, and destroy it. And Eliakim the
F sonne of Helkia, and Sobna, & Joab sayde vnto Rabsake: speake (I praye thee) to thy seruauntes in the Syrians language, for we vnderstande it: And talke not with vs

in the Jewes tongue, in the eares of thys people that are on the walle. And Rabſake ſayde vnto them: hath my maſter ſent me to thy maiſter and to thee, to ſpeake theſe wordes? Hathe he not ſente me bycauſe of the men, whiche ſyt on the walle, that they maye eate their owne donge, and drynche their owne pyſſe with you? And ſo Rabſak ſtode, and cryed with a loude voyce in the Jewes language, and ſpake ſayinge: heare the ſayinge of the greate kynge of Aſſira: Thus ſayeth the kynge: Let not Hezekia begyle you, for he ſhall not be able to delyuer you out of myne hande: Neyther let Hezekia make you to truſte in the Lorde, ſayinge: the Lorde ſhall ſurely delyuer vs, and this citie ſhall not be geuen ouer into the hande of the kynge of Aſſiria. Herken not vnto Hezekia, for thus ſayeth the kynge of Aſſiria. Weale kyndelye with me, and come out to me. And then eate euerye man of hys owne vyne, and of hys owne fygge tree, and drynche euerye man of the water of hys owne welle, tyll I come, and fette you to as good a lande as youres is: A lande of corne and wyne, a lande of breade and vineyardes, a lande of oyle, of olyue trees, and of honye: that ye maye lyue and not die. And herken not vnto Hezekia, for he begyleth you ſayinge: The Exod.7.d Lorde ſhall delyuer vs. * Hath euerye one of the Goddes of the nacions delyuered hys lande oute of the hande of the kynge of Aſſiria? Where is the God of Hamath, and of Arphad, and where is the GOD of Sepharuaim, Hena and Iua? did they deliuer Samaria oute of myne hande, and what GOD is it amonge al the Goddes of the nacions, that hath delyuered his lande oute of myne hande. Shall, the Lorde delyuer Jeruſalem oute of myne hande? But they that were of the people healde their peace, & anſwered hym not a worde: for the kynge had commaunded, ſayinge: anſwere him not. Thē Eliakim which was the ſteward of the houſhold, & Sobna the ſcribe, & Joad the ſon of Aſaph the recorder, came to Hezekia, with their clothes rent, & tolde hym the wordes of Rabſake.

A ¶ The. xix. Chapter.

SO it came to paſſe, that whē king Hezekia heard it, he rent his clothes, and Eſa.37.a put on ſacke, and came into the * houſe of the Lorde, & ſente Eliakim, whiche was the ſteward of his houſhold, & Sobna the ſcribe, & the elders of the prieſtes clothed in ſacke, to Iſay the prophete, the ſonne of Amoz. And they ſayde vnto hym, thus ſayeth Hezekia: this daye is a daye of tribulacion, and of rebuke and blaſphemye. For the chyldren are come to the byrthe, & there is no ſtrēgth to be delyuered. Peradventure the Lorde thy God wyll heare all the wordes of Rabſake, whome the kynge of Aſſiria his maiſter hath ſent, to raple on the liuinge God, and to rebuke hym with wordes, whiche the Lorde thy God hathe hearde: And lyfte thou vp thy prayer for the remnaūt that are lefte. So the ſeruaūtes of kynge Hezekia came to Iſay: And Iſay ſayde vnto them: So ſhall ye ſaye to youre maiſter: Thus ſayeth the LORD: be not afrayde of the woordes whiche thou haſt heard, with whiche the yonge men of the kyng of Aſſiria haue rayled on me. Beholde, I wyll put him in another mynde, & he ſhall heare tydynges, and ſo returne to Eſa.37.c hys awne lande: * And I wyll bringe to paſſe, that he ſhall fall vpon the ſwearde, * euen in hys owne lande. And Rabſake 2.pa.32.b went backe agayne, and founde the kynge of Aſſiria fyghtyng agaynſt Libna: for he had hearde, how that he was departed frō Lachis. And when he hearde men ſaye of Thirhaka kynge of the blacke mores. Beholde, he is come out to fyght agaynſt the, he departed, and ſente meſſengers vnto Hezekia, ſaying: Thus ſpeake to Hezekia kyng of Juda, ſayinge: let not thy God diſceaue the, in whome thou truſteſt, ſayinge: Jeruſalem ſhal not be delyuered into the hande of the kynge of Aſſiria. Beholde, thou haſt hearde what the kynges of Aſſiria haue done to all landes, howe they haue vtterlye deſtroyed them. And ſhalt thou alone eſcape? Haue the Goddes of the heathen delyuered them, whiche myne auncetriēs C haue wtſtroyed? As Gozan and Haran, Rezeph, and the chyldren of Eden, which were in Bithlaſar? Where is the kynge of Hamath, and the kynge of Arphad, the kynge of the citye of Sepharnaim, and of Hena, and Iua? So Hezekia receyueth the letter of the hande of the meſſengers, and reade it: And Hezekia wente vp in to the houſe of the Lord, and layed it abrode before the Lord. And Hezekia prayed before the lord, and ſayde: O Lorde God of Iſraell whiche dwelleſt betwene the Cherubs, thou arte God alone ouer all the kyngdomes of the earthe, thou haſte made heauen and earth: Lorde, bowe downe thyne eare, and heare: Open Lord thyne eyes (I beſeche the) and ſee: and heare the wordes of Sennacherib, whiche hath ſent thys man to raple on the lyuynge GOD. Of a trueth LORDE, the D kynges of Aſſiria haue deſtroyed nacions, and their landes, & haue ſette fyre on their Goddes. For they were no Godes, but the worke of the handes of man: euē of woode and ſtone. And they deſtroyed them. Nowe therefore, O Lorde our God, I beſeche the,

lane thou vs out of hys hande, that all the kyngdomes of the earth may knowe, that thou onely arte the Lorde God. And, Iosiah the sonne of Amos sente Hezekia, sayinge: thus sayeth the Lorde God of Israel: that whiche thou haste prayed me, concernyng Sennacherib kynge of Assiria, I haue hearde it. Thys is therfore the worde that the Lorde hathe sayde of him: The virgin, euen the doughter of Sion, hathe despysed the, & laughed the to scorne (O thou kyng of Assiria) the doughter of Jerusalem hath shaken her heade at thee. * Whome haste thou rayled on, and whome hast thou blasphemed? Agaynst whome haste thou exalted thy voyce, and lyfted vp thyne eyes on hie. Euen agaynst the holy of Israell. By the hand of thy messengers thou hast rayled on the Lorde, and sayd: with the multitude of my charettes I am come vp to the toppes of the mountaynes, euen alonge by the sides of Libanon, & I wyll cutte downe the hye Cedar trees, & the lusty fyrre trees therof, and I wyl goe into the lodgynge of his neste, and into the wod of hys playne. I haue digged, and dronke straunge waters, and with the steppe of my going, wyl I drye all the water pooles that are besieged. Hast thou not heard, howe I haue ordeyned suche a thinge a great while a go, and haue prepared it from the begynnyng? And shall I not now bryng it forthe, that it may destroy, and to bryng the strong cities into waste heapes of stones? And the enhabiters of thē shall be of litle power, & faint hearted, and confounded, and * shalbe like the grasse of the felde, or grene herbe, or as the hey on the toppes of the houses: or as the corne that is dmyde, and smittē with blasting, I know thy dwellyng, thy comming out, and thy goying in, (and thy way) and thy furye agaynste me. And because thou ragest agaynste me, & thynkest thy selfe so blessed: Thys is come vp vnto myne eares, and I wyl put my hoke in thy nastrels and my byt in thy lippes, and wil bringe thee backe agayne, the same waye thou camest. And this shall be a signe vnto the (O Hezekia) ye shall eate thys yere of suche thynges as growe by them selues, & the nexte yeare suche as come vp of those that dyd growe of their owne accord. And the thirde yeare sowe ye and reape, plante vineyardes, and eate the fruites therof. And it that is escaped and lefte, of the doughter of Juda, shall yet agayne take rotyng downe ward, and beare fruite vpwarde. For out of Jerusalē shal go a remnaunte, and a numbre that shal escape out of mounte Sion: The zele of the Lorde of hoostes shall bryngе this thynge to passe.

Mat. 23 d
Zach. 2 b
Acte. 6. a

Wherefore thus sayeth the Lorde, concernynge the kynge of Assiria: He shall not come to this citie, nor shote an arowe into it, nor come before it with shylde, nor caste bancke agaynst it: But shal go backe agayne the waye he came, and shall not come into thys citie, sayeth the Lorde. For I wyll defende thys Cytie, to saue it, for myne owne sake, and for Dauid my seruaunte sake. And so it came to passe that the selfe same nyghte the Aungell of the Lorde went out and smote in the hooste of the Assirians an hundred foure score and fyue thousande. And when the remnaunte were vp early in the morninge: they sawe, they were al deade coarses. * And so Sennacherib kynge of Assiria auoyded and departed, and wēt agayne, and dwelt at Ninive. And it fortuned, that as he was in a temple worshyppynge Nisroch hys God, Adramelech and Sarasar his owne sonnes smote hym wyth the swearde. And they escaped into the lande of Armenia, & Asarhaddon his sonne raygned in his steade.

Tobi. 1. d

¶ The. xx. Chapter.

ABout that time * was Hezekia sicke vnto the death. And the prophet Isay the son of Amos came to him, & sayd vnto hi: thus sayth the lorde: put thine houshold in an ordre, for thou shalte dye, & not liue. And Hezekia turned his face to the wal, & prayed vnto the lorde, sayinge: I beseech the now, o lorde, remēbre how I haue walched before thee in trueth, and with a perfecte hearte, and haue done that whiche is good in thy sight. & Hezekia wepte sore. And it fortuned, that afore Isay was gone out into the middle of the courte, the word of the Lorde came to him, sayinge: tourne agayne, & tell Hezekia the captayne of my people: Thus sayth the Lorde God of Dauid thy father: I haue hearde thy prayer, & sene thy rearcs. And beholde, I wyll heale thee, so that on the thirde daye thou shalte goe vp into the house of the Lorde. And I wyl adde vnto thy dayes yet fiftene yeare, and wyll delyuer thee and this citie onte of the hande of the kynge of Assiria, and wyll defende this citie for myne owne sake, and for Dauid my seruauntes sake. And Isay sayde: Take a lompe of hygges. And they tooke it & layed it on the booze, & he recouered. And Hezekia sayde vnto Isay. What shal be the signe, that the Lorde wyl heale me, and that I shall goe vp into the house of the Lorde the thirde daye? Isay answered: thys signe shalt thou haue of the lord, that the Lorde wyll do that he hathe spoken. * Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia answered: it is a lighte thynge for

A 2. pa. 31. f
Esa. 38. a

Esa. 37. a

B

C

Ecc. 48

thys

the shadowe to goe downe ten degrees. Nether is that my desire, but if the shadow go backward.x. degrees, it is no light thynge. And Isay the prophete called vnto the Lorde, and he brought the shadow ten degrees backe warde, by whiche it had gone downe in the Dyall of Ahaz. The same season Berodach Baladan the sonne of Baladan kynge of Babilon sent letters & a present vnto Hezekia, for he had heard how that Hezekia was sicke. And Hezekia was glad of them, and shewed them all his treasurehouse, syluer, golde, odoures, precious oyntmente, all the house of his armoury, and al that was founde in his treasures: there was nothyng in his house, and in all his realme, that Hezekia shewed them not. And Isay the prophete came vnto kynge Hezekia, and sayde vnto him. What said these men, and from whence came they to the? And Hezekia sayde: They be come from a farre countrey, euen from Babilon. And he sayde agayne: what haue they sene in thy house? Hezekia aunswered: all the thynges that are in my house haue they sene: there is nothynge amonge my treasures, that I haue not shewed them. And Isay sayde vnto Hezekia: heare the worde of the Lorde: Beholde, the dayes come, that al that is in thine house, & whatsoeuer thy fathers haue layed vp in stooze vnto thys daye, shalbe caryed into Babilon, & nothynge shall be lefte, sayeth the Lorde. And of thy sonnes (that shall proceade out of the, and whiche thou shalte beget) shall they take away. and they shalbe chamberlaynes in the palace of the kynge of Babilon. And Hezekia sayde vnto Isay: welcome be the worde of the Lord which thou hast spoken: And he sayde: shall there not be peace and trueth in my dayes? the remnaunt of the woordes that concerne Hezekia, and all his power, and howe he made a poole, and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kynges of Juda? & Hezekia slept with his fathers, & Manasse hys son raygned i, hys steade.

¶ The. xxi. Chapter.

Manasse was. xii. yere old when he begā to raygne, & raigned. lv. yere in Jerusalē: hys mothers name also was Hephziba. And he did euel in the sight of the lord. euē after the abhominacions of the hethē. whō the lord cast out before the childrē of Israell. For he wente & built vp the hyaulteres, which Hezekia hys father had destroyed. And he reared vp aulters for Baal, and made Idolgroues (as dyd Ahab kynge of Israell,) and worshipped al the hoste of heauen, and serued thē. And he builte aulters in the house of the Lorde, of whiche the Lord sayde: in Jerusalem wyll I put my name. And he builte aulters for all the hoste of heauen, euen in two courtes of the house of the LORDE. And he offered hys sonnes in fire, & gaue hede vnto witchecrafte and sozcerye, and mayntayned wozkers with spirites, & tellers of sozetunes: and brought muche wyckednesse in the syght of the Lorde to angre hi. And he put an ymage of a grone (that he had made) euen in the temple, of whiche the Lord had sayde to Dauid and to Salomon hys sonne, in thys house, & in Jerusalē (whyche I haue chosen out of all trybes of Israell) wyll I put my name for euer. Neyther wyll I make the fete of Israell moue anye mooze out of the lande, whyche I gaue their fathers: so that they will obserue and doe all that I haue commaunded them, and accozdynge to all the lawe that my seruaunte Moses commaunded thē. But they harkened not: & Manasse led them out of the way, to do moze wyckedly then did the heathē people, whom the Lorde destroyed before the children of Israell. And the Lord spake by his seruantes the prophetes, sayinge: Bycause Manasse kynge of Juda hath done suche abhominacions, and hath wrought moze wyckedlye then all that the Amozytes (whiche were before hym) dyd: & hath made Juda synne also with his ydolles. Therfore thus sayth the Lorde GOD of Israell. Beholde, I wyll brynge suche euell vpon Jerusalem and Juda, that whoso heareth of it, bothe his eares shall tingle. And I wyll stretche ouer Jerusalem the squarynge lyne of Samaria, and the plummet of the house of Ahab. And I wyll wype oute Jerusalem, as a man wypeth a dyshe, and whan he hath wyped it, and turned it vp syde downe. And I wyll leaue the remnaunte of myne enherytaunce, and delyuer them into the handes of their enemyes, and they shall be robbed and spoyled of all their aduersaries: euen because they haue done euell in my syghte, and haue angred me, sence the tyme their fathers came outo of Egypte, vnto thys daye. And Manasse shed innocent bloude exceadynge muche, tyll he replenished Jerusalem frome corner to corner, beside his sine wherwyth he made Juda to synne, and to do euell in the sight of the Lorde. The rest of the woordes that concerne Manasse, and all that he did, and his syn that he sinned, are they not writē in the booke of the Chronicles of the kynges of Juda? And Manasse slept with his fathers, and was buried in hys owne

house, euen in the garden Vza: and A-
2.pa.33 d mon his sonne reigned in his steade. *Amō
was .xxii yere old when he begā to reigne,
& he reigned two yere in Ierusalē. His mo-
thers name also was Mesulemeth the dough-
ter of Harum of Iotba. And he dyd euell in
the syghte of the Lorde (as his father Ma-
nasse did,) & walked in al the way that his
father walked in: and serued the idols that
his father serued, and worshipped them.
And he forsoke the Lord god of his fathers,
and walcked not in the waye of the Lorde.
And the seruauntes of Amon conspired a-
gaynst him, and slue the kynge in his own
house. And the people of the lande slue all
them that had conspired agaynst kyng A-
mon, and the people made Iosia hys sonne
kynge, in his steade. The rest of the wordes
that concerne Amon, what thinges he did,
are they not wrytten in the boke of chro-
nicles of the kinges of Juda? And they bu-
ryed him in his sepulchre, in the garden of
Vza: and Iosia his sonne reygned in hys
steade.

¶ The .xxii. Chapter.

A
2 pa.34 a Iosia was * eyght yeare olde when he
began to reygne, and he reygned .xxxi.
yeare in Ierusalem. His mothers name
also was Iedida, the doughter of Adaia of
Bozcath. He dyd that whiche is ryghte in
the syghte of the Lorde, and walcked in all
the wayes of Dauid his father, and bowed
neyther to the ryghte hand, or to the lefte.
2 pa.34 b *And it came to passe, that in the eyghtene
yeare of the reygne of kyng Iosia, the king
sent Saphan, the sonne of Azalia, the sonne
of Mesulam, the scribe, to the house of the
4.re.12 b Lorde, sayinge: * go vp to Helkia the hye
Priest, that he maye summe the syluer
whiche is broughte into the house of the
Lord, which the keepers of the porche haue
gathered of the people, and let thē delyuer
it into the hande of them that do the worke,
and that haue the ouersyght of the house of
the Lorde: and let theym geue it to theym
B that worche in the house of the LORDE,
(to repayre the decayed places of the Tem
ple,) euen vnto Carpenters and Masons,
and workers vpon the walles, and for to
bye tymbre, and free stone to repayre the
Temple. Howbe it, let no rekenynge
be made wyth theym of the money that is
delyuered into theyr hande, for they vse
2 pa 34.c is to deale faythfullye. * And Helkia the
hie Priest sayde vnto Saphan the scrybe:
I haue founde the boke of the lawe, in the
house of the Lorde, and Helkia gaue the
booke to Saphan, and he redde in it. And
Saphan the scribe came to the kynge, and
broughte hym worde agayne, and sayde:
thy seruauntes haue bestowed the money
(that was founde in the temple) and haue
delyuered it vnto them that do the worke,
and that haue the ouersyghte of the house C
of the Lorde. And Saphan the Scrybe
shewed the kynge, sayinge: Helkia the
Priest hathe delyuered me a Booke. And
Saphan redde in it before the kynge. And
it fortuned, that whan the kynge hadde
herde the wordes of the booke of the lawe,
he rente hys clothes. And the kynge com-
maunded Helkia the Priest, and Ahi-
kam, the sonne of Saphan, and Achbor,
the sonne of Michaia, and Saphan, the
Scribe, and Asahia, a seruaunt of the kyn-
ges, sayinge: * goe ye, and enquire of the Jer.21.a
Lorde for me, and for the people, and for
all Juda, concernynge the wordes of thys
Booke that is founde. For greate is
wrathe of the LORDE that is kyndled a-
gaynste vs, because oure fathers haue not
herkened vnto the woordes of this Booke,
to do accordynge vnto all that whiche is
wrytten therein for vs. So Helkia the hie
Priest, and Ahikam, Achbor, and Sa-
phan, and Asahia wente vnto Hulda, the
prophetisse, the wyfe of Sullam, the sonne
of Thikua, the sonne of Harkam, keper
of the wardrobe: whiche prophetisse dwelt
in Ierusalem, in the house of the doctrine,
and they communed wyth her. And she D
answered theym: thus saieth the Lorde
God of Israell. Tell the manne that sente
you to me: thus saieth the Lorde: beholde,
I wyll brynge euyll vpon thys place, and
on the inhabiters thereof: (euen all the
wordes of the Booke whiche the kynge of
Juda hathe redde) because they haue for-
saken me, and haue burnte incense vnto o-
ther goddes, to angre me wyth all the
workes of their handes: My wrathe also
shall be kyndled agaynste thys place, and
shall not be quenched. But to the kynge
of Juda (whyche sente you to aske coun-
sell of the Lorde,) so shall ye saye: thus
saieth the Lorde God of Israell, as tou-
chynge the wordes whiche ye haue heard:
Because thyne herte dyd melte, and be-
cause thou hast humbled thy selfe before
me the Lorde, when thou heardest what
I spake agaynste thys place, and agaynste
the enhabyters of the same (howe that
they shoulde be destroyed and accursed:) &
hast rent thy clothes, and wept before me:
of that also haue I hearde, saieth the Lord.
Beholde therfore, I wyll receyue the vnto
thy fathers, and thou shalt be put into thy
graue in peace, and thyne eyes shall not se
al the euyll, whych I wyl bryng vpon this
place. And they brought the kynge worde
agayne.

¶ The.xxiiii. Chaptre.

A
2.pa.34.f
AND then* the kynge sente and gathered vnto him all the elders of Iuda and of Ierusalem. And the kinge wente vp vnto the house of the Lorde, with all the men of Iuda and all the enhabytoures of Ierusalem, wyth the Prieſtes, and Prophetes and all the people bothe ſmall and greate. And he red in the eares
2.cſd.8.a of them* all the wordes of the booke of the couenaunte whyche was founde in the house of the Lorde. And the kynge ſtode
Ioſ.14.f. by a pyller* and made a couenaunte before the Lorde, that they ſhoulde walke after the Lorde, and kepe hys commaundementes, hys wytneſſes, and hys ſtatutes wyth all theyr hearte, and all theyr ſoule, and make good the wordes of the layde appoyntemente that were wrytten in the forelayde booke. And all the people conſented to the appoyntemente. And the kynge commaunded Helkia the hye prieſte, & the inferioure hye Prieſtes, and the kepers of the ornamentes, to bringe out of the temple of the Lorde, all the veſſelles that were made for Baall, for the
B ydol groues, and for all the hooſte of heauen. And he burnte them without Ieruſalem in the feldes of Cedron, and caryed the aſhes of them into Bethel. And he put downe the miniſters of Baal, whome the kynges of Iuda had founded to burne in-
4.re.23.a cenſe in the* hilaulters & cities of Iuda, that were rounde aboute Ieruſalem, and alſo them that burnt incenſe vnto Baal, to the ſunne, to the mone, to the planettes, and to all the hooſte of heauen. And he brought out the ydols groue frō the tēple of the Lorde without Ieruſalem vnto the broke Cedron, and burnte it there at the broke Cedron, and ſtampt it to poudre', & caſte the duſte thereof vpon the graues of the chyldren of the people. And he brake downe the celles of the male ſtues that were by the house of the lord, where the we
C mē woue hāgynges for the ydoles groue. And he brought all the prieſtes oute of the cities of Iuda, and defiled the hilaulters, where the prieſtes had burnte incēſe: euen from Geba to Beerſeba, and deſtroied the aulters of the gates, that were in the entrynge in of the gate of Ioſua the gouernoure of the cytye, whiche were (as a man goeth in) on the lefte hande of the gate of the cytye. Neuertheles the prieſtes of the hilaultares came not vp to the aulter of the Lorde in Ieruſalem, ſaue onely they
Ier.7.b. dyd eate of the vnwere breade amonge their brethren. And he defyled* Topheth, which is in the valey of the chyldren of Hinnom, becauſe no man ſhoulde offre hys ſonne or hys doughter in fyre to Moloch: he put downe the horſes that the kynges of Iſrael had geuē to the ſunne at the entrynge in of the house of the Lorde, by the chamberlayne of Nathanmelech the chamberlayne, which was ruler of the ſubburbes, & burnt the charettes of the ſunne with fyre. And the aulters that were on the toppe of the parlour of Ahaz (whyche the kynges of Iuda had made) and the* aulters whych 4.re.21.a
Manaſſe had made in the two courtes of the house of the LORDE, dyd the kynge breake downe, and ranne thence, and caſte the duſte of them into the broke Cedron. And the hylaulteers that were before Ieruſalem on the ryght hande of the mounte Oliuete, * (whyche Salomon the kynge of 3.re.xi.b.
Iſrael had buylded for Aſtaroth the Idoll of the Zidons, and for Chamos the Idol of the Moabites, and for Milchom the abhomynable Idol of the chyldren of Ammon) thoſe the kynge defyled: and brake the ymages, & cut downe the Idol groues, and fylled theyr places with the bones of
3.re.13.a men. Moreouer* the aulter that was at Bethel, the hilaulter made by Ieroboam, the ſonne of Nabat (whiche made Iſraell ſynne) bothe the aulter and alſo the hyl, he brake downe and burnte the hilaulter and ſtampt it to powdre, and burnte the ydole
D groue. And as Ioſia turned hymſelfe, he ſpyed the graues that were in the moūte, & ſent and fet out the bones of the graues, and burnte them vpon the aulter, to polute it, accordynge to the worde of the Lorde
3.re.13.a that the man of God prōclaymed* whiche tolde the ſame wordes. Then he ſayde: what graue ſtone is yonder that I ſe? And the men of the citie tolde hym, it is the ſepulchre of the man of God, whiche came from Iuda, and tolde the ſelfe ſame thynges that thou haſte done to the aulter of Bethel. And he ſayde let hym be: ſe that no man moue hys bones. And ſo his bones were ſaued with the bones of a prophete that came oute of Samaria. And all the houſes of the hylaulters in the cytyes of Samaria, whiche the kynges of Iſrael had made, to angre[the Lorde] withall: thoſe Ioſia put out of the waye, and did to them accordinge to al the actes that he had done in Bethel. And he ſacrificed all the prieſtes of the hilaulters that were there, euē vpon the aulters, and burnt mennes bones vpō them, and returned to Ieruſalem. And the
E kynge commaunded all the people, ſayinge:
*kepe the feaſte of paſſeouer vnto the lord
2.pa.35.a youre God* as it is wrytten in the booke
3.Eſd.1.a of this couenaunte. * There was no paſ-
*Deu.16.a ſeouer holden lyke that, from the dayes of
*3.Eſd.1.c the iudges that iudged Iſraell, and in

all the dayes of the kynges of Israel, and of the kynges of Juda. In the .xviii. yere of kynge Josia was this passeouer holden to the Lorde in Jerusalem. And there to wozckers with spirites. and sothsayers, ymages, ydoles, and all the abhomynacions that were spyed in the lande of Juda and in Jerusalem, those dyd Josia put oute of the waye, to perfourme the wozdes of the lawe, whyche were wzytten in the booke, that Helkia the prieste founde in the house of the LORD: lyke vnto hym, was there no kynge before hym, that turned to the Lozd wyth all his hert, with all hys soule, & all hys myght accozdige to al the law of Moses, neyther after him, arose F there anye suche as he. Notwythstandynge, the LORDE turned not from the fearcenesse of hys greate wzathe (wherewith he was angrye agaynste Juda) because of al the prouocacions that Manasse had prouoked hym withall. And the 4 re.24 a LORDE sayde: * I wyll put Juda also oute of me syghte, as I haue done awaye Israell, and wyll caste of thys cytye Jerusalem, whych I haue chosen, and the house of whyche I sayde: my name shalbe there. The reste of the wozdes that concerne Josia, and al that he dyd, are they not wzyt- 2.pa.35 b ten in the booke of the Chzonicles of the kynges of Juda? * In hys dayes Pharao Necho kynge of Egypte wente vp agaynste the kynge of Assiria to the ryuer of Euphzates. And kynge Josia wente agaynste hym, and was slayne of hym at Magiddo, when he had sene hym. And his seruauntes caryed hym deade from Magiddo, and bzought hym to Jerusalem, and buryed hym in his owne sepulchze. And the people of the lande toke Jehoahaz the sonne of Josia, and annoynted hym, and made him kynge in hys fathers steade. Jehoahaz was .xxiii. yeare olde when he beganne to raygne, and raigned thze monethes in Jerusalem. His mothers name also was Hamiel the doughter of Jeremia of Libna. And he dyd euell in the syght of the Lozde, accozdynge to al thinges as his 6 fathers had done. And Pharao Necho put him in bondes at Ribla in the lande of Hamath, that he should not raygne in Jerusalem, and put the lande to a trybute of an hundzed talentes of syluer, and a talente of golde. And Pharao Necho made Eliakim the sonne of Josia kynge in the rowme of Josia his father, and turned his name to Jehoakim, and toke Jehoahaz awaye, whiche when he came to Egypte dyed there. And Jehoakim gaue the syluer and the golde to Pharao: and taxed the lande, to geue the money accozdynge to the requeste of Pharao: euery zynge of euery man (accozdynge to their habilyte) syluer and golde: euen of the people of the lande to geue vnto Pharao Necho. Jehoakim was .xxv. yeare olde when he beganne to raygne, and he raygned .xi. yere in Jerusals. His mothers name also was Zibuda the doughter of Pedaia of Ruma. And he dyd that whiche was euell in the syghte of the Lozd, accozdynge to al thinges as hys fathers had done.

¶ The .xxiiii. Chapter.

A IN hys dayes came Nabuchodonosoz kynge of Babilon vp, and Jehoakim became hys seruaunte thze yeare, and thē turned, and rebelled againste him. And the Lozde sent vpon him men of warre from amonge the Caldeis, from amonge the Syrians, oute of the Moabites, and from the chyldzen of Ammon: & sente them againste Juda, to destroye it, accozdynge to the sayinge of the Lozde, which he spake by hys seruauntes the prophetes. Onelye at the bydynge of the Lozde happened it so to Juda, to put them oute of his syghte, foz the sinnes of Manasse, accozdige to al that he did: and foz the innocent bloude that he shed, and fylled Jerusalem with innocente bloude: & the Lozd would not be reconcyled. The reste of the wozdes that concerne B Jehoakim, and all that he dyd, are they not wzyten in the boke of the chzonicles of the kynges of Juda? And so Jehoakim Mat.1.b slepte with hys fathers: and * Jehoachin Jer.32.f. hys sonne raygned in his steade. And the kynge of Egypte came nomoze oute of hys lande: foz the kynge of Babilon had taken from the ryuer of Egypte, vnto the ryuer of Euphzates, all that pertayned to the kynge of Egypte. Jehoachin was .xviii. yeare olde, and raygned in Jerusalem thze monethes. His mothers name also was Nehusta, the doughter of Elnathan of Jerusalem. And he dyd that whiche was euel in the syght of the Lozd, accozdynge to all as hys father had done. * In that time cāe Dan.1.a the seruaūtes of Nabuchadnezar kyng of Babilon vp agaynste Jerusalem, and the citye was beseged. And Nabuchadnezar C the kinge of Babilon came agaynst the ci- Hest.2.d tie: & his seruaūtes did besege it. * And Jehoachin the kynge of Juda came out to the kynge of Babilō, he & his mother, his seruaūtes, his lozdes, and his chāberlaynes. And the kynge of Babilon toke him, in the 4.re.xx.c eyght yeare of his raigne. * And he caried Esa.39.b out thence al the treasures of the house of the Lozde, & the treasures of the kynges house: & brake al the vessels of golde, which Salomon kynge of Israell had made in the temple of the Lozde, as the Lozde had

sayde

cayd: And he caryed awaye all Ierusalem, and all the lozdes, and all the stronge men of warre, euen.x. M. into captiuite and all crafters men and keyers, none remay-
D ning saue the pooze commen people of the
Deu.28b lande. * And he caryed awaye Iehoachin
Ier.24.a to Babilon, and the kynges mother, and the kynges wiues, his chamberlaines, and them that were myghtye in the land: those caryed he awaye into captiuite from Ierusalem to Babilon. And all the actiue men of warre, euen seuē thousand, & craftsmē, and pozters a thousād all that were stronge
2.pa.36b and apte foz warre dyd the kynge of Ba-
Ier.37.a bilon bzynge to Babilon captiue. * And the kynge of Babilon made Mathania his fathers bzother, kynge in hys steade. And chaunged hys name to Zedekia.
Ier.52.a * Zedekia was.xxi. yeare olde when he beganne to raygne, and he raygned eleuen yere in Ierusalem. His mothers name also was Hamitall the doughter of Ieremia of Libna. And he dyd euel in the syghte of the Lozde, accozdyng to all as Iehoachim had done. Foz the wrath of the Lozde was moued agaynst Ierusalē & Juda, vntill he cast them out of hys syght. And Zedekia rebelled agaynst the kyng of Babilon.

¶ The.xxb. Chapter.

A
Ier.39.a
and.52.a
AND it fortuned, * that in the ninth yere of his raygne, the.x. day of the x. moneth: Nabuchadnezar kyng of Babilon came, he & all his hoost agaynste Ierusalem: And pyched agaynste it, and made engynes agaynste it on euery syde.
And the cytye was beseged vnto the ele-
Eze.xii.d uenth yeare of kynge Zedekia. * And the
and.4.a. nynth daye of the Moneth, there was so great honger in the cytye, that there was no bzeade foz the people of the lande. And the citie was bzoken vp: and all the men of armes fledde by nyghte awaye thozowe a gate, which is betwene two walles, by the
B kinges garden: the Chaldes lynge aboute the cytie. And the kynge wente the waye towarde the playne. And the souldyoures of the Chaldees folowed after the kynge, and toke hym in the playne of Jericho, and all his armye were scatered away from hym, (and left hym). So they toke the kynge, and bzoughte hym to Nabuchadnezar the kynge of Babilon, to Ribla, where they reasoned with him. And they slue the sonnes of Zedekia before hys eyes: And he put out the eyes of Zedekia, and fettered hym with two chaynes, and caryed him to Ba-
C bilon. And the.vii. daye of the.v. moneth whiche is the.xix. yeare of kynge Nabuchadnezar kinge of Babilon, came Nebusaradan a seruaunte of the kynge of Babilon, and chiefe captayne of the men of warre, vnto Ierusalem: & burnt the house of the Lozde, and the kynges house and all the houses of Ierusalem, & all the greate houses burnt he with fyze. And all the soul-diers of the Chaldees that were with the chefe captayne of the men of warre, bzoke downe the walles of Ierusalem rounde about. But the rest of the people that were lefte in the citie, and them that were fledde to the kynge of Babilon, with the remnaunte of the comen people, dyd Nabusaradan the chiefe captayne of the menne of warre carye away: but the captayne of the
souldiers lefte of the pooze of the lande, D
to dzesse the vines, and to tyl the grounde.
3.re..b. * And the pyllers of bzasse that were in the
Jer.52.c house of the Lozde, and the sockettes, and
1.pa.18b the bzasen lauatozy that was in the house of the Lozde dyd the Chaldees breake, and caryed all the bzasse of them to Babilon, And the pottes, shouelles, dzessig knyues, spones, and all the vesselles of bzasse that they ministred in, tooke they awaye. And the fire pannes, and basens, and such thinges as were of golde, and of siluer, them toke the chiefe captayne awaye: euen two pyllers, one lauatozye, and the sockettes whiche Salomon had made foz the house of the Lozde. The bzasse of all these vessel-les was without wayght. The height of the one pyller was.xviii. cubites, and the heade theron was bzasse, and thze cubites hie, and vpon the head was there a wzeth of wozke and pomegranates rounde aboute, all of bzasse. And of the same fashion was the seconde pyller, wyth a wzethen wozke And the chiefe captayne of the mē of warre toke Saraia the chiefe pzieste, and Zepho- E
nias the hyest pzieste saue one, and the thze keepers of the holye thynges. And oute of the citie he toke a chamberlayne, that had the ouersyghte of the men of warre, and. v. men of them that were euer in the kinges presence, whiche were founde in the cityе: and hym that was scribe to the captayne of the hoost, whiche bzoughte out the people of the lande to warre, and thze score men of the people of the lande, that were founde in the cityе. And Nebusaradan the chiefe captayne of the men of warre tooke these and bzoughte them to the kynge of Babi-lon to Ribla. And the kynge of Babilon smote them, and slue them at Ribla in the lande of Hamath. And so Juda was caryed awaye oute of their lande. Howe be it, F
there remayned people in the lande of Ju-da, whome Nabuchadnezar kynge of Ba-bilon lefte, and made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer them. And all the captaynes of the soul-dyers, and other men heard, that the kyng

of Babilon had made Gedalia gouerner: and therre came Gedalia, to Mazphah: Ismaell the sonne of Nethania, Johannan the sonne of Karea, Saraia the sonne of Thanhumeth the Netophatite, and Jezrania the sonne of Maachati, and their men. And Gedalia sware to them, and to the men whome they had with them, and sayde vnto them: feare not ye bycause ye are the seruauntes of the Chaldees, dwell in the lande and serue the kynge of Babilon and ye shalbe well. But it chaunced in the seuenth moneth, that Ismael the sonne of Nathania, the sonne of Elisama, of the kynges blonde, came and tenne men with him, and smote Gedalia, that he dyed: and so dyd he the Jewes and the Chaldees that were with hym at Mizpa. And al the people, bothe smale and great, and the captaynes of warre arose, and came to Egypt, for they were afrayed of the Chaldees.

Notwithstandynge yet in the seuen and thirtye yeare after Jehoachim kynge of Juda was caryed awaye, the seuen and twenty day of the twelueth moneth, Euilmerodach kyng of Babilon, the same yeare that he began to raygne, dyd lyfte vp the heade of Jehoachim kynge of Juda, out of the prison, and spake kindelye to him, & set his seate aboue the seate of the kynges that were with him in Babilon: & chaunged his prison garmentes. And he dyd euer eate bread before hym, all the dayes of his lyfe. His porcion was a continual porcion that was alligned hym of the kyng, euery day a certen as longe as he lined.

The ende of the fourth boke of the kinges.

¶ The firste booke of the Chronicles, called in Latyn, Verba dierum: Or after the Grekes, Paralipomenon: Whyche the Hebrues call Dibri Hajamim, and reken both the bookes but for one.

¶ The. firste Chapter.

Gen.v.d.

Gene.x.a

ADā, Seth, enos, Kenā Mahalehel, Jareth, Henoch, Methusalah, Lameth Noah, Sem, Ham, & Japheth. * The sonnes of Japheth, Gomer, Magag, Madai, Jauan, and Thubaull, Meschech, & Thiras. The sonnes of Gomer, Asthenaz, Diphath and Thogarma. And the sonnes of Jauan, Elisa, and Tharsisa, Cittim, and Dodanim. The sonnes of Ham, Chus, and Mizraim, Phut, and Chanaan. The sonnes of Chus, Siba, and Hauila, Sabbetha, and Rahma, and Sabtheca. And the sonnes of Rahma, Seba, and Dedan. And Chus begat Nimrod, and he began to be mighty vpon the earth. Mizraim begat Ludim, and Anamim, Laabitim, & Naphthuim, Phathrusim, and Calluim of whiche came the Philistines, and the Caphthorites. Canaan begat Zidon, hys eldest sonne, and Heth, Jebusi also and Amori, and Girgasi, Heui. Araki, and Sini, and Arnadi, Zamari, and Hemathi. The sonnes of Sem, Elam, and Assur, Arphaxad, Lud and Aram, and Uz, Hul, and Gether, and Masech. Arphaxad begat Selah, and Selah begat Eber. And vnto Eber were borne two sonnes, the name of the one was Peleg, because that in hys dayes the lande was deuided. And hys brothers name was Joktan. Joktan begat Almodad, and Saleph, Hazermaneth, and Jerah, Haboram also and Uzall, and Dikla, Ebal, and Abimael, and Seba, and Ophir, Hauila and Jobab. All these were the sonnes of Jaktan. * Sem, Arphaxad, Selah, Eber, Peleg, Rehu, Serug, Nahor, Therah, Abram otherwyse called Abraham. The sonnes of Abraham Isahac, and Ismaell. And these are their generacions: * The eldest sonne of Ismaell, was Nabaioth, then Kedar, Abdeell, and Mibsaim, Misma, & Dumah, Masha, Hadad, and Thema, Jetur, Naphis, and Kedma. These are the sonnes of Ismaell. The children of Ketura Abrahams concubine: she bare zimram, Jokan, Medan, Madian, Jisboke, and Suah. The children of Jokan: Seba, and Dedan. ¶ The chyldren of Dedan: Asurim, and Latusim, & Laomi. ¶ The children of Madian, Epha, and Epher, Henoch, Abida, and Eldaa. * All these are the chyldren of Ketura. And so Abraham begat Isahac. The sonnes of Isahac, Esau and Israell. The sonnes of Esau, * Eliphas, Rehuel, Jehus, Jaelam, and Cozah. The children of Eliphas: Theman, Omer, Zephi, and Gathan, Kenas, Thimna, and Amalek. The chyldren of Rehuel: Nahath, Zerah, Samma, and Miza. * The sonnes of Seir, Lotan, Sobal, Zebeon, and Ana, Dison, Ezer, and Disan. The children of Lotan: Hori, and Homan: and Thimna was Lotans sister. The children of Sobal: Aliam, Manahath, Ebal, Sephi, and Onam. The sonnes of Zibeon: Aia, and Ana. And the sonnes of Ana: Dison. The sonnes of Dison: Hamran, Eldan, Jithran, and Cheran. The sonnes of Ezer: Bilhan, Zaeuan, and Zakan. The sonnes of Disan: Uz, and Aran. * These are the kynges that raygned in the lande of Edom, before anye kynge raygned ouer

Gen.xi.b

Ge.xxv.b

C

Gen.25.a

Ge.36.b.

Ge.36.d.

Ge.36.g.

D

the

the chyldren of Israell: Bela the sonne of Beor, and the name of hys cytye was Dinhaba. And Bela dyed, and Jobab the sonne of Zerah of Bozra, raygned in hys steade. And whan Jobab also was deade, Husam, of the lande of the Themanytes, raygned in his steade. And whan Husam was deade, Hadad the sonne of Bedad, whiche smote Midian in the felde of Moab, raygned in his steade, and the name of his cytye was Anith. So Hadad dyed, and Samla of Masreka raygned in hys steade. And Samla dyed, and Saule of Rehoboth by the ryuer Syde, raygned in hys steade. And whan Saule was deade, Baalhanan the sonne of Achor raygned in hys steade. And Baalhanan dyed, and Hadad raigned in his steade, and the name of his cyte was Phai, & his wyues name was Mehetabeel, the doughter of Matred the doughter of Mezahab. Hadad dyed also, and there were dukes in Edom: Duke Thimna, Duke Alah, and Duke Jetheth, Duke Aholibama, Duke Ela, Duke Pinon, Duke Kenaz, Duke Themam, Duke Mibzar, Duke Magdiel, and Duke Iram. These are the dukes of Edō.

¶ The. ii. Chapter.

THese are the sonnes of Israel: Rubē, Simeon, Leui, Juda, Isachar, & Zabulō, Dan, Joseph, Beniamin, Nepht- Gen. 38. a
hali, Gad, and Asser. * The sonnes of Juda: Er, Onā, & Sela. These thre were borne vnto him of Bath. Sua the Cananitesse. And Er the eldest sonne of Juda was euell in the syght of the Lord, & he slue him. And Mat. 1. a.
* Thamar his doughter in lawe, bare him Pharez, & Zara: & so all the sonnes of Juda Ruth. 4. d
were fiue. * The sonnes of Pharez: Hezrō and Hamul. The sonnes of Zarah: Zimri, Ethan, Heman, Chalchol, & Dara: whiche were fiue in all. And the sonnes of Charmi, Josu. 7. a
* Achan that troubled Israel, trāsgressing in the thynge that was dampned. The sonnes of Ethan: Azaria. The sonnes Mat. 1. d
also of Hezron that were borne vnto hym: B
Jerhameel, Ram and Chelubai. * And Ram begat Aminadab: and Aminadab begat Nahson, a lorde of the chyldren of Juda. And Nahson begat Salma: and Salma begat Boaz: Boaz begatte Obed: and 1. Par. 16. b
Obed begat Isai: * And Isai begat hys eldest sonne Eliab: and Aminadab the seconde, and Simaa the thyrde, Nathanael the fourth, and Radai the fyfte, Ozem the syxte, and Dauid the seuenth. Whose systers were Zeruia, & Abigail. The sonnes of Zeruia: Abisai, Joab, and Azahel, three. 2. Par. 17. c
And Abigail bare Amaza: * the father of whyche Amaza was Jether an Ismaelite.

And Caleb the sonne of Hezron begatte Azuba, of hys wyfe Azuba, and Jerihoth, C
whose sonnes are these: Jeser, Sobab, and Ardon. And when Azuba was deade, Caleb toke Ephrata, which bare him Hur.
* And Hur begat Uri, and Uri begat Be- Exo. 32. d
zaleel. Afterwarde came Hezron to the doughter of Machir, the father of Gilead, and toke her when he was three skore yeare olde. And she bare him Segub: and Segub begat Jair, whiche had three and twentye cyties in the lande of Gilead. And he ouercame Gessur, and Aram, and toke the townes of Jair from them which dwelt in thē: and Kenath, and the townes thereof: euen thre score townes. All these were the sonnes of Machir, the father of Gilead. And after that Hezron was dead at Caleb in Ephrata, Abia Ezroms wife, bare hi * Assur, the 2. Par. 4. a
father of Thekoa. And the sonnes of Jerha- D
meel the eldest sonne of Hezron were: Ram the eldest, Buna, Ozen, Ozen, and Ahia. And Jerhameel had yet another wife, named Atara, which was the mother of Onā. And the sonnes of Ram, the eldest sonne of Jerhameel, were: Maaz, Jamin, & Ekar. The sonnes of Onam were: Sammai: and Jada. The sonnes of Sammai: Nadab & Abisur. And the wyfe of Abisur was called Abihail, and she bare him Ahban, and Molid. The sonnes of Nadab: Seled, and Appaim. And Seled dyed wythout children. The sonne of Appaim: Jesei. And the sonne of Jesei: Sesan. And the sonnes of Sesan: Ahlai. And the sonnes of Jada, the brother of Samai: Jether and Jonathan. And Jether dyed wythoute chyldren. The sonnes of Jonathan: Peleth and Zaza. These were the sonnes of Jerhameel. Sesan had no sonnes: but doughters. And Sesan had a seruaunte that was an Egypcyan, named Jarha: to whome he gaue his doughter to wyfe: and she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Aphlal. And Aphlal begat Obed. Obed begatte Jehu. And Jehu begat Azaria. Azaria begat Haletz. And Haletz begat Elasa: Elasa begat Sisamai. And Sisamai begat Sallum: Sallum begat Jecamia: Jecamia begat Elisamah.
The sonnes of Caleb the brother of Jer- E
hameel: Mesa his eldest sonne, which was the father of * Ziph. And the sonnes of F
Mareza, the father of Hebron. The sonnes 2. Par. 25. b
of Hebron: Cozah, and Tapuah, Rehem and Sama. Sama begat Raha the father of Jerkoam. And Reha begat Sammai. The sonne of Sammai was Maon. And Maon was the father of Bethzur. And Epha, a concubine of Caleb bare Haran, and Mosa, and Gazez. Haran begat Gazez. The sonnes of Jahdai were: Regem, Jotham

Jothan, Gesan, Pelet, Epha, and Saaph.
And Maacha was Calebs concubine, of
G whome he begat Semer and Thirhana.
And she bare also Saaph, the father of
Ios.15.d. Madmanna, ✠ Seua, the father of Mach-
Iudi.1.c. bena, and the father of Gibea. * And Achsa
was Calebs doughter. These were the
sonnes of Caleb, the sonne of Hur, the el-
dest sonne of Ephrata: Sobal the father
of Kiriath Jearim, Salma the father of
Bethlehem, and Hareph the father of
Beth Gader, and Sobal the father of Ki-
riath Jearim had sonnes, and he sawe the
halfe of the countrey of the Manstons.
The kinredes of Kiriath Jearim are these,
the Ithrites, the Phuthites, the Phal-
sumathites, and the Hamitraites. And of
them came the Zarathites, and the Esthao
lites. The sonne of Salma: the Bethlehe-
mites, and Nethophathites, the glorye of
the house of Joab, ✠ halfe the contrey of the
Manstons gat the Zaraites. The kynredes
of the writers dwelt at Jabes, the Thira-
thites, the Simeathites, the Suchathites,
Iudi.1.d. * whiche are the Kenites, that came of He-
math the father of the house of Rechab.

¶ The.iii. Chapter.

A THese were the sonnes of Dauid, which
2.Kr.3.a. wer borne vnto him in Hebron, * the
eldest, Ammon, of Ahinoam, the Isra-
elitesse. The second, Daniel, of Abigail the
Carmelitesse. The thyrd Absalom, the sone
of Maacha, doughter of Thalmai kyng of
Gesur. The fourth, Adonia the son of Hag-
gith. The fifte, Sephatia of Abital. The fyre
Jethream, by Egla hys wyfe. These fyre
were borne vnto hym in Ebron, and there
he raygned seuen yere and fyre monethes.
B And in Jerusalem he raygned.xxxiii.yere.
1.Reg.3.b * And these were borne vnto him in Jeru-
salem: Simeia, Sobab, Nathan, and Sa-
lomon, foure of Bathsua the doughter of
Ammiel, Ibhar also and Elisama, Elipa-
let, Noga, Nepheg, and Jephia, Elisama,
Eliada, and Eliphelet: nyne in noumber.
These are all the sonnes of Dauid, besyde
the sonnes of thee Concubynes, and Tha-
mar was their syster. Salomons son was
Rehoboam, whose sonne was Abia: and
Asa was hys sonne, and Jehosaphat hys
sonne: whose sonne was Joram: and hys
sonne was Ahazia: ✠ Joas was his sonne.
C Amazia his sonne, Azariah his sonne, and
Jotham hys sonne. Ahaz was his sonne,
Hezekia his sonne, and Manasse his sonne.
And Amon was hys sonne, and Iosia was
his sonne. And the sonnes of Iosiah were:
the eldest sonne Johanan, the seconde Je-
hoakim, the thirde Zedekia, and the fourth
Sallum. The sonnes of Jehoakim were,
Jeconiah his sonne, and Zedekiah his sone.
The sonne of Jeconia: Asir, and Schea-
thiel his sonne, Malchiram also, and Phe-
daia, Senazer, Jecamia, Hosama and Ne-
dabia. The sonnes of Pedaia were: Zoro-
D babel and Simehi. The sonnes of Zoro-
babel, Mesullam, Hanania, and Selumith
their syster, and Hasubah, Ohel, Berechia,
Hasadia, and Jusabhesed, fiue in numbre.
The sonnes of Hanania: Pelatia, and Je-
saia, whose sonne was Rephaah, and hys
sonne Arnan, and his sonne was Obadia,
and his son, Sechania. The sonnes of Se-
chaniah was Semaiah. And the sonnes
of Semaia were, Hatus, Igeal, Bariah,
Naariah and Saphat, and Sesa, fyre.
And the sonnes of Naariah were: Elioe-
nai, Hezezia, and Azricam, thyre. And the
sonnes of Elioenai were Hodaiah, Elia-
sib, Peeleia, Anub, Johanam, Delaiia, and
Anam, seuen.

¶ The.iiii. Chapter.

THe sonnes of Juda: * Phares, Hezro, A
Carmi, Hur, and Sobal. And Reaia gen.38.f
the sone of Sobal, begat Jahath. And and.46.b
Jahath begat Ahumai, and Lahad: ✠ these
are the kynredes of the Zorathites. And
of these came the father of Etham, Jezra-
ell, Jisma, and Jidbas, and the name of
theyr syster was Hazlelponi. Penuel was
the father of Gedor. And Eser the father
of Husa. And these are the sonnes of Hur
the eldest sonne of Ephrata, the father of
Bethlehem. And Ahur the father of The-
koa had two wyues: Heleah and Naara.
And Naara bare hym Ahusam, Hepher, B
Themni, and Hahastari.
These were the sonnes of Naarah. And
the sonnes of Heleah were, Zareth, Jezoar,
and Ethnan. And Coz begat Anub, and Zo-
beba, and the kynred of Aharhel, the sonne
of Harum. And Jabes was more honou-
rable then hys brethren. And hys mother
called hys name Jabes, saying: because I
bare him wyth sorowe. And Jabes called
on the GOD of Israell, sayinge: If thou
wylte blesse me in dede, and enlarge my
coastes, and thy hande be with
me, and wylte kepe me from euyll, that it
hurte me not: And God graunted him his
desyre. Chelub the brother of Suah, begat C
Mehir, whiche was the father of Esthon.
And Esthon begat Bethrapha, and Pas-
seha, and Thehinna, the father of the cy-
tye of Nahas: these are the menne of Re-
cha. The sonnes of Kenus: Othniel, and
Saraia. And the sonnes of Othniel were,
Hathath. And Meonothi begat Ephran.
And Seraia begat Joab, the father of the
valleye of craftes menne (so called) bycause
they were craftes men. And the sonnes of
Caleb, the sonne of Jephunne were: Iru,

Ela,

Ela, and Haan. And the sõne of Ela, was Kenas. And the sonnes of Jehaleiel were, Ziph, and Ziphah, Thiria and Asarel. And the sonnes of Ezra were, Jether, and Mered, Epher, Jalon, Thahar, and Miriam, and Sammai, and Jisbah, the father of Esthemoa. And hys wyfe Jehudia, bare Jered, the father of Gedor, and Heber, the father of Socho, and Jekuthiel, the father of Zanoah. And these are the sonnes of Bithiah, the doughter of Pharao, whiche Mered toke. The sonnes of the wyfe of Hodia, the sister of Nathan, the father of Keilah were, Garmi, and Esthemoa the Maachathite. The sonnes of Simon were: Ammon and Rimna, Benhanan and Thilõ. And the sonnes of Jisi
Re.38.5. were: Zoheth, and Benzoheth. * The sonnes of Selah, the sonne of Juda were: Er, the father of Lecha, and Laada, the father of Maresa, and the kynreddes of the housholdes of them that wroughte lynnen in the house of Abea. And Jokim, and the men of Chozebah, and Joas, and Saraph, whiche hadde the dominion in Moab, and Jasubi Lehem. These also are wordes of olde. These were potters, and dwelte there amonge trees and hedges, nye vnto the kynge, bycause of his worke. The sonnes of Simeon were: Nemuel, Jamin, Jarib, Zerah and Saule: whose sonne was Sallum: and the sonne of hym was Mibsam, and hys sonne was Misma. And the sonne of Misma, was Hamuel, and hys sonne was Zachur, and the sonne of hym was Semehi. Semehi had syxtene sonnes, and syxe doughters. But hys brethren had not manye children, neyther was all the kynred of them like to the children of Juda in multitude. And they dwelte at Beersheba, Molada, and at Hazar, Suali, at Bilha, at Ezem, and at Tholad, at Bethuel, and Horma, and at Ziklag, at Bethmarcaboth, Hazer, Susim, at Bethbirei, and at Saaraim. These were their cyties vnto the raygne of Dauid. And their vyllages were Etan, and Ain, Rimmon, Tochim, and Asan, fyue townes, and all theyr villages that were rounde about the same cyties vnto Baal. This is the habitacion of them, and theyr genealogie. Mosobab and Jamlech, and Josa, the sonne of Amasia: and Joel, and Jehu, the sonne of Josibia, the sonne of Saraia, the sonne of Asiel, and Eliocnai, and Jaakoba, Jsohaia, and Asaiah, Adiel, Jsimiel, and Beaia: and Ziza the sonne of Chibhi, the sonne of Allon, the sonne of Jedaia, the sonne of Zemri, the sonne of Semaia. These are famous captaynes in their kynreddes, settyng vp greatly the house of theyr fathers.

And they wente to the entrynge in of Gedor, euen vnto the Est syde of the valleye, to seke pasture for theyr shepe. And they founde fatte pasture and good, and a wyde lande, quyete and fruteful: for they of Ham hadde dwelte there before. And these nowes afore written by name, came in the dayes of Hezekia kynge of Juda, and smote the tentes of them, and the habytacyons that were founde there, and destroyed them vtterly vnto thys daye, and dwelte in their rowmes: bycause there was pasture there for their shepe. And some of the chyldren of Symeon wente to mounte Seyr, euen fyue hundred men, hauynge for their captaynes, Phelathia, Nearia, Raphaia, and Vziell, the sonnes of Jsi: and smote the rest of the Amalekites that were escaped, and they dwelte there vnto this daye.

¶ The. b. Chapter.

THe sonnes of Ruben, the eldest sonne of Israell: forasmuche as he was the eldest, * and had defyled his fathers bedde, hys byrthright was geuen vnto the sonnes of Joseph, the sonne of Israell. Howe be it the genealogye is not reckened after hys byrthryghte. For Juda, he preuayled aboue hys brethren, and of his tribe came the chiefe, and the byrthryghte was geuen to Joseph. The sonnes then of Ruben, the eldest sonne of Israell were: Henoch, Phalu, Hezron and Charmi. The sonnes of Joel: Samaiah his sonne: Gog hys sonne, and Semhi hys sonne, Micah hys sonne, Reaia hys sonne, and Baal his sonne, Beera hys sonne. Whome Thiglath Pylneser kynge of Assyria, caryed awaye: for he was a greate Lorde amonge the Rubenites. And when his brethren in theyr kynreddes, reckened the genealogye of theyr generacyons: Jeuel and Zachariah were the chiefe. And Baal the sonne of Azan, the son of Sema, the sonne of Joel, dwelte in Aroer: and so forthe vnto Nebo and Baalmeon. And Eastwarde, he enhabited vnto the entrynge in of the wyldernes, from the ryuer Euphrates: for they had muche cattell in the lande of Gilead. And in the dayes of Saule, they warred wyth the Agarites, whyche were ouerthrowen into theyr hande. And they dwelte in theyr tentes throwoute all the Eastle lande of Gilgal. And the children of Gad dwelte ouer agaynste theym, in the lande of Basan, euen vnto Salcha. And in Basan, Jobel was the chiefest, and Sapham the nexte, then Janai, and Saphat. And their brethren of the houshold of theyr fathers, were Michael, Meshelam, Seba, Jorai, Jahean, Zia, Eber, Semen. These are the chyldren of Abihail, the

Ge.49.a. Exo.6.b Nu.26.a

sonne

sonne of Hurl, the sonne of Jeroam, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz. Ahi (the sonne of Abdiel, the sonne of Guni) was a captayne of the houshold of theyr fathers. And they dwelt in Gilead, in Basan, and in her townes, and in all the suburbes of Saron, and in theyr borders. All these were reckened by kynredes in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kynge of Israell. The sonnes of Ruben, and of Gad, and the halfe tribe of Manasse, were fyghtynge men, and able to beare shilde and swerde, and to shote with bowe, exercysed in warre, euen foure and fourtye thousande, seuen hundred and three score, that wente oute to the warre. And they fought te with the Hagarites, wyth Jethur, Nephis and Nodab. And they were helped of the Lorde agaynste them, and the Hagarites were delyuered into their hande, and so were al that were with them. For they cryed to God in the battayle, and he hearde them, because they put theyr truste in hym. And they tooke of theyr cattel and of theyr camels, fyftye thousande and two hundred, and fyftye thousande sheepe, and two thousande asses, and of the soules of men, an hundred thousande: and there fell many wounded, because the warre was of God. And they dwelte in theyr steades, vntyll the tyme that they were caryed awaye. And the chyldren of the halfe tribe of Manasse, dwelt in the lande, from Basan vnto Baal Hermon, and Senir, and vnto mounte Hermon: for they were growen to a greate multytude. And these were the heades of the houholdes of theyr fathers: Epher, and Jesi, and Eliel, and Azriel, Jeremia, Hodauia, and Jaohdiel, stronge men and baleaunte, famouse men, and heades of the houholdes of theyr fathers. And they transgressed agaynste the God of theyr fathers, and wente a whorynge after the goddes of the people of the lande whome God destroyed before them: and GOD styred vp the spirytе of Phul kynge of Assiria, and the spyrite of Thiglath Pilneser kynge of Assiria, and caryed them awaye: euen the Rubenytes, the Gaddites, and the halfe tribe of Manasse, & brought them vnto Halah, Habor, Hara: and to the ryuer Golan vnto this daye.

¶ The. v. Chapter.

A Gen 46.b The sonnes of Leui: Gerso, Cahath and Merari. * The sonnes of Cahath: Amram, Jzahar, Hebron and Oziel. The chyldren of Amra: Aaro, Moses & Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar & Ithamar, Eleazar begat Phinehes, Phinehes begat Abisua, Abisua begat Boki, Boki begat Vzi, Vzi begat Zarahia, Zarahia begat Meraioth, Meraioth begat Amaria: and Amaria begat Ahitob, Ahitob begat Zadoc: and Zadoc begat Ahimaaz, Ahimaaz begat Azaria: & Azaria begat Johanam, Johanam begat Azaria, which ministred in the temple that Salomon buylt in Jerusalē. * Azaria begat Amaria, Amaria begat Ahitob, Ahitob begat Zadoc: & Zadoc begat Sallum, Sallum begat * Helkia: and Helkia begat Azaria, Azaria begat Saraia: & * Saraia begat Jehozedech. And Jehozedech departed, when the Lord caryed awaye Juda, & Jerusalem by the hande of Nabuchadnezzer. * The sonne of Leui: Gerson, Cahath, and Merari. And these be the names of the sonnes of Gerson: Libni & Simhi. And the sonnes of Cahath were: Amram, Jzahar Hebron and Oziel. The sonnes of Merari: Mahli and Muli, and these are the kynredes of Leui, concernynge theyr fathers. The sonne of Gerson was Lobni, whose sonne was Jahath, and hys sonne Zemma, and his sonne Joah, and his sonne Ido, and his sonne Zerah, and hys sonne Jeathrai. The sonnes of Cahath: Aminadab, and hys sonne Korah, and his sonne Assyr, and his sonne Elcana, and his sonne Abiasaph, and his sonne Assyr, and Thahath was hys sonne, and Oriel hys sonne, and Vzia his sonne, and Saul was his sonne. The sonnes of Elkana: Amasai, and Ahimoth, and Elkana. The sonnes of Elkana, zophai, whose sonne was Nahath, and his sonne Eliab, and Jeroham his sonne, and Elkana his sonne, and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Vasni and Abia. The sonnes of Merari: Mahli, and hys sonne Libni, & his sonne Simhi, and hys sonne Vza, and his sonne Simha, and hys sonne Hagia, and hys sonne Asaia. And these be they, whom Dauid set for to singe in the house of the Lorde after that the arke had reste. And they mynistred before the dwellynge place, and the Tabernacle of witnesse with singinge, vntyl Salomō had buylte the house of the Lorde in Jerusalem. And then they wayted on theyr offices, accordynge to the order of them. These are they that wayted wyth theyr chyldren, of the sonnes of Cahath: Heman a synger, which was the sonne of Joel, the sonne of Samuel, the sonne of * Elkana, the sonne of Jeroham, the sonne of Eliel: the sonne of Thoah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the

2.par.26.
4.re.22.
B
4.re.25.
Exo.6.
C
1.reg.1.

the sonne of Amasai, the sonne of Elkana, the sonne of Ioel, the sonne of Azaria, the sonne of Zephania, the sonne of Thahath the sonne of Assyr, the sonne of Ebiasaph, the sonne of Korai, the sonne of Izachar the sonne of Cahath, the sonne of Leui, the sonne of Israel. And his brother Asaph stode on his ryght hande, and Asaph was the sonne of Barachiah, the sonne of Simha, the sonne of Michael, the sonne of Baalaia, the sonne of Melchia, the sonne of Athani, the sonne of Zarah, the sonne of Adia, the sonne of Ethan, the sonne of Zima, the sonne of Simhi, the sonne of Jahath, the sonne of Gerson, the sonne of Leui. And their brethren the sonnes of Merari stode on the lefte hande: euen Ethan the sonne of Kysi, the sonne of Abdi, the sonne of Maluch, the sonne of Hazabia, the sonne of Amazia, the sonne of Helkia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari. the sonne of Leui. Their brethren also the Leuites were appoynted vnto all maner of seruyce of the tabernacle of the house of God. But Aaron and hys sonnes burnte incense vpon the aulter of burntofferynge, and on the aulter of incence (and were appoynted) for all that was to do in the place moste holy, and to make an attonemente for them of Israell, accordynge to all that Moses the seruaunte of God had commaunded. These are the sonnes of Aaron: Eleazar whose sonne was Phinehes, and his sonne Abisuaia and his sonne Bokki, whose sonne was Vzi, and his sone Zerahiah: and the sonne of him Meraioth and hys sonne Amaria, and the sonne of hym, Ahitob: and Zadoc his sonne & Ahimaaz his sonne. And these are the dwellynge places of them (thorowoute their townes and coostes) euen of the sonnes of Aaron thorowoute the kynredde of the Caathites: for so the lot fell for them.

Ioſ.14.b And they gaue vnto them Hebron in the
and.21.b lande of Juda and the subburbes therof rounde aboute it. But the felde of the cytye and the byllages pertaynynge therto, they gaue to Caleb the sonne of Jephune. And to the sonnes of Aaron they gaue the cyties of refuge: euen Hebron and Libna, with their subburbes: Jathir and Esthemoa with their subburbes: and Hilē wyth her subburbes, and Debir, with her Subburbes: Asan and her Subburbes, Bethsemes and her Subburbes. And out of the tryb of Benjamin, Geba, and her Subburbes, Alemeth and her subburbes: Anathoth and her Subburbes, al their cities thorowout their kynredes were thirtene. And vnto the sonnes of Cahath the remnaunte of the kynne of the tryb, were cyties geuen out of the halfe tryb of Manasse by lot, euē ten cytyes. And the sonnes of Gerson thorowout their kinredes, had oute of the tryb of Izachar, oute of the tryb of Aser, and oute of the tryb of Nephthali: and oute of the tryb of Manasse in Basan, thirtene cytyes. And vnto the sonnes of Merari was geuē by lot thorowoute their kynredes onte of tryb of Ruben, and out of the tryb of Gad, and oute of the tryb of Zabulon, twelue cytyes And the chyldren of Israel gaue the Leuites cytyes wyth theyr suburbes, and that by lot, oute of the tryb of the chyldren of Juda, and oute of the tryb of the chyldren of Simeon, and oute of the tryb of the chyldren of Ben Jamin, these cyeyes whyche they called by theyr names. And they that were of the kynredes of the sonnes of Cahath, had cytyes, and theyr coastes out of the tryb of Ephraim. * And Ioſ. 21.a they gaue vnto them cytyes of refuge: Sichem in mounte Ephraim and her Suburbes, Gaser and her Suburbes, Jormeam and her Suburbes, Bethhoron and her Suburbes, Aialon and her Suburbes, Geth, Rimmon and her Suburbes. And oute of the halfe tryb of Manasse, Aner and her Suburbes, and Bileam and her Suburbes, for the kynred of the remnaūte of the sonnes of Cahath. And vnto the sonnes of Gerson were geuen oute of the kyndred of the halfe tryb of Manasse: Golon in Basan and her Suburbes, and Astharoth and her Suburbes. Oute of the tryb of Izachar, Kedes and her Suburbes, Dabrath and her Suburbes, Ramoth also and her Suburbes, Anem and her Suburbes. And oute of Aser, Masal and her Suburbes, Abdon and her Suburbes, Hukock, and her Suburbes, Rehob and her Suburbes. Oute of the tryb of Nephthali, Kedes in Galilea, and her Suburbes. Hammon and her Suburbes, Kiriathaim, and her Suburbes. And vnto the reste of the chyldren of Merari, were gyuen oute of the tryb of Zabulon, Rimmon and her Suburbes, Thabor and her Suburbes. And on the other syde Jordan by Jericho, euen on the east syde of Jordā, were geuē them out of the tryb of Rubē: Bezer in the wildernesse with her Suburbes: Jahzah with her Suburbes: Kedemoth with her Suburbes: Mephath with her Suburbes. Oute of the tryb of Gad, Ramoth i Gilead with her suburbes, Mahanaim with her Suburbes, Hesbon with her suburbes, & Jezer with her suburbes.

¶ The, vii. Chapter,

The

THe sonnes of Iachar. Thola, Phua, Iasub, Simron, foure. And the sonnes of Thola: Vzi, Rephaia, Iesriel, Iamai, Iebsam, and Semuel, whiche were heedes in the houscholdes of their fathers of Thola, mē of myght in their kynredes: *whose numbre was in the dayes of Dauid, two & twentie thousande & fyue hundred. The sonnes of Vzi: Izrahia. The sonnes of Izrahia, Michael Obadia, Joel, and Iesiah, fyue men, all captaynes. And with them in their generations after the houshold of their fathers, were fyue & thirtie thousande souldiers & baleaunte mē of warre: For they had many wyues & sonnes. And their brethrē amōg al their kynredes of Iachar, were baleaunte men of warre, reckened in all: foure score & seuen thousande. The sonnes of Ben Jamin: Bela, Becher & Jediel: thre. The sonnes of Bela: Ezbon, Vzi, Vziel, Jerimoth & Iri, fyue heades of the houshold of their fathers, men of myght, and were reckened by the genealogyes .xxii. thousande, and xxxiiii. The sonnes of Becher: Zemira, Joas, Eliezer, Elionai, Omri, Jeremoth, Abia, Anathoth, and Alamath.

All these are the children of Becher, and the numbre of them after theyr genealogye and generations, and captaynes of the houseliolde of theyr fathers men of myght, twentye thousande and two hundred. The sonnes of Gediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin, Ehud, and Canaana, Zethan, Tharsis and Ahilahar. All these are the sonnes of Jediel, auncyente heedes and men of warre. xvii. thousande and two hundred that weute out harnelled to battayle. And Suppim and Hupim were the children of Ir. And the Husites were the children of Aher. The sonnes of Nephthali: Jahziel, Guni, Jezer and Salum, the children of *Bilha: The sonnes of Manasse: Azriel whome (his wife) bare vnto him: But Aramiah his concubine bare Machir the father of Gilead. And Machir toke wines for Hupim & Suppim (his sonnes.) And the name of hys syster was Maaca. And the name of an other sonne was Zelophahad. *And Zelophahad had doughters.

And Maaca the wyfe of Machir bare a sonne, and called his name Phares, and the name of hys brother was Seres, and hys sonnes were Ulam and Reken. The sonnes of Ulam: Bedam. These are the sonnes of Gilead, the sonne of Machir, the sone of Manasse. And his syster Molecath bare Jehud, Abiezer and Mahelah. And the sonnes of Semida were: Ahiam, Sechem, Likehi and Aniham. The sonnes of Ephraim: Suthalah, whose sonne was Bered, and Thahah his sonne, and hys sonne Eladah, and Thahath his sonne: and Sabad hys sonne, and Suthelah hys sonne, and Ezer and Elead. And the men of Gath that were borne in that lande, slue them bycause they were come downe to take awaye their cattel. And Ephraim their father mourned manye a daye, and hys brethren came to comforte hym. And when he wente in to his wyfe, she conceyued & bare hym a sonne, and he called the name of it Beria, because it wente euel with his houshoide. And hys doughter was Seera, which buylte Berthoron the nether, & also the vpper, & Vzan Seera. And Raphah was hys sonne: whose sonne was Resephe and Thelah, whose sonne was Thahan, and his sonne Ladan, and his sonne Amihud, and his sonne Elisama, and his sonne Nun, and his sonne Jehosua. Their possessions and habitations was in Bethel, and the townes that longed thereto, and vnto the east of Naeram, and on the westside of Gazer with the townes thereof, Sechem and the townes therof, Adaia and the townes thereof, and a longe by the borders of the children of Manasse, Bethsean and her townes, Thaanach and her townes, Magiddo, and her townes, and Noz and her townes. In those dwelt the children of Joseph, the sonne of Israel. The sonnes of Aser: Jimna, Jesua, Jsui, and Beria, and Serah their syster. The sonnes of Beria: Jeber and Melchiel, whiche is the father of Birsaith. And Nepher begat Japhlet, Somer, Hotham, and Sua was their sister. The sonnes of Japhlet: Pasach, Bimhal and Aluah. These are the children of Japhlet. The sonnes of Semer: Ahi, Rohga, Jehubba and Aram. And the sonnes of his brother Helē: Zophah, Jimna, Seles and Amal. The sonnes of Zophah, Suah, Harnepher Sual, Beri, and Jimrah, Bezer, Hod, Samma, Silla, Jethran and Beera. The sonnes of Jether, Jephune, Pispa, & Ara. The sonnes of Ola: Areh, Hamiel and Rezia. All these were the children of Aser, and heedes of their fathers houses, noble men, and mightye heade captaynes. The numbre throughoute the genealogye of the that wer apte to the warre and battel was xxvi. thousande men.

The. viii. Chapter.

BEnIami begat Bela his eldest sōne, Abel the seconde, and Aharah the thirde, Noah the fourthe and Rapha the fifthe. And the sonnes of Bela were: Adar, Gera, Abihud, Abisua, Naamā, & Aboha, Gera, Sephuphā, & Huramā. And these are

are the sonnes of Ehud. These are auncyent heades among the enhabiters of Geba: & they caryed them to Manahath: Naamã, Ahia and Gera, whiche Gera caryed them awaye, and begat Vza and Ahihud. And he begat Saharaim in the felde of Moab, after he had sente them awaye. Husim also and Baara his wines. And he begat of Hodes his wife, Jobab and Zibia, Mesa, and Malcham, Jeuz, and Sachia, and Mirma. These were his sonnes and auncyent fathers. And of Husim he begatte Ahitob, and Elpaal. The sonnes of Elpaal were: Eber, Misaham, and Samed, whiche buylte Ono, Lod, and the townes thereof. Beria and Sema were auncyente fathers amonge the inhabiters of Aialon, and they dzaue awaye the enhabyters of Geth. And Aio, Sasac, and Jerimoth, Sebadia, Ared, and Ader, Michael, and Jispa, and Joha: the sonnes of Beria, Zebadia, Mesullam, Hezeki, and Heber, Ismerai also, and Jesliah, and Jobab the sonnes of Elpaal. Jakim, and Zicri, and Sabdi, Elienai, Zilthai, and Eliel, Adaia, and Beraia, and Zimreth the sonnes of Simhi, Jispan, Eber, and Eliel, Abdon and Zicri, and Hanan, Hanania, Elcam and Anthothia, Jephdeia, and Phenuel, the sonnes of Sasac. And Samserai, Seharia, and Athaliah, Jaresiah, Elia, and Zichri the sonnes of Jeroham. These were auncyent fathers and captaines in theyr kynredes, and these dwelte in Jerusalem. And at Gibeon dwelt Abi Gibeon, whose wife was called Maacah. And his eldest sonne was Abdon, then Zur, Cis, Baall, and Nadab, Gedor, Ahio and Zacher. And Mikloth begat Simea.

And these also dwelte wyth their brethren in Jerusalem ouer agaynste them, Ner begat Cis, and * Cis begat Saul, and Saul begat Jehonatha, Malchisuan, Abinadab, and Esbaal. And the sonne of Jehonathan, was Meribbaal, & Meribbaal begat Micah. And the sonnes of Micah were Piton, Melech, Tharea and Ahaz. And Ahaz begat Jehoiada. And Jehoiada begat Alemeth, Asmaneth and Zimri: Zimri begat Moza, Moza begat Binea, whose sonne was Rapha, and his sonne was Esa, and his sonne Azel. And Azel hadde sixe sonnes, whose names are these: Esricam, Bochri, Ismael, Searia, Obadia, and Hanan. All these were the sonnes of Azel. And the sonnes of Esek, his brother were: Ulam his eldest, Jehus the seconde, and Eliphelet the thyrde. And the sonnes of Ulã were mighte men and stronge archers, and bowmen, and had many sonnes, and sonnes sonnes, an hundzed and fyfte. All these are of the sonnes of Ben Jamin.

1. Par. 9. a.

The. ix. Chapter.

AND so all Israell numbzed by kynre desrbeholde, they are wrytten in the boke of the kynges of Israell, & of Juda, & were caried awaye to Babilon, foz theyr trangressyon: Euen the olde enhabiters that dwelt in theyr owne possessions, and cytyes, the Israelites, the priestes, Leuites & Nethenetes. And in Jerusalem dwelte of the childzen of Juda, of the childzen of Ben Jamin, and of the childzen of Ephzaim and Manasse. Vthai the sõne of Ammihud, the sonne of Omri, the sonne of Imri, the sonne of Bani, * of the childzen of Pharez, the sonne of Juda. And of Silon, Asaia the eldest, and his sonnes. And of the sonnes of Zerah, Jehuel, and theyr bzethzen. vi C. xc. And of the sonnes of Ben Jamin: Salu the sonne of Mesullam the sonne of Hodauia, the sonne of Senua: and Jibneia, the sonne of Jerohã. And Ela the sonne of Vzi, the sõne of Michri. And Mesullam the sonne of Sephatia, the sonne of Reuuel, the sonne of Jibnia. And their bzethzen accozdyng to theyr kynredes, nyne hundzed fyfye and sixe. All these were pzincypall men, and auncyente in the houseboldes of their fathers. And of the Pzieftes: Jedaia, Jehoiarib, and Jachin: Azaria the sonne of Helkia, the sonne of Mesullam, the sonne of Sadoch, the sõne of Maraioth, the sonne of Ahitob the chiefest in the house of GOD. And Adaiahu the sonne of Jeroham, the sonne of Phaschur, the sonne of Melchia. And Maasi, the sonne of Adiel, the sonne of Jehezrah, the sonne of Mesullam, the sonne of Mesillomith, the sonne of Immoz. And their bzethzen whiche were heades of the auncyent houseboldes of theyr fathers, a thousande seuen hundzed, and thyrtesoze actiue men, foz the wozcke of the seruyce of the house of GOD. And of the Leuites: Semeia, the sonne of Hasub, the sonne of Asricam, the sonne of Hasabaia, of the sonnes of Merari. And Bacbakar, and Heres, and Galal. And Mathania, the sonne of Micah, the sonne of Zicri, the sonne of Asaph. And Obadia, the sonne of Semeia, the sonne of Galal, the sonne of Iduthum. And Berechia, the sonne of Asa, the sonne of Elcana, that dwelte in the byllages of the Nethophathites. * The pozters were Sallum, Acub, Talmon and Ahimon, and their bzother Sallum was the chiefe. Foz they watched hytherto, euen vnto the kynges gate eastwarde, thozowoute the tentes of the childzen of Leui. And Sallum the sonne of Cozah, the sonne of Abiasaph the sonne of Cozah, and hys bzethzen the Cozahites (of the house of theyr father)

1. Par. 11 a

1. Par. 11 c

2. Par. 11 c

father) had theyr busines and office to kepe
the porches of the tabernacle: and theyr
fathers the poorte of the Lorde, kepte the
entrynge. And Phinches the sonne of E-
D liazar was their forergoyde, and the Lorde
was wyth hym. And Zacharia the sonne of
Meselemia: kepte the watche before the
doore of the Tabernacle of wytnesse. All
these were chosen men, to kepe the thres-
holdes, euen two hundred and twelue, and
thorowoute all the genealogye, were they
numbred in their villages. And theym dyd
Dauid and Samuel the seare institute, be-
cause of theyr fidelite. So they and theyr
chyldren had the ouersyght of the gates of
the house of the Lorde, euen of the taberna
Nu.3.d. cle, to kepe them. * In foure quarters dyd
E they kepe the watche: towarde the east, west,
nozth, and south. And theyr brethren re-
mayned in the countrey, and came after se-
uen dayes, from tyme to tyme wyth them.
For the Leuites (whiche had the ouersight
of the bestries and treasures of the house
of God) were vnder the custody of foure no-
table porters: and they laye rounde aboute
the house of God: because the keping therof
pertayned to them, and they had the keyes
to open euery morynge. And certayne of
them, had the rule of the ministringe ves-
sels, and brought them in and out by tale.
Some of them were appoynted to ouerse
the vesselles, and all the ornamentes of the
F Sanctuary, and the floure, wyne, oyle, frā-
kincense, and swete odours. And certayne
of the sonnes of the Apothecares, made oynt-
mentes of the swete odoures. And Matha-
thia, one of the Leuites, whyche was the
eldest sonne of Sallū: the Corathite, had
the ouersight of the thinges that were made
in the fryeng panne. And other of their bre-
thren, the sonnes of Cahath, had the ouer-
syght of the shewbread whiche they prepa-
red euery Saboth. These are the syngers,
euen auncient fathers of the Leuites, which
dwelt in separate chambers: & were free, for
theyhad to do in the tēple both dai & night
These were auncient fathers of the Leuites
in their generations, and dwelt at Jerusa-
lem. And in Gibeon dwelte Abi Gibeon, &
Jehiel, whose wyfe was called Maacha,
his eldest sonne was Abdon, then zur, Cis,
G Baal, Ner, and Nadab: Gedor, Ahio, zacha
ria, and Mikloth. And Mikloth begat Si-
mean. And they also dwelt wyth theyr bre-
thren at Jerusalem, euen harde by theym.
1.reg.9.a And Ner begat Cis, & * Cas begat Saule.
1.pa.18.c And Saul begat Jehonathan, Malchisua,
Abinadab and Elbaal. And the sonne of
Jehonathā, was Meribbaal. And Merib-
baal begat Micah, and the sonnes of Mi-
cah were, Pithon, Melech and Thahrea.
And Ahaz begat Jahrā. Jahra begat Al-
maneth, Almaneth, zimri, zimri begat Mo
za. Moza begat Bunea, whose sonne was
Rephaia, and hys sonne was Elasa, and
his sonne Azel. And Azel had syxe sonnes,
whose names are these: Azricam, Bochru,
Jsmael, Searia, Obadia, & Hanan. These
are the sonnes of Azel.

¶ The.x.Chapter.

AND the Philistines sought against A
Jsrael. * And the mē of Jsrael fledde 1.re.31.a
before the Philistines, & were ouer- and.b.
throwen and wounded in mounte Gilboa.
And the Philistines folowed, and were
fearce after Saul, and his sonnes, and the
Philistines smote Jehonathan, and Abi-
nadab and Malchisua, the sōnes of Saule:
And the battell wente sore agaynst Saule,
and the archers founde hym, and he was
wounded of shuters. Then sayde Saul to
hys weapon bearer, * drawe thy swerd, and Jud.9.f.
thruste me thorow therwith, that these vn- 1.re.31.b
circūcised come not and do me shame. But B
his weapon bearer would not, for he feared
exceedyngly. So Saule caught a swearde,
and fell vpon it. And when his harnesbea- ¶
rer sawe that Saul was deade, he fell on a
swearde also and dyed. And thus Saule
and hys three sonnes, and all they of hys
house dyed together. And when all the men
of Jsraell that were in the baley, saw howe
they fledde, and that Saule and hys sonnes
were deade, they forsoke theyr cyties, and
ranne awaye, and the Philistines came, C
and dwelte in them. * And it forturned that 1.re.31.d
on the morowe when the Philistines came
(to strype the deade bodyes) they founde
Saul and his sonnes ouerthrowē in mont
Gilboa. And when they had strypte him,
they toke hys heade, and hys harnesse, and
sente theym into the lande of the Philisti-
nes round about, to shewe them vnto their
pdols, and to the people. And they put hys
harnesse in the house of theyr God, and set D
vp hys heade in the temple of Dagon. And
when all they of Jabes in Gilead, hearde
all that the Philistines had done to Saul:
they arose (all the strongest of theym) and
fet awaye the body of Saule, and the bo-
dyes of hys sonnes, and broughte them to
Jabes, and buryed the bones of them vn-
der an Oke in Jabes, & fasted seuen dayes.
So Saule dyed for hys trespasse, that he
trespassed agaynste the Lorde, in that he
kepte not the woorde of the Lorde, and in
that he sought, and asked counsel of a wo-
man that wrought with a spyrite, and asked
not of the Lord. And therfore he slue hym,
and turned the kyngdome vnto Dauid the
sonne of Jsai.

¶ The.xi. Chaptes.

Thes

A Then all Israel gathered theym selues
2.re.5.a to Dauid vnto Hebron, * sayinge: Be-
holde, we be thy bones and thy fleshe.
And moreouer in tyme past, euē whē Saul
was kynge, thou leddest Israel out and in.
And the Lorde thy God sayd vnto the: thou
shalt fede my people Israel, and thou shalt
be captayne ouer my people Israell. Ther-
fore came all the elders of Israell to the
kynge to Hebron, and Dauid made a cone-
xx.re.16.a nannte wyth them in Hebron, before the
Lorde. And they annoynted Dauid kyng
ouer Israell, * accordynge to the worde of
the Lorde by the hande of Samuel. And
Dauid and all Israell went to Jerusalem,
whiche is Jebus: where as were the Jebu-
sites, enhabiters of the lande. And the en-
habiters of Jebus sayd to Dauid: thou com-
mest not here. Neuertheleſſe, Dauid wanne
B the castle of Syon, whiche is called the cy-
2.re.5.b. tie of Dauid. And Dauid sayde *: whoso-
euer smyteth the Jebusites fyrſte, shall be
the principall Captayne and lorde. So
Joab the sonne of Zarnia, went fyrſte vp, &
was made the chiefe captayne. And Dauid
dwelte in the castle Sio, and therfore they
called it the citie of Dauid. And he baylte
the cytie on euery side, euen from Millo rou-
de about, and Joab repared the reſt of the ci-
tie. And Dauid prospered, and waxed great,
and the Lorde of hoostes was with him.
C * These are the principall men of power
2.re.23.a whom Dauid had, and that clane to him in
his kyngedome with all Israell, to make
hym kynge, accordynge to the worde of the
Lorde vnto Israel. And this is the nombre
of the myghtie men whom Dauid had: Jos-
beam the sonne of Hachmoni the chiefe a-
monge thirtie, he lyft vp his speare against
thre hundred, and wounded theym at one
tyme. After him was Eleazar hys vncles
sonne an Ahohite whiche was one of the
three myghtyeſt. He was wyth Dauid
at Pasdammim, and there the Philistines
were gathered together to battayle. And
there was there a parcell of grounde full of
barley, and the people fledde before the
D Philistines. And they (the three afore
said) stept forth into the myddes of the feld,
and saued it frō burning, and slue the Phi-
listines. And the Lorde gaue a great bic-
torye. And the three of the thyrtie chiefe
captaynes wente to a rocke to Dauid, in-
to the cane Adullam.

And the hooste of the Philistines abode
in the valley of Rephaim. And whan Da-
uid was in the holde, the Philystynes
watche was at Bethlehem the same time.
And Dauid longed, and sayde: * Oh that
2.re.23.c one woulde geue me drynche of the water
of the well that is at the gate at Bethle-
hem. And they three brake thorowe the
hooste of the Philystynes, and drew wa-
ter oute of the well, that was by the gate
at Bethlehem: and toke it, and broughte
it to Dauid. Neuertheleſſe, Dauid
woulde not drynche of it, but rather offe-
red it to the LORDE, and sayde: my God
forbydde it me, that I should do this thing.
Shall I drynche the blonde of these men,
that haue put theyr lyues in leopardye?
(for wyth the leopardye of their lyues they
broughte it) therfore he would not drinch
E it. And thys dyd these three myghtyeſt.
And Abisai the brother of Joab, he also
was Captayne amonge three: for he lyfte
vp his speare agaynſte three hundred, and
wounded theym, and hadde a name among
the three: yea, among thre, he was more ho-
nourable than the two, for he was theyr
Captayne. Howbe it, he attayned not vn-
to the (fyrſte) three. Banaia the sonne of
Jehoiada (the sonne of a derye strong man)
dyd greater actes than Cabzeel: for he slew
two stronge Lyons of Moab, and wente
downe, and slue a Lyon in a pyt in tyme
of snowe. And he slewe an Egyptyan,
whose stature was euen fyue cubites long,
and in the Egyptyans hande was a speare
lyke a Weauers beame. And the other
wente downe to hym wyth a wasser, and
plucked the speare oute of the Egyptyans
F hand, and slewe hym wyth his own speare.
Suche thynges dyd Banaia, the sonne of
Jehoiada, and hadde the name amonge the
three myghtyeſt, and was honourable a-
monge thyrtie, but attayned not vnto the
(fyrſte) three. And Dauid made hym of hys
counsayll. The other menne of armes were
these: Asahel the brother of Joab, Elha-
nam hys vncles sonne of Bethlehem: Sa-
moth the Harodite. Helez the Pelonite:
Ira the sonne of Ikes the Thekoite, A-
bieser the Anatothite: Sibacai the Huſa-
thite, Ilai the Ahohite: Maharai the Ne-
thophathite, Heled the sonne of Baana,
the Nethophathite, Ithai the sonne of Ri-
bai of Gibea that pertayneth to the chyl-
dren of Benjamin: Benaia the Phira-
thonite: Hurai of the ryuers of Gaas,
Abiel the Arbathite: Azmaneth the Baha-
rumite, Elihaba the Saalbomite. The
sonnes of Hasem the Gezonite, Jonathan,
the sonne of Sage, an Hararite, Ahiam the
G sonne of Sacar the Hararite, Elyphal the
sonne of Ur. Hepher the Mecherathite,
Ahia the Pelonite: Hezro the Carmelite,
Naari the sonne of Ezbai: Joel, the bro-
ther of Nathan: Mibhar the sonne of Ha-
ri: Zelegam the Ammonite, Naharai a Be-
rothite, the bearer of the harneſe of Joab,
the sonne of Zeruia: Ira the Jithrite, and

Gared a Iethzite. Vzia the Bethyte, and Zabad the sonne of Ahlai, Adina the sonne of Siza a Rubenite, a captaine of the Rubenites, and thyrty wyth hym, Hanan the sonne of Maacah, and Iosaphat a Mithanite: Vzia an Ashterathzite: Sama and Iehiel the sonnes of Hothan an Aroerite: Iediel the sonne of Zimri, and Joha hys brother an Hathzite Eliel a Mahanyte, Ieribai and Iosaia the sonnes of Elnaã, and Iethma a Moabite, Eliel and Obed, and Iasiel a Mesobaite.

¶ The. xii. Chapter.

THese are they that came to Dauid to Zikleg, while he yet kepte hym selfe close, because of Saul the son of Cis: and they were very stronge helpers in battel. They were weaponed with bowes, and couldе hurle stones with their right hãd & with the left & shote arowes out of a bow, & were of Sauls brethzẽ, euẽ of Beniamin. The chefest were Ahiezer, and Joas the sonnes of Simaa a Gibeonite, and Iezziel and Pelet the sonnes of Almaneth. Beracah and Iehu of Anathoth. And Ismaia a Gibeonite a mighty mã amonge thirtye and moze then the thirtie. Ieremiah, Iehaziel, Johanan, and Iosabad of Gedoz. Eleusai, Ierimoth, Bealia, Semaria, and Seaphatia, the Haraphites, Elcana, Iesia, Azarael, Joezer, Iosebeam, Hakozim, Joela and Zebadiah the sonnes of Ieroam of Gedud. And of the Gadites there separated them selues, some vnto Dauid into the houlde of the wyldernesse, men of myght, and men apte foz warre, and that couldе handle shilde and speare, whose faces were lyke the faces of Lions, and they were as swifte as the Roes in the mountaynes: Ezer the first, Obdia the seconde, and Eliab the third, Masmana the fourth, Ieremia the fyfthe. Atthai the sixte, Eliel the seuenth, Johanan the eyght, Elisabath the nynth, Ieremia the tenth, and Machbanai the eleuenth. These were of the sonnes of Gad, and were captaynes ouer the mẽ of warre, the smale pursued an hũdzed, and the great a thousande. These are they that wente ouer Jozdan in the fyrste moneth, when he had fylled ouer all hys banckes. And they put to flyght all them of the valey bothe towarde the Easte and west. And there came of the childzẽ of Benjamin and Juda to the holde vnto Dauid. And Dauid went out to mete them, and answered, and sayde vnto them, yf ye be come peasablye vnto me, to helpe me, myne hert shalbe knyte vnto you: But and yf you come to betraye me to myne aduersaryes (seynge there is no wyckednes in myne handes) the God of oure fathers lohe theron and rebuke it. And the spirite came vpon Amasai, which was the chefe amõge thirtye, and he sayde, thyne are we Dauid, & on thy syde thou sonne of Isai: * Peace, peace be vnto thee, and peace be to thyne healpers, foz thy God is thyne helpe. Thẽ Dauid receiued them, and made them heades of companies of the men of warre. And there fell some of Manasse to Dauid whẽ he came with the Philistines against Saul to battell, * but they helped them not. Foz the Lozdes of the Philistines toke aduisement, and sente hym awaye agayne sayinge: he wyll fal to hys master Saul to the ieopardye of our heades. As he went to Zikleg, there fel to him of Manasseh: Adna, Iozabad, Jediel, Michael, Iozabad, Elihu and Zilthai, heades of the thousandes that were of Manasse. And they holpe Dauid against the rouers. Foz they were all myghtye men of warre, and captaynes in the hoste. Foz at that tyme there came one oz other to Dauid, daye by daye to healpe him, vntyl it was a greate hoste lyke the hoste of God. And thar is the numbze of the chefe captaynes that were prepared to battayle, & came to Dauid to Hebzon, to turne the kyngdome of Saul to him, accozdynge to the worde of the Lozde. The chyldzen of Juda that bare shylde and speare, were syxe thousãd and eyght hundzed readye prepared to the warre. Of the chyldzen of Simeon, men of might to warre, seuen thousande and one hundzed. Of the chyldzen of Leui, foure thousande and syxe hũdzed. And Iehoiada was the chefe of them of Aaron, and wyth him thze thousande and seuen hundzed. And Zadock a ponge man stronge and baleaunte, and of his fathers houshoulde, xxii captaines. And of the chyldzen of Benjamin the bzethzen of Saul, thze thousande. And a greate parte of them dyd (vnto that tyme) folowe the house of Saul. And of the chyldzen of Ephzaim. xx. thousãd and eyght hundzed mighty men of war, and famous men in the houshoulde of theyr fathers. And of the halfe trybe of Manasseh xviii. thousande, whyche were appoynted by name to come and make Dauid kynge. And of the chyldzen of Issacar, which were men that had vnderstandynge in the right tyme, to know (how to commaunde) what Israel ought to do. The heades of them were two hundzed, and all theyr bzethzen were at theyr wyll. And of Zabulon that wente out to the battaile, & proceded forth to the warre, wyth al maner of instrumentes of warre, fyftie thousande that were prepared to the warre, without any doublenesse of hert. And of Nephthali a thousãde

captaynes

tob. 12. b

D

1. Re. 29 a

E

B

C

F

captaynes, and with them (with thilde and spcare) xxbii. thousande. And of Dan prepared to battayle. xxbiii. thousande & syxe hundred. And of Asser that wente oute to the warre, and kepte the forefronte of the battayle, fourtie thousande. And of the other syde of Jozdā, of the Rubenites and Gaddites, and of the halfe trybe of Manasse, wyth all maner of instrumentes of warre, an hundred and twentye thousande. All these were men of warre, kepynge the forefrōte of the battayle with perfect herte, and came to Hebzon to make Dauid kyng ouer all Israel. And all the reste of Israell was of one accorde, to make Dauid kyng. And ther they wer with Dauid thze daies eatynge and dzinkynge: for their brethren had prepared for them. Moreouer, they that were nye them, vntil Isacar, Zabulon and Nephthali, brought breade on asses, cameles: mules & oxē, & meate, floure, fygges, reasinges, wyne, & oyle, oxen, & shepe, abundauntly. For ther was ioye in Israel.

¶ The. xiii. Chapter.

And Dauid counsayled with the captaines of thousandes & hūdredes, & with all the Lordes, & said vnto all the congregacion of Israel. If it seme you good & to be of the Lord our god, we will take & sende vnto our brethren that are left in all the lāde of Israel, & with thē also, to the priestes & Leuites which are in theyr cyties & suburbes, to gather thē together vnto vs. And we wil bring again the arke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacio was contente that he shoulde do so, for the thynge semed good in the eyes of all the people. So Dauid gathered all Israell together from Sihor in Egypte, vnto the entrynge of Hemath, to bringe the arke of the Lorde frō Kiriath Jarim. And Dauid went vp & al Israel to an hye place toward Kyriath Jarim, that was in Juda, to fet thence the arcke of the Lorde GOD, that dwelleth bet wene the Cherubes: wher his name is called on. And they caryed the arke of God in a newe carte, oute of the house of Abinadab. And Vza and hys brother guided the carte. And Dauid and al Israell, played before the arcke of GOD with al their might, wyth singynge & harpes, psalteries, and tymbzels, and trompetes. And when they came to the threshing flooze of Chidon, Vza put forth his hande to holde the arke, for the oxen [beynge a lytle wylde] stombled. And the Lord was wroth with Vza, and smote hym, bycause he put his hande to the arke. And there he dyed before God. And Dauid was oute of quyete, bycause the Lorde had rent a rente in Vza, and he called the name of that place, the rentinge of Vza vnto this daye. And Dauid was afraied of God that daye, sayinge: howe shall I bringe the arke of God home to me? And so Dauid brought not the arke home to him to the cytye of Dauid: But caryed it into the house of Obed Edom a Gethite. And the arke of god remayned wyth Obed Edom, euen in hys house thze monethes. And the Lord blessed the house of Obed Edom, and all that he had.

¶ The. xiiii. Chapter.

So Hyram the kynge of Tyre sent messengers to Dauid, and tymbze of Cedze trees, with masons & carpenters, to buylde hym an house. And Dauid perceyued that the Lord had confirmed hym kynge bpō Israell, & that his kyngedome was lift vp on hie, bicause of his people Israel. And Dauid toke yet moe wiues at Jerusalem, & begat mo sonnes & doughters. These are the names of his chyldze which were bozne vnto hym at Jerusalem: Samua, Sobab, Nathan and Salomon Jibhar, Elisua, and Eliphalet, Noga, Nepheg, and Japhia, Elisama, Beeliada, and Eliphalet. And when the Philistines heard that Dauid was annoynted kynge vpon all Israel, all the Philistines wente vp to seke Dauid. And Dauid hearde of it, and wente oute agaynste them. And the Philistines came in, and pzaunsed thozow the daley of Rephaim. And Dauid asked counsayle at God, sayinge: shall I go agaynste the Philistines, and wilt thou delyuer them into myne hande? And the lord sayde vnto him: go vp, for I wyll delyuer them into thyne hande. And so they came vp to Baal Perazim, and Dauid smote them there. And Dauid sayde: God hathe deuyded myne enemyes with myne hande, as a man wouldе deuyde water. And ther fore they called the name of that place Baal Parazim. And when they had lefte theyr goddes there, Dauid gaue a commaundemente, and they were burnt with fyre. And the Philistines came together agayne, and ruisched in to the valley. And Dauid asked agayne at God. And God sayde to hym: go not vp after them, but turne awaye from them, that thou mayeste come vpon them, ouer agaynste the perettrees. And when thou heareste a sounde go in the toppes of the perettrees, then go oute to battayle: for God is gone forthe before the, to smyte the hoste of the Philistines, Dauid therefore dyd as God commaunded hym: and they smote the hoste of the Philistines, from Gibeon to Gazer. And the fame of Dauid wente oute

into all landes, and the Lorde made all nacions feare hym.

¶ The.xb. Chapter.

A AND Dauid made him houses in the citie of Dauid, and prepared a place for the arke of God, and pitched for it a tente. Then Dauid said: The arke of God ought not to be caried but of the Leuites. For the hath the lord chosen to beare the arke of the Lorde, and to minister vnto him for euer. And Dauid gathered al Israel together to Ierusalem, to fetche the arke of the Lord, vnto his place whiche he had ordeined for it. And Dauid brought together the children of Aaron & the Leuites. Of the sonnes of Cahath was Vriel the chiefe, & of his brethren there were an hundreth .xx. Of the children of Merari, Asaia the chefe: & of his brethren two hundred .xx. Of the sonnes of Gerson, Joel the chefe: & of his brethren an hundred and thirtie. Of the children of Elizaphan, Semaia the chefe: & of his brethren, two hundred. Of the sonnes of Hebron, Eliel the chefe: & of hys brethren, eyghtye. Of the sonnes of Vziel, Amminadab the chefe: and of his brethren an hundred and twelue. And Dauid called Zadock and Abiathar the priestes, and the Leuites, Vriel, Asaia, Joel, Semaia: Eliel and Aminadab: and sayde vnto them: ye that are the principal fathers of the Leuites, se that ye be holy with your brethren, that ye maye bringe in the arke of the lord God of Israel, vnto the place that I haue prepared for it. For bycause ye were not there at the fyrste, the Lorde our God made a rente amonge vs, for that we sought him not as the fashion oughte to be. So the priestes and the Leuites sanctifyed them selues: to fet the arke of the Lorde God of Israell. And the children of the Leuites bare the arche of God vpon theyr shoulders with staues theron, as Moses commaunded, accordynge to the worde of the Lorde. And Dauid spake to the chefe heedes of the Leuites, that they shoulde appoynte certayne of their brethren to synge with instrumentes of musycke, psalteries, harpes & cymbales: that they myght make a sounde, & to synge on hye with ioyfulnesse. And the Leuites appointed Heman the sonne of Joel: and (of his brethren) Asaph the sonne of Berechia: And of the sonnes of Merari and of theyr brethren, Ethan the sonne of Cusaiahu. And with the their brethren of the seconde degree: zacharia & Iaazel: Semiramoth, Jehiel, Vnni, Eliab, Benaiahu, Maasiah, Mathathiahu, Eliphalehu, Mikneiahu, Obed Edom, & Jeiel, porters. So Heman, Asaph and Ethan the singers made a sounde with cymbals of brasse. And zacharia, Aziel, Semiramoth, Jehiel, Vnni, Eliab, Maasiahu and Banaiahu played with psalteryes on an alamoth. Mathathiahu, Eliphalehu, Mikneiahu, Obed Edom, Jeiel and Azaziah, played vpon harpes, an eyght aboue with courage. And Chenaniahu the chefe of the Leuites, was master of the songe, for he taughte other to synge, because he was a man of vnderstandynge. Berechia and Elcana kept the doze of the arke. And Secaniahu, Jehosaphat, Methanael, Amasai, zachariahu Banaiahu, and Eliezer the priestes dyd blowe with trompettes before the arke of God. And Obed Edom & Jehia were keepers of the doze of the arke. * And Dauid and the elders of Israell, & the captaynes ouer thousandes went to fet the arke of the appoyntment of the Lord out of the house of Obed Edom with gladnesse. And when God helped the Leuites that bare the arke of the appoyntmente of the Lorde, they offred seuen oxen, and seuen rammes. And Dauid had on him a lynnen garment, lyke as had also all the Leuytes that bare the arke, and so had the syngers, and Chenania the ruler of the soge, with the singers. And Dauid had vpon hym an Ephod of lynnen. And all they of Israel brought the arke of the Lordes couenaunte with showtynge: and blowinge of the shawme and trompettes, makynge a noyse wyth cymbales, psalteries and harpes. And as the arke of the appoyntemente of the Lorde came into the cytye of Dauid, Michol the doughter of Saul, lokynge oute at a windowe, sawe hynge Dauid daunsinge & playnge, & she despised him in her herr.

¶ The.xbi. Chapter.

SO they brought in the arke of God & set it in the myddes of the tente, that Dauid pitched for it. And they offred burnt sacrifices & peace offerynges before God. And when Dauid had made an ende of offerynge the burnte offerynges & peace offriges, he blessed the people in the name of the Lorde. And he dealte to all Israell (bothe man and woman) a cracknell of breade, and a good pece of flesshe, and a flacket of wine. And he appointed certeine of the Leuites to minister before the Lord, and to repete, and to thanke and praise the Lorde God of Israel. And Asaph was the chefe, and nexte to hym zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, * Obed Edom, and Jeiel wyth psalteries and harpes. But Asaph made a sounde with cymbales. Banaiahu and Jahaziel priestes blewe with trompettes continually before the Arcke of the couenaūte of God. And that same tyme Dauid dyd

appoynte

2.reg.7.8

2.re.6.B

Appoynte chyefely to thanke the Lorde, by
pſ.104.a Asaph and his brethren. * O geue thankes
Eſa.xii.b vnto the Lorde, call vpon his name, make
hys actes knowen amonge the people.
Synge vnto him & playe vnto him: talke
of all hys wonderfull dedes. Reioyce in
his holy name: let the hertes of them that
seke the Lorde, be glade. Seke the Lorde
and hys strengthe: Seke hys presence al-
waye. Remembre hys marueiles whyche
he dyd, and hys wonders, and the Iudge-
mentes of hys mouthe. The sede of Is-
rael are hys seruauntes: the children of Ia-
cob are hys chosen. He is the Lorde our
God: in all landes are hys iudgementes.
Thynke on hys appoyntemente for euer,
(and on the worde which he commaunded
to a thousande generacyons,) whyche he
made with Abraham, and of hys othe to
Isahac: whiche he set before Iacob for a
decree, and to Israell for an euerlastynge
couenaunte, sayinge: to the wil I geue the
lande of Canaan, to be the porcio of youre
enherytaunce. When you were fewe and
smale in numbre, and sogeourners therin.
And they walked from nacyon to nacion,
and from one kyngdome to another peo-
ple. He suffred no man to do the wronge:
C but rebuked, euen kynges for theyr sakes.
pſa.95.a Touche not myne anoynted, & do my pro-
phetes no harme. * Synge vnto the Lord
all the earth: and shewe from daye to daye
hys saluacion. Tell of hys glorye amonge
the hethen: his wonderfull dedes amonge
all nacions. For greate is the Lorde, and
worthye to be praysed exceadynglye: he is
to be feared aboue all Gods. For all the
Gods of the people are of no value: But
the Lorde made heauen. Prayse and ho-
noure are in his presence: strength & glad-
nes are in his place. Ascribe vnto the lorde
ye kynredes of people, Ascribe to the lord,
glory & dominion. Ascribe vnto the Lord,
the glorye due vnto his name: bryng sacri-
fices, & come before hym, and worshyp the
Lorde with holy honour. Let all the earth
feare hym, all thoughe the compasse of the
earthe be so stablyshed that it cannot be
moued: let the heauens reioyce, and let
the earthe be glade, and let mē tell amonge
the nacions, that the Lorde is kynge. Let
the sea thonder, and the fulnes thereof: let
the feldes reioyce, and all that is therein.
Then shall the trees of the wood reioyce
at the presence of the Lorde, because he cō-
meth to iudge the earthe. O geue thankes
vnto the Lord, for he is good, for his mer-
cy endureth euer: and saye ye: saue vs (O
God) of our saluacion, gather vs together,
and deliuer vs from amonge the heathen,
that we may geue thākes to thy holy name
and triumphe in thy prayse of the. Blessed
be the Lorde GOD of Israell for euer and
euer, and let all people saye Amen, & praise
the Lorde. And so he lefte there before the
arke of the Lordes couenaunte, Asaph and
his brethren, to minister before the arke
continually, in suche thynges as were to
be done daye by daye, (and that by theyr
courses.) And Obed Edom and hys bre-
thren, threscore and eyght, and Obed Edō
the sonne of Iedithum, and Hosa were ap-
poynted to be porters. And Sadock the
Priestes and hys brethren the Priestes,
were before the tabernacle of the LORD,
in the hye place that was at Gibeon, to
offre burnte offrynges vnto the Lord, vpō
the burnte offrynge altare perpetually, in
the morninge and euenynge, accordynge
to all that whyche is wrytten in the lawe
of the Lorde, whyche he commaunded Is-
rael. And with them were Heman and
Iedithun, and other that were chosen
(whose names were expressed) to geue thā-
kes to the Lorde, that his mercye lasteth
euer. And with thē did Hemā & Iedithun,
singe with the trūpettes and symbales ma
kinge a swete melody with instrumētes of
Musicke and godly songes. And the sōnes
of Iedithun were porters. And all the
people departed, euery man to his house:
and Dauid returned to blesse his house.

¶ The.xbii. Chapter.

A

AND it fortuned that when Dauid
dwelte in his house, he said to Na- 2.Re.7.a
than the prophet: lo, I dwel in an
house of Cedar tree: but the Arcke of the
Lordes couenaunte remayneth vnder cur-
taynes. And Nathan sayde vnto Da-
uid: do all that is in thyne hert, for God is
with the. And the same nyght it fortuned,
that the worde of God came to Nathan,
sayinge: go, and tel Dauid my seruaunte,
thus sayeth the Lord: thou shalt not build
me an house to dwel in. For I haue dwelte
in no house sence the daye that I brought
oute the chyldren of Israel vnto this daye:
but haue gone from tent to tente, and from
one habitacio to another. And whersoeuer
I haue walked wyth all Israell, spake I
euer one woorde to anye of the iudges of
Israel (whome I commaunded to fede my
people,) saying: why haue ye not builte me
an house of Cedar tree? Nowe therefore,
thus shalt thou say vnto seruaunt Dauid:
thus sayeth the Lorde of Hostes: I toke
the out of the pastures whan thou wētest
after sheepe, that thou shouldest be cap-
tayne ouer my people Israel. And I haue
bene with the, whether soeuer thou haste
walked, and haue weded out al thyne ene-
myes oute of thy syght and haue made the

a name, lyke the name of one of the greatest men that are in the earthe. And I haue ordeyned a place for my people Israel, and made it faste, so that now they may dwell in theyr place, and moue nomore.
Neither shall the chyldren of wyckednes vexe them anye more as at the beginnyng. And sence the tyme that I commaunded Iudges to be ouer my people Israell, I haue subdued all thyne enemyes, & I tolde the, that the Lorde wolde buylde the an house. This also shall come to passe: when thy dates be expired, that thou must go vn to thy fathers, I wyll rayse vp thy seade after the, which shalbe of thy sonnes, and I wyll prepare for hym the kyngdome. He shall buylde me an house, and I wyll stablyshe hys seate for euer: I wyl be his father, and he shalbe my sonne, and I wil not take my mercy awaye from him, as I toke it from hym that was before the. But I wyl set hym in myne house, & in my kingdome for euer, and his seate shalbe sure for euermore. Accordynge to all these wordes, and accordynge to all this vision, dyd Nathan tell kynge Dauid. And Dauid the kynge came and sat before the Lorde, and sayde: what am I (O Lorde God,) and what is myne housholde, that thou haste promoted me thus farre? And yet this semed lytle in thine eyes, O God: But thou haste spoken also of thy seruauntes house, for a greate whyle to come: and haste loked vpon me as vpon a man of hye degre (O Lorde God.) What shall Dauid delyre more of the, for the honour of thy seruaut? For thou haste knowen thy seruaunte: O LORDE for thy seruauntes sake, enõ accordynge to thyne owne heart, haste thou done all thys magnificence, to shewe all greate thynges. Lorde, there is none lyke the, neither is there any God saue thou, accordinge to al that we haue harde with our eares. Moreouer, what naciõ on the earthe is lyke the people Israell, to whome God hath vouchsafed to come and redeme them to be his owne people, and to make the a name of excellencye and terrybleines, with castynge oute nacions from before the people, whõ thou haste delyuered out of Egipte? Thy people of Israell dyddest thou make thyne owne people for euer, and thou becamest theyr God. Therfore nowe Lorde, let the thynge that thou haste spoken concernynge thy seruaunte and hys house, be true for euer, that thou do as thou haste sayde: let it come to passe, that thy name maye be magnyfyed for euer, that it maye be sayde: the Lorde of hoostes is the God of Israell (euen the God of Israell) and the house of Dauid thy seruaunte endureth stable before the. For thou (O my God) haste tolde thy seruaunte, that thou wylte buylde him an house. And therfore thy seruaunte hath founde in his heart to praye before the. And nowe Lorde, thou arte God, and haste promysed this goodnes vnto thy seruaunte. Nowe therefore, let it be thy pleasure, to blesse the house of thy seruaunte, that it may contynue before the for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

¶ The. xviii. Chapter.

AND after this it fortuned, that Dauid smote the Philistines, & subdued thẽ, and toke Geth & the townes that longed therto, oute of the handes of the Philistines. And he smote Moab, & the Moabites became Dauids seruaũtes, and payde hym tribute. And Dauid smote Hadarezer king of Zoba vnto Hanath, as he went to stablish his dominiõ by the ryuer Euphrates. And Dauid toke from hym a thousãde charrettes, & seuẽ thousãde horsemen, & twentie thousande fotemẽ, & lamed al the charet horses, and reserued of them an hundred charrettes. And when the Syriens of Damasco came to helpe Hadarezer kynge of Zoba, Dauid slue of the Syriens, xxii. thousande, and Dauid subdued Syria Damasco: And the Syriens becãe Dauids seruauntes, and brought him tribute. And the Lorde preserued Dauid in all that he wente to. And Dauid toke the shyldes of golde that were on the seruauntes of Hadarezer, and brought them to Ierusalem. And from Tebhath, and frõ Chun (cytyes of Hadarezer) brought Dauid exceadynge muche brasse. Wherwith Salomon made the brasen lauatorye: + the pyllers, and the belles of brasse. And when Thou kynge of Hemath, hearde how Dauid had beaten all the strength of Hadarezer kynge of Zoba: he sente Hadurã hys sonne to kynge Dauid, to make peace with hym, and to blesse hym, because he had fought against Hadarezer, and beaten him (for Thou had war with Hadarezer) and Dauid brought all maner of iewels of golde, syluer, and brasse with him. And kynge Dauid dedicated them vnto the Lorde, with the siluer & golde that he brought from all nacions: from Edom, from Moab, from the children of Ammon, from the Philistines, and from Amelec. And Abisai the sonne of Zeruia slue of the Edomites in the salte valley. xviii. thousande, and put soulders in Edõ, and al the Edomites became Dauids seruauntes. Thus the Lorde kepte Dauid in all that he toke in hande. And Dauid raigned ouer al Israel, & executed iudgemente and ryghteousnesse amonge all his people. And

Ioab

Joab the son of Zeruia was ouer the hoste, and Jehosaphat the sonne of Ahilud recorder: & Sadok the sonne of Ahitob, & Abimelech the sonne of Abiathar, were the Priestes: & Sauela was scribe, & Banaiahu, the son of Jehoiada was ouer the Crethites, & the Pheleithites: & the eldest sonnes of Dauid were nexte vnto the kynge.

¶ The. xix. Chapter.

A 2.Sa. 10.a. AFter this it chaunced that * Nahas the kyng of the childrē of Amon died, & his sonne raygned in his stead. And Dauid saide: I will shewe kindnes to Hanō the son of Nahas: bicause his father dealt kyndly wyth me. And Dauid sente messengers to comforte him ouer the death of hys father. And the seruauntes of Dauid came into the lande of the childrē of Ammon to Hanon, to comforte hym. But the lordes of the childrē of Ammon sayde to Hanon: thynkest thou that Dauid doth honoure thy father in thy syght: that he hath sent cōforters vnto thee? Are not his seruā B tes come to searche, to loke and espye oute the land? Wherefore Hanon toke Dauids seruauntes, (and polde them) and shaued them, and cut of their coates harde by their buttockes, and sent them awaye. And there went certayne, and tolde Dauid, howe the men were serued. And the kyng sent to mete them (for the men were exceadyngly ashamed) and the kynge sayde: tarye at Jericho, vntyll your beardes be growen: & thē returne. And whan the childrē of Ammon sawe that they stanke in the syghte of Dauid: Hanon, and the chyldren of Ammon, sente a thousand talentes of syluer to hire them charettes and horsemē, oute of Mesopotamia, and out of Syria, Maacha, and out of Zoba. And they hyred. xxxii. thousāde charettes, and the kynge of Maacha, and his people, whiche came and pytched before Medeba. And the childrē of Ammon gathered them selues together from their cities, and came to battayll. And when Dauid hearde of it, he sent Joab, and al the hooste of stronge men. And the chyldren of Am C mon came out, and put thē selues in araye to battayle before the gate of the cytye. And the kynges that were come: kepte thē by theym selues backe in the felde. When Joab alsō sawe that the fronte of the battayll was agaynste him before and behind: he chose oute of all the cholen menne of Israell, and put them in aray against the Syriens. And the rest of the people he delyuered vnto the hande of Abisai hys brother, and they put them selues in araye agaynst the childrē of Ammon. And he sayde: If the Syriens be to strong for me, thou shalt socoure me: and yf the childrē of Ammon preuayle agaynste thee: I will helpe thee. Plucke by thyne heārte, and let vs playe the men: for oure peoples sake, and for the cyties of oure God, and the Lorde shall do that which is good in his owne syght. So Joab and the people that were with hym, droue nye before the Syriens vnto the battayle, and they fledde before hym. And whē the childrē of Ammon sawe that the Syriens were fledde, they ran awaye likewise before Abisai his brother, & gat them into the citye. And Joab came to Jerusalem. And when the Syriens saw that they were D put to the worse before Israell, they sente messengers, & set out the Syriēs that were beyonde the riuer, & Sophach the captaine of the hoste of Hadarezer, went before thē. And it was tolde Dauid: & he gathered all Israell, & went together ouer Jordan, and came & set vpon thē. And when Dauid had put him selfe in araye agaynst the Syriēs: they fought wyth hym. But the Syriens fledde before Israell. And Dauid destroied of the Syriens seuen thousande charettes, & xl. thousande fotemen, & killed Sophach the captayne of the hoste. And whē the seruauntes of Hadarezer, sawe that they were put to the worse before them of Israel: they made peace with Dauid: & became hys seruauntes. Neither would the Syriens helpe the childrē of Ammon any more.

¶ The xx. Chapter.

ANd it came to passe, that after the A yere was expired, (* about the tyme 2.Sa.11.a that kinges go out a warfare.) Joab caried out the armye of the hoste: & * destroyed the countrey of the childrē of Ammon, and came & besieged Rabba, & destroyed it. But Dauid taried at Jerusalē while Joab smote Rabba, and destroyed it. * And 2.Sa.12 Dauid toke the crowne of theyr king, from of his head, & fonde that it had the weyght of a talēt of gold, & there were precious stones in it: and it was ordeyned for Dauids head. And he brought also exceding muche B spoile out of the citie. And he brought out the people that were in it: & tormēted thē with sawes, & harowes of yrō, & wythother sharpe instrumentes: and so dealte Dauid with al the cyties of the childrē of Ammō. And Dauid, & al the people came againe to C Jerusalē. * After this it fortuned that there 2.Sa.21.b arose warre at Gazer with the Philistines. At whiche tyme, Sobokai, the Husathite, slue Sippai, that was of the childrē * of Ge. 14.a Rephaim: & they were subdued. And there was a battail againe with the Philistines: & Elhanā, the sonne of Jair, slue Lahemi the brother of Goliah the Gethite, whose speare was lyke a weuers beme. And there

chaunced yet againe warre at Geth, where as was a mā of a great stature with .xxiiii. fyngers and toes, syxe on euery hande, and syxe on euery foote, and was the sonne of Raphah. But when he defyed Israell, Jehonathā the sōne of Simea, Dauids brother slue hym. These were borne vnto Raphah at Geth, and were ouerthrowen in the hande of Dauid: and in the hand of his seruauntes.

¶ The. xxi. Chapter.

A And Satan stode vp agaynst Israel, & prouoked Dauid to numbre Israel. And Dauid sayde to Joab, and to the rulers of the people: Go ye & numbre Israel frō Beersaba to Dan, & bring it to me that I may know the nūbre of thē. And Joab answered: the Lorde make his people an hundred tymes so manye mo as they be. But my Lorde, O kynge, are they not all my lordes seruauntes? why then doth my Lorde requyre thys thinge? why wyll my Lorde be a cause of trespasse to Israell? Neuertheles, the kynges worde preuayled agaynst Joab. And Joab departed, and walcked thorowout all them of Israel, and came to Jerusalem agayne, and gaue the numbre of the coumpte of the people vnto Dauid. And all they of Israell were a thousande thousande, & an hundred thousande men that drue swearde: and Juda was. cccc. lxx. thousande menne that drue swearde: But the Lewites and Benjamin counted he not amonge them. For the kynges worde was abhomynable to Joab. And the Lorde was displeased wyth thys thyng, and smote Israel. And Dauid sayde vnto God: I haue synned exceadynglye in doynge thys thynge. And nowe (I beseche thee,) do awaye the wyckednesse of thy seruaūte, for I haue done very foolysshly. And the Lorde spake vnto Gad, Dauids sear, saying: goe, and tell Dauid, saynge: Thus sayeth the Lorde: I geue thee the choyse of thre thynges: choose the one of them, that I may do vnto the. And Gad came to Dauid, and sayde vnto hym: Thus sayeth the Lord: Choose the, either thre yeares famyshmente, or three monethes to be destroyed before thyne aduersaryes, and that the swearde of thyne enemyes maye ouertake thee, or elles the swearde of the Lorde, and pestylence in the lande three dayes: and the aungel of the Lorde destroyng thorowout all the coastes of Israell. And nowe aduyse thy selfe, what worde I shall bring againe to hym that sente me. And Dauid sayd vnto God. I am in an exceadynge straite: Let me fall nowe into the hande of the Lorde, for passynge greate are hys mercyes: but let me not fall into the hande of men. So the Lorde sente pestilence vpon Israel, and there wer ouerthrowē of Israel. lxx. thousande men. And God sente the aungell in C to Jerusalē to destroy in it. And as he was aboute to destroy, the Lorde beheld, & had compassyon on the euyll, and sayde to the aungell that destroyed it: it is ynoughe, let nowe thyne hande cease. And the aungell of the Lorde stode by the threshynge flooze of Oznan the Jebusite. And Dauid lyft vp his eyes, and sawe the aungel of the Lorde stande betwene the earth and heauen, hauynge a drawen swearde in his hand, stretched oute towarde Jerusalem. Then Dauid and the elders of Israel, whyche were clothed in sacke, fell vpon theyr faces. And Dauid sayd vnto God: is it not I that commaunded the people to be numbred? It is I that haue synned and done euell in dede, and what haue these sheepe done? let thyne hande (O Lorde my God) be on me, and on my fathers houle, but not on thy people, that they shoulde be punyshed. And the aungell of the Lorde commaūded Gad, to saye to Dauid, that Dauid shoulde goe vp, and set vp an aultare vnto the Lord, in the threshynge flooze of Oznan the Jebusite. And Dauid wente vp, accordynge to the sayynge of Gad, whyche he spake in the name of the Lorde. And Oznan turned aboute, and sawe the aungel, and his foure sōnes were with him, & hid thē selues: But Oznan was threshynge wheate. And as Dauid came to Oznan, Oznan loked, and sawe Dauid, & went out of the threshyng flooze, and bowed hym selfe to Dauid, with his face to the grounde. And Dauid sayde to Oznan: gyue me the place of the threshynge flooze, that I maye buylde an aulter therin, vnto the Lorde. Thou shalte geue it me for as much money as it is worth, that the plage may ceasse frō the people. And Oznan sayde vnto Dauid: take it to thee, and let my Lorde the kynge do that whyche semeth good in his eyes. Lo, I geue the oxen also for burntesacrifyces, and the threshyng sleades for woode, and wheate for meatoffrynges: I geue it all. And kyng Dauid sayde to Oznan: not so, but I wyll bye it for as muche money as it is worthe. For I wyll not take that whyche is thyne D for the Lorde, nor offre burntoffrynges without cost. And so Dauid gaue to Oznan for that place, sixtes of golde. vi. hundred by weyght. And Dauid buylte there an aultes vnto the Lorde, and offred burntoffrynges and peaceoffrynges, and called vpon the Lorde, and he hearde hym from heauen in fyre, vpon the aultre of burntoffryng. And when the Lorde had spoken to the aungell; he put vp hys swerd agayne into the sherd

of it. At that tyme when Dauid sawe that the Lozd had hearde him in the threschyng flooze of Oman the Jebusite, he vsed to offre there. Foz the tabernacle of the Lozde which Moses made in the wildernesse, and the aultare of burntofferyng, were at that season in the hyll of Gibeon. And Dauid coulde not goe befoze it, to aske counsail at God, foz he was afrayde of the swerd of the aungel of the Lozde.

¶ The. xxii. Chapter.

A Nd Dauid sayde: this is the house of the Lozde God, and this is the alter foz the burntoffryng of Israell: And Dauid cõmaunded to gather togither the straũgers that were in the lande of Israel, and he set malons to hewe fre stone foz the buylding of the house of God. And Dauid prepared plẽtie of yron foz nayles: and dozes of the gates, & to ioyne withall, and aboũdaũce of brasse without weight, & Cedze trees without numbze: foz the Zidons and they of Tyze broughte muche Cedze wood to Dauid. And Dauid sayde: Salomon my sonne is yong and tender, and the house that is to be buylte foz the Lozde, muste exceade in greatnesse, that it may be spoken of, and praysed in all landes. I wyll therfoze make ordynaunce foz it. And so Dauid prepared manye thynges befoze his deathe. And he called Salomon hys sonne, and charged him to buylde an house foz the Lozde God of Israell. And Dauid sayde to Salomon: *my sonne, I thoughte (as it was in myne herte) to buylde an house vnto the name of the Lozde my God. But the wozde of the Lozd came to me, saying: thou hast shed much blond, and hast made great battayles: thou shalte therefoze not buylde an house vnto my name: foz thou hast shed much blond vpon the earth in my sight. Beholde, a sonne is bozne to the, and he shall be a man of reste, foz I wyll geue him rest frõ al his enemies rounde about. Foz hys name is Salomon, & I wyll sende rest and peace vpon Israell in hys dayes. He shall buylde an house foz my name, and he shalbe my sõne, and I wylbe hys father, and will prepare the seate of his kyngdome vpon Israell foz euer. Nowe therfoze my sonne, the Lozde be with the, and prosper the, and thou shalt buylde the house to the name of the Lozde thy God, as he hathe sayde of the. And the Lozde shall gyue the wisedome and vnderstandyng, & shal geue the commaundementes foz Israell that ye maye kepe the lawe of the Lozde thy God. Foz then thou shalte prospere: euen when thou takest hede, and fulfyllest the statutes and lawes whiche the Lozde charged Moses with foz Israell. Plucke by thyne herte therfoze, and be stronge, dreade not, nor be dyscouraged. Beholde, in myne aduersite haue I also prepared foz the house of the Lozde, an hundred thousande talentes of golde, and a thousande thousande talentes of syluer, and as foz brasse and yron, it can not be numbred: foz it is very muche. And I haue prepared tymbre and stone, & thou mayest prouyde moze thereto. Moreouer, thou hast workemen with thee ynow, and malons and carpenters to worke in stone & tymbre, and many men that be actyue foz euery worcke. And of gold, syluer, brasse, & yron, there is no numbre. Vp therfoze, and be doynge, and the Lozde shalbe with thee. And Dauid commaunded all the Lozdes of Israell to helpe Salomon hys sonne, sayinge: Is not the Lozde your God with you? And hathe he not geuen you reste on euery syde? Foz he hath geuen the enhabitoures of the lande into my hande, and the lande is subdued befoze the Lozde, and befoze hys people. Nowe therfoze set youre hertes & your soules to seke the Lozd your God. Vp, and buylde ye the temple of the Lozde God, to bryng the arcke of the couenaunt of the Lozde, and the holy vessels of God, into the house so buylte foz the name of the Lozde.

¶ The. xxiii. Chapter.

SO when Dauid was old & ful of dayes, *he made Salomon his sonne kynge ouer Israel. And then he gathered togither al the lozdes of Israel, with the prestes & the Leuites. And the Leuites were nõbred from the age of. xxx. yeare and aboue: and the numbre and summe of theym was, xxxviii. thousande men. Of whiche. xxiiii. thousande were set to further the worcke of the house of the Lozde. And syxe thousande were offycers and Judges. Foure thousande were porters, and foure thousande praysed the Lozde with suche instrumentes, as was made to prayse wythall. And so Dauid put an ordre amonge theim. deuydynge them in partes. Of the chyldzã of Leui: Gerson, Cahath and Merari. Of the Gersonites was Laadan, and Semei. The sonnes of Laadan, the chiefe was Jehiel, Zethan and Joel, thze. The sonnes of Semei: Selomith, Haziel and Harã, thze. These were the auncient fathers of Laadan. And the sonnes of Semei, were Jahath, Zina, Jeus and Beria: these foure were the sonnes of Semei. And Jahath was the chiefe, Zina the secõde. But Jeus & Beria had not many sonnes, therfoze they were in one rekenynge, accordynge to theyr fathers houshold, rekened foz one auncyent houshold. The sonnes of Cahath: Amrã, Azahar, Hebzon and Vziel, foure. * The sonnes

2.Re.7.b. 1.Reg.5.a

1.Reg.1.d

Exo.6.f. 1.Pa.6.a

sonnes of Amram. Aaron and Moses. And Aaron was separed to haue the rule of the holye thynges, in the place moste holye, he and hys sonnes for euer, and to burne incense before the Lorde, and to minister vnto hym, and to bleſſe in hys name for euer. Moses also the man of God, and his chyldren were named with the trybe of Leui. The sonnes of Moses: Gerson and Eliezer. Of the sonnes of Gerson: Sebuel was the chiefe. The sonnes of Eliezer: Rehabia the chiefe. And Eliezer had none other sonnes: But the sons of Rehabia wer very many. The sons of Izahar, Salomith the chiefe. The sons of Hebzon: Jeriahu, the.i. Amaria, the.ii. Jahaziell the.iii. & Jecameã the iiii. The sonnes of Vziel: Micha the.i. and Jesia the seconde. The sonnes of Merari: Mahli, and Musi. The sonnes of Mahli: Eleazar and Cis. And Eleazar died, & had no sonnes, but doughters, & their brethrẽ the sonnes of Cis take them. The sonnes of Musi: Mahli, Eder, and Jeremoth thre. These are the chyldren of Leui after the houshold of their fathers, euen the auncient of the fathers accordynge to the offyces, and after the numbre, and summe of the names of them that dyd the worcke in the seruice of the house of the Lorde, frome the age of twentye yeares and aboue. And Dauid sayde: The Lorde God of Israel hathe gyuen rest vnto his people, that they may dwel in Jerusalem for euer. That the Leuites also shoulde nowe no more beare the tabernacle & all the bellels for the seruyce therof: for accordyng to all the last wordes of Dauid, the Leuites were numbred from twentie yere and aboue, & their office was vnder the hande of the sonnes of Aaron, for the seruice of the house of the Lorde, in the courtes and celles, & in the purifyynge of all holye thynges, and in the worcke of the seruyce of the house of GOD. In the shewbread, in the fine floure, in the meate offeryng, in the waters of swete bread, in the fryeng panne, in the grideyron, and in all maner of measures and ciſe, & to stande euery daye in the mornynge to thanche & prayse the Lorde, and so like wyse at euen. And to offer all buentesacrifices vnto the Lorde, in the Sabbothes, in the newe mones, and on the feastful dayes, by numbre and custome continually (as they were cõmaunded) before the Lorde. And that they shoulde wayte on the tabernacle of witnes, and on the holye place, and on the sonnes of Aaron their brethren, in their seruyce of the house of the Lorde.

¶ The. xxiii. Chapter.

THese are deuisiõs of the sons of Aarõ: The sons of Aarõ: Nadab, Abihu, Eleazar, and Ithamar. Nadab also, & Abihu dyed before their father, & had no childrẽ: But Eleazar & Ithamar executed the Priestes offyce. And Dauid ordred thẽ on thys maner: Sadoc of the sonnes of Eleazar, & Ahimelech of the sonnes of Ithamar were accordynge to their offices in their ministracion. And there were mo auncyente men founde amonge the sonnes of Eleazar, thẽ the sonnes of Ithamar. And thus wer they ordred together: amõg the sonnes of Eleazar there were fyrtene rulers, accordynge to the houshold of their fathers & eight among the sonnes of Ithamar, accordynge to the houshold of their fathers. And thus were they put in ordre by lotte, the one sorte frome the other, and so were there rulers in the sanctuarye and Lordes before God, as well of the sonnes of Ithamar as of the sonnes of Eleazar. And Simeia the sonne of Nathanaell the scribe, of the hynred of the Leuytes, wrote them before the king & the lordes, & before Sadoc the priest and Ahimelech the sonne of Abiathar, and before the auncyente fathers, before the priestes and the Leuites: one principal houshoulde beynge reserued for Eleazar, and one for Ithamar. And the fyrste lotte fell to Jehoiarib, and the seconde to Jedaia. The thirde to Harim, and the fourth to Sehorim. The fifte to Melchia, and the sixte to Miamin. The seuẽth to Hakos, and the eyghte to + Abia. The ninth to Jesua, & the tenth to Secaniahu. The eleuẽth to Eliasib, & the twelueth to Jakim. The thirtẽth to Hupa: & the fourtenth to Jesebeab. The fiftenth to Bilga, & the sixtenth to Immer. The seuẽtenth to Hezir, and the eyghtenth to Hapzes. The nintenth to Pathahia, and the twentieth to Jehezkel. The. xxi. to Jachin, & the. xxii to Gamul. The. xxiii. to Delaiahu, and the xxiiii. to Maasiahu. These are the ordeynaunces of thẽ in their offices, when they came into the house of the Lorde, accordyng to their maner vnder Aaron their father, as the Lorde God of Israell had commaũded him. The rest of the sonnes of Leui, are these: Of the sonnes of Amram, Subuell: of the sonnes of Subuell, Jehedeiahu. Of the sonnes of Rehabia: the fyrste Jesia. Of the Jezaharites Selomoth. Of the sonnes also of Selomoth, Jihath. Hys sonnes Jeriahu the fyrste, Amariahu the seconde, Jahaziell the thyrde, and Jekameam the fourth. Of the sonnes of Vziel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Jissia. Of the sonnes also of Jissia: Zecheriahu. The sonnes of

A Leui. 16

B

C

D

Luke. i. 5

of Merari, were Mahli, and Musi. The
sonnes of Jahaziahu Beno. The sonnes of
Merari by Jahaziahu, Beno, Sohō, Zacur
and Ibri. Of Mahely came Eleazar, and he
had no sones. Of kis: the sons of kis, Jera-
hemeel. The sons of Musi, Mahli, Eder, &
Jerimoth. These are the chyldrē of the Le-
uites after the hous holde of their fathers.
And these cast lottes next to their brethrē
the sonnes of Aaron, in the presence of Da-
uid the kyng, & Sadoc & Ahimelech, & the
auncient fathers the priestes, & Leuites: e-
uen the principal fathers before the yonger
brethren. (The lotte made equal distribu-
cyon amonge them all.)

¶ The. xxv. Chapter.

A AND so Dauid, and the captaynes of
the host appointed out to do seruice
the sons of Asaph, Heman, & Jedu-
thū, whō they did prophecie with harpes,
plalteries, & cymbals. And ther was a mul-
titude of the mē that wer appoynted to the
seruice & ministracion. Of the sonnes of A-
saph: Zacur, Joseph, Nathania, & Asarela,
that wayted on Asaph, whiche prophecied
by the kynge. Of Jeduthun: the sonnes of
Jeduthun. Gedeliahu, Seri, Jesaiahu, Ha-
sabiahu, and Mathathiahu, sixe, vnder the
handes of their father Jeduthun, whyche
prophecied with a harpe, for to giue than-
kes and prayses vnto the Lorde. Of He-
man: the sonnes of Hemā: Bukiahu, Ma-
thaniahu, Vziel, zebuel, Jerimoth, Hana-
nia, Hanani, Eliatha, Gedalthi, Romāthi
Ezer, Jesbekasa, Malothi, Hothir, & Ma-
B hazioth. All these were the sonnes of He-
man, whiche was the kynges sear in the
wordes of GOD, to lyfte vp the horne: of
the regal dignitie). And God gaue to He-
man. xiiii. sonnes, and thre doughters. All
these also were at the hande of their father,
singyng in the house of the Lord with cym-
bals, plalteries, & harpes, whē Asaph, Je-
duthun, and Heman executed the seruyce
in the house of God, at the kynges hande.
And the multitude of them with their bre-
thren, that were instructe in the songes of
the Lorde, euen al that were connynge, were
P30.16 D two hundred, fourescore, & eyght. And they
*cast lottes amonge thē selues (howe they
should wayte) as well for the smalle, as for
the greate, for the scoler, as well as for
the scholemaister. And the firste lot in Asa-
fel to Joseph. The seconde to Gedeliahu,
(with his brethren, & sonnes) which men
were twelue. The thyrde fel to zacur with
hys sonnes & brethren beinge twelue per-
sonnes. The fourth, to Izri with hys son-
nes and brethren, twelue personnes. The
E fifte, to Nathaniahu, with hys sons & bre-
thren, twelue personnes. The sixt to Bu-
kiahu, with his sonnes & brethren, twelue
personnes. The seuenth, to Jesarela, with
hys sonnes & brethren, twelue personnes.
The eyght, to Jesaiahu, with hys sonnes &
brethren, twelue personnes. The nynth, to
Mathaniahu, with hys sonnes & brethrē,
twelue personnes. The tenth, to Semei,
with his sonnes and brethren, twelue per-
sonnes. The eleuenth, to Azarael, with his
sonnes & brethren, twelue personnes. The
twelueth, to Hazabia, with hys sonnes &
brethren, twelue personnes. The thirteenth
to Subael, with his sonnes and brethren,
twelue personnes. The fourteenth, to Ma-
thathiahu, with hys sonnes and brethren,
twelue persons. The fifteenth, to Jeremoth
with hys sons & brethren, twelue person-
nes. The sixteenth, to Hanamahu with his
sonnes & brethren, twelue personnes. The
xvii. to Josbekasa, with hys sons and bre-
thren, twelue persons. The. xviii. to Ha-
nani, with hys sons & brethrē, twelue per-
sons. The. xix. to Malothi, with hys son-
nes & brethren, twelue personnes. The. xx
to Eliathathy, with hys sons & brethren,
twelue persons. The. xxi. to Hothir, with
hys sonnes and brethren, twelue persons.
The. xxii. to Gidalthi, with hys sons and
brethren, twelue personnes. The. xxiii. to
Mahazioth, with hys sons & brethrē. xii.
personnes. The. xxiiii, to Romanthi, Ezer,
with his sonnes & brethren. xii. personnes.

¶ The. xxvi. Chapter.

THese are the deuisions of the porters. A
Amōge the Corrhites: meselemiahu:
the sonne of Core of the children of A-
saph. And the sons of Meselemiahu, were
these: zachariahu the eldest, Jedihell, the se-
cond, zebadiahu, the thyrde, and Jahmell,
the fourth, Elam, the fift, Jehohanan, the
sixte, and Elioenai the. vii. The sonnes of
Obed, Edom: Semeia the eldest, Jehosa-
bad, the seconde, Joah, the thyrde, Sacar,
the fourthe, & Nethanael, the fifte, Amiel,
the sixte, Isachar, the seuenth, Peulthai,
the. viii. for God blessed hym. And vnto
Semeia his sonne were sonnes borne, that
ruled in the house of their father, for they
were men of myghte. The sonnes of Se-
meia: Othni, Rephaell, Obed & Elzabad,
and his brethren were stronge men. Elihu
& Samahiahu. All these were of the chyl-
dren of Obed Edom, they and their chyl-
dren: And their brethren, actiue men and
of strēgth to do seruyce, euen. lxii. of Obed
Edom. And Melmiah had sonnes & bre-
thren, actiue mē. xviii. The sonnes of Hos-
sa of the chyldren of Merari: Simri the
chiefe, and thoughe he was not the eldest,
yet his father set him in the chiefest place,
Helkiahu the second, Tebaliahu the third,

and

and zechariahu the fourth: al the sonnes & brethren of Hosa were .xiii. Amonge these was deuided the office of the porterhyp, that they shoulde be auncyente men, to wayte with their brethren, when they ministred in the house of the Lorde. And they cast lottes betwene the greate and smalle after the houshoulde of their fathers for euerye gate. And the lot on the Eastside fel vpon Selemeiahu. And for zachariahu his sonne (whiche was a wise counsayler) they cast lottes, and hys lot came oute towarde the Nozth. And Obed Edoms lotte fell to the Southe. And for hys sonnes fell the houses of Asuppim. For Supphim & Hosa towarde the weste, with the gate that stādeth towarde the higher waye: one watche beinge ouer agaynste an other. In the east were syxe Lenites, and towarde the nozth. iiii. a daye: towarde the South. iiii. a daye and towarde Asuppim, two and two. In Pharbar toward the west two at the going vp, and two in Pharbar. These are the diuisions of the porters amonge the sonnes of Kozeh, and amonge the sonnes of Merari. And of the Lenites: Ahiah had the ouersyghte of the treasure of the house of God, and of the treasure of the dedycate thynges. As concernyng the sonnes of Ladan, which were the chyldren of the Gersonites. Of Laadā came auncyente fathers: Euen of Laadan there came Gersumi and Iehieli. The sonnes of Iehieli: zethan and Joell his brother, whyche were ouer the treasures of the house of the LORDE. Of the Amramites also, and Isaharites, Hebronites and Ozielites, was Sabuell the sonne of Gerson the sonne of Moses, a ruler ouer the treasures. And of hys brethren the sonnes of Eliezer, was Rahabiahu, whose sonne was Isaiahu, whose sonne was Jozam, whose son was Zichri, whose sonne was Selomith, whyche Selomith, and hys brethren were ouer all the treasures of the dedicate thynges, whych Dauid the kynge, and the auncyente fathers, the captaynes ouer thousandes and hundredes, and the captaynes of the hoost had dedicated oute of the spoyles wonne in batayles: they dyd dedycate them to mayntayne the house of the Lorde: And all that Samuell the Sear, and Saule the sonne of Cis, and Abner, the sonne of Ner, and Joab the sonne of Zaruia hadde dedycated, and wholsoeuer had dedicated any thynge, it was vnder the hande of Selomith and of hys brethren. Of the Isaharites, was Chenaniahu, and hys sonnes, appoynted to the busynesse without for the ouer Israel: for they were officers and Judges. And of the Hebronites, Asabiahu, & his brethrē, men of Actiuite, a thousand and seuen hundreth were officers amonge them of Israel beyonde Jordan westwarde in all busynesse belongynge to GOD, and seruyce of the kynge. Amonge the Hebronites was Jedia the chiefest, euen a prynce amonge the Hebronites, & fathers of hys kynred. And in the fourtye yeare of the kyngdome of Dauid, they were soughte for. And there were found amonge them men of actiuitie, at Jazer in Gilead. And hys brethren were men of actiuitie, euen two thousande and seuen hundred auncyente fathers whome kynge Dauid made rulers ouer the Rubenites, Gaddites, and ouer the halfe tribe of Manasse, for euery matter pertaynynge to God, and for the kynges busynes.

¶ The. xxvii. Chapter.

THe chyldren of Israel: after the nombre of the, the auncient heades & captaynes of thousādes & hundzedes their officers, that serued the kyng, by dyuers courses, which came in & went out, moneth by moneth, throughout all the monethes of the yeare. And in euery course were .xxiiii M. Ouer the fyrste course for the fyrste moneth, was Jasobeam, the sonne of Zabdiel. And in hys course were .xxiiii. thousande. And the chiefest of all the captaynes of the hoost, for the fyrste moneth, was of the chyldren of Pharez. Ouer the course of the seconde moneth was of Dodai, an Ahohite, and in hys course was Mikloth, a ruler: (hys helper.) And in the course were .xxiiii. thousande. The chefe captaine of the thyrde hoost for the thyrde moneth, was + Banaiahu the son of Jehoiada the hye Priest, and in his course were .xxiiii. thousand. Thys is that Banaiahu, which was moste myghtye amonge thyrtye and aboue .xxx. And in hys parte was Amizabad hys sonne. The fourth captayne for the foureth moneth, was Asael the brother of Joab, and zabadaia hys sonne after hym. And in hys course were .xxiiii. thousande. The fifth captayne, for the fifth moneth was Samhut the Jerahite: And in hys course were .xxiiii. thousande. The syxte captayne for the syxte moneth, was Ira. the sonne of Ikes a Thecknyte: and in hys course were .xxiiii. thousande. The seuenth captayne for the seuenth moneth, was Helez the Pelonite, of the chyldren of Ephraim: and in hys course were .xxiiii. thousande. The eyghte captayne for the eyghte moneth, was Sibechai an Husathite of the kynred of Zarhi: & in his course were .xxiiii. thousande. The Nynth captayne for the nynth moneth, was Abiezer an Anathothite of the sonnes of Jemini: and in hys course were .xxiiii. thousande.

2. re. 23. f
1. par. xi 6

The

The tenth captayne for the tenth moneth, was Maharai the Netophathite, of the Zarahytes: & in hys course were .xxiiii. thousande. The eleuenth for the eleuenth moneth, was Banaia the Pirathonite of the children of Ephraim: and in hys course were .xxiiii. thousande. The twelueth captayne for the twelueth moneth, was Haldai the Nethophathite, wyth Othoniel, and in hys course were .xxiiii. thousande. And the rulers ouer the tribes of
C Israell were these: Amonge the Rubenites was Eliezer the sonne of Zichri. Amonge the Simeonites also, was Saphathiahu, the sonne of Maacha. Amonge the Leuites: Hasabia the sonne of Kemuell. Among the Haronites, Sadock: Amonge them of Juda, Eliu, of the brethren of Dauid. Amonge the of Issachar: Omri the son of Michael. Amonge the of Zabulon: Ismaiahu, the son of Obadiahu. Among the of Nephthali, Jerimoth the son of Azriell. Amonge the children of Ephraim: Hosea the son of Azariahu. In the halfe tribe also of Manasse: Joel the son of Pedaiahu. Of the halfe tribe of Manasse in Gilead: Iddo the son of zachariahu. Amonge the of Beniamin: Jaasiell the son of Abner. Amonge them of Dan: Azarell the son of Jerohā. These are the lordes of the tribes of Israell. But Dauid tooke not the numbre of the vnder .xx. yere: because the lord said he wold encrease Israell lyke vnto the starres of the skye.
2.Sam.24a And * Joab the sonne of Zaruia beganne to numbre: But he finished it not, because that there fell wrathe for it agaynste Israell, neyther was the numbre putte into the Chronycles of kynge Dauid. Ouer the kynges treasures was Azmaneth the son of Adyell. And ouer the treasures of the feldes, in the cityes and byllages, and castels, was Jehonathan the sonne of Oziahu. And ouer the workemen in the feldes that tylled the grounde was Ezri the son of Chelub. And the ouer syghte of the byneyardes had Semei the Ramathite.
D Ouer the encrease also of the byneyardes, and ouer the wynecellers was Sabdi the Hasiphunite. And ouer the olyue trees and mulberytrees that were in the valleyes, was Baal Hanam the Gederyte. And ouer the treasure of oyle, was Joas: Ouer the oxen that fedde in Saron, was Setrai the Saronite. And ouer the oxen that were in the valeyes, was Saphat the sonne of Adlai. Ouer the camelles, Obyll the Ismaelite. And ouer the Asses, was Johadiahu the Meronothyte. Ouer the shepe was Jazis the Hagerite. All these were the rulers of the substaunce of kynge Dauid.
And Jehonathan Dauids vncle, a man of counsell, and of vnderstandynge: Was a scribe, and Jehiel the sonne of Hachmony, was with the kynges sonnes (instructing them). And Ahitophell was of the kynges councell. And Husai the Arachyte was the kynges companyon. And nexte to Ahitophell was Jehoiada, the sonne of Banaiahu, and Abiathar. And the captayne of the kynges warre, was Joab.

¶ The.xxviii. Chapter.

A And Dauid gathered together al the lordes of Israel: the lordes of the tribes, the lordes of the cōpanies that ministred to the king by course, the captaines ouer thousandes, & ouer hundredes, & the lordes that had the ouersyghte ouer all the substaunce and possession of Dauid, hys sonnes, with the chamberlaynes: All the myghtye and baleaunte, and all actiue men vnto Jerusalem. And kynge Dauid stode vp, vpon his fete, and sayd: heare me my brethren and my people. * I hadde in myne heart to buylde an house of reste for the arcke of the couenaunte of the Lorde, and for the fote stole of oure God, and had made redye for the buyldynge. But GOD sayde vnto me: * thou shalte not buylde an house for my name, because thou hast bene a man of warre, and haste shedde bloude.
2.Pa.7.a.
3.Re. 5.a.
1.Pa.22 b
Moreouer, the LORDE GOD of Israell * chose me before al the house of my father, to be kynge ouer Israel for euer, for in Juda woulde he chose a captayne: And of the houshold of Juda is the house of my father, and amonge the sonnes of my father he had a lust to me, to make me kyng ouer all Israell. And of all my sonnes (for the Lorde hathe geuen me manye sonnes) he hath chosen Salomon my sonne, to sit vpon the seate of the kyngdome of the Lorde, in Israell. And he sayde vnto me: * Salomon thy sonne, he shal buylde me an house and courtes, I haue chosen hym to be my sonne, and I wyll be hys father. I wyl stablysh his kyngdome for euer. If he wyl be stronge to doe my commaundementes, and my lawes, as it goth thys day. Now therfore, in the syghte of all Israell the congregation of the Lorde, and in the audience of our God: kepe and seke for al the commaūdementes of the Lorde youre God, that ye maye enioye a good lande, and leaue inheritaunce for youre childrē after you for euer. And thou Salomon my sonne, knowe thou the God of thy father, and serue hym with a pure heart, & with a mete courage. * For the Lord sercheth al heartes and vnderstandeth all the ymaginations of thoughtes. And if thou seke him, he wilbe foūde
B
1.Pa.17§
2.pa.6 a
C
1.Pa.16 a
D
Psal.7 a

of

of the: But if thou forsake him, he wil cast thee of for euer. Take hede nowe, for the Lorde hathe chosen thee, to buylde him an house of a Sanctuarye. Be stronge therefore, and playe the man. And Dauid gaue
¶ Salomon hys sonne, the paterne of the porche (of the temple also) and of the houses that lõged thereto, of the store houses, vpper chambres, innerparlours, and of the house of the mercyseate: and the example of all that he hadde in hys mynde: for the courtes of the house of the Lorde, and for all the celles rounde about, for the treasures of the house of God, and for the treasures of the dedicate thynges, and for the diuisions of the Priestes and Leuites that wayted by course, and for al the workmãshippe, that shoulde serue for the house of the Lorde, & for all the vessels that shoulde serue in the house of the Lorde. For gold, and for the weyght of golde, for all vessels of sondrye ministracyons: for all maner of vesselles of syluer in weight, and for al vesselles, whatsoeuer purpose they serued vnto. The weyght of golde for the candelsticke, and the gold for their lampes, with the weight for euery candelstycke, and for the lampes thereof. And for the candelstyckes of syluer by weight, both for the cãdelstick, and also for her lampes, according to the dyuersite of the vse of euery candel-
D stycke. And by weyght (he gaue) golde for the tables of the web reade, euen for euerye table: and lykewyse syluer for the tables of syluer. And golde for flel hokes, cuppes and drynckinge pottes: And pure golde en weighte for balons, euen for euery basen. And likewise syluer by weyghte, for euerye basen of syluer. And for the aultare of incense, pure golde by weyght. And golde for the paterne of the charet of the Therubes, that stretcheth oute theyr wynges, and couered the Arche of the couenaunte of the Lorde. All (sayde he) was geuen me by wyr eynge of the hande of the Lorde, whyche made me vnderstande al the workmanship of the paterne. And Dauid sayde to Salomon his sonne: be stronge, and do manfully, feare not, nor be fayntе herted. For the Lorde God, euen my God, is with the, and he shall not fayle the, nor forsake thee, vntil thou hafte fynished al the worke that muste serue for the house of the Lorde.
Beholde, the Priestes and Leuites are deuided in companyes, for all maner of seruice that pertayneth to the house of God: they are wyth the for all maner of workmanshyp, and so are all that excel in wisdõ for any maner of seruice. Thou hafte also the lordes, & al the people for euery thynge that thou hast nede of.

¶ The. xxix. Chapter.

AND Dauid the kynge saide vnto all the congregacyõ: God hath specyally chosen Salomõ my sonne, whyche is yet yong & tender, and the worck is great: for the house shall not be for mã, but for the Lord god. Moreouer, I haue prepared with al my might for the house of god, golde for vesselles of golde, syluer for them of syluer, braste for thynges of braste, yron for thynges of yron, and wood for thynges of wood: and Onix stones, and stones to be set, glysterynge stones, and of dyuerse colloure, and all maner of precyous stones, and marble stones in greate aboundaunce. And because I haue lust to the house of my God: I haue of myne owne proper good, of golde & syluer, which I haue seuerally, geuen to the house of my God, beside all that I haue prepared for the holy house, euen thre thousande talentes of golde, of Ophir, and seuen thousande talentes of tryed syluer, to ouerlaye the walles of the
B house wythall: the golde for thynges of gold, syluer for thynges of sluer, and for al maner of worcke, by the handes of artyfycers. And whosoeuer is wylling, may thys daye consecrate his hande vnto the Lorde. And so the auncyente fathers, and the lordes of the tribes of Israell, the captaynes of thousandes and hundredes, wyth the lordes that were rulers ouer the kynges worcke, were willyng, and gaue for the seruice of the house of God, fyue thousande talentes of golde, and ten thousande peces of golde, and ten thousande talentes of syluer, and. xviii. thousande talentes of braste, and one hundred thousande talentes of yron. And they wyth whom precious stones were founde, gaue them to the treasure of the house of the Lorde, by the hande of Jehiel the Gersonite. And the people reioysed, when they were so wyllyng to geue C their goodes, and with a perfect herte they offered vnto the Lorde. And Dauid the kynge reioysed with great gladnesse. And Dauid blessed the Lorde before al the congregacyon, and sayde: Blessed be thou Lorde God of Israel, our father from euer and for euer. Thyne (O Lorde) is greatenesse, and powre, glorye, byctorye, and prayse: for all that is in heuē, and in earth is thine, and thyne is the kyngdome, (O Lorde) and thou excellest aboue al, euen as the heade of all. And richesse, and honour come of the, and thou raygnest ouer al, and in thyne hande is power and strength, and in thyne hande it is to make greate, and to geue strength vnto all. And nowe our God, we thancke thee, and prayse thy glorypous name, But who am I, and what is my peo-

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ple: that we shoulde enforce oure selues to geue these thynges so wyllyngly: but all thynges come of the: and of that whyche we receyued of thyne hand, we haue geuē the. * For we be but straungers before the: and sotourners as were al our fathers. Our dayes on the earthe also, are but as a * shadowe, and there is none abydinge. O Lorde our God, al this stuffe that we haue prepared to buyld the an house for thy holy name, commeth of thine hande, and is al thyne. (I wote also my GOD) that thou tryest the heartes, and hast pleasure in vnfaynednesse. And in the vnfaynednesse of myne heart. I haue willigly offred al these thinges. And nowe I haue sene thy people whiche are founde here, to offre vnto thee wyllyngly, and with gladnes. O lord god of Abrahām, Isahac, and of Israell oure fathers, kepe thys for euer. As the begynnynge of the thoughtes of the hearte of the people, and prepare theyr heartes vnto the. And geue vnto Salomon my sonne, a perfect heart to kepe thy commaundementes, thy testymonies, and thy statutes, and to do al, & to buyld the house for the which I haue made prouision. And Dauid sayde to all the congregacyon: Nowe blesse the Lorde your God. And al the congregacion blessed the Lorde GOD of theyr fathers, and bowed downe theyr heades, and worshipped the Lord, and the kyng. And they offred offerynges vnto the Lorde. And on the morowe after the sayde daye, they offered burntofferinges vnto the lord, euen a thousande younge oxen, a thousande rammes, and a thousande shepe, wyth theyr drynkeoffrynges. Many sacrifyces offred they for all Israel, and dyd eate & dryncke before the Lord the same daye: wyth great gladnes. And they made Salomon the sonne of Dauid kynge the seconde tyme, and annoynted him prynce before the lord, and Sadock to be the hyghe preste. * And Salomon sate on the seate of the Lorde, and was kynge in steade of Dauid hys father, and prospred: and all they of Israell obeyed hym. And all the lordes and men of power, and all the sonnes of kyng Dauid, submitted them selues: And were vnder kynge Salomon. * And the LORD magnified Salomon in dignitie, in the sight of all them of Israell, and gaue hym so glorious a kyngdom, as no kynge had before him in Israell. And so Dauid the sonne of Isay raygned ouer al Israel. And the space that he raygned ouer Israell was, fourtie yeare, seuen yeare raygned he in Hebron, & xxxiii. yeare raygned he in Ierusalem. And he died in a goodage: Full of dayes, ryches and honour. And Salomon his sonne raygned in hys steade. The actes of Dauid the kynge, first and laste: beholde, they are written in the boke of Samuell the sear, and in the booke of Nathan the prophete, and in the booke of Gad the sear, wyth all hys kyngdome, and power and tymes, that wente ouer hym, and ouer all Israell, and ouer al the kyngdomes of the earth.

W Ge. 47. b
Ia. 39. c.
Leb. xi. c
Sa. 2. b

¶ The ende of the fyrste boke of the Chronicles: Otherwise called the fyrst boke of Paralipomenon.

¶ The. ii. booke of the Chronicles, whyche in the Hebrewes is one wyth the fyrste.

¶ The. i. Chapter.

A AND Salomon the sonne of Dauid waxed strong in his kyngdome: and the * Lord hys God was wyth hym, and magnified hym in the dignitie. And Salomon spake vnto all Israell, to the Captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, and to euerye officer in all Israell, and to the auncyente fathers. And so Salomon and all the congregacion with hym * went to the hye place that was at Gibeon: * for there was the Tabernacle of wytnesse of GOD, * whyche Moses the seruaunte of the Lorde made in the wyldernesse. But the Arcke of God * hadde Dauid brought from Kiriath Iearim, into the place, whyche Dauid hadde prepared therefore. For he had pytched a tent for it at Ierusalem. Moreouer, the brasen aulter * that Bezaleel the sonne of Uri, the sonne of Hurhad maw, was there before the tabernacle of the LORD. And Salomon and the congregacion wente to byside it. And Salomon gate by there before the LORD, to the brasen aulter that was before the tabernacle of wytnesse, and * offred a thousande burnte sacrifyces vpon it. And the same nyghte dyd God appeare vnto Salomon, and sayde vnto hym: Aske what I shall gyue the. And Salomon sayde vnto God: thou hast shewed greate mercye vnto Dauid my father, and * haste made me to raygne in hys steade. * Nowe therefore, O Lorde God, let thy promyse whyche thou madest vnto Dauid my father, be true. * For thou haste made me kynge ouer a people, whiche is lyke the dust of the earth in multytude, Wherefore, gyue

3. re. iii. a
3. reg. 3. a
1. pa. 21. d
* Ex. 36. 37. 38.
* 2. re. 6 a
4. re. 6. a
Ex. 38. b
3. re. iii. c
W
Sap. 9. a
13. re. 3. a
3. reg. 3. d

ng

me nowe wisedome and knowledge, that I maye be able to goe in and oute before thys people: for who els (wo:therlye) can iudge
3.reg.3.b thys people that is so greate? ✠ And God sayde to Salomon: Bycause thys was in thyne hearte, and bycause thou haste not asked treasure and ryches, and honoure, and the lyues of thyne enemyes, neyther yet longe lyfe: But haste asked wysedome and knowledge for thy selfe, to iudge my people, ouer whyche I haue made thee kynge: wysdome and knowledge is graunted vnto the, and I wyll geue the treasure, and ryches, and glo:ye: So that amonge the kinges that haue ben before the o:r after thee, none was o:r shall be lyke thee.

And so Salomon came frome the hylaulter (that was at Gibeon) to Ierusalem,
1.re.8.d. from the tabernacle of wytnesse, and rayg-
D ned ouer Israell. ✠ And Salomon gathered charettes and ho:semen: and he had a thousande and foure hundred charettes: and twelue thousande ho:semen, whome he bestowed in the charet cyties, and wyth
1.re.8.d the kynge at Ierusalem. ✠ And the kynge made syluer and gold at Ierusalem as plenteous as stones: and Ceder trees made he as plentye as mulberye trees, that growe in the vallyes, and the ho:sses which Salomon had, were bro:ghte hym oute of Egypt by the kynges marchantes that were sogether, whiche beinge of one companye, tooke them oute at a pryce. They came also and bro:ghte oute of Egypte a charet for fyue hundred peces of syluer: euen an ho:se for an hundred and fyfty. And so bro:ghte the ho:sses for al the kinges of the Hethites, and for the kynges of Syria, by theyr owne handes.

¶ The.ii. Chapter.

A ✠ And Salomon determined to buyld an house for the name of the Lo:de & an house for his kyngdom: & Salomon tolde oute .lxx. thousand men to beare burthens, and foure scо:e thousande men to hewe stones in the mountayne: and thre thousand & .vi. hundred to ouer se thē. ✠ And
3.reg.5.a Salomon sent to Hiram the kyng of Tyre sayinge: as thou diddest deale with Dauid
2.re.5.b. my father, and ✠ diddest sende hym Ceder wood, to builde him an house to dwell in, euen so deale with me. For I am aboute to buylde an house for the name of the Lo:de my God, to offre vnto hym holy thynges, and to burne swete incense, & to set shewbread before him cōtinually: to offre burne sacrifices of the mo:nynge and euenynge: on the Sabboth dayes, in the first daye of euerye newe Moone, and in the solempne feastes of the Lo:de oure God: For it is an o:deynaunce to be continually kept of Israell. And the house, which I buyld shalbe greate: For greate is oure God above all goddes. But who is able to buylde hym an house? when that heauen, and heauen a B boue all heauens is not able to receaue hym: what am I then that shoulde buylde him an house? nay, but ēt to burne sacrifice before him that thus buldinge be: sende me nowe therfore a conning man, that can wo:ke in golde and syluer, in brasse and yron, in purple crymosyn and yelowe sylke, and that can skyll to graue, with the connynge men, that are with me in Iuda and Ierusalem, whome Dauid my father dyd prepare. Sende me also Cedar trees, Pyne trees, and Almuge trees, oute of Libanon, For I wot that thy seruauntes can skyll to hewe tymbre in Libanon. And beholde my men shalbe with thyne, that they may prepare me tymbre ynough. For the house whiche I am determined to buylde, shalbe wonderfull greate. And beholde, for the vse of thy seruauntes the cutters and hewers of tymbre: I haue geuen .xx. M. quarters of beaten wheate, and twentye thousande quarters of barley, and .xx. thousande bates of wine, and .xx. thousande bates of oyle.

And Hiram the kynge of Tyre answered C in wrytinge, which he sent to Salomon: Because the Lo:de hath loued hys people, therfore hath he made the kyng ouer thē. And Hiram sayde mo:couer: blessed be the Lo:de God of Israell, which maye heauen and earth, and that hath geue Dauid the kynge a wise sonne, and one that hath discrecion, prudence and vnderstandynge to buylde an house for the Lo:d, and a palace for hym selfe. And nowe I haue sent a wise man, and a man of vnderstandynge (whom 3.re.7.b
my father Hiram dyd vse) ✠ the sonne of a woman of the doughters of Dan, and hys D father was a man of Tyre, and he can skyll to wo:ke in gold and syluer, in brasse, and yron, in stone and timbre, in purple, & yelowe silke, in fine white, and cremosin: and can graue sondry maner of grauinges, and to finde out diuerse maner of subtyl wo:ke that shalbe set before hym wyth thy connynge men, and with the connyng men of my Lo:de Dauid thy father. Nowe therfore, the wheat and barley, oyle, and wine, which my Lo:de hathe spoken of, let hym sende vnto hys seruauntes. And we wyll cut wood in Libanon, as muche as thou shalt nede, & wyl bringe it to the, in shippes by sea to Japho, frome whence thou mayest cary them to Ierusalem. And Salomon nūbred all the straūgers that were in the lande of Israell after the numbre of them whom hys father Dauid had num-

bred

bred. And they were founde an hundred and liij. thousande and fyre hundred. And he set lxx. thousande of them to beare burthens, and. lxxx. thousande to hewe stones in the mountaine: and three thousande, & fyre hundred officers, to set the people a worcke.

¶ The. iij. Chapter.

A And Salomon began to buylde the house of the Lorde at Jerusalem, in i. par. 21. d mount Moria, * where (the Lord) appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshynge floure of Oman the Jebusite. And Acte. 7. f. & 13. rr. 6. a he * began to buylde in the seconde daye of the seconde moneth, & the fourth yere of his reigne. And these are the paterns whereby Salomon was instructe to buylde the house of God. The length was threscore cubytes after the old measure, & the bredth. xx. cubites. The porch, that was in bredth as large as the temple, had. xx. cubites: & the heigth was an hundred and. xx. cubites: And he ouerlayed it on the inner syde wyth pure B golde. And the greater house he syled wyth firre tree, which he ouerlayed with the best gold, & graued therto palme trees & cheynes. And he ouerlaid the house wyth precious stone beautifully. And the golde was gold of Parnaim. The house (I say) the beames, postes, walles and doores thereof, ouerlayed he wyth golde, and made grauen worke vpon the walles. And he made the house most holy, whose length was twenty cubites, lyke to the breadeth of the house, and the breadeth therof was also twentye cubytes. And he ouerlayde it with good golde, euen with syxe hundred talentes. And the weyght of the nayles of golde was fyftie sycles. And he ouerlayed the vpper chã- C bres wyth golde. * And in the house most Exr. 25. b. holye, he made two Cherubins of ymage worcke, lyke children, and ouerlayed them with golde. And the wynges of the Cherubs were. xx. cubites long. The one wing was fyue cubytes, reachynge to the wal of the house, and the other wynge was lykewyse fyue cubites, reachynge to the wyng of the other Cherub. And euen so the one wynge of the other Cherub was fiue cubites, reachynge to the wall of the house, and the other wynge was fiue cubytes also, and reached to the wynge of the other Cherub. So that the wynges of the sayde Cherubs were stretched out twentye cubites.

And they stode on their fete, and looked inwardes. And he made a fore hangynge of Exod. 25. 2. Reg. 3. 7 yelow silck, purple, cremosin, & fine white, & caused the pictures of cherubs to be brodred theron. And he made before the house two pylleres of fyue and thyrtye cubytes hygh. And the head that was aboue on the toppe of euery one of thē, was fiue cubites, and he made chaynes of wrethen worcke for the quere, and put theim on the heades of the pylleres, and made an hundred pomegranates, and put them on the cheynes. And he reared vp the pylleres before the temple: one on the righte hande: and the other on the left: and called the right, Jachyn, and the lefte, Boaz.

¶ The. iiij. Chapter.

And he made an aulter of brasse. xx. cubites longe, & xx. cubites brode, A and. x. cubites hie. * And he caste a 3. rr. 7. d brasen Lauatory of. x. cubites frō brym to brym, round in cōpasse, and. v. cubites hiet & a line of. xxx. cubites did cōpasse it roūde about. And vnder it was the fashion of oxen, which the dyd compasse it rounde about: with. x. cubites dyd they compasse the Lauatory rounde about, and there were two rowes of oxen which were cast of lyke molten worke. And it stode also vpon. xii. oxē: thre loked toward the North, thre toward the west, thre towarde the south, and three towarde the East: and the Lauatory was set vpon them, and all theyr backes were toward the Lauatory And the thickest of it was an hand bred, & the brim like the brim of a cuppe with floures of lylyes. And it re- B ceyued and helde thre thousande bates. 3. rr. bii. c * And he made ten lauers, and put fiue on the right hand, & fiue on the left, to washe and clense in them, suche thynges as they offered for a burntoffryng. But the greate lauatory was for the preistes to washe in. And he made ten candelsticks of gold (according to the paterne that was geuen of them,) & put thē in the temple: fyue on the right hand: & fiue on the left. And he made also ten tables, & put them in the temple: v. on the right side, & fiue on the lefte. And he made an hundred basens of golde: And he made the courte of the Preystes, and the greate court and dores to it: and ouerlayde the dores of theym wyth brasse. And he set C the greate Lauatory on the ryghte side of the East ende, ouer agaynste the South. And Hyram made pottes, shouelles, and basens, and fynyshed the worcke that he was appoynted to make, for kynge Salomon in the house of God. The two pylleres, the couerynges, or two heades, on the toppes of the pylleres: and the two wrethes to couer the two scalpes or heades that were on the toppes of the pylleres: and foure hundred pomegranates on the two wrethes, two rowes of pomegranates on one wrethe, to couer the two toppes, or heades that were on the pylleres. And he

made two bottomes, and lauers made hy-
pon the bottomes: the greate Lauatorye,
and twelue oxen vnto it: Pottes also and
shouelles, flesshokes, and all these vesselles
dyd Hyram (hys father) make to kynge
Salomon, for the house of the LORD, of
bryghte brasse. In the playne of Jordan
D dyd the kynge caste them, euen in the claye
grounde that is betwene Socoth and Za-
redatha. And Salomon made all these
vesselles in greate aboundaunce, for the
weyghte of brasse coulde not be rekened.
And Salomon made all the vesselles that
were for the house of God: the golden aul-
ter also, and the tables to set the shewbread
vpon. Moreouer, the candelsticles wyth
their lampes (to burne after the maner be-
fore the quere) and that of precyous golde:
and the floures and the lampes, & that perfect golde:
and the dressynge knyues, basens, spones,
and censers of pure golde. And (he made)
the dore of the temple, and the inner dores
within the place most holye, and the inner
dores of the temple wer gylted. And so was
al the worcke that Salomon made for the
house of the Lord fynished.

¶ The. v. Chapter.

A
3. Re. 7. 8 AND so all the worke that Salomon
made in the house of the Lorde was
fynished, and * Salomon broughte
in all the thinges that Dauid hys father
had dedycated, with the syluer and golde,
and al the iewels, & put them amonge the
treasures of the house of God. Then Salo-
3. re. 8. mon * gathered the elders of Israell toge-
ther, & al the heades of the tribes, and aun-
cyent fathers of the children of Israel vnto
Jerusalem: to bryngе the Arcke of the co-
uenaunte of the Lorde, oute of the cyrye of
Dauid: whiche is Sion. Wherefore, all
the men of Israell resorted vnto the kynge
in the feaste, euen in the seuenth moneth.
26 And all the elders of Israell came, and the
Leuites toke vp the arke. And the priestes
and the Leuites broughte away the arke &
the tabernacle of wytnesse, and all the holy
vesselles that were in the tabernacle, & they
bare them. And kynge Salomon, and all
the congregacion of Israel that were assem-
bled vnto him before the arke, offred shepe,
and oxen, so many, that they coulde not be
tolde nor numbred for multitude. And the
priestes broughte the arke of the appoynte-
ment of the Lorde vnto his place, euen into
the quere of the Temple, wythin the place
most holy, & set it vnder the wynges of the
Cherubs, that the Cherubs stretched oute
their wynges ouer the place of the Arcke,
and the Cherubs couered bothe the Arcke
and her barres aboue on hye. And the bar-
res of the arke were so longe, that the hea-
des of the barres were sene wythoute the
Arcke within the quere, but not wythout. C
And ther the Arcke remayned vnto thys
daye. But there was nothinge in the arke,
* saue the two tables whyche Moses put 3. reg. 8. f
therin at Horeb, when the Lorde made a
couenaunte wyth the chyldren of Israel,
after they were come oute of Egypte.
And it fortuned, that when the Prestes
were come oute of the holy place (the sanc-
tuarye was fylled wyth smoke) for all the
priestes that were present, were sanctyfy-
ed, and dyd not then wayte by course, that
both the Leuites, and the syngers vnder D
Asaph, Heman and Jeduthun, were appoin
ted to sundrye offices, with their children &
brethren, and were arayed in fyne whyte,
hauyng Symbales, Psalteryes, & harpes,
and stode at the East ende of the alter: and
by them an hundred and twentye priestes,
blowyng with trompettes. And the trom-
pet blowers & the syngers so agreed, that
it semed but one voice in praising & thank-
ing the Lord. And when they lift vp their
voyce with the trompettes, symbales, and
other instrumentes of musycke: and when
they praysed the Lord, (and sayde: Howe
that he is good, and that his mercy laseth
euer: the house of God was fylled wyth a
cloude: so that the priestes coulde not en-
dure to minister, by the reason of the cloud.
For the Maiestie of the Lord had filled the
house of God.

¶ The. vi. Chapter.

THen Salomon sayde: * the LORDE A
hath spoken, howe that he wyll dwell 3. re. 8. b.
in the cloude. And I haue buylte an
habitacio for the, and a place for thy dwel-
lyng for euer. And the kynge turned his
face, & blessed the hole cõgregacio of Israel,
and all the congregacion of Israell stode.
And he sayd: blessed be the Lord God of Is-
rael, whichhath wyth his handes fulfilled
it, that he spake wyth hys mouthe to my 2. re. 7. a.
father Dauid, sayinge: * sence the day that 3. re. 8. b.
I broughte my people oute of the lande of
Egypte, I chose no cyrye amonge all the
trybes of Israell, to buylde an house in,
that my name myght be there, neyther
chose I any man to be a ruler ouer my peo
ple Israell: saynge that * I haue chosen 2. pa. 7. d
Jerusalem, that my name myght be there, and. 12. d
and haue chosen Dauid to be ouer my peo- 25.
ple Israell. * And when it was in the herte 2. re. 7. a.
of Dauid my father, to buylde an house 3. re. 8. b.
for the name of the Lorde God of Israell: 1. pa. 22. d
the Lorde sayde to Dauid my father: for-
asmuche

asmuche as it was in thyne hert, to buylde an house for my name, thou dyddest well that thou so thoughtest in thyne hert. Not withstandynge, thou shalte not buylde the house, but thy sonne whiche is procearde out of thy loynes, he shall buylde an house for my name. The Lorde therefore hathe made good his saying that he hath spoken, and I am risen vp in the rowme of Dauid my father, and am set on the seate of Israel, as the Lorde promised, and haue buylt an house for the name of the Lorde God of Israell. And in it haue I put the Arcke, wherin is the couenaunt of the Lord, that he made with the chyldren of Israell. And the kynge stode before the aultare of the Lorde, in the presence of all the congregacyon of Israell, & stretched out his hãdes. For nowe Salomon hadde made a brasen pulpyt of fyue cubytes longe, and fiue cubites brode, and thre of heyght, and hadde set it in the mydwes of the great courte, and vpon it he stode and kneled downe vpō his knees, before all the congregacyon of Israel, and stretched out vpō his handes towarde
C heauen, and sayde: + O Lorde God of Is-
3.re.8.c. rael, there is no God like the in heauē and inearth, which kepest couenaunt, & shewest mercy vnto thy seruauntes that walke before the with al their hertes. Thou whiche hast kept with thy seruaunt Dauid my father, the thynges that thou promysedest him: thou saydest it with thy mouth, & hast fulfylled it with thine handes, as it is to se thys day. And nowe Lorde God of Israell, kepe with thy seruaunt Dauid my father, the thinges that thou promysseddest hym,
3.reg.2.a and.9.b. 2.pa.7.b sayinge: + thou shalte in my syghte not be without a man: that shall sye vpon the seat of Israel: so that thy chyldren take hede to their wayes, to walck in my law, as thou haste walcked before me. And nowe Lorde God of Israell, let thy saying be true, whiche thou spakest vnto thy seruaunt Dauid. And wyll God in verye dede, dwell wyth
3.re.8.c. Esa.66.a Acte.7.f. menne on earth? Beholde, + heauen, and heauen aboue all heauens do not conteyne thee: howe muche lesse the house whiche I haue buylded? Let it be thy pleasure therefore to turne to the prayer of thy seruaunt, and to hys supplycacyon (O LORD my God) to herken vnto the voyce and prayer whiche thy seruaunte prayeth before thee, and lette thyne eyes be open towarde thys house daye and nyghte, ouer thys place, wherin thou hast sayd: that thou wouldest put thy name, to harken vnto the prayer
D which thy seruaunt prayeth in this place: herken vnto the prayers of thy seruaunt, and of thy people Israell, whyche they praye in thys place: heare thou, (I saye) oute of thy dwellynge place, euen oute of heauen: heare, and be mercyfull. + If a
3.re.8.b man synne agaynste hys neyghboure, and take an othe agaynste hym, and make him to sweare, and they bothe come before thyne aulter in this house: then heare thou from heauen, and worke, and iudge thy seruauntes, that thou rewarde the vngodly, and recompence hym hys waye vpon hys head, and iustyfie the righteouse, and giue hym accordyng to his righteousnes. And yf thy people Israell be put to the worse before the enemye, because they haue synned agaynste thee. Yet yf they tourne and geue thākes vnto thy name, and make intercessyon, and praye before thee in thys house, then heare thou from heauen, and be mercyfull vnto the synne of thy people Israell, and bringe them agayne vnto the lande whiche thou gaue to theym, and to
E their fathers. + When heauen is shut vp, Deu.11.b and there be no rayne, because they haue 3.re.7.a sinned agaynst thee: yet yf they pray in this place, and confesse thy name, and repent from their synne, for the which thou chastenest them: then heare thou in heauen, and be mercyfull vnto the synne of thy seruautes, and of thy people Israell, and guyde thou them into the good waye, to walcke in, and sende rayne vpon thy lande, which thou haste geuen vnto thy people, for an enherytaunce. And yf there be dearth in the lande, or pestylence, corrupcyon, or blastynge of corne, grashoppers, or caterpyllers, or that their enemies besege them in the cytyes of their lande: and destroye the countreys, for whatsoeuer plage or sickenesse it be. Then what supplications and prayers soeuer shall be made of anye man, and of all thy people Israell, whiche shall knowe euerye man hys owne sore, and his owne grefe, and shall stretche oute their handes towarde thys house, thou shalte heare from heauen, euen frome thy dwellynge place, and shalte be mercyfull, and geue euerye man accordynge vnto all hys wayes, euen as thou doest knowe euerye mannes heart: for thou onely knowest the
F hartes of the chyldren of men: that they 3.reg.8.c maye feare thee, and walcke in thy wayes, Joh.12.c as longe as they lyue in the lande, whyche Act.8.f thou gauest vnto oure fathers. + Moreouer, the straunger whiche is not of thy people Israell, yf he come from a farre lande, for thy greate names sake, and thy myghtye hande, and thy stretched oute arme. If they come (I saye) and praye in thys house: thou shalte heare frome heauen, euen frome thy dwelling place, and shalte do accordynge to all that the straunger calleth to the for. That al peo-

ple of the earthe may knowe thy name and feare the, as dothe thy people Jsraell, and that they maye knowe, howe that in thys house whyche J haue buylte, thy name is called vpon. Jf thy people go oute to warre againste their enemyes by the way
Deu.6.d that thou shalt sende them, and they praye to the, in the waye * towarde thys cytye whyche thou haste chosen, euen towarde the house whyche J haue buylte for thy name: then heare thou from heauen their
G supplicacion and prayer, and healpe them
3.reg.8.c in their ryght. Jf they synne against the,
1.Joh.1.d as * there is no man but he dothe synne, and thou be angrye wyth them, and delyuer them ouer before theyr enemyes, and they take them and lede them awaye vnto a lande farre or neare, yet yf they repente in theyr hearte in the lande where they be in captuyte, and tourne, and praie vnto the in the lande of theyr captiuytye, sayinge: we haue synned, we haue done euell and wickedlye, and turne againe to the wyth all their heart and all their soule, in the lande of their captiuite, where they kepe them in bondage, and so praye towarde theyr lande whyche thou ganeste vnto their fathers, euen towarde the cytte whyche thou haste chosen, and towarde the house which J haue built for thy name Then heare thou from heauen, euen from thy dwellynge place, theyr supplycacyon and theyr prayer, and iudge theyr cause, and be mercyfull vnto thy people whyche haue synned agaynst the. Now my GOD, let thyne eyes be open: and thyne eares attente vnto the prayer that is made in this
Psa.132.a place. Nowe vp * O Lorde God into thy restynge place: thou and the arcke of thy strength. O Lorde God, let the priestes be clothed with health: & let thy sainctes reioyce in goodnesse. O Lord god, turne not awaye the face of thyne annoynted. Remẽbre the mercies which thou hast promysed to Dauid thy seruaunte.

¶ The. viii. Chapter.

A
3.reg.8.f
pleui.9.d
Paral.8.g
AND * when Salomon had made an ende of prayinge, there cãe downe fire frõ heuẽ & cõsumed the * burnt offrynge & the sacrifyces. And the house was fylled with the glory of the Lord, and the priestes coulde not go into the house of the Lorde, because the glorye of the Lorde had fylled the Lordes house. And when * I the children of Jsrael sawe howe the fyre, and the glory of the LORD came downe vpon the house, they fell downe flat vpon theyr faces to the earth, vpõ the pauem ẽt and worshipped & confessed vnto the Lord that he is gracious, and that his mercy la-
B steth euer. And the kynge and all the people offered sacrifices before the Lorde. And kynge Salomon offered a sacrifice of. xxii. thousande oxen, and an hundred & twentye thousande shepe. And so the kynge and all the people dedicated the house of GOD.

And the priestes wayted on their offices, and the Leuites had the instrumentes of musike of the Lord, whyche kynge Dauid had made to confesse vnto the Lorde, that his mercy lasteth euer: playinge a Psalme of Dauid with their hande. And the priestes blewe with trompettes before them, and all they of Jsraell stode. Moreouer, Salomon halowed the myddle of the courte, that was before the LORDE, for there he offered burnt offrynges, & the fat of the peaceoffringes, because the brasen altare which Salomon had made, was not able to receyue the burnteoffrynges & the meatoffringe & the fat. So at the same C
tyme, Salomon kept a * feast of seue daies, 1.mac.3.g
& al they of Jsrael with hym, an exceadinge greate congregation, euen frõ the entring in of Hamath: vnto the ryuer of Egypte. And in the eyght daye they made a gatherynge. For they kepte the dedicacion of the auiter seuen dayes, and the feaste seuen dayes. And the. xxiii. daye of the seuenthe monethe, he let the people departe: into their tentes glade and mery in herte: for the goodnesse that the Lorde had shewed to Dauid and to Salomon, and to Jsraell hys people. * And so Salomon fynyshed 3.re.9.a
the house of the Lorde, and the kynges house: and all that came in hys hearte to make in the house of the LORDE, and in his owne house, went prosperously forwarde. And the Lorde appeared to Salomon by nyght, and sayde to hym: J haue hearde thy petition, & * haue chosen thys 2.pa.6.g
place for my selfe, to be an house of sacrifyce. Jf J shut vp heauen that there be no rayne: or yf J commaunde the locustes to deuoure the lande: or yf J sende pestylence amonge my people: and yf they that are of my people, amonge whom my name is called vpõ, do humble them selues, and make intercession, and seke my presence, & turne from theyr wycked wayes: then wyll J heare from heauen, and be mercyfull to
D theyr synne: and wyll heale theyr lande. And frõ hence forth myne eyes shalbe opẽ & myne eares attente vnto the prayer that is made in this place. And therfore nowe
2.pa.6.g al J haue chosen and sanctified this house, that my name maye be there for euer: and myne eyes & mine heart shalbe there perpetuallye. And yf thou wilt walke before me, as Dauid thy father walked, to do all that J haue commaunded the, and shalte obserue my statutes and my lawes: then

wyll

wyll I ſtablyſh the ſeate of thy kyngdome, accordynge as I made the couenaunt with Dauid thy father, ſayinge: ✶ Thou ſhalte
2.re.2.8. and.xx.b 2.par.6 c not be without a man to be ruler in Iſraell. But and yf ye tourne awaye, and forſake my ſtatutes, and my commaundementes, whiche I haue ſet before you, and ſhall go, and ſerue other goddes, and worſhyp them: then wyll I pluche them vp by the rootes, out of my land, which I haue geuen them, and thys houſe, whiche I haue ſanctified for my name, wyll I caſte out of my ſyght, and wyll make it to be a prouerbe & a ieaſt amonge all nations. And euerye one that paſſeth by, ſhalbe aſtonied at thys houſe, whiche belonged to the moſt hye God, and ſhall ſaye: ✶ why hathe the Lorde dealte of thys faſhion wyth thys land, & with thys
Deu.29 d 3.reg.9 b Jer.22.c houſe? And they ſhall aunſwere: bycauſe they forſooke the Lorde God of theyr fathers, which broughte them out of the lād of Egypte, and caughte holde on other goddes, and worſhypped them, & ſerued them: euen therefore hath he broughte all thys euyl vpon them. ¶ The. viii. Chapter.

A 3.reg.9 b

AND ✶ it fortuned, that after .xx. yere when Salomon had built the houſe of the Lord, and his owne houſe, he builte the cities that Hiram gaue hi, & put of the childrē of Iſrael i thē. And Salomō wēt to Hamath ſoba, & ſtrengthed it. And he builte Thadmor i the wildernes, & repayred al the ſtore cities whiche were in Hamath. And he buylte Bethhoron the vpper, and Bethhoron the nether, ſtrōge cities, hauig walles, gates, and barres. And Baalah, & all the ſtore cities that Salomon had and all the charet cities, and the cities of the horſemē, and euery pleaſāt place that Salomon had luſte to buylde in Jeruſalē and Libanon, and thorowoute all the lande of his dominion. And al the people that were left of the Hethites, Amorites, Pherezites, Heuites and Jebuſites, whiche were not
16 of the chyldren of Iſraell: But were the chyldren of them, whiche were lefte after them in the lande, and were not conſumed of the children of Iſraell, them dyd Salomon make to paye tribute vntyl thys day. But of the children of Iſraell dyd Salomon make no bondemen for hys worcke: but they were men of warre, and rulers, & greate lordes with hym, & captaynes ouer his charettes, and horſmen. And king Salomons officers that ouerſawe, and ruled the people, were two hundred and fyftye. And Salomon broughte the doughter of
C Pharao oute of the citie of Dauid, into the houſe that he had buylded for her. For he ſayde: my wife ſhall not dwell in the houſe of Dauid kynge of Iſraell, for it is holye
becauſe that the arke of the Lorde is come vnto it. Then Salomō offred burntoffringes vnto the Lorde, on the aulter of the Lord, which he had built before the porch, doynge euery thynge in hys due tyme, and offrynge accordynge to the commaundement of Moſes, in the Sabbothes, newe moones, & ſolempne feaſtes, ✶ thre tymes in the yeare, that is to ſaye: in the feaſte Exo.23.c
of ſwete breade, in the feaſte of weakes, deu.16.c
and in the feaſt of Tabernacles. And Salomon ſette the ſortes of Prieſtes to theyr offyces, as Dauid hys father had ordered them, and the Leuites in their watches, for to prayſe and miniſter before the Prieſtes day by day, and the porters by courſe, at euerye gate. ✶ For ſo had Dauid the mā of God commaunded. And they omytted
1.par.9 d not the commaundement of the kynge vnto the Prieſtes and the Leuites, concernynge anye maner of thynge, and concernynge the treaſures. For Salomon made prouyſion for the charges, frome the fyrſte daye that the foundacion of the houſe of the Lorde was layed: tyll it was fynyſhed, that the houſe of the Lorde was parfyte. Then wente kynge Salomon to Ezion Gaber, and to Eloth at the redis ſea ſyde in the lande of Edom. And Hiram ſente hym by the hādes of hys ſeruauntes, ſhippes, and ſeruauntes that had knowledge of the ſea: and they came with the ſeruauntes of Salomon to Ophir, & caried thence foure hundred & fyftye talentes of golde, & broughte it to kynge Salomon.

¶ The. ix. Chapter.

AND ✶ whē the quene of Saba heard
y 3.re.x.d Mat.12 b Luk.xi a
of the fame of Salomō, ſhe came to proue hi in harde queſtiōs at Jeruſalē, with a verye greate cōpanye, with camelles that bare ſpyces, and plenteye of golde, and pricious ſtones. And when ſhe was come to Salomon, ſhe cōmaned with hi of al that ſhe had in her heart. And Salomon ſoyled her al her queſtions, and ther was not one worde hyde frome Salomon, whyche he tolde her not. And when the Quene of Saba had ſene the wiſedome of Salomon: & the houſe that he had builte, and the meate of hys table: the ſytetynge of hys ſeruauntes, and the ſtandynge of hys wayters, their apparel, hys butlars, theyr apparell, hys goynge vp, by the whyche he wente into the houſe of the LORDE, there was no mooze ſpirite in her. And ſhe ſayde to the kynge: The ſayinge, whyche I hearde in myne owne lande of thyne actes, and of thy wyſedome is true.
18 I beleued not the wordes of them, tyll I came, and myne eyes had ſene it. And beholde, the one halfe of thy wyſedome was

not tolde me: for thou exceadest the fame that I hearde. Happy are thy men, & happy are these thy seruauntes which stande before the alwaye, and heare thy wysedome. Blessed be the Lorde thy God, whiche had lust to the, to set the kinge on his seat, that thou myghtest be kynge: ordeyned by the Lorde thy God. Because thy God louyth Israell, and hathe delyte to make them continue euer: therfore made he the kynge ouer them: to do ryghte and equitie. And she gaue the kinge an hundred and.xx. talentes of golde, and of spyces exceadynge greate abundaunce and precious stones, neyther was there anye more suche spyce, as the Quene of Saba gaue kynge Salomon. And the seruauntes of Hiram and the seruauntes of Salomō which brought golde from Ophir brought also algume wood and precious stones. And the kynge made of the Algume wood steyres in the house of the Lorde, and in the kynges palace, and harpes and psalteries for syngers. An there was no suche wood sene before in the lande of Juda. And kynge Salomon gaue to the Quene of Saba euerye pleasaunte thynge that she asked, but not so muche as she brought vnto the kynge. And so she turned and went away to her owne lande wyth her seruauntes.

The weyghte of golde that came to Salomon in one yere, was sixe hundred. lxbi. talentes of golde, beside that whyche chapmen and marchauntes brought, and all the kynges of Arabia and rulers of that countrye brought golde and syluer to Salomon. And kynge Salomon made two hundred buckelers of beaten golde, and syxe hundred sycles of beaten golde were spent vpon one buckler, and thre hundred shyldes made he of beaten golde and one shylde coste thre hundred peces of golde: & the kynge put them in the house that was in the forest of Libanon. And the kynge made a greate seate of Iuorye: and ouerlayed it with pure golde. And there were syxe steppes to the seate, wyth a fote stole of golde fastened to the seate: and pommelles on eche syde of the sittinge place, and two Lyons stand ynge by the pomels. And. xii. lyons stode on the one syde and on the other vpon the syxe steppes, so that there was no suche worcke made in anye kyngedome. And all the drinkynge vessels of kynge Salomon were of golde, and all the vessels of the house that was in the forest of Libanon were of precyous golde: for syluer was counted nothynge worthe, in the dayes of Salomon. For the kynges shyppes wente to Tharsis wyth the seruauntes of Hyram: euery thre yere ones came the shyppes to Tharsis, and broughte golde, syluer, Iuory, and apes, and pecockes. * And kynge Salomō passed al the kynges of the earthe, in richesse and wysedome. And all the kynges of the earthe sought the presence of Salomon, to heare hys wysedome that GOD had put in his hearte. And they broughte euery mā hys presente, vessels of syluer, and vessels of golde, raymente, harnesses, spices, horses, and mules, and whatsoeuer might be gotten, yere by yere. * And Salomon had foure thousande stalles for horses, and charettes, and twelue thousande horsemē, whome he bestowed in the charet cyteyes, and some were wyth the kynge at Jerusalem. And he raygned ouer all the kynges that were from Euphrates vnto the lande of the Philistines: and to the border of Egypte. * And the kynge made syluer in Jerusalem as plēteous as stones, and Cedar trees as plenteous as the mulberye trees that grow in the valleyes: & they brought vnto Salomon horses out of Egypt, and oute of all landes. * The reste of the actes of kynge Salomon fyrste and laste, are they not wrytten in the sayinges of Nathan the prophete, and in the prophecye of Ahiab the Silonite, and in the vysyons of Jddo the sear of visions againste Jeroboam the sonne of Nabat? And Salomon raygned in Jerusalem vpon al Israel fourtye yeres. And Salomon slepte with his fathers, and they buryed him in the cytye of Dauid hys father: and Rehoboam his sonne raygned in his steade.

¶ The.x. Chapter.

ANd * Rehoboam wente to Sichem: for to Sichem were all Israel come together to make him kynge. And when Jeroboā the sonne of Nabat (whych * was fled into Egypt from the presence of Salomon the kynge) harde it, he returned out of Egipt. And they sēt and called him. And so Jeroboam & all they of Israel came and communed wyth Rehoboam, sayinge: Thy father laid a greuouse yocke vpō vs: nowe therfore, remit thou somwhat of the greuouse seruice of thy father, and of hys heuy yocke that he put vpon vs: and we wyll serue the. And he sayd to them: come agayne vnto me after thre dayes. And the people departed. And kynge Rehoboam counsayled wyth the elders that had stāde before Salomon his father, whyle he yet lyued, and he sayde: what counsayle geue ye me, to answere this people agayne? And they tolde him, saying: If thou be kynde to this people, and shewe thy selfe lowelye to them, and speake louynge wordes to the,

they

3.reg.x.a F
3.re.4.d.
G
3.reg.x.b
2.pa. d
3.re.xi.g
3.re.12.a
3.re.x.g.

they wyll be thy seruauntes for euer. But he lefte the counsayle whyche the elders gaue hym, and toke counsayle wyth the yonge men that were growen vp wyth him, and that stode in his presence. And he sayde vnto them: what aduyse gyue ye, that we maye answere this people, which haue communed with me, sayinge: Abate somewhat of the yocke whyche thy father dyd put vpon vs. And the yonge men that wer growē vp with him, spake vnto him, sayinge: Thus shalte thou answere the people that spake to the, sayinge: Thy father made oure yocke heuye: but make thou it somewhat lyghter for vs. Thus shalte thou say vnto them: my lytle fynger shal be heuyer then my fathers loines.
3.re.xii.e * For where my father put a heuye yocke vpon you, I wyll putte moze to youre yocke: my father chastised you with whippes, but I wyl chastice you with scorpiōs. And so Ieroboam and all the people came to Rehoboam the thirde day, as the kynge badde, saying: come agayne to me the third daye. And the kinge answered thē cruelly: and kynge Rehoboam lefte the councell of the aged mē, and answered them after the aduyse of the yonge men, sayinge: My father made your yocke greuous, and I wyl adde therto, my father chastised you with whippes, but I wil chastice you with Scorpions. And so the kynge herkened not vnto the people: but the occasyon came of
3.re.xi.k. God, that the Lorde might make good hys
D sayinge, * whiche he spake, by the hande of Ahia the Silonite to Ieroboā the sonne of Nebat. And when all they of Israell sawe that the kynge would not agree vnto thē, the people answered the kyng saying: what parte haue we with Dauid, or enheritaunce with the sonne of Isai? let euery
3.re.12.d man of Israell to go to hys tente. * And nowe Dauid, se to thyne owne house. And so all Israell gat them to theyr tentes, so that Rehoboam raygned ouer no mo of the childzen of Israel, then dwelt in the cities of Juda. Then kynge Rehoboam also sent Hadurā that was ruler ouer the trybute, and the childzen of Israell stoned hym wyth stones that he dyed. But kynge Rehoboam made spede to get hym vp to his charret, to flye to Jerusalem. And they of Israel rebelled agaynst the house of Dauid vnto this daye.

¶ The. xi. Chapter.

A
3.re.xii.e And whan Rehoboam was come to Jerusalē, * he gathered of the house of Juda and Bē Jamin, myne score thousande chosen men of warre to fyghte against Israel, and to bryng the kyngedōe agayne to Rehoboā. And the worde of the lorde came to Semeiahu the mā of god, sayinge: speake vnto Rehoboam the sonne of Salomon, kynge of Juda, and to all them of Israel that are in Juda & Ben Jamin, & say: thus sayeth the lorde. Ye shal not go vp nor fighte against youre brethren: returne euery man to his house, for this thynge is done of me. And they obeyed the wordes of the Lorde, and returned frō going against Ieroboam. And Rehoboam dwelte in Jerusalem, and builte stronge cities in Juda. He buylded vp Bethlehem, and Etham, and Theko: Bethzur, Socho, and Adullām Gath, and Maresa: and ziph, Adurahim, Lachis and Aseca: zorea, Aialon, and Hebzon, whiche is in Juda and Ben Jamin, stronge cities. And he repayred the stroge holdes, and put captaynes in them, & store of bitayle, and wyne and oyle. And in al cities he put shyldes and speares, & made them exceadynge stroge, hauing Juda and Ben Jamin on hys syde. And the priestes and the Leuites that were in all Israell, resorted to him out of all theyr coastes. For the Leuites lefte theyr suburbes and their possession, and came to Juda & Jerusalem: * for Ieroboam and hys sonnes had 2 pa.13.b caste them out from ministrynge vnto the Lorde. * And he ordeyned hym priestes 3.re.12.g for the hylaultares, for the deuyles & for the calues whyche he had made, and after the Leuites there wente of all the trybes of Israel, suche as submytted their hertes to seke the Lorde god of Israell, and came to Jerusalem, to offer vnto the Lord God of their fathers. And so they strengthed the kyngedome of Juda, and made Rehoboam the sonne of Salomon, mighty thre yere longe, for three yeare they walked in the waye of Dauid and Salomon. And Rehoboā toke him Mahalath the doughter Jerimoth, the sonne of Dauid to wyfe, & Abiahil, the doughter of Eliab the sone of Isai, which bare him childzē Jeus, Samaria, and zaha. And after her he toke * Maaca, the doughter of Absolon whiche bare him Abia, Aethai, ziza, and Selomith 3.re.15.g And Rehoboam loued Maacah the doughter of Absalon aboue al his wiues and cōcubines, for he toke. xviii. wyues and three score concubines, and begat. xxviii. sonnes and. xl. doughters. And Rehoboam made Abiah the sonne of Maacah the chiefe ruler amonge his brethren, and to haue the ouerlight of the kingdome. And he played wisely, and scatered all hys childzen throwoute all the countrees of Juda, & Benjamin, vnto euery stronge cytye. And he gaue them aboundaunce of bytayle, and obtayned many wynes.

¶ The. xii. Chapter.

A And it came to passe, that whē Rehoboā had stablished the kyngdō, and became mightie, he forsoke the law
3.re.14.f of the Lord, & al Israel with hym. * And it forturned, that in the fifte yere of kynge Rehoboam, Sesac the kynge of Egypte came vp against Jerusalem, because they had transgressed against the Lord, with. xii. C charettes, and. lx. M. horsemē. And the people wer without numbre, that came with him out of Egypte, Lubim, Sukkim, and the blacke mores. And they toke the stroge cyties in Juda, & came to Jerusalē. Then came Semeia, the prophete to Rehoboā and to the Lordes of Juda, that were gathered together within Jerusalē for Sesac and sayd vnto them: thus sayeth the Lord:
B ye haue lefte me, & therfore haue I also left you in the handes of Sesac. Where vpon the lordes of Israel, & the king humbled thē selues, and sayde, the Lorde is righteous. And whan the lord saw that they submitted them selues, the word of the Lord came to Semeia, saying: They submyt thē selues, therfore I wyl not destroye thē. But I wil deliuer thē sumwhat & my wrath shal not burne vpō Jerusalem by the hande of Sesac. Neuertheles, they shalbe his seruātes, to know what differēce is betwene my seruyce, and the seruyce of the kyngdomes of the world. And so Sesac king of
C Egipt came to Jerusalē, and toke away the treasures of the house of the Lord, and the treasures of the kynges house: he toke euen al. And he caryed away the shildes of gold,
3.Re.7.b * whiche Salomō made. In steade of which kynge Rehoboam made shildes of brasse, and committed them to the handes of the captaynes whiche had the ouersyght of the fotemen, and that kepe the entrāce of the kynges house. And it came to passe, that when the kynge entred into the house of the Lord, the garde came &, fet them, and
D brought thē a gayne vnto the garde chamber. And when he humbled hym selfe, the wrath of the Lord turned from him, that he would not destroye al together. And in Juda all was well. And so kynge Rehoboam waxed mightie, and raygned in Jerusalē. And Rehoboam was. xli. yere olde, when he began to raygne, and he raigned xvii. yeares in Jerusalem, the cite which the Lorde had chosen out of all the trybes of Israell to put his name there. And hys
3.Re.14.f mothers name was Naama, an Ammontes. * And he did euell, because he prepared not his herte to seke the Lorde. The actes also of Rehoboā, firste & laste, are they not writtē in the sayinges of Semeia the prophet, and of Iddo the sear whyche noted the gene a logy? & there was warre alway betwene Rehoboam and Jeroboam. And Rehoboam slepte with his fathers, & was burped in the citie of Dauid, and Abia hys sonne raygned in his steade.

C The. xiii. Chapter.

THe. xviii. yeare of kynge Jeroboam A
4.Re.15.a * began Abia to raigne ouer Juda, & he raygned thre yere in Jerusalem. His mothers name also was Michaiahu, the doughter of Uriel of Gibea. And there was warre betwene Abia & Jeroboā. And Abia made prouision for the war, hauynge baleaunte & expert mē of warre, euen. iiii. C. M. chosen men. And Jeroboam set hym selfe in araie to fight against him, with. viii. C. M. piet mē whiche were stronge & men of armes. And Abia stode vp vpon zemaraim an hil which is in mount Ephraim, and sayd: heare me thou Jeroboam & all Israel.
B Do not you know howe that the lord god of Israel, to Dauid for euer, euen to him & to his sonne with a salted couenaunte? And Jeroboam the sonne of Nebat the seruāte of Salomon the sonne of Dauid is rysen vp, and hath rebelled agaynste his Lorde. And there gathered to him lewde men the childzen of Belial, and preuayled agaynste Rehoboam the sonne of Salomon, when Rehoboam was yonge and tendre herted and coulde not stonde before them. And nowe ye saye, that ye be able to preuayle agaynste the kyngedom of the LORDE, which is in the hande of the sonnes of Dauid, and ye be a great multitude: and haue the golden calues * which Jeroboam made
3.re.12.f you for gods. And * haue ye not caste oute
2.Paral xi.c the priestes of the Lorde, the sonnes of Aaron, the Leuytes, and haue made you priestes after the maner of the nations of other landes? so that whosoeuer commeth, and consecrateth hys hande wyth a younge oxe, and seuen rammes, the same maye be a priestе of them that are no godes. But we belonge vnto the Lorde oure God whome we haue not forsaken, and the
C priestes are the sonnes of Aaron whyche minister vnto the Lorde, and the Leuites wayte vpon theyr office. They burne vnto the Lorde euery morynge and euenynge, burnte sacrifyce & swete incense: the shewbreade set they in order vpon a pure table: and prepare the candelstycke of golde with the lampes of the same to burne euer at euen. And truelye we kepe the watche of the Lorde our God, but ye haue forsaken him. And behold, god him selfe is our captayne and his priestes blowe with the * trom- Leui.x.b
pettes, and crye alarum agaynste you. O ye childzen of Israel, fyghte not agaynste the Lorde God of your fathers: for it wyll not

prosperе

Prophete wyth you. But for all that, Jeroboam conuayed men prenely aboute, to come behynde theym, and so they were before Juda, & the layers in wayte, were behynde theym. And when they of Juda loked aboute, beholde the battell was before and behynde. & they cryed vnto the Lorde, and the prystes blewe with the trompettes. and the men of Juda gaue a showte.

D And as the men of Juda showted, it came to passe, that God smote Jeroboam, and al Jsrael before Abia and Juda. And the children of Jsrael fled before Juda, and God deliuered them into their hande. And Abia, & his people slue a greate slaughter of them: there fel downe wounded of Jsrael. b. hundred thousande chosen men. And so the children of Jsrael were brought vnder at that tyme, and the children Juda preuayled: be-

E cause they leaned vnto the Lorde God of theyr fathers. And Abia folowed after Jeroboam, & toke cyties from hym, Bethel, wyth the townes belonginge therto. Jesana, wyth the townes belonged therto, and Ephron wyth her townes. Jeroboam recouered no strength agayne: in the daies of Abia. And the Lord plaged hym, and he died. And Abia waxed myghtie, and maryed xiiii. wiues, and begat. xxii. sonnes, & .xvi. doughters. The rest of the actes of Abia, his customes and his sayinges are wrytten in the storye of the prophete Jddo.

¶ The. xiiii. Chapter.

A Mat. i. b. SO Abia slepte wyth hys fathers, and they buried hym in the citie of Dauid, and * Asa his son raigned in his stede. In whose dayes the land was in quietnes

3. Kr. 15. a ten yere. And * Asa dyd that was good and ryghte in the eyes of the Lord his God: for he toke away straunge aulters, & the hylaulters, & brake downe the ymages, & cut downe the groues, & commaunded Juda to seke the Lord God of theyr fathers, and to do accordynge to the lawe and cõmaundement. And he put away out of al the cities of Juda, the hylaulters & the ymages: and the kyngdome was quiet before hym. And he builte strong cyties in Juda: because the lande was in rest, & he had no war in those

B yeares. For the Lorde had geuen hym rest. Therfore he sayd vnto Juda: let vs builde these cyties, and make about them walles, towers, gates, and barres, for the lande is yet in rest before vs, because we haue sought the Lord our God: we haue sought hym, and he hath geuen vs rest on euery syde: and so they builte, & it prospered with them. And Asa had an armie of menne that bare shyldes and speares, out of Juda, thre hundred thousande: and out of Benjamin that bare shildes, and drue bowes, two hũdred and foure shore thousande, all these were valeaunte men. And there came oute C agaynst them Zarah the blacke Mozian, * with an hoost of .x. hundred thousande, & 2. pa. 16 c three hundred charettes, and came as farre as Maresa. And Asa went out before hym, and they ioyned the battayle in the valley of Zephata beside Maresa. And Asa cryed vnto the Lorde his God, and sayde: Lorde, 1. kr. 14 b * it is no harde thynge wyth thee, to helpe either many, or theym that haue no powre, helpe vs therefore, O Lorde our God, for we trust to thee, and in thy name we go agaynst this multitude. Thou art the Lord our God, & no man shall preuayle agaynst the. So the Lorde smote the blacke Mozes D before Asa and Juda, and the blacke Mozes fled. And Asa and the people that was with hym, folowed after them vnto Gerar. And the blacke Mozes hoofte was ouerthrowne, that there was none of them left, but were destroyed before the Lord and before hys hoofte. And they caryed awaye a mightie great praye. And they smote all the cyteyes rounde aboute Gerar. For the feare of the Lorde came vpon them. And they spoyled all the cyties, and there was exceadynge muche spoyle in them. They smote also the tentes of catel, and caryed awaye plentie of shepe and camels, and returned to Jerusalem.

¶ The. xv. Chapter.

AND the spirite of God came on Aza- A
ria the sonne of Obed. And he went out to mete Asa, and sayd vnto him: heare me Asa, & al Juda, & Benjamin. The Lorde is wyth you, while ye be with hym, and when ye seke hym, he wyll be founde of you: and agayne, when ye forsake hym, he also wyll forsake you. And truely for a lõge season in Jsraell no man sought the true God, no mã regarded the priest that taught them, no man cared for the law. And when any man in his trouble did turne vnto the Lorde God of Jsraell, and sought hym, he was founde of them. And in that time there was no peace to him, that dyd go oute and in: but great sedicion was there among all the inhabiters of the earth. And nacõ was destroyed of nacion: and cytie of cytie: for God did moue all aduersitie among them. Play ye therfore the men, and let not your handes slacke, for your worcke shall be rewarded. And when Asa heard the those wor- B des, and the prophecye of Asaria, the sonne of Obed the Prophete, he toke courage, & put awaye the abhominable ydoles ouse of all the lande of Juda, and Benjamin,

and

and oute of the cyties whiche he wanne in mounte Ephraim, and renewed the alter of the Lorde, that was before the porche of the Lorde. And he gathered all Juda and Ben Jamin, and the straungers with them out of Ephraim, Manasse, and Simeō. For there fell many to him out of Israel, when they saw that the Lord his God was with him. So they assembled at Jerusalem, the thyrde moneth, the.xb. yeare of the raigne of Asa. And they offred vnto the Lorde the same tyme of the spoyle whiche they hadde brought. vii. C. Oxen. & .vii. M. sheepe. And they made a couenaunte to seke the Lorde God of their fathers, with all their hearte, and all their soule. And wholoeuer would not seke the Lorde God of Israell, shoulde dye for it: whether he were small or greate, man or woman. And they sware vnto the Lorde with a lowde voyce, shoutynge and blowyng with trompettes and chawmes. D And all they of Juda reioysed at the othe, for they had sworne vnto the Lorde with all theyr hearte, and soughte him with all theyr luste, and he was found of them. And the Lorde gaue theym reste rounde about on euerye syde. And kynge Asa put Maacha his mother oute of auctoryte, because she had made an abhominable ydoll (of Priapus) in a groue: and Asa brake downe her ydol, and stamped it, and burnt it at the broke Cedron. But all the hilaulters were not taken awaye oute of Israell, though the herte of Asa was perfect all his dayes. And he broughte into the house of God, the thinges that his father had dedicate, and that he him selfe had dedicate: euē syluer, and golde, and Jewelles. And there was no more warre vnto the. * xxxb. yeare Jud.3.b. of the raygne of Asa.

¶ The. xvi. Chapter.

A In the. xxxbi. yeare of the raygne of Asa, 2.Ch.15.c came * Baasa kyng of Israell vp against Juda, and buylte Rama, to the entente that he wold let none passe out or in (safely) to Asa, kynge of Juda. And Asa fette oute golde and syluer, oute of the treasures of the house of the Lorde, and of the kynges house, and sente to Benhadad kynge of Syria, that dwelt at Darmesec, & sayde: There is a confederacyon betwene me and the, betwene my father and thine. Beholde, I haue sente the syluer and gold, that thou B wylte come and breake thyne appoyntmēt with Baasa, kynge of Israell, that he may departe from me. And Benhadad graunted vnto kynge Asa, and sente to the Captaynes of his armye, to the cities of Israel. And they smote Jion, Dan, and Abelmain, and the stronge cyties of Nephthali. And when Baasa hearde thys, he lefte buyldynge of Rama, and let hys worcke cease. And then Asa the kynge toke all Juda, and caryed awaye the stones and timbre of Rama, wherwith Baasa was a buylding, and he buylte therwith Geba and Maspa. At that tyme, Hanani the sear came to Asa C kyng of Juda: and sayd vnto hym: because thou hast trusted in the kyng of Syria, and not rather put thy trust in the Lorde thy God, therefore is the hoost of the kynge of Syria, escaped out of thyne hande. * Had 2 pa.144 not the blacke Moxes, and Lubim, an exceadinge great hoost, with many charettes and horsemē? And yet because thou trustedest in the Lorde, he deliuered theym into thyne hande. For the eyes of the Lorde behelde al the earth, to strengthē thē that are of perfect hert towarde him. * Herein thou ge.31.d. hast done folyshly, and therfore from hence 1.re.13.c forth thou shalt haue warre. And Asa was D wroth with the sear, & put him into a prison house, for he was displeased with hym, because of this thynge. And Asa destroyed certayne of the people the same season. And behold, these dedes of Asa, first, and last, are wrytten in the boke of the kynges of Juda and Israel. And Asa in the. xxxix. yeare of his raigne, fel sicke in his fete, and that dysease contynued verye longe. And * in Ecc.38.a hys sycknes, he sought not the Lorde, but physicyons. And Asa slept with his fathers, and dyed in the. xli. yeare of his raygne. And they buryed hym in hys owne sepulchre, which he had made for him selfe, in the cyte of Dauid. and layed him in the bedde which he had fylled with diuerse kindes of spices, & swete odours, made by the craft of the potecaries. And they burnt very much spyce aboute him.

¶ The. xvii. Chapter.

AND * Jehosaphat his sonne raigned A in his steade, and prenayled against mat.f.V. Israel. And he put souldiers in all the strong cities of Juda, & set rulers in the lande of Juda, & in the cytes of Ephraim, which Asa his father had wonne. And the Lorde was wyth Jehosaphat, because he walcked in the old wayes of his father Dauid, & sought not Baalim. But sought the Lord God of his father, & walcked in hys commaūdementes: & not after the doynges of Israell. And the Lorde stablysched the kyngedome in hys hande, and al they that were in Juda, broughte hym presentes, so that he had aboundaunce of riches and honoure. And he lyfte vp hys hearte vnto the B wayes of the Lorde, and he put downe yet moze of the hilaulters, and groues oute of Juda. In the thirde yeare of hys raygne he sente

sent the his lordes, euen to Benhail, Obadia, Zacharia. Nethanell, & to Michaahu, that they shoulde teach in the cities of Juda & with thē he sent Leuites: euen Semeiahu, Nethaniahu, Zabadiahu, Asaell, Semiramoth, Jehonathā. Adoniahu, Tobiahu, and Tubadonia and with them Elisamah & Jehozā preistes. And they taughte in Juda, and had the booke of the lawe of GOD wyth them, and wente aboute throwout all the cities of Juda, and taughte the people. And the feare of the Lorde fell vpon all the kyngdomes of the landes that were rounde about Juda, and they fought not agaynste Iehosaphat. And some of the Philistines brought Iehosaphat gyftes, & tribut siluer, & therto the Arabiās brought him catell: euē. vii. M. & vii. C. rammes, & vii. M. and. vii. C. he goates. And so Iehosaphat prospered, and grue vp an hye. And he buylt in Juda, castels and strong cities, and he had greate substaunce in the cities of Juda, but the men of armes & stroungest souldiers were in Jerusalem. And these are the offices of them in the houses of their fathers, the captaynes ouer thousandes in Juda. Adna the captayne, and with him of fyghtynge men. iii. C. M. And nexte to hys hand was Iehohanan, a captayne, and with him. ii. C. and. lxx. M. And next him was Amazia the sonne of zichri, whiche of hys owne good wyl offred hym selfe vnto the Lord and with hym. ii. C. M. myghtye men of warre. And of the chyldren of Benjamin, Eliada a man of myght, & had with him armed men with bowe and shylde. ii. C. M. And next hi was Iehosabad, & with him an. C. & lxx. M. that wer prepared for the war. These waited on the king, besides those whyche the kige put in stronge cities throwout all Juda.

¶ The. xviii. Chapter.

A AND Iehosaphat had aboūdāce of ryches, and honoure, and ioyned affinite with Ahab. And after certaine yeres, he wēt doune to Ahab to Samaria. And Ahab slue manye shepe & oxen for him, & for the people that he had with him, & entreated him to go vp with him vn to Ramoth in Gilead. And Ahab kynge of Jsraell sayde vnto Iehosaphat kynge of Juda: Wylte thou goe with me to Ramoth in Gilead? And he aunswered him: I wyll be as thou, and my people shall be as thyne, & we wyl goe with the to the warre And Iehosaphat sayde vnto the kynge of Jsraell: aske councell I praye the, at the worde of the Lorde, thys same daye. Therfore the kynge of Jsraell gathered together of the prophetes. iiii. C. mē & sayd vnto them: shall we go to Ramoth in Gilead to fyghte, or shoulde I cease? And they sayd: go vp, & God shal delyuer it into the kynges hand. But Iehosaphat sayde: is there yet here neuer a prophete mooze of the lordes, that we myghte aske of hym? And the kynge of Jsraell sayde vnto Iehosaphat: there is yet one man, by whome we maye aske the Lorde. But I hate him: for he neuer prophecieth me good, but alway euel, & the same is Michea the sonne of Jimla. And Iehosaphat sayde: let not the kynge saye so. And the kynge of Jsraell called one of hys chamberlaynes, and sayde: fetch hether quickely Michea the son of Jimla. And the kynge of Jsrael, and Iehosaphat kynge of Juda sate eyther of them on hys seate in their apparell, in a threshing flour beside the gate of Samaria, & all the prophetes prophecied before thē. And one Zedekia the sonne of Chanana had made hym hoznes of yron, and sayde: thus sayeth the Lorde: with these shalte thou ouerthrowe Syria, vntyll they be brought to noughte. And all the prophetes prophecied euen so, sayinge: Goe vp to Ramoth in Gilead, and it shall prospere wyth thee: For the Lorde shall delyuer it into the hande of the kynge. And the messenger that wente to call Michea, spake to him, sayinge: beholde, the wordes of the prophetes speake good to the kyng with one assent, let thy wordes therfore be like one of theirs, that thou speake that whyche is pleasaunte. And Michea sayde: as truly as the Lorde lyueth: Euen what my God sayth, that wyl I speake. And when he was come to the kynge, the kynge sayde vnto him: Michea, shoulde we go to Ramoth in Gilead to fyght, or leaue of? And he sayde: Goe vp, and all shall be well: And they shalbe delyuered into your hande. And the kyng sayde to hym: So and so many times do I charge the, that thou say nothing but the truth to me, in the name of the Lorde. Then he sayd: I dyd see all them of Jsraell scatred in the mountaynes, as shepe that haue no shepehearde. And the Lord sayd: these haue no mayster, let them retourne euery man therfore to hys house in peace. And the kynge of Jsraell sayde vnto Iehosaphat: dyd I not tel the, that he wold not prophecie good vnto me: but euel? Wt he sayde agayne: therfore heare ye the woorde of the LORD: I sawe the LORDE sytte vpon hys seate, and all the companye of heauen stode on hys ryght hande, and on hys lefte. And the Lorde sayde: who shall receiue Ahab kig of Jsrael, that he may go vp, & be ouerthrowē at Ramoth in Gilead? & he said: one saith this, another that. And ther came oute a spyrite, & stode before the

3. Reg. 22. a

3. Reg. 22. b

Esay. 6. a

Lorde,

Lord, & sayde: I wyll deceaue him. And the
E lord sayd vnto him: wherein? & he sayde: I
wyl go oute and be a lynge spirite in the
mouthe of al hys prophetes. And the Lorde
sayd: thou shalt receiue hi, & shalt preuaile
go out, and do euen so. And nowe therefore
3 Re.22 D beholde, + the Lord hath put a lying spirite
Job.xii D in the mouthes of al these thy prophetes, &
Ezc.14 C the Lord hath spoke euel agaynst the. And
sedekia the sonne of Chanana went to, and
smote Michea vpon the cheke, & sayde: by
what way went the spirite of the Lord fro
me, to speake with the? And Michea sayd:
thou shalte see the daye, when thou shalte
go from chamber to chamber, for to hyde
thy selfe. And the kynge of Israell sayde:
take ye Michea, and bringe hym to Amon
the gouernour of the cytye, and to Joas
F the kynges sonne, and ye shall saye, thus
sayeth the kynge: put thys felowe in the
pryson house, and fede hym with breade of
affliccion and water of trouble, vntyll I
come agayne in peace. And Michea sayde:
yf thou come agayne in peace, then hathe
not the Lord spoken vnto me. And he sayd:
herken to ye people euerye one of you. And
so the kynge of Israell and Jehosaphat
the kynge of Juda wente vp to Ramoth
in Gilead. And the kynge of Israell sayde
vnto Jehosaphat: I muste chaunge me, whō
I goe to the battell: but see that thou haue
thyne owne apparell vpon thee. And the
kynge of Israell chaunged hym selfe, and
they came to bataple. But the kynge of
Syria had commaunded the captaynes of
the charetes that were wyth hym, saying:
se that ye fyght not agaynst smal or great
saue agaynste the kynge of Israell onelye.
And when the captaynes of the charettes
G sawe Jehosaphat, they sayde: It is the
kynge of Israell, and therefore they com-
passed aboute hym to fyghte. But Jehosa-
phat cryed out, and the Lorde helped him,
and God chased them awaye frome hym.
For it came to passe that when the cap-
taynes of the charettes perceaued that it
was not the kynge of Israell, they turned
backe agayne from him. And a certen man
drewe a bowe with all hys myght & smote
the kynge of Israell betwene the iaynes
of his habergin. And he sayde to hys cha-
ret mā: turne thyne hand, that thou mayst
carye me oute of the hoste: For I am
wounded. And the battel ceased that daye.
Howbeit the kynge of Israell caused his
charet to stonde styll agaynste the Syrians
vntyll euen. And aboute the tyme of the
Sonne goynge downe, he dyed.

¶ The.xix.Chapter.

AND Jehosaphat the kynge of Juda A
came home agayne in peace to Jeru-
salē. And Jehu the sonne of Hanani
the sear, went out to mete hi, & sayd to kig
Jehosaphat: wouldest thou helpe the vngod-
ly, & loue them that hate the lord? therfore
is wrathe come downe vpon thee, frome be-
fore the Lorde. Neuertheles, there are
some good actes founde in thee, in that
thou haste hewen downe the groues oute
of the lande, and haste prepared thyne
hearte to seke GOD. And so Jehosaphat
dwelt at Jerusalem: and turned and went
out to the people from Berseba to mounte
Ephraim, and brought them agayne vnto
the Lorde God of their fathers. And he
set iudges in the lande throwoute all the
stronge cities of Juda, citye by citye: And B
sayde to the iudges: Take hede what ye
do, for ye execute not the iudgementes of
man, but of God, whyche is wyth you in
the iudgemente. Wherefore nowe, lette the
feare of the Lorde be vpon you, and take
hede, and be doinge the thing that pleaseth
hym. For there is no vnrighteousnes with Rom.2.b
the Lord our God: + That he should haue Acte.x.c.
any respecte of persones or take rewardes. Eph.6.b
Moreouer in Jerusalem dyd Jehosaphat Col.3.d.
set of the Leuites, and of the preistes, and C
of the auncient fathers ouer Israell, in the
iudgemēt and cause of the Lord. And they
returned agayne to Jerusalē. And he char-
ged them sayinge: Thus shal ye do in the
feare of the Lorde, with the trueth and a
pure hearte: What cause so euer come to
you of youre brethren that dwell in theyr
cytes, betwene bloude & bloude, betwene
law & cōmaundement, betwene statutes, &
ordinaunces, ye shal warne them that they
trespace not agaynste the Lorde, and so
wrath come vpō you & on youre brethren. D
Thus do, and ye shall not offende. And be-
holde, Amaria the hye preyste is amonge
you in all matters of the Lorde, & Zebadia
the sonne of Ismael, a ruler of the house
of Juda, he is ouer such busynesses as con-
cerne the Kynge: There be offycers of
the leuites also before you. Take cozage to
you therfore, and be doinge manfully: and
the Lord shalbe with such as be good.

¶ The.xx.Chapter.

AFter this also, it fortuned that the
childrē of Moab, and the childrē
of Ammon, & with thē other of the
Ammonites cāe against Jehosaphat to ba-
taile. And there came some that told Jeho-
saphat, saying: there cometh a great multitu-
de against the, frō the otherside of the sea, &
out of Syria. And behold, they be in Hasa-
son Thamar, which is Engadi. And Jeho-
saphat feared, and set him selfe to seke the

Lord's

Lorde, and proclaymed fastyng throwout all Juda. And they that were in Juda, gathered thē selues together, to aske counsel of the Lorde. And they came oute of all the cities of Juda to make intercession to the Lorde. And Jehosaphat stode betwene the congregation of Juda and Jerusalem in the house of the LORDE before the newe courte, and sayde: O Lorde God of oure fathers, arte not thou GOD in heauen, and raygnest not thou on all the kyngdomes of the heathen? And in thyne hande is power & myght, & ther is no man that is able to withstande the. Art not thou oure God, which diddest cast out the inhabiters of this lande before thy people Israell, and gauest it to the sede of Abrahā thy louer for euere? 2 par. 6. f And they dwelt therin, and haue built the a tēple therein for thy name, sayinge: If euel come vpon vs, as the swerde of iudgement, pestilēce, or hōgre: thē, if we stād before this house in thy presēce, for thy name is in thys house, and crye vnto the in oure tribulatiō, heare thou, and helpe. And now beholde, the children of Ammon & Moab, and mounte Seir, by whom thou wouldest not let them of Israel goe, when they came out of the lande of Egypt: but they departed from them, and destroyed thē not. Se, howe they rewarde vs, to come for to caste vs out of thy possession, whiche thou haste geuē vs to inherit. O oure God, wylt thou not iudge them? For we haue no myght agaynst thys greate companye that cometh agaynste vs. Neyther wot we what to doe: but oure eyes be vnto thee. And all Juda stode before the Lorde with their younge ones, their wyues, and their children: And there was Jehasiel the sonne of Zacharia, the sonne of Banaia, the sonne of Jehiell, the sonne of Mathania, a Leuite of the sonnes of Asaph. and vpon hym came the spirite of the Lorde, euen in the myddes of the congregation. And he sayde, herken all Juda, and ye enhabiters of Jerusalē, and thou kyng Jehosaphat: Thus sayeth the Lorde vnto you: be not afrayd, nor fayntе hearted by reason of thys greate multitude: for the batel is not yours but Goddes. To morow go ye downe against them: for they come vp at Tiz, and ye shall finde thē at the ende of the broke before the wyldernes of Jeruell. ye shall not nede to fyghte in thys battel: but steppe forth and stande, and beholde, the helpe of the Lorde whych is with you: feare not, nor let youre hearтes fayle you. O ye of Juda, and of Jerusalem. To morow go out against them: for the Lorde wilbe with you. And Jehosaphat bowed his face to the earth, and all Juda, and the enhabiters of Jerusalē fell before the Lord, worshyppinge the Lord. And the Leuites of the children of the Cahathites, and of the children of the Corathites stode vp, to prayse the Lorde God of Israel, with a loude voyce on hye. And when they arose early in the morynge, they gate them out vnto the wylderneſſe of Thekoa. And as they went out, Jehosaphat stode, and sayd: heare me, O Juda, and ye enhabyters of Jerusalē. Put your truſt in the Lord your God, that ye maye be fōde fayethfull. Geue credence to hys prophetes, and so shall ye prospere. And he gaue the people counsel, & set some to singe vnto the Lorde, and to prayse him in the bewtie of holynes, and to go out before the armye, as they wente and to saye: prayse the Lord, for his mercy lasteth euer. And what tyme as they begāne to laude and prayse, then the Lorde stired vp certayne of the children of Ammon and Moab, which layed wayte for thē that were of mounte Seir, whyche were come agaynste Juda. And they were ouerthrowen with strockes amonge them selues. For the childrē of Ammō & Moab, rose agaynste the enhabiters of mounte Seir. And they slewe and destroyed them. And when they hadde made an ende of the enhabiters of Seir, euerye one helped to destroye another amonge them selues. And when Juda came to the edge of the wyldernes, they loked vnto the multitude. And beholde, they were deade carcalles fallen to the erth, & none escaped. And whē Jehosaphat and his people came to take awaye the spoyle of them, they fōde among them aboundaūce of goodes, raiment, & pleasaūt Jewels, whiche they toke for them selues, more then they coulde carye awaye: so that they were thre dayes in gatheryng of the spoyle, it was so much. And the fourth day they assēbled in the valley of blessynge: for there they blessed the Lorde. And therefore they called the name of the same place, the valleye of blessynge vnto thys daye. And so all the men of Juda and Jerusalem, returned with Jehosaphat their heade, for to go agayne to Jerusalem with gladnes: for the Lord had made thē to reioyce ouer their enemyes. And they came to Jerusalē with plaisters & harpes, and shawmes, euen vnto the house of the Lorde. And the feere of God fell on the kyngdomes of all landes, whē they had heard that the Lord foughte agaynste the enemyes of Israell. And so the realme of Jehosaphat was in tranquilyte: and his God gaue hym reste on euery syde. And + Jehosaphat raygned vpon Juda, and was. xxxv. yere old when he beganne to raygne, & raigned. xxv. yere in Jerusalem. And his mothers name was

3. Reg. 22. f

Asuba.

Asuba the doughter of Silhi. And he walked in the waye of Asa his father, & bowed not there frō, doyng that which was right in the syghte of the Lorde. Howebeit the hilaulters were not taken awaye, for the people had not yet prepared theyr heartes vnto the God of their fathers. The reste of the actes of Jehosaphat fyrste and laste: behold, they are wrytten amonge the sayinges of Jehu the son of Hanani, which noted them in the booke of the kynges of Israel. After this did Jehosaphat kynge of Juda, ioyne hym selfe wyth Ahaziahu kynge of Israell whose mynde was to do wickedly. He coupled him selfe with him, to make shyppes to go to Tharsis. And they made the shyppes in Esion, Gaber. And Elieser the sonne of Dodanah of Mareſa, prophecied agaist Jehosaphat, sayīg: because thou haste ioyned thy selfe wyth Ahaziahu, the Lord hath broken thy worckes. And the shippes were brokē, that they were not able to go to Tharsis.

A

3.re.22.g

¶ The.xxi. Chapter.

IEhosaphat also + slept with his fathers, and was buryed with his fathers in the cytie of Dauid, and Jehoram his sonne raygned in his steade: and he had brethren whiche were the sonnes of Jehosaphat, Azaria, Jehiel, Zacharia, Azaria, Michael, and Sephatiahu. All these were the sonnes of Jehosaphat kynge of Juda. And their father gaue thē many great gifftes of gold, and siluer, & other special substaunce, with stronge cityes in Juda: but the kyngdome gaue he to Jehoram, for he was the eldest.

Judi.9.a

And Jehoram rose vp against the kyngdome of his father, and prenayled, and + slue al

4.re.8.c

his brethren with the sweard, and dyuerse of the lordes of Israell. + Jehoram was.

B

xxxii. yere olde whan he began to raygne, & he raigned. viii. yere in Jerusalem. And he walked in the waye of the kynges of Israel, lyke as dyd the house of Ahab, for he had the doughter of Ahab to wyfe, and he wrought euell in the eyes of the Lorde.

4.regum
2.8.E.9.b
2.pa.6.c
and.bis.d
+2.re.8.c
3.re.22.g
4.re.8.e

Howbeit, the Lord would not destroy the house of Dauid because of the + couenaūte that he had made with Dauid, as he promysed to geue a lyghte to hym and to hys sonnes for euer. + In his daies the Edomites rebelled whan they were vnder the dominion of Juda, and made them selues a kynge. And Jehoram wēt forthe wyth his lordes, and al his charettes wer with hym: and he rose vp by nighte, and smote the Edomites, which compassed hym in, and the captaynes of the charettes. But Edom rebelled styll, so that they wouldne not be vnder the hande of Juda vnto this day. That same tyme also dyd Libna departe frō being vnder his hande, because Jehorā had forsaken the Lorde God of his fathers.

C

Moreouer, he made hil aulters in the cityes of Juda, and caused the enhabyters of Jerusalem to commit fornication, and prouoked Juda to Idolatrye. And there came a wrytynge to hym from Elia the prophet, sayinge: Thus sayeth the Lord God of Dauid thy father, because thou hast not walked in the wayes of Jehosaphat thy father, and in the wayes of Asa kynge of Juda, but walkedst in the wayes of the kynges of Israel, and hast made Juda and the dwellers of Jerusalem to go a whorynge, lyke to the whordō of the house of Ahab, and haste slayne thy brethren, euen thy fathers house, which were better then thou: beholde, with a greate plage wyl the Lord smite thy folke, thy childrē, thy wiues, and thy goodes. And thou shalte suffre greate payne: euen a dysease of thy bowelles, vntyll thy guttes fall oute by reason of thy

D

sickenes, daye by daye. And so the Lorde steered vp against Jehoram the spyryte of the Philistines, and the Arabiās that were beside the blacke mores. And they came vp into Juda, and wasted it, and caryed away all the substaunce that was founde in the kynges house, & his sonnes, and hys wyues: so that there was neuer a sonne lefte hym, saue Jehoahas which was the yongest amonge his sonnes: And after al these thinges, the lord smote him in his bowels with an incurable disease: And it came to passe, that in processe of tyme, euen after the ende of the two yeres, his guttes fel out in his sickenes: and so he died of verye euel diseases. And they made no burninge for him, lyke the burninge of his fathers. When he beganne to raygne, he was. xxii. yeare olde, and raygned in Jerusalem. viii. yeare, and lyued wretchedly: howbeit they buryed hym in the cyte of Dauid but not amonge the sepulchres of the kynges.

¶ The. xxii. Chapter.

A

4.re.8.e

AND + the enhabiters of Jerusalem made Ahaziahu his yonge son king in his steade. For the men of warre

2.pa.21d

+ that came with the host of the Arabiās, had slayne all his eldest sonnes. And so Ahaziahu the sonne of Jehoram kynge of Juda, was made kynge. Two and. xl. yere olde was he, whā he began to raygne, and he raygned one yere in Jerusalem. Hys mothers name was Athaliahu the doughter of Amri. And he walked also in the waies of the house of Ahab, for his mother (by her councel) entysed hym to do wickedly. Wherfore he did that whiche was euell in the sight of the Lorde, as did they that

were

were of the house of Ahab: For they were his counselers after the death of his father, to his destruction. And he walked after their counsel, & went with Jehoram sonne of Ahab kynge of Israell, to fight against Hazaell kynge of Syria, at Ramoth in Gylead: and the Syrians smote Jehoram. And he returned to be healed i Jezrel of the woundes which were geuen him at Rama, when he fought with Hasael kynge of Syria. And Ahaziahu the sonne of Jehoram kynge of Juda, wente downe to see Jehoram the sonne of Ahab at Jezrell, bycause he was diseased. And it came of God, that Ahaziahu shoulde be dispised for his comming to Jehoram: for when he was come, he went out with Jehoram against Jehu the sonne of Nimsi, * whome the LORD had anoynted to destroy the house of Ahab. And so it came to passe that whan Jehu was executynge iustyce vpon the house of Ahab, and had founde the Lordes of Juda and the sonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he slewe them. * And soughte Ahaziahu, & they caughte hym where he was hyd in Samaria, and brought hym to Jehu. And when they had slayne hym, they buryed hym: bycause (said they) he is the sonne of Jehosaphat, which sought the lord with al his heart. And the house of Ahaziahu, had no power to kepe stylle he kyngdome. * But whē Athaliahu the mother of Ahaziahu sawe that her sonne was deade, she arose and destroyed all the kynges seed in the kynred of the house of Juda. And Jehosabeth the doughter of the kynge tooke Joas the sonne of Ahaziahu, and stale hym frome amonge the kynges sonnes that were slayne, and put hym & his nource in a preuye chābre. And so Jehosabeth the doughter of kynge Jehoram the wife of Jehoiada the prieste, and the suster of Ahaziahu hyd hym frome Athaliahu that he was not slayne. And so he was wyth them hyde in the house of God sixe yeare. And Athaliahu raygned ouer the lande.

¶ The. xxiii. Chapter.

AND * in the seuēth yere Jehoiada being bolde, toke the captaynes of hūdredes, Azariahu the son of Jehorā, & Ismael the son of Jehohanam, Azariahu son of Obed, Maaziahu the son Adaiahu, and Elisaphat the sonne of Zichri, and made a bonde with them. And they wente aboute in Juda, and gathered the Leuytes oute of all the cityes of Juda, and the auncient fathers of Israell: and they came to Jerusalem. And all the congregacyon made a bonde with the kynge in the house of God. And he sayde vnto them: beholde, the kynges sonne muste raygne, * as the Lorde hath sayd of the children of Dauid. This is it therefore that ye shall doe: The thirde parte of you shall (on the Sabboth) come to the priestes, Leuites, and kepers of the porches. And another thyrde parte shalbe by the kynges house, and another thirde parte shalbe at the gate of the foundacion, and all the people shall be in the * courtes of the house of the lord. But there shal none come into the house of the Lord, saue the priestes, & they that ministre vnto the Leuites. They shall go in, for they are holye: But all the people shall kepe the watch of the lord, & the Leuites shal cōpas the kige roūde about, & euery mā shal haue his weapon in hys hande: and what other man so euer doeth come into the house of the Lorde, he shall be slayne: and let them be with the kynge, when he cometh in, and when he goeth oute. And the Leuites and all Juda dyd accordynge to all thynges that Jehoiada the prieste had commanded, and tooke euerye man hys men, that came in on the Sabboth, with them that went out on the Sabboth daye: Neyther dyd Jehoiada the prieste lette the companies departe. And Jehoiada the preest deliuered to the captaynes of hundredes, speares, shyldes, and buckelars, that had pertayned to kynge Dauid, and were in the house of God. And he set al the people, euery mā haupynge his weapon in his hand frome the ryghte syde of the temple, to the lefte syde of the tēple, alonge by the aulter and the temple, rounde aboute the kynge. And they brought oute the kynges sonne, and put vpon hym the crowne, and * the testimony, (and they gaue him in his hād, the law that was to be kept) & made hym kynge. And Jehoiada and hys sonnes annoynted him, & sayde: God saue the kyng. When Athaliahu hearde the noyse of the people, runnynge and praysyng the kyng, she came to the people in to the house of the LORDE. And she loked, and beholde, the kynge stoode in hys place, at the entrynge in, and the Lordes and the trompettes were by the kynge, and al the people of the lande reioyced, blowynge wyth trompettes, and dyd playe wyth instrumentes of musycke, and taught to synge & prayse. But Athaliahu rente her clothes, and sayde: treason, treason. And Jehoiada the prieste wente oute to the captaynes of hundredes that were gouernours of the hoste, and sayde vnto them: Haue her oute without the doze of the temple: And whoso foloweth her, lette him be slayne wyth the swearde, For the prieste sayde that they

shoulde

3.re.2.8. and.9.b
2.pa.6.6. 7.d.21.b
Ex.27.b
Deu.17b

shoulde not slepe her in the house of the Lorde. And they layde handes on her, tyll she was come to the entrynge of the horse gate beside the kynges house, and there
4.re.xi.d they slue her. * And Jehoiada made a bonde betwene him and all the people and the kynge, that they shoulde be the Lordes people. And all the people went to the house of Baall, and destroyed it, and brake his aulters and his ymages, and slue Mathan the preiste of Baal before the altars. And Jehoiada put the offices for the house of the Lorde vnder the hāde of the preistes
.par.23. and Lewites, * as Dauid had distributed
16.a thē in the house of the lord, to offer burnte
Nu.28.a offerynges vnto the Lorde, * as it is written in the lawe of Moses, with reioysynge and syngynge, as it was ordeyned by Dauid. And he set porters by the gates of the house of the Lorde, that none whiche was vncleane in any thige should entre in. And he toke the captaynes of hundredes and al the nobles, & the gouernoures of the people, and all the folke of the lande, and caused the kynge to come downe oute of the house of the Lord, and they came thorowe the hye gate, into the kynges house, and set the kynge vpon the seate of the kyngedome. And al the people of the lande reioysed, and the citye was in tranquilyte, after that they had slayne Athaliahu wyth the swearde.

A ¶ The.xxiiij.Chapter.

4.re.xi.d IOas was seuen yeare olde when he begā to reygne, * he raygned fourtye yere in Jerusalem. His mothers name also was Zibia of Beer Seba. And Joas dyd that which was right in the sight of the Lorde all the dayes of Jehoiada the preiste. And Jehoiada toke him two wiues, & he begat sonnes and doughters. And it chaunsed after this that Joas was mynded, to renewe the house of the Lorde, and he gathered together the preistes and the Leuytes, and sayde to them: go oute vnto the cityes of Jude, and gather of all Israell money, to repayre the house of youre GOD from yere to yere, and se that ye haste the thige: howbeit the Lewites were slacke. And the
B kynge called Jehoiada that was the chefest and sayde vnto him. Why requyrest thou
Ex.30.b not of the Lewites, to bring in, out of Juda and Jerusalem, * the collection of money accordynge to the commaundemente of Moses the seruaunte of the Lord? and the congregacion of Israel shoulde offer it for the tabernacle of wytnesse. For wycked Athaliahu & her childre brake vp the house of God, and all the thinges that were dedicate for the house of the Lorde dyd they bestowe for Baalim. And at the kynges commaundemēt, * they made a chest, and
4.re.12.b set it wythoute at the gate of the house of the Lorde: and made a proclamacion thorowe Juda and Jerusalē, to bringe into
Ex.30.b the lord * the taracio of money, that Moses the seruaute of God set vpon Israel in the wyldernesse. And the lordes and al the people reioysed, and brought in, and caste into
C the chest, vntil it was ful. And it fortuned that at the same tyme they broughte in the chest (vnto them which were in the kinges busynesse) by the hande of the Leuites. And whē they saw that ther was much money, the kynges scrybe (and one appoynted by the hye preiste) came, and emptied the chest and tokē it, & caried it to his place againe: thus they dyd daye by daye, and gathered much money. And the kynge and Jehoiada
D gaue it to suche as dyd the labour and worke in the house of the Lorde, and hyred masons & carpenters to repayre the house of the Lorde, and so dyd they artificers in yron and brasse, to amēde the house of the Lorde. And so the workmē wrought, and the worcke mended thorowe their handes and they made the house of GOD as it ought to be, and strengthed it. And when they had finished it, they brought the reste of the money before the kynge and Jehoiada, and therwith wer made vessels for the house of the Lord: euen vessels to ministre with all, and to serue for burntofferinges chargers and spones, vessels of golde and syluer. And they offered burntofferinges in the house of the Lorde continually all the dayes of Jehoiada. But Jehoiada waxed olde, and dyed full of dayes. For an hūdred and thirtie yere olde was he when he dyed.
And they buried him in the citie of Dauid
G amonge the kynges, because he dealte wel with Israel, and with God, and wyth hys house. And after the deathe of Jehoiada, came the Lordes of Juda, & made obeisaūce to the kynge. And the kynge herkened vnto them. And so they lefte the house of the Lorde God of their fathers, and serued greues & ydoles. And thē came the wrath of God vpon Juda and Jerusalē, for thys their trespaces sake. And he sent prophetes to thē, to bringe thē againe vnto the lord. And they testified vnto thē: But they wold
F not heare. And the spirite of God came vpon zacharia the sonne of Jehoiada the preiste, which stode by the people, and said vnto them: Thus sayeth God: why transgresse ye the commaūdementes of the lord that ye can not prosper? For because ye haue forsaken the Lord, he also hathe forsakē you. * And they cōspired against hym mat.23.b
& stoned him with stones at the cōmaundement of the kynge: euen in the courte of the

house

house of the Lord. And to Joas the kyng remembred not the kyndnes whiche Jehoiada hys father had done to hym, but slew hys son. And whē he died, he said: the lord loke vpon it, and require it. And when the yere was out, it foretumed, that the host of Syria came vp agaynste hym: & they came against Juda and Jerusalem, and destroyed all the lordes of the people from amonge the people, and sent all the spoyle of them vnto the kynge to Damasco, for the Syrians came with a smal company of men, and the Lord deliuered a very great host into their hand, because they had forsaken the Lord God of theyr fathers. And moreouer, they serued Joas accordynge to his dedes. And when they wer departed from hym, they left hym 4.Re.12.d in great diseases: & * hys own seruauntes conspired agaynst him, for the bloud of the childzen of Jehoiada the preste, and slewe hym on his bed, & he dyed, and they buried him in the cytye of Dauid: but not in the sepulchres of the kynges. And these are they that conspired against him: zebad the sonne of Simeath an Ammonite, & Jehosabad the sonne of Simeath a Moabite. And his sonnes and the summe of the taxe that was raysed in his time, and the repayring of the house of God, behold, they are written in the story of the boke of the kynges. And Amaziahu his sonne raigned in his steade.

¶ The.xxb. Chapeter.

A 4.Re.14.a Amaziahu was .xxb. yere olde, whē he began to raigne, and he raygned xxix. yeere in Jerusalē. His mothers name was Jehodadan of Jerusalem. And he dyd that whiche is eyghe in the eyghte of the Lorde, but not with a perfecte herte. And as soone as he was setled in the kingdome, he slew hys seruauntes, that had killed the kynge hys father. But he slewe not theyr childzen, because it is written thus in the law and boke of Moses, where the Gen.24.c. Lorde commaunded, saynge: * the fathers 4.Re.14.b shall not dye for the childzen, neither shall Jer.31.e. the childzen dye for the fathers, but euery Eze.18.c manne shall dye for hys owne synne. And 25 Amaziahu gathered Juda together, and made them captaynes ouer thousandes, and ouer hundredes, accordynge to the houses of theyr fathers, throughoute all Juda and Ben Jamin. And he numbred them frō twentye yeare olde and abone, and founde among them, thre hundred thousande chosen men, able to go to battell, and that couldе handle speare and shylde. He hyred also an hundred thousande stronge fyghtynge men oute of Israell, for an hundred talentes of syluer. And there came a man of God to him, and sayde: O kynge, let not the armye of Israell come with thee: for the Lorde is not with Israell, neyther with all the house of Ephraim. But yf thou wylte nedes be faythlesse, come on, and take the battayle in hande, and God shall make the fall before the enemye. For God hathe power to helpe, and to caste downe. And Amaziahu saide to the man of God: what shall we do then, for the hundred talentes, which I haue geuen for the hoaste of Israell? The manne of God answered: the Lorde is able to geue thee muche more then they be. And Amaziahu seuered theym to the armye that was come to hym oute of Ephraim, to go home agayne. Wherefore they were exceadynge wroth with Juda, and returned home in great angre. And Amaziahu toke hearte, and carped oute hys people, and wente to the salte valley, and 4.re.14.f * smote of the childzen of Seir, tenne thousande. And other tenne thousande did the childzen of Juda take alyue, and carped theym vnto the toppe of a rocke, and caste them downe from the toppe of the rocke that they all to burste: but the soudyers of the armye whiche Amaziahu sent away, that they should not go with his people to battayle, fell vpon the cytyes of Juda, from Samaria vnto Bethoron, and smote thre thousande of them, and toke muche spoyle. D And it chaunced, after that Amaziahu was come from the slaughter of the Edomites, he brought ire the Gods of the childzen of Seir, and set them vp to be hys Gods, and bowed hym selfe before theym: and burned incense vnto theym. Wherefore the Lorde was wroth with Amaziahu, and sente vnto him a prophete: which said vnto hym: why haste thou sought re the Gods of the people, whiche were not able to deliuer their owne people out of thine handes? And it chaūced, 16 that as the prophete talked with hym: the kynge sayde vnto hym: haue men made the of the kynges councell, ceasse, why wylte thou be beaten? And the prophete ceased, and sayde: I am sure that God is mynded to destroye thee, because thou haste done thys, and agreest not vnto my counsell.

4.re.14.h * Then Amaziahu kynge of Juda, toke aduyse, and sente to Joas, the sonne of Jehoahaz, the sonne of Jehu, kynge of Israell, & said: come, that we maye se eyther other. And Joas kynge of Israell, sente to Amaziahu kynge of Juda, saynge: a thystell that is in Libanon, sent to a Cedar tree of Libanon, saying: * geue thy dough- 4.re.14.i ter to my sonne to wyfe. And there came a Judi.ix.c wylde beaste of Libanon, and trode downe 4.csd 4.h the thistell. Thou sayest that thou haste F beaten the Edomites, and thyne hert maketh thee proude, to glorifye thy selfe. Nowe therefore byde at home: why doest thou prouoke vnto euyll, that thou mayest

pery the, bothe thou and Juda wyth theer. But Amaſiahu wolde not herken to hym: for it came of God, euen to delyuer them into the hande of their enemyes, bycauſe they ſoughte counсel at the goddes of Edō. And ſo Joas the kynge of Iſraell came vp: and they ſawe either other, bothe he and Amaziahu kynge of Juda, at Bethſames, whyche is in Juda. And Juda was put to the woꝛſe before Iſraell, & they fled euery man to hys tente. And Joas the kynge of Iſraell toke Amaziahu kynge of Juda, the ſonne of Joahas, the ſonne of Jehoahas, at Bethſames: And brought hym to Jeruſalem, and tare the walle of Jeruſalem, (from the gate of Ephraim vnto the gate that was ouer agaynſt it) foure hundred cubytes. And he tooke awaye alſo all the golde and ſyluer, and all the Jewelles that were founde in the houſe of GOD, wyth Obed Edom, and the treaſures of the kinges houſe, and the younge wardes, and returned to Samaria. And Amaziahu the ſonne of Joas kynge of Juda, lyued after the deathe of Joas, the ſonne of Jehoahas kynge of Iſraell fiftene yeare. The reſt of the actes of Amaziahu firſt and laſte, are they not wꝛyttē in the boke of the kynges of Juda and Iſraell? And after the tyme that Amaziahu dyd turne away from the Lorde, they conſpired treaſon agaynſte him in Jeruſalem: And when he was fled to Lachis, they ſente to Lachis after him, and ſlue hym there: And brought hym by with hoꝛſes, and buried hym with hys fathers in the citie of Juda.

4 Reg. 14. f

Luke. 1. d

The. xxvi. Chapter.

THen all the people of Juda toke Vzia (which was. xvi. yere old) & made him kyng in the roume of his father Amaziahu. And he built Eloth, & brought it againe to Juda, after that the kyng was laide to ſlepe with his fathers. xvi. yere old was Vzia, whō he begā to raygne, & he raigned lii. yere in Jeruſalē. His mothers name alſo was Jecholia of Jeruſalē. And he did that which was right in the ſight of the Lorde, accordyng to al as dyd his father Amaziahu. And it came to paſſe, that he ſoughte god

4 Reg. 15 a

*in the dayes of Zacharias (which maintened the feare of god) and as longe as he ſoughte the lord, god made him to proſpere. And he went to batell agaynſte the Philiſtines, and brake downe the wall of Geth, & the wal of Jabne, and the wal of Aſdod, and built citꝛes about Aſdod, and amonge the Philiſtines. And God holpe hī againſt the Philiſtines, and agaynſt the Arabians that dwelt at Gurbaall, & Hammehunim. And the Ammonites gaue tribute to Vzia, and his name ſpꝛadde abꝛoade euen to the entꝛynge in of Egypte: For he playde the man exceadyngly. Moꝛeouer, Vzia buylte towers in Jeruſalem by the coꝛner gate, & by the valeye gate, and at the turnynge of the walle, and made them ſtronge. And he built towers in the wilderneſs, and digged many welles. For he hadde muche catel in the valleyes and plaines, plowmen & vineꝛeſſers in the mountaynes, and in Charmel. for he loued huſbādꝛie. And Vzia had an hooſte of fyghtinge men that wente to warre in the armye, accoꝛding to the numbꝛe of their office vnder the hande of Jeiell the Scꝛybe, & Maaziahu the ruler, & vnder the hande of Ananiahu, whiche was one of the kynges loꝛdes. And the hole numbꝛe of the auncient fathers, & of the men of myght, were two thouſande & ſixe hundꝛed: and vnder the hande of them was the armye of the men of warre, euen thꝛe hundꝛed and ſeuen thouſande, and fyue hundꝛed that made warre, with the power of an armye, helpyng the kynge againſt the enemyes. And Vzia pꝛouided thē thoꝛowout al the hooſt, ſhildes, ſpeares, helmets, haberginnes, bowes and ſlinges foꝛ to caſt ſtones. And he made ſotle engines in Jeruſalem, whiche he inuented, and layde on the towers and coꝛners to ſhote aꝛowes & great ſtones withall. And his name ſpꝛede farre abꝛoade, bycauſe he was helped ſo excellētly, ſo that he became very mighty. But in his ſtrength, his heart aꝛoſe to his deſtꝛuctiō: foꝛ he tranſgꝛeſſed againſt the Lorde hys God, and went into the temple of the Lorde, to burne ſcēſe vpon the aulter of incenſe. And Aſarias the pꝛieſte wente in after hym, and with him foure ſkoꝛe pꝛieſtes of the Lorde, that were baldaunt men. And they ſtode by Vzia the kynge, & ſayde vnto him: *it pertayneth not to thee Vzia, to burne incenſe vnto the Lorde, but to the pꝛieſtes the children of Aaro, that are cōſecrate foꝛ to offꝛe incenſe. Come therefoꝛe out of the ſactuary, foꝛ thou haſt tꝛeſpaſſed and it is no woꝛſhyp to the beſoꝛe the lord God. And Vzia was wꝛath, and had incēſe in his hāde to burne it: and ſo while he had indignacion agaynſte the pꝛieſtes, * the leꝛoſye ſpꝛange in hys foꝛehead beſoꝛe the pꝛieſtes in the houſe of the LORDE, euen beſide the incenſe aulter. And Azarias the chiefe pꝛieſte with all the other pꝛieſtes loked vpon him: & beholde, he was become a leper in hys foꝛe heade, and they bꝛeꝛed him thence. And he was fayne to go oute, becauſe the Lorde had ſmytten hym. And Vzia the kynge continued a leper vnto the daye of hys deathe, and dwelte ſeuerall in

Num. 18. d

4. Reg. 15 f

an house, beinge a leper and shutte out of the house of the Lorde. And Jotham hys sonne had the gouernaunce of the kynges house, and iudged the people of the lande. The rest of the actes of Vzia first and last, did Isay the prophete the sonne of Amos wrote. And so Vzia slept with his fathers, and they buried hym with hys fathers, in the felde of the buriall whiche was beside the Sepulchres of the kynges. For they sayde: he is a leper. And Jotham his sonne raygned in hys steade.

¶ The. xxvii. Chapter.

A 4. re. 15 b

IOtham was .xxv. yeare olde, when he *began to raygne, & he raygned sixteene yere in Jerusalē. His mothers name also was Jerusa the doughter of Sadoc. And he did that whiche was right in the syghte of the lorde in all poyntes as did his father Vzia, saue that he came not into the temple of the Lorde, and the people dyd yet wyckedlye. He buylte the hye gate of the temple of the Lorde, and on the wal (where the house of ordynaunce was) he buylte muche. Moreouer, he buylte cyties in the mountaynes of Juda, and in the woode countrye, he buylt castels, and towers. He fought with the kynge of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue him the same yere an hundred talētes of syluer, and ten thousande quarters of Wheate, and ten thousande of Barly. So much did the chyldren of Ammon gyue hym the seconde yeare, and the thirde also. So Jotham became mighty, because he directed hys waye before the Lorde hys God. The reste of the actes of Jotham, & al hys warres, and hys conuersaciō, lo, they are written in the boke of the kynges of Israel and Juda. He was .xxv. yere old when he begā to raygne, and raygned .xvi. yere in Jerusalē. And Jotha slept with hys fathers, & they buried him in the citie of Dauid: And Ahaz his sonne raygned in hys steade.

¶ The. xxviii. Chapter.

A 4. re. 16 a

AHaz was *.xx. yere old when he begā to raigne, & raygned .xvi. yere in Jerusalē, & he did not that which is right in the sighte of the Lorde, as did his father Dauid: For he walked in the wayes of the kynges of Israel, & made molten ymages for Baalim. He offered incense in the valleye of the sonne of Hinnom, and *burnt his children in fire, after the abhominations of the heathen, whome the Lorde caste oute before the chyldren of Israell. He offered also, and burnt incense in hyllaulters, and on mountaynes, & vnder euerye grene tree. Wherefore the Lorde hys God delyuered hym into the hande of the kynge of the Sirians: which bet hym, and caryed awaye a greate multytude of his, captiue, and brought them to Damascon. And he was delyuered into the hande of the kynge of Israell, whych smote hym with a greate slaughter. For Pekah the sonne of Remaliahu slue in Juda an hundred and twentye thousande in one daye, whiche were all lyghtynge men: And that because they had forsaken the Lorde God of their fathers. And Zichri a myghtye man of Ephraim, slue Maaziahu the kynges sonne, & Azrica the gouernour of the house and Elcana that was next to the kynge. And the children of Israell toke prisoners of their brethren, two hundred thousande, women, sonnes, and doughters, and caryed awaye muche spoyle of them, and brought the spoyle to Samaria. But there was a prophete of the Lordes (whose name was Obed) and he wente oute before the hoste that came to Samaria, and sayd vnto them: Beholde, because the Lorde God of youre fathers is wroth with Juda, he hath deliuered them into youre hande. And ye haue slayne them with cruelnesse, that reacheth vp to heauē. And nowe ye purpose to kepe vnder the children of Juda, and Jerusalē, and to make them bondmen, & bondwomē. And do ye not lade your selues with sinne, in the sight of the Lorde your God? Nowe heare me therefore, & deliuer the captiues againe, which ye haue taken of youre brethren: for els shall the great wrath of god be vpon you. Wherefore, certayne of the heades of the children of Ephraim, as Azaria the sonne of Jehohanā. Berechiahu the sonne of Meshillemoth, and Jehezkiahu the sonne of Sallum, and Amasa the sonne of Hadlai, stode vp against them that came from the warre, & sayde vnto them: Bringe not in the captiues hither. For wher as we haue offended towarde GOD alreadye, ye entende to adde more to oure sinnes & trespace. For our trespace is great alreadye, & there is a fearce wrathe agaynste Israell. And vpon that, the men of armes lefte the captiues & the spoyle before the lordes & all the cōgregaciō. And the mē that were nowe rehearsed by name, rose vp, & toke the prisoners, & with the spoyle clothed all that were naked among them, and arayed them and shoed them, & gaue them to eate, & to drinke, & annoynted them, & caried al that were feble of thē vpō asses, & brought thē to Jericho (the citye of Palmetrees) to their brethren, & thē they returned to Samaria agayne. * At the same tyme dyd king Ahaz send vnto the kynges of Assur, to haue helpe of them. And the Edomites came agayne, & slue some of Juda, & caried

B 4. re. 18 b

C 4. re. 17 a

D 4. re. 17 b

E

F

G 4. re. 18 a

Z. iij. awaye

awaye captiues. And the Philistines inuaded the cyties in the low countrey, & toward the south of Juda: & toke Wethsames, and Ialon, and Gederoth, & Socho, with the townes longing therto. and Thimna with the townes of the same: Gimso, and the townes therof, and dwelte there. For the Lorde brought Juda low, because of Ahaz kynge of Juda, whiche made Juda naked & transgressed sore agaynste the Lord. And
10 Thilgath pilneser kynge of the Assirians came vpon him, & troubled him rather thē stregthed him. For Ahaz toke away a portion out of the house of the Lorde, & out of the kynges house, & ont of the Lordes houses, & gaue vnto the kyng of the Assirians, & yet it helped hī not. And in the very time of his tribulacyō, dyd kyng Ahaz trespace yet more agaynst the Lorde. For he offered vnto the Gods of thē of Damasco, whyche bet him, and he said: because the Goddes of the kynges of Siria helpe theym. therfore will I offer to them. that they may helpe me also. But they were his destructiō, & the vstructiō of all Israell. And Ahaz gathered
2.pa 29 a together the vessels of the house of God, &
•2. para. xxx. brake thē, & ✶shut vp the dores of the house of the Lord, & made hym altares in euery corner of Jerusalem. And in all the cyties of Juda he made hyll aulters, to burne incense vnto other gods. & angred the Lorde God of his fathers. The rest of his actes & his workes, first and last: beholde, they are wrytten in the boke of the kynges of Juda & Israel. And Ahaz slept with his fathers, and they buried hym in the cyte of Jerusalem: but broughte him not vnto the sepulchres of the kynges of Israel. And Hezekia his sonne raygned in his stede.

¶ The. xxix. Chapter.

A
4.kī.18 a HEzekia begame to raygne, when he was. v. and twenty yere olde, & raigned nyne and twentye yere in Jerusalem. And his mothers name was Abia the doughter of zacharias, and he did that which was righte in the sighte of the Lord, in all poyntes as did Dauid his father. He
2.pa.28 b ✶opened the dores of the house of the Lord (in the first yeare, and firste moneth of his raigne) and repaired them. And he broughte in the priestes and the Leuites, and gathered them together into the east stretе: and said vnto theym. Heare me ye Leuites, and nowe be sanctified, and halow the house of the Lorde God of your fathers, bring fylthinesse oute of the holye place. For our fathers haue trespaced, and done euyll in the eyes of the Lorde oure God: and haue
B forsaken him, and turned awaye theyr faces from the habitacion of the Lorde, and turned their backes on it. And beside that, they haue shut vp the dores of the porche, and quenched the lampes, and haue neither burne incense nor offered burntofferynges in the holy place vnto the God of Israell. Wherfore the wrathe of the Lorde fell on Juda, and Jerusalem: & he hathe broughte thēto trouble, to be wondred on, & to be hissed at, euen as ye se with your eyes. For lo, our fathers were ouerthrowen with the swearde, and oure sonnes, our doughters, and oure wyues were caryed awaye captyue for the same cause. And nowe it is in my herte, to make a couenaunte wyth the Lorde God of Israell, that he maye turne awaye hys heuye indignacyon from vs.
2.ch.13.a Now therfore my sonnes, be not negligēt, for the Lorde ✶ hathe chosen you to stande before him, & for to mynistre and serue him, and to burne incense. Then the Leuites C arose: Mahath the sonne of Amasai, and Joel the sonne of Asariahu of the chyldren of the Cahathites. And of the sonnes of Merari, Kis, the sonne of Addi, and Asariahu the sonne of Jehaleleel. And of the sonnes of the Gersonites: Joah the sonne of Semma and Eden, the sonne of Joah, & of the sonnes of Elizaphā, Simri, & Jehiel. And of the sonnes of Asaph, Zechariahu, & Mathaniahu. And of the sonnes of Heman, Jehiel and Simei. And of the sonnes of Jeduthun, Semaia and Uziel. And they gathered their brethren, and purified them selues, and came accordynge to the commaundement of the kynge, and the wordes of the Lord, for to clense the house of the Lorde. And the Priestes went into the inner partes of the house of the Lorde, to clense it, and broughte out all the vncleanesse that they founde in the temple of the Lorde, into the courte of the house of the Lorde. And the Leuites toke it, to cary it oute into the broke Cedron. They began
D me the fyrste daye of the fyrst moneth to purifye, and the eyghte daye of the moneth came they to the porche of the Lorde: and purged the house of the Lorde in eyghte dayes, and in the fyftene daye of the fyrste moneth they made an ende. And they went in to Hezekia the kyng, and sayde: we haue clensed all the house of the Lorde, the aulter of burntofferynge, with all his vessels, and the shewbreadtable with all his appurtenell: and all the vessels whiche kynge Ahaz did caste a syde when he raygned, & transgressed, them we haue prepared and sanctified: and beholde, they are before the aulter of the Lorde. And Hezekia the kynge E rose early, and gathered the Lordes of the cyte, and went vp to the house of the Lord. And they brought seuen oxen, seuen rāmes, seuen hye, & seuen hegoates, to be a synne

offrynge

offrynges for the kyngdome, for the sanctuarye, and for Juda. And he commaunded the prestes, the sonnes of Aaron, to offer them on the aulter of the Lorde. And they slue the ores, and the Prestes receaued the bloud, and sprinckled it vpon the alter: like wyse, when they hadde slaine the rammes, they sprinkled the bloude vpon the alter: they slue also the shepe, and they sprynkled the bloude vpon the aulter. And then they brought forth the hegoates for the synneoffrynge, before the kynge and the congregacyon, and put their handes vpon them. And the prestes slewe them, and wyth the bloude of them they clensed the aulter, to make satisfiacyon for all Israell: for the kynge commaunded, that the burntoffryng, and the synneoffryng shoulde be made for all Israell. And set the Lenites in the house of the Lorde wyth symbales, Psalteries & harpes, * accordynge to the commaundemente of Dauid, and of Gad the kynges sear, & Nathā the prophete. For so was the cōmaūdemēt of the Lord. thorowe the hande of his prophetes. And the Leuites stoode, hauynge the instrumentes of Dauid, and the Prestes helde the trompetes. And Hezekia commaunded to offer the burntoffrynge vpon the aulter. And when the burntoffrynge beganne, the songe of the Lorde beganne also, and the trompetes with the instrumētes that were ordeyned by the hande of Dauid kynge of Israel. And al the congregacyon worshipped, syngyng a song, & blowing with the trompetes, & al this cōtinued, vntyl the burntoffrynge was fynyshed. And when they had made an ende of offrynge, the kynge and al that were present with hym, bowed themselues, and worshipped. And Hezekia the kyng, and the Lordes spake to the Leuites to prayse the Lorde with the wordes of Dauid, and of Asaph the sear. And the Leuites sange prayse & with gladnesse, and the other bowed themselues, and worshipped. And Hezekia answered, and sayde: nowe ye haue consecrate youre handes to the Lord: go to therfore, & bynge in the sacrifyces and thanckeoffrynges into the house of the Lorde. And the congregacyon brought in the sacrifyces, and thanckeoffringes, burntofferinges, as many as were of a fre lyberall herte. And the numbre of the burntoffringes whiche the congregacion brought, was. lxx. Oxen, an hundred rammes, and two hundred shepe, whyche were all for the burntoffryng of the Lord. And there were dedycated syxe hundred Oxen, and three thousande shepe. And the Prestes were to fewe, to sley al the burntoffrynges, but their brethren the Lenites dyd helpe the, til they had ended the worke, and vntyl the prestes were sanctified. For the Leuites were purer herted to be sanctified then the Prestes. And thereto the burntoffrynges, were manye, with the fat of the peaceoffrynges and the drynckoffrynges that belonge to the burntoffryng. And so the seruice pertaynyng to the house of the Lord, was fynyshed. And Hezekia reioyced, and all the people, that God hadde made the folck so ready: and that the thyng was so soone done.

¶ The. xxx. Chapter.

AND Hezekia sent to al Israell, and Juda, & wrote letters to Ephraim, and Manasse, that they should come to the house of the Lord at Jerusalē, and offer Passeouer vnto the Lorde God of Israell. And the kynge helde a councell wyth hys lordes, and all the congregacyon of Jerusalem, * to kepe the feaste of Passeouer in the seconde moneth. For they coulde not kepe it at that tyme: because the Prestes were not sanctifyed sufficyentlye, neyther was the people gathered together to Jerusalem. And the thynge pleased the kynge and al the congregacyon. And they decreed that it shoulde be proclaymed thorowoute all Israell from Berſabe to Dan, that they shoulde come, and holde the feast of Passeouer vnto the Lorde God of Israell, at Jerusalem: for they had not done it of a great season as they shoulde haue done by the lawe. So the postes wente wyth letters of the hande of the kynge, and of his Lordes thorowoute all Israell and Juda: and at the commaundement of the kynge, they sayde: ye chyldren of Israell, tourne agayne vnto the Lorde GOD of Abraham, Isahac and Israell, and let euerye one returne to the remnāt that are escaped you oute the hande of the kinges of Assur. And be not ye like your fathers, & your brethē which trespaced agaynste the Lorde God of their fathers, whu he gaue them vp to be destroyed, as ye se. And now be not ye stiffe necked lyke as wer your fathers, but yelde your selues vnto the Lorde, and entre into his holy place, whiche he hathe sanctifyed for euer: & serue the Lord your God, & the feercenesse of his wrath shall turne awaye from you. For if ye turne agayne vnto the Lorde, then shall your brethren & your children finde cōpassion in presence of the that toke them captyue, and they shall come again vnto this lande: * for the Lord your God is gracious & mercyfull, and will not turne away his face from you, if ye conuerte vnto him. And so the postes went frō citie to citie in the lāde of Ephraim & Manasse, euen vnto Zabulon. But they laughed the

num. 9. ¶

Exo. 34. ¶ Jer. 31. b. psa. 86. ¶

to skorne and mocked them. Neuertheleſſe, yet dyuerſe of Aſſer, Manaſſe, and of Zabulon, ſubmytted theym ſelues, and came to Ieruſalem. And the hande of God was in Juda, ſo that he gaue them one heart, to do the commaundement of the kyng, and of the rulers, accordynge to the worde of the Lorde. And there aſſembled them to Ieruſalem muche people, and there was preſent a myghtye greate congregacyon, to holde
C the feaſt of ſwete breade in the ſeconde mo-
2.pa.28.d neth. And they arose, and remoued the *aulters that were in Ieruſalem. And all the beſſelles of incenſe dyd they away, and caſte theym into the broke Cedron. And they ſlewe Paſſeouer the fourtenth daye of the ſeconde moneth. And the Prieſtes and Leuites, whiche were aſſhamed, ſanctified theym ſelues, and broughte in the burnte-offrynges vnto the houſe of the Lorde.

And they ſtoode in theyr offyce after theyr maner, and accordynge to the lawe of Moſes the manne of God. And the Prieſtes ſprynckled the bloude, whyche they receaued by the hande of the Leuites.

For there were manye in the congregacyon, that were not ſanctifyed, and the Leuites did ſley Paſſeouer for all that were not cleane, and that myght not execute the holye worcke of the Lorde. For manye of
D the people, and verye manye oute of Ephraim, Manaſſe, Iſakar, and Zabulon were not clenſed, and yet dyd eate Paſſeouer agaynſte the lawe appoynted. Wherfore Hezekia prayed for them, and ſayde: the good Lorde be mercyful vnto the. For he ſet hys whole hearte, to ſeke the Lorde God, euen the God of hys fathers: but all the other dyd not ſo, accordynge to vnfayned holynelle. And the Lorde hearde Hezekia, and healed the people. And the chil-
dren of Iſraell that were preſente at Ieruſalem, helde the feaſte of ſwete breade ſeuen dayes wyth great gladneſſe, and the Leuites and the Prieſtes prayſed, and magnyfyed the power of the Lorde daye by daye, vpon inſtrumentes. And Hezekia ſpake heartelye vnto all the Leuites that hadde vnderſtandyng, and were of a good mynde towarde the Lorde. And they dyd eate thorowout that feaſte, ſeuen dayes longe, and offered peaceoffrynges, and thanched the Lord God of theyr fathers. And the whole
E aſſemble toke counſell, to do ſo other ſeuen dayes, and they helde thoſe ſeuen dayes wyth gladneſſe. For Hezekia kynge of Juda, toke out (from amonge hys cattell) for the congregacion a.M. yonge oxen, and vii.M. shepe. And the Lordes gaue out to the congregacyon a.M. yong oxen, and.x. thouſande ſhepe. And a greate numbre of the Prieſtes were ſanctyfyed. And all the congregacyon of Juda wyth the Prieſtes and Leuites, and all the congregacyō that came oute of Iſraell, and the ſtraungers that came oute of the lande of Iſraell, and that dwelte in Juda, reioyſed: & there was greate gladneſſe in Ieruſalem. For ſence the tyme of Salomon, the ſonne of Dauid, kynge of Iſraell, there was no ſuche ioye in Ieruſalem. And the prieſtes and the Leuites aroſe, and bleſſed the people, and theyr voyce was hearde of the Lorde, and theyr prayer came vp vnto heauē, his holy dwellynge place.

¶ The.xxxi. Chapter.

AND when all theſe thynges were fi- A
niſhed, all they of Iſraell that were preſent in the cities of Juda, wente out & brake the ymages, & cut downe the 2.pa.14.a
dols groues, and all to brake the hye pla-
ces, & *alters thorowout all Juda & Ben- 2.pa.33.c
Jamin, in Ephraim alſo & Manaſſe, vntyll they had vtterly deſtroyed thē all. And all the childrē of Iſrael returned euery man to his poſſellyons, & to theyr owne cities. And Hezekia appoynted ſondry cōpanyes of the Prieſtes and Leuites after the diuerſite of theyr miniſtracions, euery man accordyng to hys offyce, both Prieſtes and Leuites, for the burntoffrynge, and peaceoffryn-
ges, to miniſtre, and to gene thankes, and prayſe in the gates of the hoſt of the Lorde. And the kynges portyon of hys ſubſtaunce that he gaue, were dayly burntoffrynges in the mornynge and euenyng, and burntof frynges for the Sabothdayes, new mones and ſolempne feaſtes, accordynge * as it is nu.28.b.
wrytten in the lawe of the Lorde. And he B
badde the people that dwelt in Ieruſalem, gene the part to the Prieſtes and Leuites, that they myghte ſubſtaunceyallye applye theym ſelues to the lawe of the Lorde. And as ſoone as the kynges commaundemente came abrode, the childrē of Iſrael brought aboundaunce of fyrſte fruytes, of corne, wyne, oyle, honye, & of all maner of frutes of the felde, and the tythes of all maner of thynges, brought they in plenteouſlye, and the children of Iſrael & Juda, that dwelte in the cyties of Juda, they alſo brought in the tythes of oxen and ſhepe, and other holye tythes whiche were conſecrate vnto the LORDE theyr GOD, they dyd offre and broughte theym all by heapes.

In the thyrde moneth they beganne to lay the heapes (in maner of a foundacyon) and finiſhed thē in the ſeuenth moneth. And when Hezekia, and the lordes came and ſawe the heapes, they bleſſed the Lorde and his people Iſrael. And Hezekia queſtioned wyth the Prieſtes and the Leuites concer-

nynge

nynge the heapes. And Azaria the chiefe
Priefte of the house of Zadock, answered
hym, and sayde: Sence the people began to
bringe the heaue offerynges into the house
of the Lorde, we also haue had ynoughe to
C eate, there remayned so much: for the Lorde
hathe blessed his people, and thys heape is
lefte. And Hezekia bad prepare the cham-
bres in the house of the Lorde. And they
dyd prepare them, and caryed in the fyrste
frutes, the tythes, and the dedicat thinges
faythfully. Ouer whiche Chonaniahu the
Leuite had the rule, and Semei hys bro-
ther nert to him. And Jehiel, Azaziahu, Na-
hath, Asael, Jerimoth, Josabad, Eliel,
Jesmachiahu, Mahath and Banaiahu,
were ouerseares ordeyned by Chonaniahu,
and Semei his brother was an officer of
Hezekia the kyng, and Azaria was the ru-
ler of the house of God: vnto whō all these
thynges belonged. And Chore the sonne
of Imna the Leuite, porter of the East-
dore, had the ouersight of the thinges that
were offered of a frewyll vnto GOD (and
D were geuen in maner seuerallye vnto the
Lorde) and ouer the thynges moste holy. And
vnder his hande were Eden, Miniamin, Je-
sua, Semeiahu, Amariahu, Sechaniahu,
in the cytyes of the Priestes appoynted of
theyr fidelite to gene to their brethrē theyr
porcyons, as well to the small as to the
great. Excepte that to the males that were
reckned from three yeare and aboue (amōg
all that wente into the house of the Lorde)
they shoulde geue daye by daye, for theyr
ministracyon, and for theyr geuynge at-
tendaunce, and for their dyuerse waytinges
by course. And to the Prieastes and Leui-
tes throwoute the housholde of theyr fa-
thers, from twentye yeare and aboue, to
wayte when theyr courses came. And to
the families of all their babes, wiues, son-
nes and daughters throwe all the congre-
gacyon. For vpon the fydelyte of theym
were the holye thynges bestowed. And to
the children of Aaron, the priestes, whiche
were in the feldes and Suburbes of theyr
cyties, citie by citie, the men (whose names
were expressed aboue) should gene porcions,
euen to all the males amonge the priestes,
and to all the Leuites, accordyng to theyr
numbre. And of this maner dyd Hezekia
throwoute all Juda, and wrought it that
is good, and ryghte, and true, before the
Lorde his GOD. And in all the workes
that he beganne for the seruice of the house
of God, for the lawe, and for the comman-
dementes, he sought his God, and that dyd
he with all his hert, and prospered.

The xxxii. Chapter.

AFter that, these dedes were fayth-
fullye done, * Sennacherib kynge
of Assur, came, and entred into Ju-
da, and compassed the stronge cytyes, and
thoughte to wynne them for hym selfe.
And so when Hezekia sawe that Senna-
cherib was come, and that he was purpo-
sed to fyghte agaynste Jerusalem, he toke
counsell wyth hys lordes, and menne of
myghte to stoppe the water of the fountai-
nes wythoute the cytye: and they did helpe
hym. For there gathered manye of the peo-
ple together, and stopte all the welles, and
the broke that ranne throwe the myddes
of the lande, sayinge: why shall the kyn-
ges of Assur come, and fynde muche watere?
And Hezekia wente to lustelye, and buylte
vp all the wall where it was broken, and
made ordynaunce vpon the towres, and to
B throwe wal without, and repayred Millo
in the cytye Dauid, and made manye dar-
tes and shyldes. And he set captaynes of
warre ouer the people, and gathered them
together to hym in the large strete of the
gate of the cytie, and spake gentely to them
sayinge: Plucke vp youre heartes, and be
stronge: Be not afrayed nor discouraged
for the kynge of Assur, and for all the mul-
tytude that he hath wyth hym. * For there 4. re. 6. a.
be mo wyth vs then wyth hym.

Wyth hym is an * arme of flesche: But Iere. 17. b
wyth vs is the Lorde our God, for to helpe
vs, and to fyghte our battailes. And the peo-
ple toke a courage throwe the wordes of
Hezekia kynge of Juda. * After thys dyd 4. re. 18. b
Sennacherib kynge of Assur sende of hys
seruauntes to Jerusalem, (but he hym selfe
remayned beside Lachis: hauynge al his
power wyth hym) vnto Hezekia, kynge
of Juda, and vnto all Juda that were at
Jerusalem, sayinge: Thus sayeth Senna-
cherib, kynge of Assur: * wherein do ye C
trust, O ye that dwell in Jerusalem, which 4 re. 18. c
is beseged? Doth not Hezekia entyce you
to gyue ouer your selues vnto death, hun-
gre, and thurste, sayinge: the Lorde oure
God shall rydde vs out of the hande of the
kynge of Assur. Hathe not the same Heze-
kia put downe hys hye places, and hys al-
ters, and commaunded Juda and Jeru-
salem, sayinge: ye shall worshippe before
one alter, and burne incense vpon the same.
Know ye not what I and my fathers haue
done vnto the people of all landes?

Were the goddes of the people of other
landes able or myghty to saue their lan-
des oute of my hande? Whyche of all the
goddes of those nacyons (that my fathers
destroyed) coulde deliuer hys people oute
of myne hande? And shall youre God be
able to helpe you out of my hande? Wher

fore now let not Hezekia deceyne you, nor
per swade you of this faction, nor yet beleue
him. For as no god amonge al nacions and
kingdomes, was able to rid his people out
of my hãr, & out of the hãde of my fathers.
How much lesse shall your goddes be able
to kepe you out of my hãd? And yet mo thi
ges did his seruauntes speake against the
lord god, and against his seruaũt Hezekia.
And Sennacherib also wrote a letter, to
raple on the Lord god of Israell, & spake a-
gaynste him, sayinge: as the goddes of the
nacyons of other landes haue not bene
hable to delyuer theyr people oute of my
hande: Euen so shal not the God of Heze-
kias delyuer his people out of myne hande.
And they cryed wyth a loude voyce in the
Iewes speache vnto the people of Jerusa-
lem that were on the wall to feare them,
and to make them fayntе harted and that
they might so take the citie. And they spake
against the God of Jerusalem, as agaynst
the goddes of the nacyõs of the earth, which
were the wozkes of the handes of men.

E But Hezekia the kynge, and the prophete
Isai the sonne of Amoz, prayed againste
that blasphemye, and cryed vp to heauen.
And the Lorde sent an angell, wyche de-
stroyed al the men of warre, and the lordes
and captaynes of the hoofte of the kynge
of Assur, that he turned hys face agayne
4.re.19 § wyth shame towarde his owne lãd. + And
when he was come into the house of hys
God, they that came of hys owne bodye,
slue hym there with the swearde. And so
the Lorde saued Hezekia and the enhabyt-
ers of Jerusalem, oute of the hande of
Sennacherib kynge of Assur, and from
the hande of al other, and mayntayned thẽ
on euerye syde. And many brought offe-
rynges vnto the Lorde to Jerusalem, and
F presentes to Hezekia kynge of Juda: so
that he was magnified in the syghte of all
nacyons from thence forthe. + In those
4.re.xx a dayes Hezekia was sicke vnto the deathe,
Esa.38.a and prayed vnto the Lord, whiche answe-
red him: and shewed him a wonderful mi-
racle. But Hezekia dyd not agayne vnto
God accordynge to it that he had shewed
him, for his hart arose, & there came wrath
vpon him, and vpon Juda and Jerusalem.
Notwythstandynge Hezekia submytted
hym selfe (after that his hearte was rysen
vp) he, and the inhabiters of Jerusalẽ: and
the wrathe of the lord came not vpõ them
in the dayes of Hezekia. And Hezekia
had exceadynge much ryches and honour.
And he gat him treasures of syluer & golde
precious stones, and spices, shyldes, and of
al maner of pleasaunt Juelles: & made store
houses for the fruytes of corne, for wyne,
and oyle: and stalles for all maner of bea-
stes, and foldes for shepe. And he made
him cities, and had of shepe & oxen greate
aboundaunce. For God had geuen hym
substaunce exceadynge muche. This same
Hezekia stopped the vpper water springes
of Sihõ, and broughte them downe to the
weste side of the citie of Dauid. And Heze-
kia prospered in all his workes. And whõ
the prynces of Babylon sente vnto hym
Embassatoures, to enquyre of the wonder
that chaunced in the lande, God lefte hym den.8.a.
+ to trye him, and that al that was in his G
hearte myghte be knowen. The rest of the
dedes of Hezekia, and hys goodnes, be-
holde, they are written in the vision of Isai
the prophet the sonne of Amoz, in the boke
of the kynges of Juda and Israell. And
Hezekia slepte with his fathers, and they
buried him in the most worthe place of the
sepulchres of the sonnes of Dauid: and all
Juda and the enhabyters of Jerusalem did
him worshyp at his deathe. And Manasse
hys sonne raygned in hys stede.

¶ The.xxxiij. Chapter.

MAnasse was xii. yere olde + whẽ he A
began to raygne, & he raygned .lv. 4.re.21 ¶
yere in Jerusalẽ: but did euel in the
sight of the Lord, like vnto the abhomina-
cions of the Heathen, whome the lorde caste
out before the childre of Israel. For he wẽt
to, & buylte the hyllaultes + whiche Hezekia 4.re.18 ¶
his father had broken downe. And he reared
vp aulters for Baalim, and made groues, &
worshypped all the hoofte of heauen, and
serued thẽ, & he builte aulters in the house
of the Lord, where as the Lorde yet had
sayde: + in Jerusalem shall my name be 2.re.7.b
for euer. And he builded aulters for all the 2.par.6.a
hoofte of heauen in the two courtes of the and.7.c
house of the Lord. And he burnte his chil-
dren in fire in the valleye of the sonne of
Hinnon. He was a sorcerer, he regarded
the crying of byrdes, vsed inchauntemen-
tes, and mayntayned wozkers wyth spy-
rites, & fears of fortunes: & wrought much
euel in the syghte of the LORD, to angre B
him withal. And he put the carued ymage
& an ydol which he had made, in the house
of God. Of whiche house, God had sayde
to Dauid, and to Salomon his sonne: in
this house and in Jerusalẽ, whiche I haue 2.reg.7.b
chosen afore al the trybes of Israel, + wyll 3.reg.8.b
I put my name for euer, and wyll nomore 2.par.6.a
bynge the feate of Israell from the lande, and.7.c
whiche I haue ordeyned for youre fa-
thers: yf so be that they wyl be dylygente,
and do all that I haue commaunded them
in all the lawe, and statutes, and ordinan-
ces by the hande of Moses. And so Ma-
nasse made Juda and the enhabytors of Je-
rusalem

rusalem to erre, and to do worse then the heathen, whome the Lorde destroyed before the chyldren of Israell. And the Lorde spake to Manasse & to his people, but they ¶ would not regarde. Wherfore, the Lorde brought vpon them the captaynes of the hoste of the kynge of the Assirians, which toke Manasse in holde, and bounde hym with cheynes, and carryed him to Babylon. And when he was in tribulacion he besought the Lorde hys God, and hũbled him selfe exceadyngly before the God of hys fathers, and made intercession to hym: and God was intreated of him, and heard hys prayer, and broughte hym agayne to Jerusalem into hys kyngedome. And then Manasse knewe, that the Lorde was God. After this he buylte a wall wythoute the cytye of Dauid, on the weste syde of Gion in the valleye as they came to the fyshe gate, & rounde about Ophel, and brought it vp of a very great heigthe, and put captaynes of warre in all the stronge cities of
2 pa. 14 a and. 31. a Juda. And he toke away straunge gods, & Images oute of the house of God, and all the aulters that he had buylt in the mount of the house of God, & in Jerusalem, & caste them oute of the cytye. And he prepared the aulter of the Lord, and sacrifyced thereon peace offrynges, and thanksoffrynges, and charged Juda to serue the Lorde God of Israel. Neuertheles, the people dyd ofᵇ fre styll in the hyaulters, howebeit vnto the Lorde theyr God onely. The reste of the actes of Manasse, and hys prayer vnto his God, and the wordes of the seers, and of them that spake to hym in the name of the Lorde God of Israel, beholde, they are wrytten in the sayinges of the kynges of Israel. And hys prayer, and howe that he was herde, and al his synnes, and his trespasse, and the places where he made hyaulters, and set vp groues and ymages, (before he was mekened) behold, they are written amonge the sayinges of the seers. And Manasse slepte with his fathers, and they buried him in his owne house. And Amon hys sonne raygned in hys rowme. Amon was two and twentye yeare olde when he began to raygne, and raygned two yere in Jerusalem. But he dyd euell in the syghte of the Lorde, lyke as dyd Manasse hys father: for Amon sacrifyced to all the kerued ymages, whyche Manasse hys father had made, and serued them, and submytted not hym selfe before the Lorde: as Manasse hys father had mekened hym selfe. But Amon trespassed greatlye. And hys owne seruauntes conspired agaynst hym, & slue hym in hys owne house. But the people of the lande slue all them that had conspyred agaynst kynge Amon. And the same people of the lande made Josia hys sonne king in his rowme.

¶ The. xxxiiii. Chapter.

Josia was. viii. yere olde when he began A
to raygne, + and he raygned in Jerusalẽ 4. re. 22 b
xxxi. yere. And he did that whyche was ryghte in the syghte of the Lord, and walked in the wayes of Dauid hys father, and bowed neither to the ryghte hande nor to the lefte. In the. viii. yeare of hys raygne (when he was yet a chylde) he beganne to seke after the God of Dauid hys father.
And in the xii. yere he beganne to pourge B
Juda, and Jerusalem from hyaulters, groues, kerued ymages, and ymages of metall: and they brake downe the aulters of Baalim, euen in his presence: and other Images, that were in greater honoure then they, he caused to be destroyed. And the groues, kerued Images, and Images of metal he brake, and made duste of them, and strowed it vpon the graues of them that had offered vnto them. And he burnte the bones of the Priestes vpon the aulters of them, and clensed Juda and Jerusalem. And euen so dyd he in the cytyes of Manasse, Ephraim, Simeon, vnto Nephthali. And in the wylderneses of them rounde aboute, he plucked asonder the aulters & the groues, and did beat them and stampte them to powdre, and beate downe all the Images thorowoute al the lande of Israel: and returned to Jerusalem agayne. In the. xviii. yeare of hys raygne, when he had pourged the
lande and the temple. + He sente Sap- 4. re. 22 d
han the sonne of Amaziahu, and Maasiah the gouernoure of the cytye, and Joah the sonne of Joahaz, the recorder, to repayre the house of the LORD hys GOD. And when they came to Helkiah the hye Priest, they deliuered them the money that was broughte into the house of god, whyche the Leuytes that kepte the entryes, had gathered of the hande of Manasse, and Ephraim, and of all that yet remayned in Israell, and of all Juda and Benjamin, and of the inhabyters of Jerusalem. And they put it in the handes of the worke men, that had the ouersyghte of the house of the LORDE: and they gaue it to the labourers that wrought in the house of the LORDE, to repayre and amende the house. Euen to masons and carpenters gaue they it, to get stone and ¶ tymbre for coupels and for beames of the houses, whyche the kynges of Juda had destroyed. And the men dyd the worke

faythfullye

sayth vnlye. And the ouerseers of them to courage them forwarde, were Iahath and Obadiahu Leuites of the childzen of Merari: And Secharia, and Mesullam, of the childzen of the Cahathites and 'other of the Leuites: Whiche all coulde skyll of instrumentes of musick. And ouer the bearers of burthens & ouer all that wzoughte in what soeuer wozkemanshyppe it were, were there Scribes, offycers, and Porters of the Leuites. And whē they brought out the monye that was brought into the house of the Lozde, Helkia the Prieste *founde the booke of the lawe of the Lozde geuen by Moses. And Helkia aunswered, and sayde to Saphan the Scribe: I haue founde the booke of the lawe in the house of the Lozde, and Helkia gaue the booke to Saphan. And Saphan caryed the boke to the kynge, and brought the kyng word agayne, sayinge: All that was commytted to thy seruauntes, that do they. And they haue gathered together the moneye that was founde in the house of the Lozde, and haue delyuered it into the handes of the ouerseers of the wozke, and to the handes of the wozkemen. And then Saphan the Scribe shewed the kynge: sayinge: Helkia the Prieste hath geuen me a boke and Saphan red in it before the kynge. And it forsuned, that when the kynge had heard the wordes of the lawe, he rare hys clothes: & the kynge commaunded Helkia and Ahikam the sonne of Saphan, and Abdon the sonne of Micah, and Saphan the scribe and Asaia a seruaūt of the kynges, sayinge: go, and enquire of the Lozde for me, and for them that are lefte in Israell, and Juda concernynge the wordes of the boke that is founde. For greate is the wzathe of the Lozde that is fallen vpon vs, because our fathers haue not kept the wozde of the Lozde, to do after al that is wzitten in thys booke. And Helkia and they that the kyng had appoynted, went to Hulda, a prophetyse, the wyfe of Sallum. The son of Tokhath, the sonne of Hasra keper of the wardzop (for she dwelt in Jeruſalē, within the seconde wal) and so they communed with her. She aunswered them: Thus sayeth the LORDE God of Israell, tell ye the man that sente you to me. Euen thus sayeth the Lozde: beholde, I wyll bzynge euel vpon this place, and vpon the enhabiters thereof (euen all the curses that are wzitten in the boke whiche they haue red before the kynge of Juda) because they haue forsaken me, and haue offered vnto other goddes, to angre me wyth all maner woorckes of their handes, therefore is my wzathe set on fyre agaynst this place: and shall not be quenched. And as for the kyng of Juda, whiche sente you to enquire of the Lozde, so shall ye saye vnto hym, thus sayeth the Lozde God of Israell, concernynge the wordes which thou hast hearde. Because thyne heart dyd melt, & thou didest meke thy selfe before God whan thou hardest his wordes agaynst this place and agaynst the enhabiters thereof: and humbledest thy selfe before me, and rarest thy clothes, and wepedest before me, that haue I hearde also sayeth the Lozde. Beholde, I wyll take the to thy fathers, & thou shalte be put in thy graue in peace, & thyne eyes shall not see all the mischiefe that I wyll bynge vpon thys place, and vpon the inhabiters of the same. And they brought the kynge woorde agayne. + Then the kynge sent and gathered together all the elders of Juda, and Jeruſalem. And the kynge wente vp into the house of the Lozde, and al the men of Juda, and the inhabyters of Jeruſalem and the Priestes and Leuites and all the people greate and smal: and the kynge dyd reade in their eares all the wordes of the boke of the couenaunt that was founde in the house of the Lozde. And the kynge stode at hys standynge, & made a couenaunte before the Lozde, to folowe the Lozd, and to kepe hys commaundementes, hys witnesses, and hys statutes, with all his heart and with al hys soule, and to fulfyl the wordes of the appoynteмēt wzitten in the sayd boke. And he set in their roume all them that were founde in Jeruſalem: And Ben Jamin and the inhabyters of Jeruſalē did accozding to the couenaūt of the Lozd god of their fathers. And Josia put away al maner of abhominations out of all landes that pertayned to the childzē of Israell, & bzought in all that were founde in Israel, to wozship & serue the Lozde their God. And they tourned not aside from after the Lozde GOD of their fathers, as longe as he lyued.

4.Re.22.b

4.Re.23.a

¶ The. xxxb. Chapter.

A Nd Josia helde the *feast of passeouer vnto the Lozd, in Jeruſalē, and they slue passeouer in the fourtene day of the first moneth. And he set the Prieste in their offices: & ayded them in the seruice of the house of the Lozd. And he sayde vnto the Leuites (that taught al Israell, & were sanctified vnto the Lozde) put the holy arche in the house, whyche Salomon the sonne of Dauid kynge of Israel dyd builde, there shall no other burden be layed vpon youre shoulders: But nowe serue the lozd your God and his people Israel. And prepare youre selues by your auncyent houseboldes and companyes accozdynge to the

A 4.Re.23.c 3.Eſd.1.a

writtinge

wrytynge of Dauid, kynge of Israell, and the wrytynge of Salomon his sonne. And stande in the holy place, accordynge to the deuysyon of the auncyente honcholders of your brethren the chyldren of the people and after the deuisiō of the auncyente houscholdes of the Leuites, kyll passeouer, and sanctifye, and prepare your brethren that they maye do accordynge to the worde of the Lorde by the hande of Moses. And
B Josia gaue to the people flockes of sheepe and kiddes, al for passeouer, and for al that were presente. xxx. thousande by tale, and thre thousande oxen, and these were euen of the kynges substaunce. And hys lordes gaue willingly bothe vnto the people and to the priestes, and vnto the Leuites. Helkia allo, Zacharia and Jehiel, rulers of the house of God, gaue vnto the priestes for passeouer offrynges two thousande & syxe hundred shepe, and thre hundred oxen. Conania and Semeiahu and Nethanel hys brethren, and Hasiahu, and Jagel, and Jasabad rulers of the Leuites, gaue vnto the Leuites, passeouer offrynges, euē fiue thousande shepe and fyue hundred oxen. And so the seruyce was prepared, and the priestes stode in theyr places, and the Leuites in their distincte cōpanies at the kynges commaundement. And they slue passeouer, and the priestes sprynckled the bloude wyth their hande, and the Leuites pulled of the skinnes of the beastes. And they set awaye the burntoffrynges, to gene them vnto the people that were deuyded by auncīēt houses, and that they shoulde offer vnto the
Leui. 1.a Lorde, lyke * as it is wrytten in the booke
Ex.12.b. of Moses. And so dyd they wyth the oxen also. And * they dressed the passeouer wyth fire as the maner was. And the other dedicate beastes sod they in the pottes, caldrōs, & pannes, & deuided them amonge al the people. And afterward they made redie for them selues and for the priestes: for the chyldren of Aaron were busyed in offringe of burntoffrynges, and the fat vntil nyght: therefore the Leuites prepared for them
C selues and for the priestes the sonnes of Aarō. And the sigers, the childrē of Asaph
1.pa.25.a stode in theyr standynge * accordynge to
and.26.d the commaundemente of Dauid, & Asaph Hemā and Jeduthun the kynges sear: and the porters wayted at euery gate, & might not departe from theyr seruyce: for theyr brethren the Leuites prepared for them.

And so all the seruice of the LORDE was prepared the same daye, to offer passeouer, and to offre burntoffringes vpon the auter of the Lorde accordynge to the cōmaūdement of kynge Josia. And so the childrē of Israell that were presente offred passeouer the same tyme, and kepte the feaste of swete bread seuē dayes, and there was no passeouer like to that kept in Israel, frōthe dayes of Samuel the prophete: nether did all the kynges of Israel holde suche a passeouer feaste as dyd Josia and the priestes and Leuites and all Juda, and Israell that were presente, and the inhabiters of Jerusalem. This passeouer was holdē in the
D eyghtene yere of the raygne of Josia. * Af- 4.re.23.a
ter all this, when Josia had prepared the temple, Necho kynge of Egypte came vp to fyghte agaynste Carcamis besyde Euphrates, and Josia went oute agaynste hym: whyche sente messengers to him, and sayde: what haue I to do with the thou kynge of Juda? We not thou agaynste thy selfe this day: for my warre is agaynste another house, and God bad me make haste. Leaue of therefore and meddle not wyth God whyche is with me, leaste he destroye the. Neuertheles, Josia would not turne his face from him, but rather toke aduyse to fyght with hym, and herkened not vnto the wordes of Necho out of the mouthe of God, & came to fyghte in the valey of Magedo, and the shoters shote darres at kyng Josia. And the kynge said to hys seruauntes carye me awaye, for I am sore wounded. Hys seruauntes therfore had hym out of that charet: and put hym (as a kynge) in a nother charet that they had. And whō they had brought him to Jerusalem, he dyed, and was buried in the sepulchre of hys
fathers. * And all Juda, & Jerusalem mour- Zac.12.a
ned for Josia. And Jeremia lamented Josia, and all syngynge mē and synging wemen mourned for Josia in their lamentacions to this daye, and made the same lamētacions an ordinaunce in Israell, and beholde they are wrytten in the lamentacyons. The rest of the actes of Josia and hys goodnes whiche he did in folowynge the wrytynge of the lawe of the Lord, and his sayinges, fyrste and laste: beholde, they are wrytten in the booke of the kynges of Israel and Juda.

¶ The. xxxvi. Chapter.

AND * the people of the lāde toke Je- A
hoahaz the sonne of Josia, and made 4.re.23.f
him king in his fathers stede in Jerusalē. And Jehoahaz was. xxiii. yere olde when he began to raigne, & he raigned. iii. monethes in Jerusalem. And the kynge of Egipt put him downe at Jerusalē & mercied the lāde in an. C. talentes of siluer, & a talent of gold. And the king of Egipt made Eliakim his brother king vpō Juda, & Jerusalē, & turned his name to Jehoiakim: & Necho toke Jehoahaz his brother, & caried him to Egipt. Jehoakim was. xxv. yeare olde

when

whē he began to raygne, and he raygned. xi. yeare in Jerusalem: and he did euell in the sight of the Lorde hys God. Agaynste him thē came vp Nabuchodonozor king of Babilon, & bounde him with two chaynes, 4.re.24.a to cary him to Babilon. The kynge * Nabuchodonozor also caryed of the vesselles of the house of the Lorde to Babilon, and put them in hys temple at Babilon. The reste of the actes of Jehoakim, and hys abhominacions, whiche he dyd, and caried pinages that were layed to his charge, beholde they are written in the boke of the kynges of Israell & Juda: And Jehoacin his sonne raygned in hys steade. Jehoacin was eyghte yeare olde, when he began to raygne, and he raygned three monethes and ten dayes in Jerusalem: and dyd euell in the syghte of the Lorde. And when the yeare was oute, kynge Nabuchodonozor sente, and fet hym to Babilon wyth the goodlye vessellles of the house of the Lorde, and made Zedekia (hys fathers brother) kynge ouer Juda and Jerusalem. * Zede- Jer.52.a kia was one and twentye yeare olde when 4.re.24.b he began to raygne, and raygned. xi. yeare in Jerusalem. And he did euell in the syghte of the Lorde hys God, & humbled not hym selfe before Jeremia the Prophete at the mouthe of the Lorde. And he rebelled agaynste Nabuchodonozor, wyche had receyued an othe of hym by God. But he was stifnecked, & to hard hearted to turne vnto the Lorde God of Israell. Moreouer, all the rulers, the Priestes, and the people, C trespaced more, synnynge after all maner abhominacions of the Heathen, and poluted the house of the Lorde, whyche he had halowed in Jerusalem. * And the Jer.25.a Lorde God of their fathers sente to them, by his messengers, rysyng vp by tymes, & sendynge, for he had compassion on hys people, & on hys dwelling place. But they mocked the messengers of God, and despysed hys wordes, and mysused his prophetes, vntyl the wrathe of the Lorde arose agaynste hys people, and tyll there 4.re.25.a was no remedye. And so * he brought vpon them the kynge of Caldeye, whiche slewe theyr younge men with the swerde in theyr holy temple, and spared nether yonge man, mayden, olde man, nor hym that stowped for age. He gaue them all into hys hande. And all the vessellles of the house of God (both greate and smalle) and the treasures of the house of the LORDE, and the treasures of the kynge, and of hys Lordes: all these caryed he to Babilon. And they burnt the house of God, and brake downe the walle of Jerusalem, and burnte all the places therof with fire, & destroyed all goodlye Jewels thereof. And the reste that had escaped the swerde, caryed he to Babilon, where they were bonde to hym and his chyldren, vntyll the tyme that Persia had the Empire, to fulfyl the worde of the Lorde, * by the mouthe of Jeremia, vntyll Jer.25.b the lande had her pleasure of her Sabbothes: for as longe as she laye desolate, she kepte Sabboth, vntyll. lxx. yeares were 1.Esd.1.b fulfylled. * And the firste yeare of Cyrus kynge of Persia (when the worde of the LORD * spoken by the mouth of Jeremia Jer.25.c was fulfilled) the Lorde stired vp the spirit and.26.b of Cirus kynge of Persia, that he made a proclamacion throwout all hys kyngedome, and that by wrytynge, saying: thus sayeth Cirus king of Persia, al the kyngdomes of the earth hath the Lorde Godof heauen geuen me and hathe charged me to buylde him an house in Jerusalē, that is in Juda. Wherfore, whosoeuer is among you of al his people, the Lord his God be wyth hym, and let him go vp.

¶ The ende of the seconde boke of the Chronicles.

¶ The firste booke of Esdras.

¶ The first Chapter.

IN the firste yere of * Cirus A kynge of Persia (that the 2.pa.36 worde of the lord spoke * by Jer.25.b the mouth of Jeremi might be fulfilled) the lorde stired vp the spyt of Cirus king of Persia, that he caused to be proclaymed throwout al his empire, & to be writte, saying: thus sayth Cirus the kyng of Persia: The Lord God of heauen hathe geuen me all the kyngdomes of the Esa44.b earth, * and hath cōmaunded me to buylde him an house at Jerusalē, whiche is in Juda. Whosoeuer nowe amonge you is of his people, the Lord his God be with him, B and let him go vp to Jerusalem in Juda, and buylde the house of the Lorde God of Israell. He is the God that is at Jerusalē. And whosoeuer remayneth yet in anye maner of place, (where he is a straūger) let the men of that place helpe him with siluer and golde, with good and catel, besyde that which they willingly offre, for the house of God, that is at Jerusalem. Then gatte vp the principal fathers of Juda and Beniamin, and the priestes and Leuites, and all they whose spirite God had raysed to go vp, and to buylde the house of the Lorde whiche is at Jerusalem. And all they that were aboute them strengthed theyr hand, with vessels of siluer & golde, with good

and

and catell, and iewelsi in so muche that euery one shewed hym selfe lyberall. And
2.pa 36.c kynge Cirus broughte forthe the vessels of
2.re.25.a the house of the Lorde, * whyche Nabu-
Dan.1.a chodonosor had take out of Jerusalē, and had put in the house of his God. Those did Cirus the kynge of Persia bryngē forthe by the hande of Mithridates the treasurer & numbred them vnto Sesbazer the prince of Juda. And this is the numbre of them. xxx. chargers of gold. m. chargers of siluer xxix. knyues. xxx. dalons of gold, & of other siluer dalons. iiii. C. & x. & of other vessels. M. All these vesselles of gold & siluer were v. thousande and foure hundred. All these dyd Sesbazer carye awaye with hym that came vp out of the captiuitie of Babilō, vnto Jerusalem.

¶ The ii. Chapter.

A THese are the childrē of the lande that went vp out of the captiuitie (whome Nabuchodonosor the kyng of Babilō had caried away vnto Babilon) & came againe vnto Jerusalem, & into Juda, euery one vnto his cetye. They that came wyth
1.Es.2.a Zorobabel are these: Jesua + Nehemiah, Saraiah, Raelaia, Mardochai, Bilsā, Mispar: Beguai, Rehum. Baana. This is the nūbre of the mē of the people of Israell: The childrē of Phares, two thousande. an hūdred and two and seuentye: the childrē of Saphatia, thre hundred and two and seuentye: the childrē of Arath, seuen hundred and fiue and seuentie: the childrē of the captayne of Moab, amonge the childrē of Jesua, and Joab, two thousande, eyght hundred and twelue: the childrē of Elam, a thousande, two hundred, & foure and fiftie: the childrē of Zathu nyne hundred, and fyue and foutye, the childrē of Zaccai, seuen hundred, and thre score: the childrē of Banni, syxe hundred, and two and fourtie: the childrē of Bebai, syxe hundred and thre and twentye: the childrē of Asgad, a thousande: two hundred, and two and twentie: the childrē of Adonicam, syxe hundred and syxe and sixtie: the childrē of Beguai: two thousande, and syxe and fyftye: the childrē of Adin, foure hundred, and foure and fyftie: the childrē of Ater
15 of Hezekia, eyghte & nyntie: the childrē of Bezai, thre hundred, and thre and twentie: the childrē of Joza, an hundred & twelue: the childrē of Nasum two hundred, & thre and twentie: the childrē of Sebar, fyue and nyntye: the childrē of Bethlehem, an hundred, and thre and twentie: the men of Netepha, syxe and fyftye: the men of Anathoth, an hundred. & eyghte and twentie the childrē of Almauerth, two and fourtie: the childrē of Kyriath Jarim, seuen the childrē of Cephira, and Beeroth, seuē hundred, and thre and fourtie: the childrē of Harama and Geba, syxe hundred, and one & twentie: the men of Michmas: an hūdred, and two and twentie: the men of Bethel, and Haye, two hundred, and thre and twentye: the childrē of Nebo, two and fyftye: the childrē of Magbis, an hundred, and syxe and fyftie: the childrē of the other Elam, a thousande and two hundred, and foure and fyftye: the childrē of Harim: thre hundred and twentye: the childrē of Lodhadyd and Ono, seuen hundred, and fyue and twentye: the childrē of Jericho, thre hundred and fyue and fourtie: the childrē of Senaa, thre thousande, syxe hundred and thyrtye. The preestes of the childrē of Jedaia of the house of Jesua, nyne hundred, and thre and seuentye: the childrē of Immer, a thousand, and two and fyftye: the childrē of Phachur, a thousande, two hundred and seuen and fourtie, the childrē of Harim, a thousande, and seuentene. The Leuites. The childrē of Jesua, and Cadmpel of the childrē of Hodauia, foure & seuentye, the syngers, the childrē of Asaph an hundred and eyght and twentie. The childrē of the doze keper. The childrē of Sallum, the childrē of Ater, the childrē of Talman, the childrē of Akub, the childrē of Hatita, the childrē of Sobai: all together an hūdred and nyne and thirtye. The Nethe-
rims, the childrē of Siha, the childrē of Hasupha, the childrē of Tabaoth, the childrē of Ceros, the childrē of Sicha, the childrē of Padon, the childrē of Lebana, the childrē of Hagaba, the childrē of Akub, the childrē of Hagab, the childrē of Samlai, the childrē of Hanan, the childrē of Geddel, the childrē of Gahar, the childrē of Reaia the childrē of Rasin, the childrē of Nechoda, the childrē of Gasam, the childrē of Uza, the childrē of Passeah: the childrē of Beslan the childrē of Asna, the childrē of Mehunim, the childrē of Nephusim, the childrē of Bacbuc: the childrē of Hacupha, the childrē of Harhur, the childrē of Bazluth: the childrē of Mehira, the childrē of Harsa: the childrē of Barcos, the childrē of Sisara: the childrē of Thamah, the childrē of Nesiah, the childrē of Hatipha. The childrē of Salomons seruauntes, the childrē of Sotai, the childrē of Sepheretb, the childrē of Pe-
ruda, the childrē of Jeala: the childrē of Darcon, the childrē of Gydel, the childrē of Sephatiah the childrē of Hattyll, the childrē of Pocherethhazbaim, the childrē of Ami. All
m the Nethinims, and the childrē of Salo-

mons

mons seruauntes, were all togethers, three hundred nyntye and two. And these wente vp from Thelmelah, and from Thelharsa: Cherub, Addon: and Immer. But they coulde not dyscerne their fathers house and their seed: whether they were of Israell.
The children of Melaiah, the children of Tobia: the children of Necoda, syxe hundred and two and fiftye. And of the childrē of the priestes. The children of Hebaia: the children of Hacoz: the children of Berzilai: whyche toke one of the doughters of Berzylai the Gileadite to wyfe: and was called after theyr name: these sought theyr euydence amonge them that had the register of byrthe, and were not founde therin, therfore were they put from theyr priesthode. And Hathirsatha sayde vnto them, that they should not eate of the most holy, tyll there rose vp a * priestе to weare Vrim and Thumim. The whole congregacion together was. xlii. thousande three hundred and three score: beside their seruauntes and maydens: of whome there were seuen thousande. iii. C. and. bii. and. xxix. And there were amonge them two. C. syngynge men and wemen. Theyr horses were. bii. C. and. xxxvi. Theyr mules. ii. C. and. xlv and theyr camels. iiii. C. and. xxxb. Theyr Asses. bi. M. bii. C. and. xx. And certayne of the chiefe fathers: when they came because of the house of the Lord at Jerusalem, they offered them selues wyllynge for the house of god, to set it in his place: and gaue gold after theyr habylytye, vnto the treasure of the worcke, euen one and three score thousande peces, and fyue thousande pounde of syluer: and an. C. priestes garmentes. So the priestes & the Leuites, and a certayne of the people, and the singers, and the porters. and the Nethinims dwelt in their cities, and all Israel in their cities.

A

¶ The. vi. Chapter.

2. Esd. 8. a
3. Esd. b. c

And when * the seuenthe Moneth came, & the children of Israel were now in theyr cities: the people came together (euen as one mā) vnto Jerusalem. And there stode vp Jesua the sonne of Josedec: and hys brethren the priestes, and Zorobabell the sonne of Salathiel, and hys brethren, and builded the aulter of the god of Israel, to offer burntoffrynges theron, as it is wrytten in the lawe of Moses the mā of god, and the aulter set they vpō his sockets (for there was a feareulnes among them, because of the nacions and landes) therfore they offred burntoffrynges there on vnto the Lorde * in the morynge and at euen. And they helde the feaste of tabernacles * as it is wrytten: and offered burnte sacrifyces daylye, accordynge to the numbre and custome, daye by daye. Afterwarde they offred dayly burntoffrynges also, and in the newe mones and in all the feaste dayes that were consecrate vnto the lord, & for all them which dyd (of theyr owne free wyll) offre vnto the Lorde. From the first day of the seuenth moneth began they to offre burnte sacrifyces vnto the Lord: euen when the foundacion of the temple of the Lorde: was not yet layde. They gaue money also vnto the masons & carpenters, and meate and drynche: & oyle vnto them of Zidon and of Tire, to bringe the Cedre tymber from Lybanus by sea vnto Joppa, accordinge to the graūt that they had of Cyrus the kynge of Persia.
In the seconde peare of theyr commynge vnto the place of the house of God at Jerusalem in the seconde moneth, began Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and the remnaunte of their brethren the priestes and Leuites, and all they that were come out of the captyuyte vnto Jerusalem, and appoynted the Leuites from. xx. peare olde and aboue to se that the worcke of the house of the Lorde wente forwarde. And Jesua stode with his sonnes and brethrē: and Cadmiel with his sonnes, and the children of Juda, to gether the worckemen of the house of God, euen the children of Henadab wyth theyr children and theyr brethren the Leuites. And whē the builders laied the foundaciō of the temple of the lorde, the priestes stodein their arape, with trompettes. And the Leuytes the children of Asaph with cymbales: to prayse the lorde. * After the maner of Dauid kynge of Israell. And they sange together whē they gaue prayse and thanckes vnto the Lord, because he is gracious, and because his mercy endureth for euer vpon Israell. And all the people shouted loud in prayinge the lord, because the foundacion of the house of the lord was layde. Many also of the priestes & Leuites & auncyente fathers: whiche had sene the first house (when the foundacion of thys house was layde before theyr eyes) wepte wyth a loude voyce. And manye shouted wyth ioye, so that the noyse gaue a great sounde: in so much that the people coulde not dyscerne the ioyful sounde & gladnes, frō the noyse of the wepynge amonge the people: for the people shouted with a loude cryes and the noyse was hearde farre of.

1. Esd. 16

¶ The. iiii. Chapter.

Now * the aduersaryes of Juda & Benjamin, hearde that the children of the captiuite buylded the temple vnto the Lord god of Israel. And they came to Zorobabel & to the principall fathers, & said vnto them;

thē We wil build with you: for we ſeke the
Lorde youre God lyke as ye do. And we
haue done ſacrifice vnto him ſence the time
3.ſt.17 d of Aſor Hadon the kynge of Aſſur * whiche
brought vs vp hether. And Zorobal el: and
Jeſua, and the other auncyente fathers of
Jſraell: ſayde vnto theym. It canne not be,
that you and we together ſhould build the
houſe vnto our God, for we our ſelues wil
1.Eſd.1.a builde alone vnto the Lorde oure God of
Jſraell, * as Cirus the kynge of Perſia
hath commaunded vs. And it came to paſſe
that the folcke of the lande hynded the
people of Juda, and troubled thē as they
were buylding, & hyred counceilers againſt
them, to hinder theyr deuice, as long as Ci
rus the kynge of Perſia lyued, vntyll the
raigne of Darius kyng of Perſia. And in
the raigne of Ahaſuerus (euen in the be
ginnynge of hys raigne) wrote they vnto
hym a complaynte againſte the enhabiters
of Juda and Jeruſalem. And in the dayes
of Artharxerſes, wrote Mithridath Tabel,
and the other of hys councell vnto Artha
xerſes the kynge of Perſia, with fayre wor
des. And the ſcripture of the letter was
wrytten in the Syrians ſpeche, and inter
pretated in the language of the Syrians.
Rehum the recorder, & Samſay the ſcribe,
wrote a letter from Jeruſalem to Artha
xerſes the kynge, as it folowed. Then
B Rehum the recorder, & Samſay the ſcribe,
and other of their companye of Dyna, of
Arphaſath, of Tharpla, of Perſia, of
Arach: of Babylon, of Suſan, of Deha,
1.Eſd.17.a of Elan, and other of the people * whome
the great and noble Aſnapar brought ouer:
and ſet in the cyties of Samaria: & other,
that are now on thys ſyde the water. This
is the coppy of the letter that they ſent vn
to kynge Artaxerſes. Thy ſeruauntes
and the men that are nowe on this ſyde the
water. Be it knowen vnto the kyng, that
the Jewes whyche came vp from the to vs,
are come vnto Jeruſalem (a cyte ſedicyous
and frowarde,) and buyld the ſame, and ſet
vp the walles therof, and laye the founda
cyons. Be it knowen nowe alſo vnto the
kynge, that yf thys citie be buylded, and
the walles therof made vp agayne, then
ſhall they not gene tolle, trybute, and cu
ſtome, and the kynges profyte ſhal encure
dammage. And nowe in the meane ſeaſon
C we haue deſtroyed the temple, and wolde
no lenger ſe the kinges dyſhonoure: Ther
fore ſent we out alſo, & certyfyed the king,
that it maye be ſought in the booke of the
Chronicles of thy progenitoures, and ſo
ſhalte thou fynde in the booke of the Chro
nicles, and perceaue that this cutie is ſedy
cyous and noiſome vnto kynges, and lan
des, and that they cauſe other alſo amonge
them to rebell of olde, & for the ſame cauſe
was this cytie deſtroyed. Therefore do we
certifye the kynge that if this cytie be buil
ded agayne, and the walles therof made vp
thou ſhalte hereafter haue no power on
thys ſyde the water. Then ſent the kynge
an anſwere vnto Rehum the recorder, and
Simſai the Scrybe, and to the other of
theyr companions that dwelt in Samaria,
and vnto the other that were beyonde the
water, in Selan and Chetheth. The letter
whiche ye ſent vnto vs, hath bene openlye
red before me, & I haue cōmaūded to make
ſtarche: & it is founde, that this cittie of olde
hath made inſurrection agaynſt kynges, &
that rebellion & ſedicion hath bene compt
ted therin. There haue bene myghtye kyn
ges alſo at Jeruſalem, which haue raigned
ouer al cōtreis beyonde the water, & tolle,
tribute: and cuſtome was geuen vnto thēr
Geue ye nowe therfore cōmaūdemēte, that
the ſame men be forbydden, & that the cytie
be not buylded agayne, tyll I haue gyuen
an other cōmaūdemēt. Take hede now that
ye be not negligente to do thys: for why
ſhould the king haue harme therthorow?
Nowe when the copie of kynge Artharxer
les letter was red before Rehū and Sim
ſai the Scribe, and their companōs, they
went vp in all the haſte to Jeruſalem, vnto
the Jewes, & forbad them with violēce, and
power. Then ceaſed the worck of the houſe
of God at Jeruſalem, and cōtinued ſo vnto
the .ij. yere of Darius kynge of Perſia.

¶ The .v. Chapter.

THe prophetes, Aggeus, & Zachari, the
ſon of Jddo, prophecyed vnto the Je=
wes that were in Juda & Jeruſalem,
in the name of the God of Jſrael. * Thē gat
vp Zorobabel the ſon of Salathiel, & Jeſua
the ſon of Joſedec, and began to buylde the
houſe of God at Jeruſalem: and with them
were the prophetes of God, whiche helped
them. At the ſame tyme came to them, Ta
thnai, which was captaine on this ſide the
water, & Stharbazani, & theyr cōpanōs, &
ſaid thus vnto thē: Who hathe cōmaunded
you to builde this houſe, & to make vp theſe
walles: Then tolde we them the names of
the n̄ that made this buildynge. But the
eyes of theyr God was vpon the elders of
the Jewes, that they could not cauſe them
to ceaſe, tyl the matter was brought to Da
rius, & then they anſwered by letters there
B vnto. This is the coppy of the letter that
Tathnai (which was captaine on this ſide
the water) & Sthar bazrai, & theyr coūſailers
of Aphaſrah (which were on this ſide the wa
ter) ſent vnto king Darius. And the mater
that they ſent vnto him: was wrytten thus

3.eſd.6.a

Agge.1.a

wyth

wythin the letter vnto darius the kyng, al
peace. Be it knowen vnto the kynge, that
C we wente into the lande of Jewry, to the
house of the great God, which is buylded
with myghty greate stones, & beames are
layed in the walles, and the worcke goeth
fast forth, and prospereth in theyr handes.
Then asked we the elders, and sayde vnto
them, as it foloweth. Who commaunded
you to buylde this house? and to make vp
the walles therof? We asked their names
also, that we myght certifie the, and write
the names of the men that were their ru-
lers. But they answered vs wyth these
wordes, and sayde: We are the seruauntes
of him that is GOD of heauen and earth,
and buylde the house that was buylded
3 reg.6.a many yeares ago, ✳which a great king of
2.pa.3.a. Israel buylded, and set vp. But after that
our fathers had prouoked the God of heuē
4.re.24. vnto wrath, ✳ he gaue them ouer into the
and.25. hande of Nabuchodonosor the kynge of
Babilon and of the Chaldees, whyche
brake downe this house, & caryed the peo-
1.Es.1.a ple awaye captyue vnto Babilon. ✳ But
in the first yere of Cyrus the kynge of Ba-
bilon, the same kynge Cyrus gaue com-
maundement concernynge thys house of
God, that it shuld be buylded agayne. And
D the vessels of golde and syluer of the house
of God, whyche Nabuchodonosor tooke
onte of the temple that was at Jerusalem,
& broughte thē into the tēple at Babilon,
those did Cyrus the kig take out of the tē-
1.Es.1.b. ple at Babilon, ✳ & they were delyuered vn
to one Salbazer by name, whome he mate
captayne, & sayde vnto him: take these ves-
sels, & goe thy way, & set thē in the temple
that is at Jerusalē, & let the house of god be
buylded in his place. Then came the same
Salbazer, & layed the foūdacion of the house
of God, whyche is at Jerusalem sence that
time also vntyll nowe hath it ben in buyl-
ding, and yet is it not fynyshed. If it please
the kyng now therfore, let there be searche
made in the kynges library which is there
at Babilon whether it haue bene kynge
Cyrus commaundement, that thys temple
of God at Jerusalem shoulde be buylded, &
let hym sende vs the kynges mynde con-
cernyng the same matter.

¶ The.vi.Chapter.

1.Es.6.c THen cōmaunded king Darius, & they
mate searche in the library, euē in the
place wher they layed vp the treasure
at Babilon. And there was founde in a co-
fer (in the palace that is i the lād of Medea)
a volume: etherin was it thꝰ writtē, & such
a memorialle: the first yere of king Cyrus,
gaue the same king Cyrus cōmaūdemēt cō-
cerninge the house of God at Jerusalem,
that the same house shuld be buylded in the
place where they offer the sacryfices, and
to ioyne the walles together of three sore
cubytes heyghte, and thre sore cubytes
breedth. Thre rowes of rough stones, & one
row of tymbre, and the expences, shall be
geuē of the kynges house. And let the golde
& syluer vessel of the house of God, whyche
(Nabuchodonosor tooke out of the temple
at Jerusalem, and broughte vnto Babi-
lon) be restored, and broughte agayne vnto B
the temple at Jerusalem to theyr place in
the house of God. Gette you farre frome
them therefore, thou Thabnai Captayne
beyonde the water, and Starbuzanai,
and youre counsaylers, and Apherscchei,
whyche are beyonde the water, gette ye
awaye frome them. Let the worcke of the
house of thys God alone, that the Cap-
tayne of the Jewes, and theyr Elders may
buylde the house of God in hys place. I
haue commaunded what shall be done to
the Elders of Juda for the buyldynge of
the house of God, that there shal be dilyg-
ente dede taken of the kynges goodes,
euen of the rentes beyonde the water, and
geuen vnto the men, that they be not hyn-
dred. And yf they haue nede of calues, rā-
mes, and lambes for the burntoffrynge of
the God of heauen, wheate, salte, wyne,
and oyle, after the custome of the prestes
at Jerusalem, let the same be geuen them
dayly without anye delaye: that they maye
offre swete sauoures vnto the God of heuē,
and praye for the kynges lyfe, and for hys
children. And suche a cōmaundement haue C
I geuen: that what man so euer he be that
altereth thys worde, there shall a beame
be taken frome hys house, and set vp, and
he shall be hanged thereon, and hys house
shalbe made a donghyl, for the same thig.
And the God that set hys name there, de-
stroye all kynges and people that put to
theyr hande to alter, and to breake downe
the house of God, whyche is at Jerusalem.
I Darius haue commaunded: that thys be
done with spede. Then Thabnai the cap-
tayne of the countrey beyonde the water, &
Starbozanai wyth their counsaylers (to
whom kynge Darius had sente) dyd theyr
dilygence: And the elders of the Jewes buil-
ded, and they prospered thorowe the pro-
phecyynge of Aggeus the Prophete, and
Zacharī the sonne of Jodo: And they buil-
ded and layed vp the foundacion, accor-
dynge to the commaundement of the God
of Israell, and after the commaundement
of Cyrus and Darius, and Artharxerses,
kynges of Perſis. And the house was fyn-
ysshed

nished the thyrde daye of the moneth Adar, euen in the sixte yeare of the raygne of
1.Es.7.b. kynge Darius. * And the children of Israell, the preestes, the Leuites: and the other chyldren of the captiuitie, helde the dedication of the house of GOD wyth ioye, and offered at the dedication of thys house of God: an hundred oxen: two hundred rammes: foure hundred Goates: and for the reconcylynge of all Israel twelue hegoates, accordynge to the number of the trybes of Israell: and set the preestes in their sundrye courses, and the Leuites in their dyuers offices, to minister vnto God at Jerusalem: as it is written in the boke of Moses.

And the chyldren of the captiuitie helde Passeouer vpon the fourteenth daye of the firste moneth: for the preestes and Leuites were purified, so that they were all cleane togither, & killed Passeouer for all the children of the captiuitie, and for their brethren the preestes, and for them selues. And the children of Israel which were come againe out of captiuitie, and all such as had seperated them selues vnto them from the filthines of the heathen of the lande: to seke the Lorde God of Israel, did eate, and held the feaste of vnleuened breade, seuen dayes with ioye: for the Lord had made them glad, and turned the herte of the kinge of Assur vnto them, to strengthen their handes in the worcke of the house of GOD, euen the God of Israell.

The seuenth Chapter.

8 AFter these actes, there was in the raygne of Artaxerses king of Persia, one Eldzas the sonne of Sara-
1 Esd.8.a iah, the sonne of Asariah, the sonne of Helkia, the sonne of Sallum, the sonne of Zadoc, the sonne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of Zerahia, the sonne of Vsi, the sonne of Bucki, the sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron the chiefe preeste. This Eldzas also went vp from Babilon, and
Exr.vii.8. was a perfect scribe in the lawe of Moses, * which the Lord God of Israel dyd geue. And the king gaue him al that he required because the hand of the Lord his God was vpon him. And there went vp certayne of the chyldren of Israel: of the preestes, Leuites, syngers, porters, and of the mynistrynes vnto Jerusalem, in the seuenth yeare of kynge Artaxerses. And he came to Jerusalem in the fifte moneth, euen in the seuenth yere of the kynge. For vpon the firste daye of the fyrste moneth, begaune he to goe vp from Babylon: and on the fyrste daye of the fyrste moneth, came he to Jerusalem, because the good hande of God was vpon hym. For Eldzas prepared his herte to seke the lawe of the Lorde, and to do it, & to teache the precepte and iudgemente in Israell. And thys is the coppe of the letter, that kynge Artharxerses gaue vnto Eldzas the preeste and scrybe: whyche was a wryter of the wordes and commaundements of the Lorde, and of hys statutes ouer Israell. Artharxerses a kynge of kynges. Vnto Eldzas the preeste and scrybe of the lawe of the GOD of heauen, peace and salutacyon. I haue commaunded, that all they of the people of Israell, and of the preestes, and Leuites in my realme (which are mynded of theyr owne good wyll to go vp to Jerusalem) go wyth thee: and therfore arte thou sent of the kynge, and of hys seuen counsaylers, to byseke Juda and Jerusalem, accordyng to the lawe of thy GOD, whyche is in thy hande: And that thou shouldest take with the, syluer and golde, whiche the kynge & hys counsaylers offre of their owne good wyll, vnto the God of Israell (whose habytacyon is at Jerusalē) and all the syluer and golde that thou canst fynde in all the countreye of Babylon, with it that the people offre of theyr owne good wyll, and the preestes geue for the house of theyr God which is at Jerusalem. C
Take thou the same, and bye dylygently with the same money, oxē, rammes and lābes, wyth their meatoffrynges and dryncke offrynges, and thou shalt offre theim vpō the aulter of the house of youre God, which is at Jerusalem. And loke what it lyketh thee and thy brethren to do wyth the remnaunt of the money, that do after the wyll of youre God. And the vesselles that are gyuen the for the mynistracyon in the house of thy God, those delyuer thou before God at Jerusalem. And what so euer thynge more shall be nedefull for the house of thy god, which is necessary for the to spēd, thou shalt receaue the charges out of the kinges treasure house: I kynge Artharxerses haue commaunded all the treasurers beyonde the water, that loke what so euer Eldzas the preeste and scrybe, in the lawe of the God of heauen, requyreth of you, that ye fulfyll the same spedely, vntyll an hundred talentes of syluer, and vntyll an hundred quarters of wheate, and vntyll an hundred Barres of wyne, and vntyll an hundred * Bar- 3.Es.7.D.
res of oyle: and salte wythout measure.
What so euer also belongeth to the lawe of the God of heauen, let the same be done wythout anye delaye for the house of the God of heauē, that he be not wroth against the realme, and agaynst the kynge: and his chyldren. And we certifie you: that ye haue

wo no auctozytye to requyze tayxynge and cu-
stome, and yerlye rentes vpon anye of the
pzestes, Leuites, syngers, pozters, Nethi-
nims and ministers in the house of hys
God. And thou Eldzas (after the wysedom
of thy God, that is in thy hande) set iud-
ges and arbyters (by my auctozytye) to
iudge all the people that is beyonde the
water, euen all suche as knowe the lawe of
thy God: and thē that knowe it not: those
se that ye teache. And wholsoeuer wyll not
fulfyll the law of thy God, and the kynges
lawe, let him haue his iudgement without
delaye, whether it be vnto deathe, oz to be
rooted out, oz to be cōdempned in goodes:
4.Eſ.8. a oz to be put in pzyson. * Blessed be the lozd
God of our fathers, whyche so hath inspy-
red the kynges hearte, to garnyshe the
house of the Lozde, that is at Ierusalem:
and hath enclyned hys mercye vnto me, in
the pzesence of the kynge and hys couns-
saylers: and before all the kynges hye esta-
tes. And I was comforted (euen as the hād
of the Lozd my God was vpon me) and so
gathered I the heades of Israell together,
that they myght go vp wyth me.

¶ The. viii. Chapter.

A 3.Eſ. 8.c THese are the pzincipal fathers of thē &
this is their register that wēt vpwith
me frō Babilō what time as kīg Ar-
thaxerses raigned. Of the childzē of Phinē
hes, Gerson: of the childzē of Ithamar, Da-
niel: of the childzē of Dauid, Hatus: of the
childzen of zechania, amonge the childzē of
Pharos zacharias: & with him were nūbzed
an hundzed and fifte men. Of the childzē of
the captayne of Moab, Elionai, the sonne
of zerahia, and with him two hundzed mē.
Of the childzen of zechania the sonne of
Iahaziel: and with him thze hundzed men.
Of the childzen of Adin, Abed the sonne of
Ionathan, and wyth hym fyftye men. Of
the childzen of Elam, Iesai the sonne of
Athalia, and with him seuentye men. Of
the childzen of Saphatia, zebadia the son
B of Michaell, and wyth hym foure scoze
men. Of the childzen of Ioab, Obadia
the sonne of Iehiel, and wyth hym two
hundzed and eyghtene mē. Of the childzen
of Selomith the sonne of Iosephia, and
with hym an hundzed and thze scoze men.
Of the childzen of Bebai, zacharias the son
of Bebai, and wyth hym eyghte and
twentye men. Of the childzen of Agad,
Iohanan the sonne of Hakatanz, and
with him an hundzed and ten men. Of the
childzen of Adonicam, that were the laste,
whose names are these: Eliphelet, Iehiel
and Samaiah, and with them thze scoze
men. Of the childzen of Bigual, Uthai
and zabud, and wyth them seuentye men.
And I gathered them together by the
water that runneth towarde Ahaua, and
there aboode we thze dayes. And I loked
amonge the people and the pziestes, and
founde there none of the childzen of Leui.
Then I sente to Eliezer, to Ariel, Semeia,
Elnathan, Iarib, Elnathan, Nathan, za-
charye: and to Mesullam the rulers, and
to Ioiarib, and Elnathan, whych were mē
of vnderstandynge, and to those gaue I
commaundemente: vnto Iddo the chefeste
at Casphia, that they shoulde fetche vs
ministers for the house of oure God, and
I tolde them what they shoulde saye vnto
Iddo: and to his bzethzen the Nethinims
at Casphia. And (thozewe the good hande C
of oure God vpon vs) they bzoughte vs a
wyse man from amonge the childzen of
Moholi, the sonne of Leui, the sonne of Is-
rael: and Sarabia wyth hys sonnes and
his bzethzen, euen eighteene. And Hasabia,
and wyth hym Iesai of the childzen of Me-
rari, wyth hys bzethzē, and theyz sonnes
twentie. And of the Nethinims, whom Da
uid and the pzinces gaue to ministre vnto
the Leuites, two hundzed & twenty of Ne-
thinims, whyche all were named by name. D
And euen there at the water, beside Aha-
ua I pzoclamed a fast, that we might hum-
ble our selues before oure God, and seke of
hym a ryght way for vs, and for our chil-
dzen and for all oure substaunce. For I
was ashamed to requyze of the king, soul-
diers and horsemen, to helpe vs agaynste
the enemy in the waye: but we sayde vnto
the kynge: The hande of oure GOD is
vpon all them that seke him, in goodnesse,
and his dominion & his displeasure and wzath
is agaynste all them that forsake him. So
we fasted, and besoughte our god for this,
and he hearde vs. And I tooke out twelue
of the chiefe pziestes: Sarabia, and Hasa-
bia, and ten of theyz bzethzen with them,
and weyed them the syluer and golde, and
vessels that were appoynted for the house
of oure God, whyche the kynge and hys
counsaylers and his Lozdes, and al Israel
that were there at hād, had geuē together.
And I weyed vnto their hād syxe hundzed
and fyftye talentes of syluer, and in syluer
vessels an hūdzed talētes, and in golde, an
hundzed talentes: twentie basens of gold,
of a thousande peces: and two costly ozna-
mentes of good bzasse, as cleare as golde:
and I sayde vnto them: ye are consecrate
vnto the Lozd, lyke as the vessels are holy
also, and the golde and siluer are genen of
a good wyll vnto the Lozde God of youre
fathers. Watche ye, & kepe it: for ye shall
weye it downe before the chefe pziestes and
Leuites, and auncient fathers of Israel at
Ierusalem

Jerusalem, in the treasurys of the house of the Lorde. Then toke the Priestes and Leuites the weyed syluer and golde, and bessell, to bryngе it to Jerusalem, vnto the house of oure God. And we brake vp, from the water of Ahaua on the twelueth daye of the fyrste moneth, to go vnto Jerusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemyes, and of suche as layed wayte for vs by the waye. And we came to Jerusalem, and abode there thre dayes. But on G the fourth daye was the syluer and golde and bessell weyed in the house of oure God by the hande of Meremoth, the sonne of Vria the Priestе, and with him was Eleazar the sonne of Phinehes, and with them was Josabad the sonne of Jesua, & Noadia, the sonne of Benoi, the Leuites. Accordynge to the numbre and weyghte of euerye one, was the weyghte all wrytten vp at the same tyme. And the chyldren of the captiuitie, whiche were come out of prison, offred burnt offerynges vnto the God of Israell, twelue bullockes for all Israell, fyre and nynete rammes, seuen and seuentie lambes, twelue hegoates for a synne offerynge, all to the burnteofferyng of the Lord. And they deliuered the kynges commissiō vnto the kinges officer, & to the captaynes that were on this syde the water. And they promoted the people, & the house of God.

¶ The.ix. Chapter.

A When these thinges wer done, the rulers came to me, & said: The people of Israel, and the priestes & Leuites are not seperated frō the people of the lāds (as touching their abhominacyōs) namely, of the Cananites, Hethites, Pherezytes, Jebusites, Ammonites, Moabites, Egyptians, & Amorites. * For they haue taken the doughters of the same to them selues, & to their sonnes, & the holie seede is myxed with the natiōs in the lande, and the hande of the princes & rulers hath bene principal in the trespasse. * And when I hearde this sayinge, I rente my clothes and my garmēt, & pluckt of the heere of my head, & of my beарde, & sat mournynge. And there resorted vnto me al suche as feared the wordes of the Lord god of Israel, because of the transgression of the people of the captiuity. And I sat mournyng vntil the euenyng sacrifice. And aboute the euenинge sacrifice, I arose vp from my heuinesse, & rent my clothes, & my raiment, and fel vpon my knees, and spred out my handes vnto the Lorde my God, and sayde. My God, I am ashamed, & dare not lift vp myne eyes vnto thee my God: for our wyckednesses are growen ouer oure heade: & oure trespasse is waxed great vnto the heauen. Since the tyme of our fathers, haue we bene in great trespasse vnto this day, * & because of oure wickednesses haue we & our kynges bene delyuered into the hand of the kinges of the naciōs, into the swerd, into captiuitie, into shame, & into cōfusiō of face: as it is to se this day. And now is there a litle, & sodayne gracyousnes come from the Lord our God, in caulynge some of vs to escape, & that he may gyue vs a naile in his holi place, & that our god may lyghte our eyes, and gyue vs a lytle lyfe to take breath in oure bondage. For we are bondmen, and oure God hath not forsaken vs in oure bondage, and hathe enclyned mercye vnto vs in the syght of the kinges of Persia, to geue vs life, to set vp the house of oure God, and to redresse the desolation thereof, and to gyue vs a wall in Juda and Jerusalem. And nowe, O oure God, what shall we saye after this? for we haue forsaken thy commaundementes, which thou haste commaunded by thy seruauntes the prophetes, sayinge. The lande vnto which ye goe to possesse, it is an vncleane lande, bycause of the fylthynesse of the people of the landes, whyche wyth theyr abhomynacyons haue made it full of vnclennesse on euery syde. * Therefore shall ye not geue youre doughters vnto theyr sonnes, and theyr doughters shall ye not take vnto youre sonnes, nor seke their peace and welth for euer, that ye maye be stronge and enioye the good in the lande, and that ye and youre chyldren may haue the enheritaunce of it for euermore. And after that all these thinges are come vpon vs (because of oure euyll dedes, and great trespasses) thou our God hast thrust downe our wyckednesses, and hast geuen vs a delyueraunce, (as it is come to passe this daye.) And if we tourne backe agayne, to let go thy commaundemētes, & make cōtract with the people of these abhominaciōs, wilt thou not thē be wroth at vs (& not without cause) tyl we be vtterly cōsumed, so that nothynge remaine, and tyl there be no dilyueraunce? O Lord God of Israell, thou arte ryghteous, for we remayne yet escaped as it is to se this daye. Behold also, in thy presence are we in oure trespasses, and because of it maye we not stande before the.

Deut.7.a. Iosu.23.c Judi.3.a 1.esd.8.c Deut.18.b 2.pa.33.b 3.re.24.b Deut.7.a.

¶ The.x. Chapter.

A And whē Esdras prayed after thys manner, & knowledged, wept, & laye before the house of God, there resorted vnto him out of Israel, a very great cōgregatiō of men & women & children: & the people wepte very sore. And Sechania the sonne of Jehiel, one of the children of Elā,

answered: and sayd vnto Eldras: We haue
trespalled against oure GOD, and haue
taken straunge wyues of the people of the
lande. Nowe there is hope yet in Israell
concernynge this thynge: for now we wyl
make a couenaunte with oure GOD, and
put awaye all the wyues (and such as are
borne of them,) accordynge to the counsail
of the Lorde: and we wil be in the feare of
the commaundementes of oure God, that
we maye do accordynge to the lawe. Set
the vp, for this matter belōgeth vnto the:
1. Esd. 9. a we also wyll be wyth the: be of good com-
forte therfore, and do it. * Then rose
Eldras: and toke an othe of the chefe
priestes and Leuytes, and of all Israell,
that they shoulde do accordynge to thys
b worde: and they sware. And Eldras stode
vp from before the house of God, and went
into the chambre of Johanan the sonne of
Eliasib. And when he came thither, he dyd
eate no breade, nor dronke water, for he
mourned, because of the transgression of
the people that had bene in captiuitie. And
they caused a proclamacyon to goe thorow-
out Juda and Jerusalem, vnto all the
childzen which had bene in captiuitie, that
they shoulde gather them selues together
vnto Jerusalē. And that whosoeuer came
not wythin thze dayes, accordynge to the
deuyce of the rulers and elders, al his sub-
staunce shoulde be forfet, and he shoulde
be put oute from the congregacion of the
captyue. Then all the men of Juda and
Ben Jamin gathered them selues together
vnto Jerusalem within thze dayes, euen
the twentye daye of the nynth moneth: and
all the people sate in the streete before the
house of God, and trembled beyause of
this matter, & for the rayne. And Eldras
Deu. 7. a the priest stode vp, and sayde vnto them:
Judi. 3. a * ye haue transgressed, and haue taken
straunge wyues, to make the trespalle of
Israell yet more: confesse nowe therefore
vnto the Lorde God of youre fathers, and
do hys pleasure, and seperate youre selues
from the people of the lande, and from the
straunge wynes. And all the congregacion
answered, and sayde wyth a loude voyce:
It shalbe so: and we wyll do as thou haste
sayde. But the people are manye, and it is
a raynie wether, & the people are to fainte
to tarye wythoute in the streete, nether is
thys a worcke of ane daye or two: for we
haue offended herye sore in thys thynge.
Let oure rulers stande therefore in all the
congregacion, and let al them which haue
taken straunge wiues in oure cities: come
at the tyme appoynted, and let the Elders
of euery cytye and theyr Judges be wyth
them, tyl they haue louened the wrathe of
our God awaye from vs, concerninge this C
matter. Then were appoynted Jonathan
the sonne of Asahel, & Jahasia the sonne
of Tekua, ouer this matter: And Mesullā
and Sabathai the Leuytes helped them.
And the childzen of the captiuitie did euen
so. And Eldras the priest, & the auncyente
heades thorowe the house of their fathers,
all men of greate fame, separated them
selues, and sate them downe on the fyrste
daye of the tenthe moneth, to examen the
matter. And vntyl the fyrst day of the first
moneth they were kinisch ynge the busines,
with all the men that had taken straunge
wiues. And amōge the childzē of the prie-
stes there were men founde that had taken
straunge wyues, namely, amonge the chil-
dzen of Jesua, the sonne of Josedec, and
of his brethren, Maasiah, & Eliezer, Jarib,
and Gedalia, and they gaue theyr handes
there vpō, that they would put away their
wiues, and for theyr trespalle offrynge to-
gether a rām for their trespalle. And amōg
the childzen of Emer, Honany, & Zabadia.
Amonge the childzen of Harim, Maasia,
Elia, Semeiah, Jehiel, & Vsia. Amonge
the childzen of Pashur, Elioenai, Maasia,
Jsmael, Nethanel, Jozabad and Elasa. A-
monge the Leuites, Jozabad, Simei and
Kelaia (whyche same is Kalithah) Pa-
thahiah, Juda, and Eleazer. Amonge the D
syngers, also Eliasib. And amonge the
porters, Sellum, and Telem, and Vzi.
And of Jsrael. Amōge the childzē of Phar-
hos, Remia, Jeziah, Malchia, Miamin,
Eliazar, Malchia, and Banaia. Amonge
the chyldzen of Elam, Mathania, Zacharj,
Jehiel, Abdi, Jerimoth, and Elia. Amonge
the childzen of Zathu, Elioenai, Eliasib,
Mathania, Jerimoth, Zabad, and Aziza. A
monge the childzen of Bebai, Johohanan,
Hanania, Zabai, and Athalai. Amonge the
childzen of Beni, Mesullā, Malue, Adaiah,
Jasub. Saal, and Jerimoth. Amonge the
chyldzen of the captayne Moab, Adna,
Chelal, Benaia, Masia, Mathania, Be-
zelel, Bennui and Manasse. Amōge the chil
dzen of Harim: Eliezer, Jezia, Malchia,
Semeia, & Simeō, Benjamin, Malluch,
Samaria. Amonge the childzen of Hasum,
Mathanai, Mathathah, Zabad, Eliphelet,
Jerenne, Manasse, and Semei. Amonge
the childzen of Bani: Maadai, Amrā, Huel,
Banea, Cheluhi, Badaiah, Vanuah, Ma-
remoth, & Eliasib, Mathania, Mathanai,
Jaesi, Bani, Beni, & Semeiah, Selemia,
Nathan, Adaia, Machnadbai, Sasai, and
Sarai, Asarel, Selemiahu, & Samariah,

Sallum,

Saiam, Amarie, and Joseph. Amonge the childꝛē of Nebo, Jehiel, Mathathia, zabad Zabina, Jadai, Joell, and Banaia. All these had taken straunge wiues. And among the same, there were some that had childꝛen by the wyues.

¶ Thꝛ ende of the firste boke of Eldꝛas.

¶ The seconde boke of Eldꝛas: Otherwise called the boke of Nehemia.

¶ The. i. Chapter.

THe wordes of Nehemia the sonne of hachalia. It foꝛtuned in the moneth Chislen, i the. xx. yere, that I was i the castel at Susa: & Hanani one of my bꝛethꝛē came with certen mē of Juda, & I asked thē how the Jewes did, that were deliuꝛed & escaped frō the captiuite, & how it went at Jerusalē. And they said vnto me: the remnāt of the captiuite are ther in the land in great misfoꝛtune & rebuk. * The wal of Jerusalē also is brokē doune: and the gates therof are brent with fire. It foꝛtuned, that when I heard these wordes, I sat me doune & wept, and mourned certayne dayes, & fasted and prayed before the God of heauen, and sayd: O Lorde God of heauen, thou greate and terrible GOD, * thou that kepest couenaunte and mercye foꝛ them that loue thee, and obserue thy commaundementes, lette thyne eares herken, I beseche thee, and let thyne eyes beopē, that thou mayest heare the prayer of thy seruauntes, which I pray now before the day & nighte, foꝛ the childꝛē of Israell thy seruauntes, and knowledge the sinnes of the childꝛen of Israell, which we haue synned agaynst the. I and my fathers house haue synned: We haue bene vtterlye diseuered from thy law, and haue not kept thy commaundementes, statutes and lawes, which thou cōmaundedest thy seruaunte Moses. I beseche the cal to remēbraunce the woorde that thou cōmaundest thy seruaunte Moses, and saydest: ye wyl * transgresse, and * I will scater you abꝛode amonge the nacions. But yf ye turne vnto me, and kepe my commaundementes, and do them: though ye were caste out vnto the vttermoste parte of heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen, to set my name there. They are thy seruauntes and thy people, whom thou hast deliuered ehowe thy great power & in thy mighty hande, O Lorde; I beseech the let thyne eare herken vnto the prayer of thy seruaunte, & to the prayer of thy seruauntes, whose delyte is to feare thy name, and let thy seruaunte prospere thys daye, and graunte hym mercye in the syghte of thys man, foꝛ I was the kynges butteler.

¶ The. ii. Chapter.

IT foꝛtuned, that in the moneth * Nisan in the twentieth yere of kyng Artharexes the wine stode before him, & I toke vp the wyne, & gaue it vnto the kyng. And I was heuye in hys presence. And the kynge sayde vnto me: Why lokest thou so sadlye, when thou art not sycke: is it nothing els, but that thou art heuy hearted. And I was sore afrayed, and sayde vnto the kyng: god saue the kynges lyfe foꝛ euer. How should I not loke sadlye, when the citie and place of my fathers burgall lyeth wast, and the gates therof are consumed with fyre? And the kynge sayde vnto me: what is then thy request? I made my prayer also to the God of heauen, and sayde vnto the kynge: yf it please the kynge, and yf thy seruaunt haue founde fauoure in thy syghte, sende me vnto Juda, vnto the cytye of my fathers burial, that I may builde it. And the kynge sayde vnto me (the quene hys wyfe sytting by hym) how lōg shal thy iourney contynue, & when wilt thou come agayne? And it pleased the kynge to sende me, and I set hym a tyme, and sayd vnto the king: yf it please the kynge, let hym geue me letteres to the captaynes whiche are beyonde the water, that they maye conuey me ouer, tyll I come into Juda: And letters vnto Asaph the lorde of the kynges wood, that he maye geue me tymbre to make beames foꝛ the gates of the palace (whiche is harde by the house) & foꝛ the walles of the cytye, & foꝛ the house that I shall entre into. And the king gaue me accoꝛding to the hand of my god, which was good vpō me. And whē I came to the captaynes beyond the water, I gaue them the kynges letters. And the kynge had sente captaynes and horsmen with me. Sanaballat also the Horonite & Tobia a seruaunt (the Ammonyte) heard of it, and it greued them sore, that there was come a man, which sought the wealth of the childꝛen of Israell. And I came to Jerusalem, and was there thꝛe dayes, and I gat me vp in the night season, and a few men with me, neither tolde I anye man, what God had geuen me in my heart to do at Jerusalē: and there was not one beaste with me, saue it that I rode vpon. And I wente in the nyght by the valley porte, before the dragon welle, and to the donge porte, & considꝛed the walles of Jerusalem, howe they were bꝛoken downe, & the porꝛ

tes therof consumed with the fire. And I wente ouer to the well poꝛte, and to the kinges conduite, and there was no rowme foꝛ the beaste that was vnder me to passe. Then went Jon in the night by the bꝛoke side, & considꝛed the wal, & tourned backe, and came home agayne by the valley poꝛt. And the rulers knew not whither I went, oꝛ what I dyd: nether dyd I as yet tell it vnto the Jewes, to the Pꝛiestes, to the noble men, to the rulers, and to the other that laboured in the wozke. Then sayde I vnto them: ye se the misere that we are in, howe Jerusalem lyeth waste, and how the gates therof are bꝛent with fire: come therfoꝛe, that we maye builde vp the wal of Jerusalem, and that we be no moze a rebuke. And I tolde them of the hande of my God, (that it was gracious ouer me) and the kynges woozdes that he had spoken vnto me. And they sayd: let vs get vp & buylde: and they strengthed their hande to good. But when Sanabalat the Hozonite, and Tobia the seruaunte (an Ammonite,) and Gesem the Arabian, heardе it: they laughed vs to scorne, and mocked vs, and sayde: what is this that ye do? Wyl ye fall away from the kynge? Then answered I them, and sayde: the God of heauen, he it is that hath graunted vs pꝛosperite, and we be his seruauntes. Let vs get vp and buylde. As foꝛ you, ye haue no poꝛcion noꝛ ryghte, noꝛ remembꝛaunce in Jerusalem.

¶ The. iij. Chapter.

AND Eliasib the hye pꝛiest gat hym vp with his bꝛethꝛē the pꝛiestes, and they builded the sheepegate. They repayꝛed it, & set vp the doꝛes of it: euē vnto the tower Mea, repayꝛed they it, & vnto the *tower Hananeel. Next vnto him also builded the men of Jericho. And beside him builded Sachur the son of Amri. But the fish poꝛte did the childꝛē of Sanaa builde, which also laied the beames therof, & set on the doꝛes, lockes, & barres of it. And nexte vnto him buylded Meremoth, the sonne of Uria, the sonne of Hakoz: And nexte vnto thē buylded Mesulā, the son of Berechia, the sonne of Mesesabeell: And nexte vnto hym buylded Sadoch, the sonne of Baana. And nexte vnto him buylded they of Thekoa. But the great men that were amonge them, put not their neckes to the wozke of their Lozde. The oldegate buylded Jehoiada, the sonne of Phaseah, and Mesulam the sonne of Besodia, they layed the beames therof, and set on the doꝛes, lockes, & barres of it. Nexte vnto them buylded Melatiah of Gibeon, & Jadō of Merano, men of Gibeon, and of Mispa, where he that was captayne on thys syde the water had a mansion. Nexte vnto hym buylded Uziell the sonne of Harhaiah, the golde smyth. Next vnto hym also buylded Hananiah the sonne of Harakahim, and they repayꝛed Jerusalem vnto the bꝛode wall. Next vnto them builded Raphaiah the son of Hur, the ruler of the halfe parte of Jerusalem. Nexte vnto hym builded Jedaia the sonne of Harumaph ouer agaynste hys house: and nexte vnto hym buylded Hatus the sonne of Hasabnea. But Melchia the sonne of Harim and Hasub the sonne of the captayne of Moab, buylded the other pece, and the tower beside the fozna ces. Next vnto hym builded Sallum a singers sonne, the ruler of the halfe parte of Jerusalem, he and hys doughters. The Valleye gate builded Hanum, and the cytezyns of Zanoa. They builded it, & set on the doꝛes, lockes and barres therof, and a thousande cubites on the wall, vnto the donge poꝛte. But the donge poꝛte buylded Melchiah the son of Rechab, the ruler of the fourthe part of Bethcharem: he repayꝛed it, and set on the doꝛes, lockes, and barres therof. But the well gate repayꝛed Sallum the sonne of Cholhosah the ruler of the fourth parte of Mispa. He builded it, and layed the beames, and set on the doꝛes, lockes, and barres thereof, and the walle vnto the pole of Siloah, by the kinges garden, & vnto the steppes that goe downe fꝛome the citie of Dauid. And after him buylded Nehemiah the sōne of Asboke, the ruler of the halfe parte of Bethzur, vntyll the other side ouer agaynst the sepulchꝛes of Dauid, and to the poole that was repayꝛed, and vnto the house of the myghtye. After hym builded the Leuites, Rehum the sonne of Bani: and next vnto him builded Hasabia the ruler of the halfe parte of Keilah in his quarter. After hym buylded theyr bꝛethꝛen. Banai the sonne of Henadab the ruler of the halfe parte of Keilah: & after hym builded Ezer the sonne of Jesua the ruler of Mispa the other pece, harde ouer agaynste the goynge vp to the house of oꝛdynaunce that was in the cozner. Agayne, after hym bꝛake foꝛth Baruch the sonne of Zachai of indignation, and repayꝛed the other pece fꝛome the turnynge cozner, vnto the doze of the house of Eliasib the hyghe pꝛiest. After hym also builded Meremoth the sonne of Uria, the sonne of Hacos the other pece fꝛome the dooze of the house of Eliasib, euen as longe as the house of Eliasib extended. After him buylded the pꝛiestes, the men of the playne. After hym builded Benjamin and Hasub, ouer agaynst their house, & after hym wzought Asaria, the sonne of Maasia, the sonne of Anania,

Jer. 31. g
Zac. 14. e

next

nexte vnto his house. After hym also buyl-ded Benui, the sone of Manadad the other pece, from the house of Azaria, vnto the turnynge of the wall, and vnto the corner. After hym buylded Phalal, the sonne of Vsai, ouer agaynste the corner, & the hye towze, which lieth out ouer from the kinges house, that was beside the courte of the pyson. After him Phedaia, the sonne of Pharhos, (as for the Nethinims, they dwelte in the stronge holde, vnto the watergate, toward the easte, and to the tower that lyeth out.) After hym buylded they of Thekua the other pece, ouer agaynste the great towze, that lyeth outewarde, vnto the wal of the strong holde. But from aboue the horsegate forth, buylded the preistes, euerye one ouer agaynst his house. And after them, buylded Zadok, the sonne of Immer, ouer agaynst his house. After him buylded also Semeia, the sonne of Sechania, the keper of the east gate. After hym buylded Hanania the sone of Selemia, and Hanun the son of Zalaph the syxte, the other pece. And after him buil ded Meshulam, the sonne of Barachia, ouer agaynst his store house. After hym buylded Malachia, the goldesmythes sonne, vntyll the house of Nethinims, & of the marchau-tes ouer against the gate of Maphkad, & to the parlour in the corner. And betwene the parlour of the corner vnto the sheepegate, buylded the goldesmythes, and the Mar-chauntes.

¶ The. iiij. Chapter.

A But when Sanabalat heard that we buylded the wal, he was wroth in him selfe, & toke great indignacion, & mo ked the Jewes, and sayd before his brethrē & the souldyers of Samaria, what do these impotent Jewes? will the hethen suffre thē? shall they offre? shall they perfourme it in one day? shall they make the stones whole agayne, that are brought to dust & brente? And Tobiah the Ammonite, was beside hym, and sayde: Thoughe they builde, yet yf a fore go vp, he shall breake downe their stony wal. Heare (O thou our God) for we are despised, turne their shame vpon their owne heade, and gyue theym ouer into the despytynge in the land of theyr captiuitie. Couer not theyr wyckednesse, and let not their synne be put oute in thy presence: for they haue prouoked the buylders. And so buylded we the wall, & it was ioyned hole together, vnto the halfe heygth therof.

And the people were mynded to laboure.

And it fortuned, that whē Sanabalat, and B Tobiath, & the Arabians, Ammonites: and Asdodites heard, that the walles of Jeru-salem were made vp, and that the gappes began to be stopped, they were very wroth, and conspired all together to come & fyght against Jerusalem, and to make the peo-ple an hynderaunce therein. Neuertheles, we made oure prayer vnto oure God, and set watchemen by thē, whiche builded daye and nighte ouer agaynste them. And Juda sayde: the strength of the bearers is to feble: and there is yet muche moze mozter, & we are not able to build on the wall. And our aduersaries sayd: they shal not know, nether se: tyl we come in the middes amōge them, and slaye them: & hinder the wozcke. But it fortuned that when the Jewes (which dwelt beside them) came, they tolde vs as good as ten tymes: that in all places where ye go vnto, they are appointed to fal vpon vs. Therefore set I the people after their kinredes with their swerdes, speares & bowes beneth in the lowe places behinde the wall, and I loked, and gat me vp: and C sayde vnto the cheefe men: to the rulers: and to the other people, be not ye afrayde of them: * but thinche rather vpon the great 2. Esd. 4 b Lorde, which ought to be feared, and fight and . . . . for your brethren, your sonnes, your dough ters, your wiues, & your houses. Neuerthe lesse: it chaunsed that when your enemyes heard, that we had gotten wozde of it, God brought their counceil to noughte: and we turned al agayne to the wal: euery one vn-to his laboure. And from that tyme forthe it came to passe, that the halfe parte of the yonge men dyd the laboure, and the other halfe parte of thē held the speares: shildes: bowes: and brestplates: & the rulers stode behynde all the house of Juda, whych buil-ded on the wall, & bare burthes from those that laded them. With one hande dyd euery one wozcke: and wyth the other helde he hys weapen. And euery one that buylded: D had his swearde gyrd by his thygh, and so builded they. And the trumpet blew beside me. And I sayde vnto the puncipall men, to the rulers, and to the other people: the wozke is great and large, and we are sepe-rated vpon the wall one farre frō an other. Loke in what place therefore ye heare the noyse of the trumpet: resorte ye thither vn-to vs, * and oure GOD shall fyghte for Ex. 14. c vs: and we wil be labouring in the wozke. And the halfe parte of thē held the speares from the mozninge spryng: till the starres came forthe. And at the same tyme sayde I vnto the people: euerye one abide wyth his seruaunt at Jerusalē, that in the nighe season we maye watche, and laboure on the daye time. As for me and my brethren my seruauntes, and the men of the watche (whiche were behinde me) we put neuer of our clothes, no moze thē the other did their harnesse, saue onelye bicause of the water.

¶ The.v. Chapter.

AND there arose a great complaint of the people, & of their wyues against their brethrē the Iewes. For there were some that said: our sōnes & doughters and we are to many, therfore wyll we take corne for thē, that we may eat & liue. Some also there were that said: let vs set our landes: vineyardes & houses to pledge, & take vp corne in the dearth. But some there were that sayde: let vs borowe moneye for the kynges trybute, and that vpon our landes and vineyardes. Beholde, our bodyes, as the bodyes of our brethren, and oure chyldrē as their childrē: elles should we subdue our sonnes and doughters vnto bondage, and some of oure doughters are subdued vnto bondage alreadye, and no strength is there in oure handes, & other men haue our landes & vineyardes. And when I hearde their cōplaynt, & such wordes, it displeased me sore: & I aduised so in my mynde, that I rebuked the counselers, and the rulers, & sayde vnto theym: Euerye one of you is to chargeable vnto his brother, & I brought a great congregacyon against them, & sayd vnto theym: we (after oure abilitie) haue boughte oure brethren the Iewes, whyche were solde vnto the Heathen. And wil you sel your brethren agayne vnto the hearth, after that they haue bene solde vnto vs? Then held they theyr peace, & could finde nothynge to answere. And Nehemia sayde: It is not good that ye do. Oughte ye not to walcke in the feare of God, because of the rebuke of the Heathen, that are oure enemies? I & my brethren, & my seruauntes, do lende them money and corne: but as for vsurye, let vs leue it. Therefore, this same daye, I praye you se that ye restore theym their landes agayne, theyr vineyardes, oile gardens, and their houses, and remytte the hundred parte of the money of the corne, wine, and oyle that ye haue wonne of thē. Thē sayde they, we will restore thē againe, and will requyre nothynge of the: and wyll do as thou haste spoken. And I called the prestes, and toke an othe of thē, that they shoulde do so. And I shoke my lappe, and sayde: God shake out euery man after the same maner frome hys house and labour, that maintayneth not this word: euē thus be he shaken oute, and voyde. And all the congregacyon sayde: Amen, and praysed the Lorde. And the people dyd so. And from the tyme forth that (the kynge) committed vnto me, to be a captayne of thē that were in the lande of Iuda, euen from the .xx. yere vnto the .xxxii. yeare of the kyng Artheraxes (that is .xii. yeare) I with my brethren lyued not of such sustinaunce as was geuē to a captayne. For the olde captaynes that were before me, had bene chargeable vnto the people, and had taken of theym breade and wyne, and .xl. sycles of syluer: yea, and their seruauntes had oppressed the people. But so dyd not I, and that because of the feare of God. But I laboured also in the worke vpon the wall, and boughte no land. And all my seruauntes came thither together vnto the worke. Moreouer, there were at my table an. C. & .l. of the Iewes & rulers, which came vnto me frō among the Heathē, that are about vs. And there was prepared for me daily an ore, & sixe chosen shepe, and birdes, and euer once in .x. daies a greate summe of wyne. Yet required not I the lyuinge of a captayne, for the bōdage was greuous vnto the people. + Thinche vpon me my God vnto the beste, according to all that I haue done for this people.

2 Esd. 6 b and. 13. b

¶ The.vi. Chapter.

AND when Sanaballat, Tobiath, and Gesem the Arabian, and the other of our enemies heard that I had builded the wal: and that there were no mo gappes therin (howbeit at the same time hadde I not hanged the dores vpon the gates) Sanaballat and Gesem sente vnto me, sayinge: come that we may mete and take counsel together in the villages that are in the playne of the cytie Ono. Neuertheles, they thought to do me euel. And I sent messangers vnto theym, sayinge: I haue a greate busines to do, & I can not come down. The worke shoulde stande still, yf I were negligent, and came downe to you. Howbeit, they sent vnto me as good as foure tymes after the same maner. And I gaue them the same answere. Thē sēt Sanaballat his seruaunt agayne vnto me the fifth tyme, with an open letter in his hande, wherein was written: it is tolde the Heathen, and Gesem hathe sayde it, that thou and the Iewes thinche to rebel: for the whiche cause thou buildest the wall that thou mayest be their kynge in these matters, and haste ordeyned the prophetes to preache of thee at Ierusalem, and to saye: He is kynge of Iuda. And nowe shall thys come to the kynges eares: come nowe therfore, and let vs take our counsell together. And I sent vnto him, sayinge: there is no such thynges done as thou sayest, for thou faynest theym oute of thyne owne hearte. For they were all minded to make vs afrayed, sayinge: they shall withdrawe their handes from their worke, that it shall not be finished. Now be it, I strengthed my handes the more. And I came vnto the house of Semeia, the sonne of Melata, the sonne of Mehetabeel, and he had shut him selfe within, and sayde: let

bs come together into the house of god, euē
vnto the myddes of the temple: and shut
the dores of the temple, for they will come
C to slaye the: yea, euen in the nyght will they
come to put thee to deathe. And I sayde:
Houlde anye suche man as I, sayde: Who is
that beynge as I am, that will go into the
temple, to saue his lyfe? I will not go in.
And I perceaued, that God hadde not sent
him. Yet spake he prophecie vpon me, ne-
uertheles, Tobiah & Sanaballat, had hired
him for money. Therefore toke he the mo-
ney, that thoroughe feare I shoulde so do,
and synne, that they myghe haue an euell
reporte of me, to blaspheme me. My God,
thynche thou vpon Tobiah, and Sanaba-
lat, accordynge vnto these theyr workes,
and of the Prophete Noadia, and of the
other prophetes, that wolde haue put me
D in feare. And the wall was finished on the
xxv. daye of the moneth Elul, in. lu. dayes.
And when all oure enemyes hearde therof,
all the Heathen that were aboute vs, were
afrayed, and their courage fayled thē. And
they perceaued, that this worke came of
our God. And at the same time were there
manye of the chiefe of Iuda, whose letters
went vnto Tobiah, and agayne frō Tobi-
ah vnto them, (for there were many of Iu-
da, that were sworne vnto him, for he was
the sonne in law of Sechania, the sonne of
Arah, and his sonne Iehonathan hadde the
doughter of Meshulla, the sonne of Bara-
chia, and they spake good of himbefore me:
and tolde him my wordes) and Tobiah sēt
letters, to put me in feare.

¶ The. viii. Chapter.

A NOwe when the wall was buylded:
I hanged on the dores also, and the
porters: syngers, & Leuites were ap
poynted. And I cōmaūded my brother Ha-
nani, & Hanania the ruler of the castell at
Ierusalō: for he was a faythfull man, & fea-
red God more then dyd many other. And I
said vnto them: let not the gates of Ieruſa
lem be opened, vntil the sunne be whote.
And while they wer stāding in the watch,
they shut the doores & barred thē. And we
appointed certayne citezins of Ierusalē, to
be watchmē, euery one to kepe his watch,
and euery one to be ouer against his houle.
As for the citie, it was large of rowme, and
great, but the people were few therin, & the
houses were not buylwd. And my God gaue
me in my hert, that I gathered together the
principall men, & the officers, & the people,
to numbre them: & I found a regiſter of the
1.Esd.2 a nūbre of thē: which came vp before out of
the captiuities found written therin: these
are the sonnes of the lande that wente vp
B from the captiuitie of the carrynge awaye
(whome Nabuchodonozor the kynge of
Babilon had broughte awaye) and came
agayne to Ierusalem, and Iuda: euery one
vnto his cyte. The which came with Ze-
robabel are these. Iesua, Nehemia, Aza-
riah, Raamia, Nahamani, Mardochee,
Belsam, Mesperath, Beguai, Nahū: and
Baanah. This is the nūmbre of the men,
of the people of Israell. The chyldren of
Pharaos, were two thousande: an. C. and
two & seuentie: the chyldren of Saphatiah,
thre. C. and two and seuentie: the children
of Arah, syxe. C. and two and fyftye: the
chyldren of the captayne of Moab, among
the children of Iesua, and Joab, two thou-
sande, eyghte hūdred, and xviii. the chyldrē
of Elam, a thousande two. C. and foure &
fyftie: the chyldren of Zarhua, eyghte. C.
and fyue and fortye: the chyldren of Zachai,
seuē hundred and threescore: the childrē of
Banui: syxe. C. and eyghte and fortye: the
children of Bebai, syxe. C. and eyghte and
twentye: the children of Asgad, two thou-
sande, thre hundred & two and twentie: the
children of Adonicam, hundred three score
and seuen: the chyldren of Begoai, two
thousande thre score and seuē: the chyldren
of Adin. syxe hundred, & fiue and fyftye: the
children of Ater, of Hezekia, eyghte and
nyentye. The children of Hasom, thre hun- D
dred and eyghte and twentye: the children
of Bezai, three. C. and foure and twentye:
the children of Hariph, an. C. and twelue:
the children of Gibeon, nynetye and fyue:
the men of Bethlehem and Nethophah, an
hundred foure score and eighte: the menne
of Anathoth, an. C. and eyghte and twentie:
the menne of Bethe Asmaneth, two and
fourtye: the men of Kariath Jarim, Ce-
phirah, and Beeroth, seuen hundred and
three and fourtye: the men of Ramah, and
Geba, syxe hundred and one and twentye:
the men of Michewas, an hundred and
two and twentye, the men of Bethel, and
Ai, an hundred and thre and twentye: the
men of Nebo, an hundred and two and
fyftye: the chyldren of the other Elam, a
thousand, two hundred, and foure and fyf-
tye: the chyldren of Harim, thre hundred
and twentye: the children of Jericho, thre
hundred, and fyue and fortye: the chyldren
of Lodhadyd, and Ono, seuen hundred and
one and twentye, the chyldren of Senaai,
thre thousande, nyne. C. and thyrtye. The
Porters. The chyldren of Jedaiah, of E
the house of Iesua, nyne hundred, and thre
and seuentye: the chyldren of Immer, a
thousande, and two and fyftye: the chyl-
dren of Phaschur: a thousande, two hun-
dred, and seuen and fortye: the chyldren
of Harim, a thousande and seuentene.

The

The Leuites . The chyldren of Jesua of Cadmpel, and of the chyldren of Hoduah, foure and seuentye. The syngers: The chyldren of Azaph, an hundred and eighe and fourtye. The porters. The chyldren of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub: the chyldren of Hatita, the childrē of Sobai, al together an. C. and eyghte and thyrtye.

The Nethinims. The chyldren of Ziha, the chyldren of Hasupha the chyldren of Tebaboth, the chyldren of Ceros: the chyldren of Sia, the chyldren of Phadon: the chyldren of Lebanah: the chyldren of Hagaba, the childrē of Salmai, the childrē of Hanan, the chyldren of Gidel, the chyldren of Gaher, the chyldren of Reaia, the chyldren of Rezin', the chyldren of Necoda, the chyldren of Gasam, the chyldren of Wsa, the chyldren of Phaseah the chyldren of Belai, the chyldrē of Meunim, the childrē of Nephussim, the childrē of Bacbuc, the childrē of Hacupha: the childrē of Harhur, the childrē of Bazluth, the chyldren of Mehida, the childrē of Harsa, the childrē of Barcos, the chyldren of Sisera: the chyldren of Thamah, the chyldren of Neziah: the childrē of Hathipha.

The chyldren of Salomons seruauntes, the chyldren of Sotai: the childrē of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon: the chyldren of Giddell, the chyldren of Saphatiath, the chyldren of Hatpll, the chyldren of Pochered of Zabaim: the chyldren Amon. All these Nethinims, and the chyldren of Salomons seruauntes, were three hundred and nyntye and two. And these went vp also of Thel, Mela, Thel, Harsa, Cherub, Adon, and Immer: but they coulde not shewe theyr fathers house, nor theyr seed, & that they were of Israel. The chyldren of Dalaiah, the chyldren of Thobia, and the chyldren of Nechoda: syxe hundred and two and foxtie. And of the priestes the childrē of Habaiah: the childrē of Hacos, the childrē of Berslai, whiche toke one of the doughters of Berslai the Siliadite to wyfe, and was named after their name.

These sought theyr writinge in the regystre of theyr generacion, but they were not founde, therefore they were put from the priesthode. And Hathirsata sayd vnto them that they should not eate of the most holy, tyll there came vp a priestе which shoulde were Urim and Thummim . And so the whole congregacio together was two and foxtye thousande, thre hundred and three score beside theyr seruauntes and maydes of whome there were seuen thousande thre hundred and seuen and thyrtye . And they had two. C. and seuen and foxtye singynge men and wemen. Their hoxses seuen hundred & sixe and thirtye, & their mules: two hundred and fyue & foxtye. The camels, foure hundred and fyue and thirtye, syxe thousande, seuē hundred and twenty Asses. And certaine of the auncient fathers gaue vnto the worcke . Hathirsata gaue to the treasure a thousande peces of golde, fyftye bacens fyne hundred and thyrtye Priestes garmentes. And some of the chiefe fathers gaue vnto the treasure of the worcke. xx. M. peces of golde, and two. M. and two. C pounde of syluer. And the other people gaue xx. M. peces of golde, and two. M. pounde of syluer: and thre score and seuen priestes garmentes. And the priestes and Leuites, the porters: and the syngers and the other of the people, and the Nethinims and all Israel, dwelte in theyr cytyes. And the seuenth moneth came, and the chyldren of Israel were in theyr cytyes.

¶ The. viii. Chapter.

AND al * the people gathered them A selues together as one man in the 1. Es. 3. a
strete, that was before the water 3. Es. 9. c
gate and they said vnto Eldras the scrybe
that he should fetche * the boke of the law Deu. 31. f.
of Moses, which the lord cōmaūded to Is- 4. Kr. 23. a
rael. And Eldras the priestе brought the
lawe before the congregacion both of mē & wemen, and al that coulde vnderstande did herken vnto it, vpō the firste daye of the seuenth moneth & he red therin in the strete that was before the watergate (from the morynge vntyll the noone daye) before men and wemen that did herken to it: and the eares of al the people were inclined vnto the boke of the lawe . And Eldras the scribe stod vpō an hie pulpet of wod which they had made for the purchig, & beside him stode Mathatia, Sema, Anania, Uriah, Helkia, & Maasei: on his right hanx, & on hys lefte hande stode Pedaia, Misael, Mal- 5
chia, Hasum, Hasbadana: Zacharī: and Meselam . And Eldras opened the boke before the people, for he stoode above all the people. And when he opened it, all the people stode vp . And Eldras prayed the Lorde the greate God. And all the people answered, Amen, Amen, with their hanxes vp, and bowed theym selues, and worshipped the lord fallynge downe vpō theyr faces to the grounde. And Jesua, Baam, Serabiah, Jamin, Acub, Sebathai, Hadaia, Maasia, Celita, Azaria, Jozabad, Hanan, Pelaia: and the Leuites caused the people to gene hede vnto the lawe, and the people stode in theyr place. And they redde in the booke of the lawe of God dystinctlye, and playnlye, so that men vnderstode the

thynge that was redde. And Nehemiah (whiche is Hathirsatha) and Eldras the Prieste and scrybe, and the Lenites that cauſed the people to take hede, ſayde vnto all the people: this daye is holye vnto the Lorde your God: be not ye ſorye and wepe not. For all the people wepte, when they
3.Eld 9.g C hearde the wordes of the law. And he ſaid vnto them, * go youre waye and eate the fat, and drynche the ſwete, and ſende parte vnto them alſo that haue not prepared them ſelues: for this daye is holye vnto oure Lorde, be not ye ſorye therfore: for the ioye of the Lorde is youre ſtrengthe.
And the Leuytes ſtylled al the people, and ſayde: holde youre peace, for the day is holy, be ye not ye youre ſelues. And all the people wente theyr waye to eate & drinke, and to ſende parte vnto other and to make great myrthe, becauſe they had vnderſtāde the wordes that were declared vnto them. And on the nexte daye were gathered together the cheefe fathers amonge al the people and the prieſtes and Leuites, vnto Eldras the ſcrybe, that they myghte vnderſtande the wordes of the lawe. And they
Leu.23.f founde wrytten in the lawe *(whiche the
nu.29.b Lord had commaunded by Moſes) that the
2.mac.1.c chyldren of Iſrael ſhoulde dwel in bothes in the feaſt of the.vii. moneth: and that they ſhould cauſe it to be declared and proclaymed in all their cityes, and thorowout Ieruſalē, ſayinge: go ye forth vnto the mount, and fet the Olyue braunches, Pyne braunches, Myr braunches, Palme braunches, and braunches of thicke trees, to make bothes, as it is writen. And ſo the people wēt forth and fet them and made them bothes, every one vpon the rofe of hys houſe, and in theyr courtes, and in the courtes of the houſe of God, and in the ſtrete by the watergate, and in the ſtrete by porte Ephraim. And all the congregacion of them that were come agayne oute of the captyuyte, made bothes, and ſat vnder the bothes: for ſence the tyme of Joſua the ſonne of Nun, vnto this daye, had not the chyldren of Iſrael done ſo, and there was verye greate gladneſſe. And euery daye from the fyrſte daye vnto the laſte, red Eldras in the boke of the lawe of God. And ſeuen dayes helde they the feaſte and on the eyghte daye they gathered together, accordynge to the maner.

¶ The.ix. Chapter.

A
Eld.8.b IN the.xxiiii. daye of this moneth came
Eſa.58.a the children of Iſrael together: agayne with * faſtynge and ſackeclothes, and earth vpon them and they that were of the ſeede of Iſrael: were ſeparated from al the ſtraunge chyldren, and ſtode & knowleged theyr ſynnes & the wyckednelles of their fathers, and ſtode vp in their place & redde in the booke of the lawe of the Lorde theyr God, foure tymes on the daye, & they knowledged, and worſhypped the Lorde theyr God foure tymes on the daye. And the Leuites ſtode on hye, namely Jeſua: Bani, Cadmiel: Sabaniah, Buni, Sarebiah, Bani, and Chanani, and cryed loude vnto the Lorde their God. And the Leuites, Jeſua, and Cadmiel, Bani, and Haſabnia, Sereabia, and Hodia, Sebania, and Pharhahia, ſayd, ſtande vp: and prayſe the Lord your God for euer, and let thankes be geuen vnto the name of thy glorye, which exceleth all thanckes geuynge and prayſe.
Thou arte Lorde alone. Thou haſte made heauen, and the heauen of al heauēs, with all theyr hooſte the earthe and all thynges that are therin, the ſea and all that is therin: and thou preſeruеſt them all, & the hoſt
B of heauen worſhyppeth the. Thou art the Lord god, that haſte choſen Abraham, and
Gen.xi.d bronghteſt him out of * Orim, in Chaldea,
*ge.17. and calledſte hym Abraham, and foundeſt
*ge.15.g hys herte faythfull before the * and madeſt a couenaunte with hym, to geue vnto his ſede the lande of the Cananites, Hethites, Amorites, Pherezites, Jebuſites, and Gergites, and haſte made good thy woordes,
Exo.3.d for thou arte ryghteous * and haſte conſydered the myſerye of our fathers in Egipt, and heardeſt theyr complaynte by the red ſea, and ſhewed tokens, and wonders vpon Pharao, and all hys ſeruauntes and on all the people of hys lande, for thou knoweſt, that they were preſumptuous & cruel agaynſte them, and ſo madeſt thou the a name as it is this daye. And the red ſea did deſt thou deuyde in ſunder before them, ſo that they went thorowe the myddes of the ſea, dryſhod: & theyr perſecuters thruſteſt thou into the depe (as a ſtone) in the myghtye waters: and leddeſt them on the daye tyme in a cloudye pyller, and on the nyghte ſeaſon in a pyller of fyre to ſhewe them lyghte in the waye that they wente.
C * Thou cammeſt downe alſo vpon mount
Ex.19.d Sinai, and ſpakeſt vnto them from heuen, and gaueſt them ryghte iudgementes, true lawes, good commaundementes and ſtatutes, and declareſt vnto them thy holy Saboth and commaundeſte them precepte, ordynaunces and lawes by the hande of
Ex.16.d Moſes thy ſeruaunte and * gaueſt them
Ex.17.b breade from heauen when they were hongrye, and * broughteſt forthe water for
Nu.20.d them out of the rocke when they were thirſtye: and promyſeddeſt them, that they ſhoulde go in and take poſſeſſion of the lande, ouer whiche thou haddeſt lyfte vp

thyne

thine hāde for to geue them. Wuntyry and
our fathers were proude and hardnecked:
so that they folowed not thy commaundē-
mentes: and would not obeye, neither were
myndefull of the wonderes that thou didest
for them: but became obstinate and headie,
in so much that they turned backe to their
bondage for their vyle bedyence. And
thou my god forgauest, and wast gracious,
& mercyfull, pacyente, and of greate good-
nesse, and forsokest the not. * And though
they made a moulten calfe (and sayd: This
is thy Godde) that brought the out of the
lande of Egypte) and dyd great blasphemy-
es, yet forsokest thou them not in the wil-
dernes, accordig to thy great mercy. * And
the cloudye pyller departed not from them
on the daye tyme to leade them the waye:
nether the pyller of fyre in the nyghte sea-
son, to shewe them lyghte in the way that
they wēt. And thou gauest them thy good
spirite, to enstructe the: * and withheldest
not thy Manna from their mouthe, * and
gauest the water when they were thyrstie.
Fourtye yeres longe madeste thou prouy-
syon for them in the wyldernesse, so that
they lacked nothinge, * their clothes wax
ed not olde, and their fete swelled not. And
thou gauest them kyngedomes and nacy-
ons, and partedest the accordynge to their
portcions: so that they possessed * the lande
of Sehon kynge of Hesebon, and the lāde
of Og the kynge of Basan. And their chil
dre multiplyedst thou as the starres of he-
uen, and broughtest them into the lande
wherof thou hadeste spoken to their fa-
thers, that they shoulde go into it, & have
it in possession. And the children went in,
and possessed the lande, * and thou subdu-
edst before them the inhabiters of the lād,
euen the Canaanites and gauest them into
their hande, with their kynges and the
people of the lande, that they myghte do
with them what they woulde. And they
wanne their stronge cyties, and a fat lāde
and toke possession of houses that were ful
of al maner of goodes, welles dygged out,
vineyardes, oplegardens, and many frute-
full trees, and they did eate: and were ful-
led and became fat: and dwelt in welthe thor-
owe thy greate goodnesse. Neuertheles
they were dyso bedyente, and rebelled a-
gaynste the, and caste thy lawe behynde
their backes, & * slue thy prophetes (which
exhorted them earnestlye, that they myght
turnge them agayne vnto the) & did greate
blasphemyes. Therfore thou gauest them
ouer into the hande of their enemyes, that
vexed them. And in the tyme of their
trouble when they cryed vnto thee: thou
hardeste them from heauen: (and thorow
thy greate mercye thou gauest them sa-
uiours, whyche helped them oute of the
hande of their enemyes. But when they
came to reste, they turned backe againe, to
do euell before the: therefore lefteste thou
them in the hande of their enemyes, so
that they had the dominyon ouer them.
And when they conuerted, and cryed vnto
thee: thou hardeste them from heauen,
and many tymes haste thou delyuered the
accordynge to thy greate mercye, and te-
styfyedst vnto them that thou myghteste
turnge them agayne vnto thy lawe. Not-
wythstandynge, they were proude, and
herkened not vnto thy commaundemētes,
but synned in thy lawes * (whyche yf a
man do, he shall lyue in them,) and tur-
ned the shoulder away, and were stiffenec-
ked, and wouldē not heare. And many yea-
res dydest thou forbeare them, and testifi-
edst vnto them thorow thy spyrye, euen by
the hande of thy prophetes, and yet would
they not heare. Therfore gauest thou
them into the hande of the nations in the
landes. And for thy great mercies sake,
thou haste not vtterlye consumed them,
nether forsaken them: for thou arte a gra-
cious and mercyful God. * Nowe therfore
oure God, thou greate GOD, myghtye
and terryble, thou that kepest couenaunte
and mercy, regarde not a lytle al the tra-
uayle that hathe happened vnto vs, and
oure kynges, oure rpynces, oure Prophe-
tes, oure Prophetes, and oure fathers,
and al the people, sence the time of the kin-
ges of Assur, vnto this day. And truly thou
arte iuste, inal that thou haste broughte
vpon vs: for thou haste done ryghte. As
for vs, we haue bene vngodly and our kin
ges, and our rpynces, oure priestes, and
oure fathers haue not done after thy law,
not regarded thy commaundemētes, and
thy earnest exhortacions, wherwyth thou
haste exhorted them, and they haue not
serued the in their kyngedome, and in thy
greate goodes that thou gauest them, and
in the large and plenteous lande whyche
thou gauest before them, and haue not
conuerted from their wycked worckes.
Beholde, we are in bondage, thys daye:
and lo in the lande that thou gaueste vnto
our fathers, to enioye the frutes & goodes
therof, beholde there are we bondemen.
And greate is the increase of it vnto the
kynges whome thou haste set ouer vs, be-
cause of oure synnes: and they haue domy-
nion ouer our bodyes and catell (euen as
they wil them selues,) and we are in great
trouble. And al this make we a sure
couenaunte, and write it, and our rpynces,
Leuites, and priestes seale vnto it.

The

¶ The.x. Chapter.

A THe sealers were: Nehemiah (that is Haathirsatha: the sonne of Hachalia & Zedekia) Saraia, Asariah and Jeremy, Phachur, Amaria, Malchia, Hatus, Sebaniah, Maliuc, Harim, Meremoth, and Obadia, Daniell, Jenethon, and Baruch, Mesulam, Abia, Miamin, Maasia, Belgai, Semeia, these were priestes. The Leuites were: Jesua, the sonne of Azania, Benui, amonge the chyldren of Henadad, & Cadmiel. And their brethren: Sechania, Hodia: Celita. Pelaia: Hanan, Micha, Rehob, and Hasabiah, Sachur, Serebia, Sabania, Hodia, Bani, and Beninu. The heades of the people were Phares the captayne of Moab, Elam, Zathu, & Bani: Boni, Asgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Asur, Hodia, Hasum, Besai, Harip, Anathoth, and Nebai, Magphias, Mesulam, Hesir, Mesesabell, Sadeck, Jaddua, Phalatia, Hanan, Anaia, Hosea, Hanania, Hasub, Halohes, Pileha, Sobek, Rehum, Hasebna, Maasia, Ahia: Hanan and Anã, Malluch, Harim, and Baana. And the other people the priestes, Leuites, porters, singers, Nethinims: and all they that had separated them selues frome the people in the landes vnto the lawe of God, with their wyues, their sonnes, and their doughters, and as manye as coulde vnderstande, and theyr Lordes that had rule of them, receaued it
Iob.24 f of their brethren. * And they came to
2.pa.15 e sweare, and to bynde them selues with an othe to walke in Goddes law, which was geuen by Moses the seruaunte of GOD, and that they woulde obserue & do accordyng vnto al the cõmaundementes, iudgementes and statutes of the LORD & oure
Deu.7.a God: * and that we woulde not gyue oure doughters vnto the people of the lande, neyther to take their doughters for oure
2.Es.13 c sonnes. * And yf the people of the lande broughte ware on the Sabboth, and all manor of vitayles to sell, that we woulde not take it of them on the Sabboth and on
Leu.25 a the holy dayes * and that we wolde let the
De.15.a. seuenth yere be fre, concernynge all maner
C of charge. And we decreed a statute vpon our selues, to gyue yerely the thyrde parte of a sicle to the ministracion in the house of oure God, to the shewebreade, to the dayly meatofferynge, to the dayrye burntofferynge of the Sabbothes: Of the newe Moones, and feaste dayes, and to the thinges that were sanctifyed, and to the offerynges of attonementes, to reconsyle Israell withall, and to all the busynesse in the house of oure God. And we caste the lot amonge the priestes, Leuites, & the people, for the offering of the woode to be broughte vnto the house of oure God frome yeare to yeare, after the houses of our fathers; that it might be dyent at times appointed, vpon the aulter of the Lorde God, as it is wrytten in the lawe: And to bringe the fyrstlynges of our land, and the firstlinges of oure fruites of all trees: yeare by yeare vnto the house of the Lorde: and the firstlynges of oure sonnes, and of our catel, as it is written in the law: and the firstlinges of oure oxen and of oure shepe, whiche we D
shoulde bringe to the house of our God, vnto the Priestes that ministre in the house of oure God: And that we shoulde bring the fyrstlynges of oure dough, and of oure heauesofferynge, and the fruites of all maner of trees, of wyne also, and of oyle, vnto the Priestes, to the chestes of the house of oure God. And the tythes of oure lande vnto the Leuites, that the Leuites myght haue the tythes in all the cytyes of our ministracion. And the priest, the sonne of Aaron shall with the Leuytes haue also of the tythes of the Leuites: so that the Leuites shal bringe vp the tythes of their tythes vnto the house of oure God, to the stooze houses, and to the treasure houses. For the chyldren of Israel, & the chyldren of Leui, shall bring vp the heaueoffringes of the corne, wyne, and oyle, vnto the stoze houses, there as are the vessels of the sanctuarye and the priestes that minister, and the porters and singers, that we forsake not the house of our God. ¶ The.xi. chap.

AND the rulers of the people dwelte at Jerusalẽ. The other people also A
cast lottes, that amonge.x. one part shoulde go to Jerusalẽ into the holy city to dwell, and.ix. partes to be in the cytyes. And the people thanched all the men that were wyllynge to dwell at Jerusalem. These are the heades of the lande, that dwelte in Jerusalem, and in the cytyes of Juda, euery one in his possession, & in their cities: they of Israel, the priestes, Leuites, the Nethinims, and the chyldren of Salomons seruauntes. And at Jerusalem dwelte certayne of the chyldren of Juda, and of Ben Jamin. Of the chyldren of Juda: Athaiah, the sonne of Vzia, the sonne of Zacharya, the sonne of Amaria, the sonne of Saphtia: The sonne of Mahalaleell, of the children of Phares. And Maasia: The sonne of Baruch, the sonne of Chall, Hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zachary, the sonne of Silon. Al these were the chyl- B
dren of Phares that dwelte at Jerusalem, euen.xiii.C. thre score and eyghte valeaunt men. These were the chyldren of Benjamin,

Salu,

Salu the sonne of Meſullam, the sonne of Joed, the sonne of Pedaia, the sonne of Calaia, the sonne of Maſia, the sonne of Jethiel, the sonne Jſai, & after hym Gabai, Selai, nyne hundzed and eyght and twentye. And Joell the sonne of Zichzi had the ouerſyght of them: and Juda the sonne of
1.Eſd.5.b Senua was nexte ouer the cytye. * Of the Prieſtes: Jedaiah the sonne of Joiarib, Jachin, Saraiah the sonne of Helkia, the sonne of Meſullam, the sonne of Sadock, the sonne of Meraioth, the sonne of Achitob, was pzynce in the house of God: And hys bzethzen that performed the wozcke in the temple, eyghte hundzed and two and twentye. And Adaia the sonne of Jeroham, the sonne of Phalaliel, the sonne of Amzi, the sonne of Zachari, the sonne of Phachur, the sonne of Malchia, and hys bzethzen chiefe amonge the fathers, two hundzed and two and fozty. And Amaſai the sonne of Jſariel, the sonne of Ahaſai, the sonne of Meſelemoth, the sonne of Immer, and hys bzethzen were valiaunte men: an hundzed and eyghte and twentye.
1.par.9.b And their ouerſear was Sabdiell, a sonne of one of the greate menne. * Of the Leuites: Semeia the sonne of Haſub, the sonne of Aſerikam, the sonne of Haſabia, the
C sonne of Bunni, and Sabathai, and Joſabad of the chiefe of the Leuites, had the ouerſyghte of the outwarde buſynesse of the house of God. And Mathania the sonne of Micha, the sonne of Sabdi, the sonne of Aſaph, was the pzincypal to begynne the thankeſgeuynge and pzayer. And Bachbukia the seconde amonge hys bzethzen, and Abda the sonne of Sammua, the sonne of Galall, the sonne of Jeduthun. All the Leuites in the holye citie were two hundzed foure scoze and foure. * And the pozters
1.par.9.c. Acub and Talmon, and their bzethzē that kept the pozters: were an hundzed and two and seuentie. As foz the reſidue of Jſraell, the prieſtes and Leuites, they were in all the cities of Juda, euerye one in hys inheritaunce. And the Nethinims dwelte in Ophel: and Ziba, and Giſpa, were set ouer the Nethinims. The ouerſear of the Leuites at Jeruſalem, was Vſi: The sonne of Baani, the sonne of Haſabia, the sonne of Mathania, the sonne of Micha. Of the chyldzen of Aſaph there were ſyngers a-
D boute the buſynesse in the house God foz it was the kynges commaundemente concernynge them: That the ſyngers ſhoulde deale faythfully euerye daye as was accozdynge. And Mathaia the sonne of Meſababell of the chyldzen of Zerah the sonne of Juda, next the kinge in al matters concernynge the people: and their byllages, and landes. And some of the chyldzen of Juda, that were without in the townes of their land, dwelte at Kariah Arbe. And in the billages therof, at Dydon, and in the byllages therof, and at Jecabzeell, and in the byllages thereof, at Jeſua, Moladath, Bethphalet in the towne of Suall. Beerſeba and in their byllages: at Siklag, and Moconah, and their byllages. And at Enremon, zarah, Jerimoth, zonoa, Odollam, and in their byllages, at Lachis, and in the feeldes thereof, at Aſeka, and in the byllages therof, and they dwelte frome Berſeba vnto the vallepe of Hinnon. The chyldzen alſo of Beniamin, of Geba, dwelt at Machmas: Aia, Bethel, and in their billages. And at Anathoth, Nob, Ananiah, Hazoz, Ramath, Gethaim, Hadid, zeboim, Nabalath, Lod, Ono, the carpenters valley. And the Leuites had poſſeſſion both in Juda: and in Benjamin.

¶ The. xii. Chapter.

THeſe are the prieſtes & Leuites, that went vp with zozobabell the sonne of Salathiel, & with Jeſua, Zacaria, Jeremi, & Eldzas Amaria, Maluch, Hatus, Sechadia, Rehū, Meremoth, Iddo, Genthoi, Abia, Miamin, Maaria, Belga, Semeia, Joiarib, Jadaia, Salu, Amok, Helkia, and Jadaia. Theſe were the heades amonge the prieſtes, and their bzethzen in the dayes of Jeſua. The Leuites were theſe: Jeſua, Bennui, Cadmiell, Sarabia, Juda, and Mathania, which was ouer the office of thankeſgeuynge: he and hys bzethzē, Bachukia and Himni, and their bzethzen, were aboute them in the watches. Jeſua begat Joakim, Joakim alſo begat Eliaſib, & Eliaſib begat Joiada: Joiada begat Jonathan, Jonathan begat Jadua. In the dayes of Joakim were theſe the chiefe fathers amonge the prieſtes: Vnder Saraia, Maraia, vnder Jeremi, Hanania, vnder Eldzas, Meſullam, vnder Amaria, Jehoanan, vnder Melico, Jonathan: Vnder
B Sebania, Joſeph, vnder Harim, Adna, vnder Maraioth, Helkia, vnder Iddo, zacharie: vnder Genthon, Meſullam, vnder Abia, zichzi, vnder Miniamin, and Moadia, Piltai: vnder Belga, Samua: Vnder Semeia, Jehonathan: vnder Joiarib, Mathenai, vnder Jadaia, Vſi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helchia, Haſabia: vnder Jadaia, Nathanael. And in the tyme of Eliaſib: Joiada, Johanan and Jadua were the chiefe fathers amonge the Leuites & the prieſtes, written vnder the raygne of Darius the Perſian, the chyldzen of Leui, the pzincypall fathers were wzitē i the chzonicles, vntyll the tyme of Jonathan the sonne of Eliaſib. And

these were the chiefe amonge the Leuites: Hasabia, Serebia, and Iesua the sonne of Cadmiell, and theyr brethren in theyr presence, to geue prayse and thanckes, accordynge as Dauid the man of God had ordeined it, one watch ouer against another: Mathania, Balbukia, Obadia, Meshullã, Talmon, and Akub, were Porters in the watche at the trescholdes of the gates: These were in the dayes of Joakim, the sonne of Iesua, the sonne of Josedec, and in the dayes of Nehemia the captayne, and of the prieaste Esdras the scribe. And in the dedication of the wall at Jerusalem, they soughte the Leuites out of all theyr places, that they myght be brought to Jerusalem, to kepe the dedication and gladnesse with thanckesgeuinges, and singing with Cimbales, Psalteries, and Harpes. And the chyldren of the syngers gathered themselues together frome euery syde oute of the playne countreye aboute Jerusalem, and frome the villages of Nethophati, frome the house of Gilgall, and oute of the countreyes of Geba, and Asmaueth: for the syngers had buylded them villages rounde aboute Jerusalem. And the priestes and Leuytes were purifyed, and clensed the people, and the gates, and the walle. And I broughte the prynces of Juda vpon the walle, and appoynted two great queres of men to gyue thanckes, whyche wente on the ryghte hande of the walle, towarde the Donge gate, and after them went Hosaia, and halfe of the Prynces of Juda, and Azaria Esdras. And Mesullam, Juda, Ben Jamin, Semia, Jeremi, and certayne of the Priestes chyldren wyth Trompetes: Namelye, Zachary, the sonne of Jonathan, the sonne of Semia, the sonne of Mathania, the sonne of Machaiah, the sonne of Zacur, the sonne of Asaph, and hys brethren, Semeia, Asaraell, Malalai, Elalai, Maai, Nathanael, and Juda, and Hanani, wyth the musicall instrumentes of Dauid the man of God. And Esdras the Scribe went before them, and beside the welle gate, they wente vp ouer against them vpon the steppes of the cite of Dauid, at the goynge vp of the walle beyonde the house of Dauid, vnto the water gate eastward. The other quere of them that gaue thanckes, went ouer against them, and I after them, and the halfe parte of the people vpon the walle, beyonde the fornace gate vntyll the brode walle, and beyonde the porte of Ephraim, and beyonde the olde gate, beyonde the fishgate, & the tower of Hananell, and the tower of Mea, vntyll the sheepe gate.

And they stode styll in the prison gate, and so stode the two queres of them that gaue thanckes) in the house of GOD: And I, & the halfe of the rulers wyth me, and the Priestes, namely, Eliakim, Maasia, Miniamin, Michaia, Eliocnai, Zachary, and Hanania, with trompettes, and Maasia, Semiah, Eleasar, Vrsi: Jehohanan, Melchiah, Elam, and Ser. And the syngers sange loude, haynge Jesrahiah for theyr ouerseer. And the same daye: they offered greate sacrifyces, and reioyced: For God hadde geuen them greate gladnesse, so that bothe the wiues and chyldren wer ioyfull: and the myrthe of Jerusalem was heerde farre of. At the same tyme were there men appoynted ouer the treasure houses (wherein were the heaue offeringes: the firstlinges, and the tythes) that they shoulde gather them oute of the feeldes aboute the cities: To destribute them vnto the Priestes, and Leuites accordynge to the lawe: for Juda was glad of the prieste and Leuites, that they stode and wayted vpon the office of theyr God, whyche is a pure office. And the syngers and porters stode after the commaundemente of Dauid, and of Salomon hys sonne: for in the tyme of Dauid and Asaph were the chiefe singers ordeined, & the songes of prayse, & thanckesgeuynge vnto God. In the time of Zorobabel, and Nehemiah, did al they of Israell gene portions vnto the singers and porters, euery daye his portion, & they gaue tythes vnto the Leuites, & the Leuites gaue tithes agayne vnto the chyldren of Aaron.

1.Par.23

¶ The.xiii. Chapter.

AND that daye dyd they reade in the boke of Moses, & the people herkened therto, & ther was founde wrytten, * that the Ammonites and Moabites Deu.64
should neuer come into the congregacion of God because they met not the chyldren of Israel with bread & water, * but hired Balaã agaynst thẽ, that he should curse them & our god turned the curse into a blessyng. Nu.23.
Now whẽ they hearde the law, it fortuned that they separated from Israel euery one that had mixt hym selfe therin. And before thys had the prieste, Eliasib the ouersight of the treasure of the house of oure God, and he was kynsman vnto Tobia: And hadde made hym a greate chambre, and there had they afore tyme layed the offerynges, Frankencence, vessell, and tythes of corne, wyne and oyle (accordynge to the cõmaundemente gyuen to the Leuites, Syngers and Porters) and the heaue offerynges of the Priestes.

But in all thys tyme was not Jerusalem

salem: for in the two and thyrtye yeare of Artharzerses kynge of Babilo, came I vnto the kynge, & after certayne daies optayned I licence of the kynge to come to Jerusalē. And I gat knowledge of the euyll that Eliasib dyd vnto Tobia, in that he had made hym a chambre in the courte of the house of God, and it greued me sore, and I caste forthe all the vessels of the house of Tobia out of the chambre, and commaunded ths to clense the chābers. And thither broughte I againe the vessels of the house of God, with the meatoffrige, & the incēse. And I perceyued that the portions of the Leuites were not geuē ths, and that euery one fled to his lande, euen the Leuytes and singers that executed the worke. Ths reproued I the rulers, and sayde: why is the house of God forsakē? And I gathered thē together, & set them in their place. Ths broughte all Juda the tithes of corne and wyne, & ole vnto the treasure. And I made treasurers ouer the treasure, euen Selemiah the preeste, and Zadoc the scribe, & of the Leuites, Phadaia, & vnder their hāde was Hanan the sonne of Zacur, the sonne of Mathania: for they were coūted faithfull, and theyr office was to distribute the portions vnto theyr brethren. ✠ Thinke vpon me, O my God here in, and wipe not oute my mercy that I haue shewed on the house of my God, and on the offices therof. And the same time sawe I some treadynge wine presses on the Sabboth, and bryngynge in sheues, and asses laden with wine, grapes, frygges, & bryngynge all maner of burthēs vnto Jerusalem, vpon the Saboth daye. And I rebuked them earnestlye the same daye that they solde the vytayles. There dwelte men of Tire also therin, whyche broughte fyshe and all maner of ware, and solde on the Sabboth vnto the children of Juda in Jerusalem. Then reproued I the rulers in Juda, and saide vnto them: what euell thynge is this that ye do, and breake the Sabboth daye? Did not your fathers euen thus, and our God broughte all this plage vpon vs, and vpō this cytie? And ye make the wrath more yet vpon Israell, in that ye breake the Sabboth. And it forthe-ned that when the portes of Jerusalem began to be darke in the euenynge before the Sabboth, I cōmaunded to shut the gates, & charged that they should not be opened vntill after the Sabboth: & some of my seruantes set I at the gates, that there should no burthē be broughte in on the Sabboth daye. Then remayned the chapmen and marchauntes once or twyse ouer nyghte without Jerusalem, with al maner of wares. Then reproued I them fore, and sayde vnto ths: why tarye ye al nyght about the wall? If ye do it once agayne, I will laye handes vpon you. From that tyme forthe came they no more on the Sabboth. And I said vnto the Leuites that they shoulde clense them selues, and that they shoulde come and kepe the gates, to halowe the Sabboth daye. Thincke vpon me (O my God) concernynge this also, and spare me, accordynge to thy great mercy. And at the same tyme sawe I Jewes that maryed wiues of Azod, of Ammon, and of Moab, and the childre spake halfe in the speache of Azod, & could not speake in the Jewes lāguage, but by the tonge might a mā perceyue euery people. Then I reproued thē, and cursed thē, and smote certayne men of them, and made them bare, and toke an oth of them by God: ye shall not gyue youre doughters vnto their sonnes, neyther shal ye take their doughters vnto youre sōnes, or for youre selues. Did not Salomon the kynge of Israel synne for such? and yet amonge many heathen was there no kynge like him, which was deare vnto his God: and God made hym kynge ouer all Israel, and yet neuertheles, outlandishe women cauled hym to sinne: Shall we then obeye vnto you, to do all this great euel, and to trangresse against our God, and marye straunge wyues? And one of the children of Jehoiada the sonne of Eliasib the hye prieste, had made a contracte with Sanaballat the Horonite: but I chaced him from me. (O my God) thynche thou vpon them that defile the priesthode, and the couenaūt of the priesthode, & of the Leuites. Thus clensed I them from all suche as were outlandish, and appointed the courses of the priestes & Leuites, euery one in his office, and to offer the wood at times appointed, and the firste frutes. Thincke thou vpō me (O my God) for the beste. Amen.

¶ The ende of the seconde boke of Esdras: otherwyse called the booke of Nehemia.

¶ The booke of Esther.

¶ The firste Chapter.

IT forthe-ned, in the dayes of Ahasuerus whyche raigned frō India, vnto Ethiopia, (ouer an hūdred & seuē & twentie lōdes) euen in those daies whē the kyng Ahasuerus sat on his seate royal, which was in Susan the chefe cytie, in the thirde yere of his raigne, he made a feaste vnto all his prynces and seruauntes. And the mightie men of Perssa & Media, the captaynes also and rulers of his coun-

trys

eyes were before hym, and he shewed the ryches and glorye of hys kyngdome, and
B the glorious worshyppe of hys greatnesse many dayes longe: Euen an hundred and foure score dayes. And when these dayes were expired the king made a feast vnto al the people that were in Susan the chiefe cytye, bothe vnto greate and smale, seuen dayes longe, in the courte of the garden by the kynges palace: Where there hanged white, greene and yelowe clothes, fastened with cordes of fine silke, & purple, in syluer ringes, vpõ pyllers of marble stones. The benches also were of golde and siluer made vpon a pauement of greene, white, yelowe, & blacke marble. And they dráke in vessels of golde, and chaunged vessell after vessell.
C And the kinges wyne was much accordig to the power of the kynge. And the drynke was so appoynted, that none should compel any man, for so the kyng had commaunded by the officers of his house, that euery one shoulde do as it lyked hym. And the quene Vasthi made a feaste also for the women in the palace of Ahasuerus. And on the seuẽth daye whan the kynge was merye after the wyne, he commaunded Mehumã, Biztha, Harbona, Bigtha, Abagethan, Zethar, and Charchas, the seuen chamberlaynes (that did seruice in the presence of kynge Ahasuerus) to fetch the quene Vasthi with the crowne regal into the kynges presence, that he might shewe the people and princes her fayrenesse, for she was bewtyfull. But the
D quene Vasthi wolde not come at the kinges worde by his chamberlaynes. Then was the kinge very wroth, and his indignacion kyndled in hym. And the king spake to the wise men, that had vnderstandynge in the ordinaunces of the lande, for the kynges matters muste be handled before all suche as haue knowledge of the lawe and iudgement: & the chiefe & next vnto him were, Carsena, Sethar, Admata, Tharsis, Mares, Marsena, and Memucan, the seuen princes of Persia, & Media, whiche sawe the kynges face, and sat aboue in the kingdome: What lawe (sayeth the kynge) shoulde be executed vpõ the quene Vasthi, because she dyd not accordyng to the word of the kynge Ahasuerus, whyche he commaunded by hys chamberlaynes? And Memucan answered before the kynge and the princes: The quene Vasthi hathe not onely done euyl agaynst the king, but also against all the princes, and agaynst all the people that are in all the landes of kynge Ahasuerus: for thys dede of the quene shal come abrode vnto all women, so that they shall despise theyr husbandes before theyr eyes, and shall saye: The kyng Ahasuerus commaunded Vasthi the Quene to be brought in before hym, but she would not come. And so shall the princesses in Persia and Media, saye lykewyse vnto all the kinges princes: When they heare of thys dede of the quene, thus shall there aryse to muche dispitefulnesse and wrathe. If
E it please the kynge therfore, let there goe a commaundement from hym, and let it be wrytten accordynge to the lawes of the Persians and Medyans (and not to be transgressed) that Vasthi come no more before king Ahasuerus, and let the kynge gene her kyngdome vnto another, that is better thã she. And when this cõmaundmẽt of the king (which shalbe made) is published throwoute all hys empire (whiche is great) al womõ shal holde their husbandes in honoure both amonge greate and smalle. This pleaseth the king & the princes, and the king did accordyng to the word of Memucan. For he sent forth letters into al the kynges landes, into euery lãd, accordig to the wrytynge thereof, and to euerye people after their language, that euery mã should be lord in his owne house. And this caused he to be spoken after the language of hys people.

¶ The.ii. Chapter.

AFter these actes, when the displeasure of kyng Ahasuerus was nowe laid, he thought vpõ Vasthi, & what she had done, & what was concluded agaist her. The sayde the kynges seruantes that ministred vnto him: let there be fayre yong virgins sought for the king, & the kig appointed certen men in al the landes of hys empire, whome he charged that they should bryng togyther all the fayre younge virgyns vnto Susan the heade cytye, to the womens buyldinge, vnder the hande of Hagei, the kiges chamberlayne that kept the women, to gyue them theyr apparell, (& other thinges necessary to be had). And that the damsell whiche pleased the kynge shulde be quene in Vasthis stede. And this pleased the kinge and he did so. In the cyte of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Semei, the sonne of Cis a man of Jemini, whyche was caryed away from Jeruſalem, * whan Jechonia the kynge of Juda was led awaye, (whome Nabuchodonozor the kynge of Babylon caryed thence) and he norysched Hadassa (that is Esther) his vncles doughter: for she had neyther father nor mother, and the mayde was fayre and bewtyfull damsell: whome Mardocheus (whõ her father and mother was deed) receyued for his owne doughter. So

4.Reg.24.c
Jer.24.a

it foꝛtuned, that whē the kynges cōmaundement and cōmission was published, and manye damoselles were brought togither in the Citye of Sulan, vnder the hande of Hagei. Esther was brought also vnto the kynges house, vnder the hande of Hagei the keper of womenne, and the damosell pleased him, and she founde fauour in hys syghte. And he caused oꝛnamentes to be giuen hir, and such thinges as belonged to hir, & appointed hir seuen comely damsels out of the kinges house, & fauoured bothe hir and hir gentilwomen singulerly in the house of the women. But Hester shewed not hir people and her kynred: foꝛ Mardocheus had charged hir, that she shoulde not tell it. And Mardocheus walked euery daye before the court of the womennes house, that he myghte know howe Esther did, and what shoulde become of her.

And when the appointed time of euerye damsell came, that she shoulde go in vnto the kinge Ahasuerus, after that she had bene twelue monethes in the dechynge of the womenne (foꝛ their dechinge must haue so muche tyme, namely syxe monethes wyth Balme and Myxre, & sixe monethes wyth good spices, so were the women bewtified) thē went there one damsell vnto the king, and what so euer she required (so that it were comely) that must be geuē her, to go wyth her out of the womens buyldynge vnto the kynges palaice. In the euenynge she went, and on the mozowe againe, into the second house of the women, abidynge vnder the hande of Saasgas the kynges chamberlaine, which kept the concubines. And she came in vnto the kynge no moze, except it pleased the king to haue hir, and that he called her by name. Now whē the tyme came of Esther the daughter of Abihan the vncle of Mardocheus (whiche had receyued her as hys owne daughter) that she should come in to the king, she desired nothing, but what Hagei the kinges chāberlaine, the keper of the women sayde. And Esther founde fauoure in the sight of all them that loked vpon her. And Esther was taken vnto king Ahasuerus into hys house royal, in the tenth moneth, which is the moneth * Tebeth, in the seuenth yere of his rayne. And the kinge loued Esther aboue al the women, & she founde grace & fauour in his syghte before all the virgins: so that he set the crowne of the kingedome vpō hir head, and made hir quene in stede of Vasthi. And the kinge made a greate feaste vnto all his princes and seruauntes (whiche feaste was bicause of Esther) and caused the lādes to be in quietnes, & gaue gifres, as became the royalrye of a kinge.

And when the virgyns were gathered foꝛ gither the second tyme, Mardocheus sate in the kynges gate. And as yet hadde not Esther shewed her kinred and hir people, accoꝛding as Mardocheus had biddē her: foꝛ Esther dyd after the woꝛde of Mardocheus, lyke as if she hadde bene yet vnder his gouernaunce. At the same time, while Mardocheus sate in the kinges gate, two of the kinges chamberlaynes, Bigthan & Theres, which kept the doꝛe, were wroth and soughte to laye theyr handes on the king Ahasuerus. Wherof also Mardocheus gate knowledge, * & told it vnto quene Esther, & Esther certified the kinge therof in Mardocheus name. And when inquisition was made, it was found so. And they were both hanged on tree: & it was writtē in the Chronicles before the kinge. Esth.6.a

¶ The.iii. Chapter.

A Fter these actes dyd kyng Ahasuerus pꝛomote Hamā the sōne of Amada the Agagite, & set him on hye & set his seat aboue al the pꝛinces that he had with him. And al the kings seruaūtes that were in the kinges gate bowed theyr knees, & woꝛshipped Haman: foꝛ the king had so cōmaunded, concerninge him. But Mardocheus bowed not the knee, & woꝛshypped hym not. Then the kynges seruauntes whych were in the kynges gate, sayd vnto Mardocheus, why transgressest thou the kinges cōmaundement? And whē they spake thys daylye vnto him, he folowed them not, and they told Haman: that they myghte see howe Mardocheus matters would endure: foꝛ he had tolde them, that he was a Jewe. And when Haman sawe that Mardocheus bowed not the knee vnto hym, noꝛ woꝛshypped hym, he was ful of indignation, and thought it to litle to laye handes onely on Mardocheus foꝛ they hadde shewed hym the nacion of Mardocheus: wherefoꝛe he sought to destroye all the Jewes, that were thoꝛowout the whole empire of Ahasuerus, & that were of the nacion of Mardocheus. In the firste moneth (that is the moneth Nisan) in the twelueth yeare of kinge Ahasuerus they cast Phur (that is a lotte) before Haman frome daye to daye, and from moneth to moneth, to the twelueth moneth, that is the moneth Adar. And Haman sayd vnto kinge Ahasuerus: There is here a people scatred abroad, & dispersed among all people in al the landes of thine empire, & they haue their lawes contrary from all people, & do not after the kinges lawes, neither is it the kynges profite to suffer theim after this maner. If it please the kinge, let it be

writ-

Decembre.

written that they maye be destroyed, and so wyl I weye downe ten thousande talentes of syluer, by the hãdes of the worckmen, to be brought ito the kiges treasure. And the kynge toke his ringe from his hand, & gaue it vnto Haman the son of Amadatha the Agagite the Iewes enemye. And the kynge sayd vnto Haman: Let the syluer be gyuen the, and doe with that people as it
D pleaseth the. Thẽ were the kinges scribes
March. called on the thirtenth day of the first moneth (Nisan) and there was writtẽ (accordinge as Haman commaunded) vnto all the kinges officers, & to the captaines that were in all the landes, and to the rulers of euerye people in the countreyes on euerye syde, accordynge to the writynge of euerye nation, and after theyr language: In the name of kinge Ahasuerus was it written, and sealed with the kynges ringes. And the writinges were sent by postes into all the kynges landes, to rooteout, to kyl, and to destroye all Iewes, bothe younge and old, children and women in one daye (namelye, vpon the thirtenth daye of the twelueth
Moneth. Whiche is the moneth * Adar)
Februari and to spoyle their goodes. This was the summe of the writynge, that ther should be a commaundement giuen in all landes, and publyshed vnto all people, that they shulde be ready agaynst the same day. And the postes went in all the haste, accordinge to the kinges cõmaundemẽt. And in Susã the chiefe city was the cõmaundement vpsyed. And the kynge and Haman sat and dranke, when in the meane tyme the citye of Susan was disquieted.

¶ The. iiii. Chapter.

When Mardocheus perceiued al that was done, he rent his clothes & put on sackecloth, with ashes, & wẽt out into the middes of the citie, & criedloude, & lamẽtably, & came before the kinges gate, but he might not entre within the kinges gate, because he had sackcloth on. And in all lãds, coũtries & places as far as the kiges woorde and commaundemente extended, there was great lamentacyon amonge the Iewes, fastynge, weppynge and mournynge, and manye laye in sackeclothes and in ashes. So Hesters damosels & her chãberlaines came & told it her. Thẽ was the quene exceadingly astonied. And she sente rayment, that Mardocheus shuld put on, and
B ley the sackecloth frõ him. But Mardocheus wolde not take thẽ. Then called Hester Hathath one of the kinges chamberlaines (whiche stode before her) and gaue hym a commaundemente vnto Mardocheus, that he myght know what it were, wherefore he dyd so. So Hathath wente forth to Mardocheus vnto the strete of the cytye, which was before the kynges gate. And Mardocheus told hi of al that had happened vnto hym, & of the sume of syluer that Hamã had promised to wey downe into the kinges treasury because of the Iewes, if he wold destroye thẽ (& he gaue him the coppe of the kinges commaundement, that was deuised at Susan, to destroye them that he myght shew it vnto Esther) & to speake to her, and charge her, that she shoulde go in to the kyng, and make her prayer & sup- C plicacion vnto hym for her people. And when Hathath came in, he tolde Esther the wordes of Mardocheus. And agayne, Esther spake vnto Hathath, and cõmaunded hym to saye vnto Mardocheus: all the kynges seruauntes, and the people in the landes of the king, knowe that whosoeuer commeth within the courte vnto the king, whether it be man or woman, which is not called, the cõmaundement is, that the same shall dye: excepte the kynge holde out the golden scepter vnto hym (in token of graciousnelle) for then he shal liue. As for me, I haue not bene called to come in to the kynge nowe this thyrtie dayes. And they certified Mardocheus of Esthers wordes, D and Mardocheus badde saye agayne vnto Esther: thinke not to saue thyne owne life, while thou art in the kinges house, before all the Iewes. for yf thou holdest thy peace at thys tyme, then shall the Iewes haue helpe and delyueraunce out of another place, and thou & thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngedome, for thys cause sake? Esther bad them gyue Mardocheus this answered: Go thou thy way, and gather al the Iewes together that are founde at Susan, and faste ye for me, that ye eate not and drynche not in thre dayes, neyther daye nor nyghte. I and my damosels wyll faste lykewyse, and so wyll I goe in to the kyng, which thing is yet cõtrary to the commaundement: and yf I perysshe, I perisshe. So Mardocheus wẽt his way, & did al that Esther had cõmaunded him.

¶ The. v. Chapter. A

And on the thirde daye it fortuned, that Esther put on her royal apparel, & stode in the courte of the kynges place within, ouer agaynste the kiges houle. And the king sat vpõ his roial seate in the kinges palace ouer against the gate of the house. And whẽ the king saw Esther the quene stãding in the courte, she found grace in his sight. And the king held oute the goldẽ scepter that was in his hande towarde Esther. So Esther crept forth, and

forth, and touched the toppe of the scepter.
Then sayde the kynge vnto her: What
wylt thou quene Esther? and what requi-
rest thou? aske euen the halfe of the empi-
re, and it shalbe geuē the. And Esther an-
swered: If it please the kyng, let the kyng
& Haman come this day vnto the banket,
that I haue prepared for hi. And the kynge
said: cause Hamā to make hast that he may
do as Esther hath sayde. So the kyng and
Haman came to the banchet that Esther
hadde prepared, and the kynge sayde vnto
Esther at the banket of wyne: what is thy
petycyon? That it maye be geuen the. And
what requirest thou? yf it be euen the halfe
of the empire, it shall be done. Then an-
swered Esther, and sayde: my petycyon and
desire is, yf I haue founde grace in the
sight of the kyng, and if it please the kyng
to gyue me my peticyon, and to fulfyll my
request, then let the kyng and Hamā come
to the banket that I shal prepare for them
and so wyll I doe to morowe, as the kynge
hathe sayde. Then went Haman forth the
same day ioyfull and merye in hys mynde.
And when the same Haman sawe Mardo-
cheus in the kynges gate that he stode not
vp, and kneled before hym, he was full of
indignacyon at Mardocheus. Neuerthe-
lesse, Haman refrayned hym selfe: and whē
he came home, he sente, and called for hys
frendes, and Zares hys wyfe, and Haman
tolde them of the glorye of hys ryches, and
the multitude of hys chyldren, and all to-
gether howe the kyng had promoted hym
so greatlye, and howe that he had set hym
aboue the Rulers and seruauntes of the
kynge. Hamā sayd moreouer: Yea, & Esther
the quene dyd let no man come in with the
kyng vnto the banket, that she had prepa-
red, excepte me. And to morowe am I byd-
den vnto her also wyth the kynge. But in
al this am I not satisfied, as longe as I see
Mardocheus the Iewe sytteyng at the kin-
ges gate. Then sayde Zares hys wife, and
all his frendes vnto hym: Let them make
a galous of fyftye cubytes hye, and to mo-
rowe speake thou vnto the kynge, that
Mardocheus maye be hanged theron, and
go thou in merely with the kyng vnto the
banket. And Hamā was well content with
al, and caused the galous to be made.

¶ The. vi. Chapter.

THe same nighte could not the kynge
slepe, & he cōmaūded to bryg the chro-
nicles & storyes: which whē they were
red before the kyg, they happed on the place
where it was writtē, howe * Mardocheus Esthe. 2 d
had told that Bigthana & Theres the kin-
ges two chamberlaynes (whiche kept the
thresholdes) sought to lay handes on kyng
Ahasuerus. And the kyng said: what wor-
shyp & good haue we done to Mardocheus
therfore? Then sayde the kynges seruaun-
tes that ministred vnto hym: There is no
thynge at all done for hym. And the kynge
sayde: Who is in the courte? (For Haman
was gone into the courte without, before
the kynges house, that he might speake vn
to the kynge to hāge Mardocheus on the
tree, that he had prepared for hym.) And
the kynges seruauntes sayde vnto hym: be-
hold, Hamā stāderh without in the courte.
And the kynge sayd: let hym come in. And
when Haman came in, the kyng sayd vnto
him: what shalbe done vnto the mā, whom
the kynge wolde fayne bryngе vnto wor-
shyp? Hamā thought in his heart: whom
desireth the kyng to bryngе vnto worshyp
more then me? And Haman answered the
kyng: let the mā whom the kyng pleaseth
to bryng vnto worshyp, be brought hither:
that he maye be arayed wyth the royall
garmentes, which the kig vseth to weare:
and the horse that the kynge rydeth vpon,
& that the crowne royall maye be set vpon
hys head. And let thys raymente and horse
be delyuered vnto the hande of one of the
kinges Rulers, that he maye araye the
man withal (whome the kynge is disposed
to bryngе to honoure) & cary him vpon the
horse thorowe the streete of the cytye, & pro-
clame before him: Thus shall it be done to
the man, whom the kyng pleaseth to bryng
to honoure. And the kynge sayde: Make
haste, and take as thou hast sayde: the ray-
mente and the horse and doe euen so vnto
Mardocheus the Iewe, that sytteth before
the kynges gate, and let nothynge fayle of
al that thou hast spoken. Then toke Hamā
the rayment & the horse, and arayed Mar-
docheus, and brought hym on horsebacke
thorowe the streete of the citie, & proclamed
before him: Euen thus shall it be done vn-
to the man whom the kynge is disposed to
honour. And Mardochius came agayne to
the kynges gate, but Hamā gat him home
in al the haste, mourning, bare headed, and
tolde Zares his wyfe & al his frendes, eue-
ry thynge that had happened hym. Then
sayde his wise men & Zares his wyfe vnto
hym: If it be Mardocheus, of the sede of
the Iewes, before whē thou haste begonne
to fall, thou shalte not preuayle agaynste
him, but shalt surelye fall before hym. And
whyle they were yet talkynge with hym,
came the kinges chamberlaynes, and cau-
sed Haman to make haste to come vnto the
banket that Esther had prepared.

¶ The. vii. Chapter.

And

A And the kyng & Haman came into the
baket that quene Esther had prepa-
red, & the kig sayde vnto Esther on
the .ii. day at the baket of wine: what is thy
petició (quene Esther) that it may be geuen
the? & what requyrest thou yea, asle euē halfe
of the empire, & it shal be done. And Esther
the quene answered, & sayd: if I haue foūde
grace in thy syghte (O kynge) and yf it
please the kyng, then graunt me my life at
my desire, and my people for my petityons
sake: for we are solde, I & my people, to be
destroyed, to be slayne, and to perish. And
B wold god that we wer sold to be bōdmen, &
bondwomen, then wolde I holde my tonge:
For the enemy pondereth not the kynges
harme. The kyng Ahasuerus answered, &
sayde vnto quene Esther: who is he? And
where is he, that dare presume in his mīde
to do after that maner? And Esther sayde:
the enemye and aduersarye is this wicked
Haman. Haman was exceadingly afrayed
before the kynge and the quene. And the
kynge arose frome the banket, and frō the
wyne in his displeasure, & wente into the
palace garden. And Haman stode by, and
C besought quene Esther for hys life: for he
sawe that there was mischefe prepared for
him of the kynge all readie. And when the
kig came agayne out of the palace garden,
into the place wher they dranke wine, Ha-
mā had layed him dpō the bed, that Esther
sat dpō. Thē sayd the king: wil he forze the
D quene also before me in the house? allone as
that word went out of the kynges mouth,
they couered Hamans face. And Harbona
one of the chamberlaynes that stode before
the kynge, sayde: Beholde, there standeth
a galous in Hamans house, fyftye cubites
hye, whiche he had made for Mardocheus,
that spake good for the kynge. The kynge
sayde: hange him theron. So they hanged
Hamā on the galous, that he had made for
Mardocheus. Thē was the kynges wrath
pacyfyed.

¶ The .viii. Chapter.

A The same daye dyd kinge Ahasuerus
gyue the house of Haman the Jewes
enemy, vnto quene Esther and Mar-
docheus cam before the kyng, for Esther
tolde howe that he belonged vnto her.
And the king put of his fingar ringe, whi-
che he had taken from Haman, & gaue it
vnto Mardocheus. And Esther set Mardo
cheus ouer the house of Haman. And Es-
ther spake yet more before the king and fell
downe at his feet wepinge, and besought
him that he wolde put away the wicked-
nesse of Haman the Agagite, and his deui
ce that he had imagined against the Jewes.
And the king (accordīg to the maner) held
out the golde sceptre toward Esther (whe-
by was declared a token of graciousnes) Thē
arose Esther, & stode before the kig, & sayd:
if it please the king, & if I haue foūd grace
in his sight, & if it be acceptable before the B
king, then let it be written, that the letters
of the deuice of Haman the sonne of Ha-
madatha the Agagite, maye be called A-
gayne: which letters he wrote to destroye
the Jewes, which are in al the kynges lan-
des. For how can I suffre, & se the euel that
shal happen vnto my people? Or howe can
I loke vpon the destructiō of my kyndred?
And the kyng Ahasuerus sayd vnto quene
Esther, & to Mardocheus the Jew: behold,
I haue geuen Esther the house of Hamā,
whō they haue hanged vpon a tree, because
he layde hande vpon the Jewes. Wryte ye
also for the Jewes, as it lyketh you, in the
kinges name, and sealet with the kynges
ryng (for the writtinges that were wryttē
in the kynges name, and sealed wyth the
kynges ryng, durste no man dysanull.)
Then were the kinges scribes called at the
same time, euen in the thyrde moneth, that Maye.
is the moueth Siuan, on the thyrde and C
twentieth daye. And it was written (acco-
dynge to all as Mardocheus commaun-
ded) vnto the Jewes and to the princes, to
the debities and captaynes in the landes,
whiche are from India vnto Ethiopia, na-
melye, an. C. and seuen and twenty landes
vnto euery one accordynge to the writinge
therof, & vnto euery people after their spech,
& to the Jewes according to their writing
& language. And he wrote in the kynge A-
hasuerus name, & sealed it with the kinges
ring. And dy postes that rode dpō hozses, &
swift ponge mules sente he the writynges
wherin the kynge graunted the Jewes (in
what cities so euer they were) to gather thē
selues together, & to stande for their lyfe, &
for to root oute, to slaye, and to destroy all
the power of the people & lād that wold re
ble thē, with childre & wome, & to spoyle
their good vpon one daye in all the landes
of kyng Ahasuerus, namely, vpon the thir-
teenth daye of the twelueth moneth, which Februari
is the moneth Adar. The summe of the D
writing, was how there shoulde be a com-
maundemēt geuē in al landes, & published
amonge al people, & that the Jewes shulde
be ready agaynste that day, & to auēge thē
selues on their enemyes. And so the postes
that rode vpon the swifte hozses & mules,
made hast with al spede, to execut the kiges
worde, & the cōmaūdemēt was deuised in
Sulā the cheefe citie. And Mardoche wēt
out (frō the palace) & from the king, in roial
apparell, of yelow, & white, & with a great

crowne of golde, beinge arayed with a garmente of lilne & purple: & the citie of Susan reioysed, & was glad: & vnto the Jewes there was come [a new] light & gladnelle, ioye & worship. In all landes & cities into what places soener the kynges worde and cõmaundemente reached, there was ioye & mirth, prosperite & good dayes among the Jewes: in so much that many of the people in the lande became of the Jewes beleue, & the feare of the Jewes came vpon them.

¶ The.ix. Chapter.

IN the twelueth moneth, that is, the moneth Adar, vpõ the thirteenth daye of the same, when the kynges worde & cõmaũdement should be done, euen vpon the same daye that the enemyes shoulde haue destroyed the Jewes, to haue oppressed them, it turned contrary wyse, euen that the Jewes shulde subdue their enemyes. For thẽ gathered the Jewes together i their cities, within al the landes of kynge Ahasuerus, to lay hand on such as wolde do thẽ euel, & no man coulde withstand thẽ, for the feare of thẽ was come ouer all people. And al the rulers in the landes, & princes, & nobities, & officers of the kynge: promoted the Jewes, for the feare of Mardochey came vpon thẽ. For Mardochey was greate in the kinges house, & the reporte of hym was noysed in all landes, howe he encreased and greme. Thus the Jewes smote all theyr enemyes with a sore slaughter, & slue and destroied, did after their wyl vnto such as were their aduersaries. And at Susã the cheefe cytye slue the Jewes, and destroyed fiue hundred men, & slue Pharsãdatha, Dalphõ, Aspharha Phozatha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, and Vaizatha, the ten sonns of Haman, the sonnes of Hamadata the enemy of the Jewes: but on his goods they layed no handes. At the same tyme was the kynge certifyed of the numbre of thole, that were slayne in the cytye of Susan. And the king sayd vnto quene Esther. The Jewes haue slayne and destroyed fiue hundred men in the citye of Susan, & the ten sonnes of Haman. What haue they done thinkest thou in the other lãdes of the kynge? And what is thy peticyon, that it maye be geuen thee? Or what requyrest thou more to be done? Esther answered: If it please the kynge, let hym suffre the Jewes to morowe also to doe accordynge vnto this dayes commaũdemẽt, that they may hang Hamãs ten sons vpon the tree. And the kyng charged to do so, & the commaundemẽt was deuised at Susan, & they hãged Hamãs ten sonnes. For the Jewes that were in Susã gathered thẽ selues together, vpon the fourteenth daye of the moneth Adar, and slue thre hundred men at Susã, but on theyr goodes they layed no handes. As for the other Jewes that were in the kinges lãdes, they came together, and stode for theyr lynes, that they might haue rest from their enemyes, & slue of their enemies fiue and seuenty thousand: how be it, they layd no handes on theyr goodes. This they did on the thirteenth daye of the moneth Adar, & on the fourteenth daye of the same moneth rested they, whiche daye they helde with feastinge & gladnes. But the Jewes which were at Susan, came together, both on the thirteenth daye & on the fourteenth, & on the fiftenth daye of the same they rested, and held that day with feastig & gladnelle. And therefore the Jewes that dwelt in the byllages, & vnwalled townes, helde the fourteenth daye of the moneth Adar, with gladnelle, & feasting, & kept holy day, & euery one sent giftes vnto another. And Mardocheus wrote these actes, and sente the wrytynges vnto all the Jewes that were in all the landes of kynge Ahasuerus, both nye & farre, that they shoulde make a law amonge thẽ selues, & hold the xiiii. & fiftenth daye of the moneth Adar, as the dayes where in the Jewes came to rest from their enemies, and as a moneth where in their payne was tourned to ioye, and their sorowe in to an holy daye, & that in those dayes they shoulde make feastes and gladnelle, and one to sende giftes vnto an other, and do dystribut vnto the poore. And the Jewes were contente wyth it that they had begon to do, and that Mardocheus wrote vnto them: howe that Haman the son of Hadamatha, all the Jewes enemye, had deuysed agaynste the Jewes, how he myghte destroye them, and caused to cast Phur (that is a lot) for to put them in feare, & to hynge them to noughte: and howe Hester went, and spake to the kyng, that thorowe letters hys wycked deuyce, (which he ymagyned agaynst the Jewes) myghte be tourned vpon hys owne heade, and howe he and hys sonnes were hanged on the tree. For the whyche cause they called thys daye Phurim, because of the name of the lot, & because of all the wordes of this wrytynge, & what they thẽ selues had sene, & what had happened vnto them. And the Jewes set vp, and tooke it vpon them and theyr seed, and vpon all suche as ioyned them selues vnto thẽ, that they wold not mysse, but obserue these two dayes yerely, accordyng as they were writtẽ & appointed, how that these daies are not to be forgotte, but to be kepte of children children among al kynredes, in al landes and cytyes. They are the dayes of Phu-

Fim-

rim, whiche dee not to be ouerskypt among the Jewes, & the memorial of them ought not to perysshed from theyr seed. And quene Hester the doughter of Abihail, & Mardocheus the Jewe wrote with all auctorite, (to confirme this seconde writyng of Phurim) and sente the letters vnto al the Jewes, in the hundred and seuen and twesye landes of the empire of Ahasuerus, with frendlye & faythfull wordes, to confirme these dayes of Phurim, in theyr tyme appoynted, accordinge as Mardocheus the Jew, and Esther the quene had appointed thē. And they bond theyr soule & theyr seed to fasting & prayer. And Esther stablished the wordes of these lottes, as it is written in the boke. And the kinge Ahasuer* layed tribute vpon the lande, and vpō the yles of the sea. And al that he dyd by hys power & auctorite, & the great woꝛkyng of Mardocheus, which the kyng gaue him, be they not writtē in the Chronicles of the kinges of Media and Persia? For Mardocheus the Jewe was the seconde next vnto king Ahasuerus, and great amonge the Jewes, and accepted amonge the multitude of hys brethrē as one that seketh the welth of his people, & speaketh the best for al hys seed.

¶ The ende of the boke of Hester.

¶ The boke of Job.

¶ The.i. Chapter.

A

He. 22. D

N the lande of* Hus there was a mā whose name was Job: & the same was a perfect & iust mā, such a one as feared god, & eschued euel. And he had. vii. sons, and iii. doughters. * Hys substaūce also was. vii. M. shepe, & .iii. M. camels. b. C. yocke of oxen. & C. she asses, & a very great houshold, so that he was. i. of the most principal mē among al thē of the east coūtre. And his sons wente and made banketes, one day in one house, another daye in another, & sente for their three systers to eate and drinke with thē. And it foꝛtuned, that when they had passed ouer the tyme of their banketyng rounde about, Job sent foꝛ them, and sanctified them, and gat vp early, and offered foꝛ euery one a burntofferyng. Foꝛ Job sayde: lest peraduenture my sonnes haue done some offence, and haue bene vnthākful to god in their hearts. Thus dyd Job euerye daye: and vpon a daye* whan the chyldren of God came, and stode before the Lorde, it foꝛtuned that Sathan came also amonge them. And the Lorde sayde vnto Sathan. From whence comest thou? Sathan answered thy: Lord,

Job. 42. D

Job. ii. a

and sayde: * I haue gone about the lande and walked thorowe it. And the Lorde sayde vnto Sathā: hast thou not considred my seruaunt Job, howe that there is none lyke him in the lande? a perfecte and a iust man: suche one as feareth God, & eschueth euyl? Sathan answered, and sayd vnto the Lorde: doeth Job feare God foꝛ nought? hast thou not preserued hym, and his house and all that he hathe on euery syde? Thou hast blessed the workes of hys handes, and hys possession is encreased in the lande. But laye thyne hande nowe vpon hym a lytle and touche all that he hathe, and he shall curse thee to thy face. And the Lorde sayd vnto Sathan: lo, al that he hath be in thy power, only vpon hym self, se that thou laye not thyne hande. And Sathan wente foꝛth frome the presence of the Lorde. And vpon a certayne daye it foꝛtuned, that hys sonnes and doughters were eatynge and drynkynge wyne in their eldest brothers house, and there came a messenger vnto Job, and sayde: Whyle the Oxen were a plowynge, and the Asses goynge in the pasture beside thē, the Sabees came & violētlye, and toke them awaye: yea, they haue slayne thy seruauntes with the edge of the swearde, and I onely ranne my way, to tell thee. Whyle he was yet speakynge, there came another, and sayde: The fire of God is fallen from heauen, and hathe brēte by all thy shepe and seruauntes: and consumed them: And I onely ranne awaye, to tell the. And whyle he was yet speakynge, there came another and sayde: The Chaldees made three armyes, and fell vpon the camels: and haue caryed them awaye: yea, and slayne thy seruauntes with the swerd, and I onely am gotten awaye to tell thee. And whyle he was yet speakynge, there came another, and sayde: Thy sonnes and thy doughters were eatyng and drinking wyne in their eldest brothers house: and beholde, there came a myghty great winde out of the south, and smote the. iiii. corners of the house, which fell vpon thy chyldren, and they are dead: and I am gotten awaye alone foꝛ to tell the. Then Job stode vp, and rent hys clothes, and shaued his head: fell downe vpon the grounde, woꝛshipped: and sayde: * Naked came I out of my mothers wombe, and naked shall I tourne thyther agayne. The LORDE gaue, and the Lorde hath taken away, (euen as it hathe pleased the lord so it is come to passe) blessed be the name of the Lorde. * In all these thinges dyd Job not offende, noꝛ murmured folyshlye agaynst God.

1. pet. 5. c

Eccl. 5. c

1. Ti. 6 b

Job. ii. c

¶ The. ii. Chapter.

A Nd the chyldren of God came and
stode before the Lorde, and Satan
came also among thē, & stode before
the Lord. And the Lord sayd vnto Satan:
From whence commest thou? Satan an-
swered the Lorde, and sayde: I have gone
about the lande and walked therowe it.
And the Lorde sayde vnto Satan: hast
thou not considered my seruaunte Job? for
there is none lyke hym in all the lande.
For he is a perfite, and a iuste man: such a
one as feareth God: and eschueth euil, and
cōtinueth styl in his godlynes. And thou
moueste me agaynste hym, that I shoulde
punyche hym for naught. And Satan an-
swered the Lorde, and sayde: Skynne for
skynne? yea, a man wil geue all that euer
he hath for his lyfe. But laye thine hande
now vpon hym, and touch once hys bone &
flesshe, & he shall curse the to thy face. And
the Lorde sayde vnto Satan: lo, there hast
thou him in thy power, but spare his lyfe.
So went Satan forthe from the presence
of the Lord: & smote Job, with marueilous
sore byles, from the soule of the foote vnto
his crowne, so that he sate vpon the grou-
de, in the asshes: and scraped of the fylthe
of his sores with a potcherde. Then sayde
his wife vnto him: * Woest thou continue
yet in thy perfectenesse? curse God and dye.
But Job saide vnto her: Thou speakeste
lyke a folysshe womanne. Shal we receyue
prosperitie at the hande of GOD, and not
receyue aduersitie? * In all these thynges
did not Job sinne with his lippes.

Nowe when Jobs frendes hearde of all
the trouble that happened vnto him, there
came thyder of thē, euery one from his owne
place, namelye Eliphas the Themanite,
Baldad, the Suhite, and Sophad the Naa-
mathite. And they were agreed together
to come to shewe their compassion vpon
him, and to conforte him. So when they
lyfted vp their eyes a farre of, they knewe
him not. Then they cryed and wept, and
euerye one of them rente hys clothes: and
sprinckled duste vpon their heades in the
ayre. They sate thē downe bi him allo vpō
the grou. bii. dayes: & .vii. nyghtes. Ne-
ther was there anye of thē that spake one
word to him, for they sawe that his payne
was very great. ¶ The. iii. Chapter.

AFter this opened Job his mouth &
cursed his day. And Job answered,
and saide, lost be that daye, wherin
I was borne: & the nighte, in the whiche it
was said: ther is a mā child cōceiued. The
same day be turned to darckenes, & no re-
garded of God frō aboue, neyther let him
shine vpō it with lyghte, but let it be stay-
ned with darckenesse and the shadowe of
death. Let the dimme cloude fal vpon it, &
let it be lapped in with sorowe on the day
time. Let the darcke storme ouercome that
nyghte: and let it not be ioyned vnto the
daies of the yere, nor cōsited in the mone-
thes. Desolate be that night, and without
gladnesse: let them that curse the daye, and
that be ready to rayse vp mourninge, gene
it also their curse. Let the starres of that
nyghte be dymme thorowe darckenesse of
it. Let it loke for lyghte, but let it se none,
neyther the rising vp of the fayre morning:
because it shut not vp the wōbe that bare
me. For then should the sorowes haue bin
hydde frome myne eyes. Alas * why dyed
I not in the byrthe? whye dyd not I pe-
rish, as sone as I came out of my mothers
wōbe? Why let they me vpon their knees?
Whye gaue they me souche wyth theyr
brestes? Then shoulde I nowe haue lyen
still, I shoulde haue slept, and bene at reste
lyke as the kynges & lordes of the earthe,
which haue builded the selues special pla-
ces: Or as the princes that haue had great
substaunce of golde, and their houses full
of siluer. Or why was not I hid, as a thun-
ge borne oute of tyme, eyther as younge
children, whiche neuer sawe the lighte?

There muste the wicked ceasse from theyr
tyrannye, and ther such as be ouer labou-
red be at reste: there are those lette out fre,
whyche haue bene in prysons, so that they
heare no more the voyce of the oppressour.
There are small and greate, and the
seruaunte is free from his master. Where-
fore is the lyghte geuen to hym that is in
miserie? & life vnto them that haue heauy
hertes? Which longe for death (& thoughe
it come not) would dygge it oute of hyd
places, whych also would be exceadynge
glad and reioyce, if they could fynde their
graue any where. That should be ioye to
that mā whose waye is hyd, & God hepeth
it backe from him. For my syghes come
before I eate, and my roarynges fall oute
like the water. For the thynge that I fea-
red is come vpon me; and the thynge that
I was afrayed of, is happened to me: was
I not happy? had I not quietnes? Was I
not in rest? And nowe cōmeth such misery
vpon me. ¶ The. iiii. Chapter.

ANd Eliphas the Themanite aun-
swered, and sayde: If wee begyn to
cōmen with the, wilt thou be disco-
tented? But who can withholde him selfe frō
speakinge? Beholde, thou hast bene a cha-
stener of many, & hast conforted the werye
hādes. Thy wordes haue set vp those that
were fallen, thou hast refresh ed the weake
knees. But nowe that the plage is come
vpō the, thou art greued: Now that it hath
tow-

Tob. 2. d
Job. 4. d
Job. 1. d

To.3.d. sowched the selfe, thou art sore herted. * Is not this thy fear, thy stedfastnes, thy pacience, & the perfitnes of thy wayes? Cõsider (I pray thee) who euer perished beynge an innocẽte? Or when were the godly destroyed? For (as I haue proued by experience) they that plowe iniquitie, and * sowe wzetchednes, reape the same. With the blast of God they perish, & with the bzeth of his nastrelles are they consumed away: The roarynge of the Lyon, and the voyce of the Lyon, and the teeth of the Lyons whelpes are pulled out. The Lyon perysheth for lacke of pray, & the Lions whelpes are scatered abzoade. And vnto me came the wozde secretely, & mine eare harb receyued a tittle therof. In the thoughtes and visions of the nyght (when slepe commeth on men) feare came vpõ me, & dread, whyche made all my bones to shake. The wynde passed by, before my presence, and made the heeres of my flesche to stande vp. He stode there, and I knewe not his face, an ymage there was before myne eyes, and in the stylnes heard I a voyce. * Shal mã be more iuste then God? Or shall a man be purer then his maker? Beholde, he founde no trueth in his seruauntes, and * in his angels there was folye. How muche more in them that dwell in houses of claye, and whose foundation is but duste: which shal be cõsumed as it wer with a Mothe? They shal be smytẽ frõ the mozynng to the euenning: yea, they shal perish for euer whẽ no man thinketh theron. Is not their excellẽtie gone away with thẽ, they shal dye truly: & not in wisdome.

Job.25.a
Psal.144.a
Rom.3.c
Job.4.b
D

¶ The.b. Chapter.

A CRye (I praye the) if happily there be anye that will answere the, and loke vnto vpon anye of the holy men. As for the folyshe manne, disspleasure killeth him, and anger slayeth the ignorannte. * I haue sene my selfe, when the folyshe was depe rooted, & sodenly I cursed his habitacion. His chyldren were without prosperitie, & they were slaine in the gate, & there was no mã to deliuer them. * His harueste was eaten vp of the hungry, and the weapened manne spoyled it, and the thyrsty droncke vppe theyr laboure. Is not the earth that bryngeth forth iniquity, nether commeth sorow out of the grounde, but man is borne vnto laboure, lyke as the sparkes flye vp oute of the hote coles. But I wyll alle counsell at the Lorde, and wyll talke with God, whiche dothe thinges that are vnsearcheable, and maruels without nũbre. * He geueth rayne vpon the earth, & poureth water vpon the streets, to set vp the that be of lowe degree, and that those which are in heauinesse, may come to prosperitie. He destroyed the deuyses of the sotle, so that they? handes are not able to perfourme any stedfastle thynge. * He compasseth the wyse in their owne craftines, & ouerthzoweth the counsell of the wycked. In so much, that they runne into darkines by fayre daye, and * grope aboute them at the noone daye, lyke as in the nyght. He shall delyuer the poore frome the swearde, and frõ the threatenynges of the vngodlye, and from the violence of the myghtye. He is the hope of the poore: and the mouthe of the wycked shall be stopped. Beholde, * happye is the manne, whom God punysheth: therefore refuse not thou the chastenynge of the almyghtye. For thoughe he make a wounde, he geueth a plaster, thoughe he smyte, his handes maketh whole againe. He shall deliuer the in syxe troubles, & in the seuẽth, there shal no euel come to thee. In hunger, he shall saue the from deathe: and whẽ it is warre from the power of the swearde. Thou shalt be kept from the euell tounge, and when trouble commeth, thou shalte not nede to feare. In destruction and derth thou shalte be merye, and * shalt not be afrayed of the beastes of the earth. For the stones of the lande shall be confederate with the, and the beastes of the felde shall geue the peace. And thou shalt knowe that thy dwellynge place shalbe in rest, & thou shalt go and beholde thy habytacion, and shalte not synne. Thou shalte se also, that thy sede shal encreasle, and that thy posteritye shalbe as the grasse vpon the earth. Thou shalte come also to thy graue in a fayre age, like as whẽ they take vp a cozne whefe in due season: Lo, thus we oure selues haue proued by experience, & euen thus it is. Herken thou to it also, that thou maiest take hede to thy selfe.

1.Cor.3.f
Deu.28.d
Heb.12.b
Apoc.3.b
Prou.3.b
Osc.6.a
D
Psal.91.a

¶ The.bi. Chapter.

IOb answered also, & sayde: O that the disspleasure whiche I haue were truly weyed, and my punishment layde in the balaunces together: for nowe is it heuyer thẽ the sande of the sea. And thus is the cause, that my wozdes are so sozowful. For the arowes of the almyghtie are rounde aboute me, whose indignation hath dronck vp my spyrite, & the terrible feares of God are set against me. * Doth the wild Asse roar when he hath graslle? Or crieth the oxe when he hath foder ynough? That whiche is vnsauerye, shall it be eaten wythoute salte? Or is there any taste in the whyte of an egge? The thynges that some time I might not awaye withall, are nowe my meate for very sozowe. O that I myghte haue my desyre: and that God would graunte me the thynge that I longe for. O that God would de-

Amos.3.a

struy

gynne and smyte me: that he would let his
B hand go, and take me cleane awaye. Then
should I haue some comforte: yea, I would
defyre him in my payne, that he should not
spare, for I wyll not be agaynste the wor-
des of the holy one. For what power haue
I to endure? And what is myne ende, that
my soule might be pacise? Is my strogthe
the strogth of stones? Or is my flesshe made
of brasse? Is it not so, that there is in me
no helpe: and that my substaunce is taken
from me? He that is in tribulacion oughte
to be comforted of hys neyghbour: but the
feare of the Lorde is cleane awaye. Myne
owne brethren passe ouer by me as the wa-
ter broke, and as the ryuer of water, do ha-
stely go awaye. But they that feare the
hoze frosse, the snowe shal fall vpon them.
C When theyr tyme commeth, they shalbe
destroyed and perisshe: when they be set on
fire, they shalbe remoued out of their place:
for the pathes that they goe in, are croked:
they haste after vayne thynges, and shall
perisshe. They turne them to the pathes of
the man, and to the waies of Saba, where
in they haue put theyr trusste. Confounded
are they that put anye confydence in them.
For when they come to obtayne the thyn-
ges, that they loke for, they are brought to
confusyon. Euen so are ye also come vnto
me: but nowe that ye se my mysery, ye are
afeayed. Wyd I desyre you to bringe vnto
me, or to geue me any of your substaunce?
To deliuer me from the enemyes hande, or
to saue me from the hande of tyraunnes?
D Teach me, and I wil holde my tonge: and
when I do erre, shewe me wherin. Howe
redfaste are the woordes of truthe? And
which of you can rebuke & reprooue them?
Do ye take delyberacion to checke mens
sayinges? and iudge a poore woid spoken
in vaine? Ye fall vpon the fatherlesse, and
go about to ouerthrow your owne frende.
And therfore be cõtent, and loke nowe vpõ
me, and I wyll not lye before youre face.
Turne (I praye you) be indifferẽt iudges,
turne agayne, and ye shal se myne vngil-
tinesse whether there be any vnrighteous-
nes in my tonge: or payne woides in my
mouthe. ¶ The. viii. Chapter.

A
Iob. 39 b HAthe man anye certayne tyme vpon
earthe? * Are not his dayes also like
the dayes of an hired seruaunt? For
lyke as a bonde seruaũte, desireth the sha-
dowe, & as an hirelinge woulde fayne haue
an ende of his worke: euen so haue I labou-
red whole monethes lõg (but in vaine) and
Deu. 28. g many a carefull night haue I tolde. * Whẽ
B I layde me downe to slepe, I saye: O when
shall I aryse? Agayne, I longed fore for
the nyghte. And in the meane tyme I am
full of sorowes vntyll the twylighte. My
fleshe is clothed with wormes and duste
of the erth: my skynne is withered and be-
come horyble, * my dayes passe ouer more
spedyly, then a weuer can weue out his web, Iob. 9. d
and are gone or I am aware. O remember and. 19. d
that my lyfe is but a wynde: and that my-
ne eye shall no more see pleasures thereof:
yea, and that none other mans eye shall se
me anye more. For if thou fasten thyne
eye vpõ me, I come to naught. The cloud
is consumed and vanished awaye, euen so
he that goeth downe to the graue shall
come no more vp, nor turne againe into his
house, neither shal his place know him any C
more. Therfore I wyl not spare my mo-
uthe, but wyll speake in the trouble of my
spirite, and muse in the bytternesse of my
mynde. Am I a sea or a whalysshe, that
thou kepest me so in prison? When I saye:
my bed shal comforte me, I shal haue some
refreshyng by talking to my selfe vpõ my
couch. * Thẽ troublest thou me with drea- Dan. 2. d
mes, and makest me so afrayed thorow vi-
sions, that my soule wisheth rather to pe-
rysshe and dye: then my bones to remaine.
I can se no remedye, I shall lyue no more.
O spare me thẽ, for my dayes are but va-
ne. What is manne, that thou hast him in
suche reputation, and settest so muche by
him? Thou bildest him earlye, and euery Ge. 22. d
daye: so denyse doest thou * trye him. Whye Deu. 8. d
goest thou not fro me, nor lettest me alone,
so long til I may swalowe downe my spit- D
tle? I haue offended, and what shall I do
vnto the: O thou preseruer of men? Whye
hast thou made me to stand in the way, &
am so heauy a burdẽ vnto my selfe? Whye
doest thou not forgeue me my sinne? Wher
fore takest thou not away mi wickednes?
Behold, now must I slepe in the dust, & if
thou seekest me to morow in the morning I
shall be gone. ¶ The. viii. Chapter.

THen answered Baldad the Suhite, E
and sayd: How longe wilt thou talke
of such thinges? How long shall thy
mouth speake so proud woordes? Doth God
peruert the thing that is lawful? Or doth
the almightye destroye the thinge that is
right? For seing that thy sonnes sinned a-
gainst him, did not he punish thẽ for their
wickednesse? If thou wouldest nowe re-
sorte vnto God betimes, and make thine
humble prayer to the almightye, if thou
wouldest lyue a pure and a godlye lyfe,
shoulde he not awake vp vnto the imme-
diatlye: & geue the the bewty of righteous-
nesse againe? In so muche, that wherin so
euer thou haddest little afore, thou shou- F
dest haue nowe greate aboundaunce. En-
quere (I praye the) of them that haue bene
before

Deut.32. before thee, * & leadeth diligently amonge
Job.7.a. they? fathers. For we are but of yesterday,
Ipſ.39.D and consyder not, that * oure dayes vpon
earth are but a verye shadowe. Shall not
they shew the, & tel the, yea, & gladly cõfes-
se the same? May a rish, be grene without
moystenesse? Or maye the grasse growe
without water? No, but (or euer it be shot
forthe, and or euer it be gathered) it wy-
thereth before anye other herbe. Euen so
goth it withall them that forget God, and
eue thus also shal the Ipocrites hope come
to naught: His confidence shalbe destroied,
C and his trust shable a spiders web. He shal
leane vpon his house, but it shal not stand,
he shal hold him fast by it, yet shalt not en
dure. It is euen as a grene tree, before the
sonne, and shooteth forthe the braunches in
his garden. It taketh many rotes by a wel
side, in so muche that it is spide an house of
stones. But yfit be taken oute of his place,
D euery man denieth it, sayinge: I knowe the
not. Lo, thus is it with him, that reioyseth
in his owne doinges: and as for other, they
growe out of the earth. Behold, God wyll
not caste away a vertuous man, neither wil
he helpe the vngodly. Thy mouth shall be
fyll with laughynge, and thy lyppes with
gladnes. They also that hate the, shall be
confounded, & the dwellyng of the vngod-
lye shall come to naught.

¶ The.ix. Chapter.

A Iob answered, and sayd: I knowe it is so
Pſ.144.a of a truth. For howe may a man (compa-
Job.4.c. red vnto God) * be iustified? If he wyll
9.a. argue with him, there is not one amonge a
and.2.5.a thousande that can answere him. Concer-
Rom.8.c nyng suche as be wyse of hert, or myghtye
in strength, who euer prospered, that toke
part against him? He translateth the mou-
taines, or euer they be aware. It is he that
ouerthroweth them in his wrathe. He re-
moueth the earth oute of her place, that
the pyllers therof shake withall. He com-
maundeth the Sunne, and it ryseth not: he
closeth vp the starres, as it wer vnder a sig
net. He him self alone shreadeth out the hea
Amo.5.b uens, and goeth vpon the waues of the sea.
He maketh the wayues of heuen the * Ozi-
on, the seuen starres, and the secrete places
of the south. He doeth great thinges, suche
as are vnsearcheable, yea, and wonders
E wythout numbre. Loe, when he goeth ouer
by me, I shall not se him. And when he de-
parteth, by me, I shall not take vpon him.
I shall not perceaue him. If he be hastye to
take any thyng away, who wyll make him
restore it agayne? Or who wyll say vnto
Eccl.8.a him: * what doest thou?
Iere.5.a He is God, whose wrath no man maye
withstande, but the proudest of all must
stoupe vnder him. Howe shoulde I then
answere him? Or what wordes shoulde I
fynde oute agaynste him? yea, thoughe I
were ryghteous, yet myghte I not gyue
hym one worde agayne, but mekelye sub-
myttе my selfe to hym, as my iudge. If I
had called vpon hym, and he had answered
me: yet woulde I not beleue, that he hearde
my voyce: he troubleth me so with the tem-
pest, and wounderth me out of measure, with-
out a cause. He wyl not let my spirite be in
rest, but fylleth me with bitternes. If men
wyll speake of strength, lo, he is stronge: yf
men wil speake of ryghteousties, who dare
be my recorde. yf I wyl iustifie my self, mine
owne mouth shal condempne me. If I wyl
put forth my selfe for a perfect man he shal
proue me a wycked doer. For though I be
an innocente, and my conscience cleare: yet
am I wery of my lyfe. One thinge it is, and C
therfore I sayde: He destroyeth bothe the
righteous and vngodlye: And thoughe he
slaye sodaynely with the scourge, yet wyll
he laughe at the punishmente of the inno-
cent. As for the worlde, it is geuen ouer in-
to the hande of the wycked, and he shal co-
uer the faces of the Iudges therof: Is it not
so? where is there any, but he is suche one?
Iob.7.a. * My dayes are more swyft then a runner:
they are gone, and haue sene no good thing,
they are passed awaye as the shyppes that
be good vnder sayle, and as the Egle that
flyeth to the praye. When I am purposed
to forget my complaynynge, to leaue of fro
my wrath, and to comforte my selfe, then
am I afrayed of al my sorowes, for I know
that thou wilt not iudge me innocent: yf I
be then a wycked doer, why labboure I in
vayne? If I washe my selfe wyth snowe D
water, and make myne handes neuer so
cleane at the well, yet shalte thou dyppe
me in the myre: and myne own clothes shal
defyle me. For he that I must gyue answer
vnto, and wyth whome I go to the lawe,
is not a man as I am. Neyther is there any
dayesman to laye his hande betwene vs.
Let him take his rodde awaye fro me: yea,
let him make me no more afrayde of hym,
and then shall I answere him without a-
nye feare. For as longe as it is thus, I can
make no answere.

¶ The.x. Chapter.

IT greueth my soule to lyue: I wyl make A
my complaynt, and wyll speake oute of
the bytternesse of my soule. I wil saye
vnto God: O do not condempne me, but
shew me the cause, wherfore thou cõtendest
so with me? Thinckest thou it wel done, to
oppresse me, to cast me of (beyng the worckes
of

of thy handes) & to maintaine the counsell of the vngodly? Hast thou flesshye eyes? or doest thou loke as a manne loketh? Or are thy dayes as the dayes of manne, and thy yeares as mānes yeares? that thou makest such inquisicion for my wickednes, & searchest out my synne? Where as (notwythstandynge) thou knowest that I am no
Deu.22.f wycked person, and that * there is no man able to deliuer me oute of thyne hande.
Gene.1.d * Thy handes haue made me, and fashioned me all together rounde aboute, wylte thou thē destroye me sodenly? O remembre (I beseke the) howe that thou madest me of the moulde of the earthe, and shalte brynge me into dust agayne. Hast thou not turned me, as it were mylcke, and turned me to cruddes like chese? Thou hast couered me with skynne and flesche, & ioyned me together with bones and synnowes, Thou hast graunted me lyfe, and doone me good: and the dylygente hede that thou takest vpon me, hath preserued my spirite. Thou hast hydde these thynges in thyne hert. I am sure, that thou remembrest thys thynge. If I syn̄e, thou haddeste an eye vnto me, and shalte not declare me innocent because of myne offence. If I haue done wyckedlye, wo is me therefore: If I haue done ryghteouslye, yet dare I not lift vp my heade, so full am I of confusion, and se myne owne myserye. Thou huntest me oute (brynge in heupnesse) as it were a Lyon, and troublest me oute of measure. Thou bryngest freshe wytnes agaynst me, and thy wrathe increasest thou vpon me, very many are the plages that I am in.
Job.3.b * Wherefore hast thou brought me oute of my mothers wombe? O that I hadde perysshed, and that no eye had sene me. If they had caryed me to my graue as soone as I was borne, then shoulde I be nowe as though I had neuer bene. Are not my dayes fewe? Let him then leaue of fro me, and let me alone, that I maye ease my selfe a lytle, a fore I go thyther, from whence I shall not tourne agayne: euen to the lande of darcknesse and shadowe of deathe: yea, into that darcke cloudy lande and deadlye shadowe, where as is no order, but terrible feare as in the darcknesse.

¶ The. xi. Chapter.

THen answered Sophar the Naamathite, & sayd: Should not he that maketh many wordes, be answerde? Should he that babbleth much, be cōmended therfore? Should mē geue eare vnto the only? Thou wilt laugh other men to scorne, and shal no body mocke the agayne? Wilt thou saye vnto God. The thynge that I take in hand is perfect, & I am cleane in thy sighte? O that God wold speake, & open his lyppes agaynst the, that he might shewe the (out of his secrete wysedome) why he rewardeth the double as he was appoynted to do: thō shouldeste thou knowe, that God had forgotten the, bycause of thy synne. Arte thou able to finde out the secretes of God? Or wylt thou attayne to the perfectnesse of the almyghtye? He is hyer then heuen, what art thou able to do. Deper then the hell, howe wilte thou then knowe him? Hys lengthe exceadeth the length of the earth, & his breathe the bredeth of the sea. Though he turne all thynges vpsyde downe, close them in, gather them togeather, who wyll tourne hym from hys purpose? Or who may saye vnto hym, why doest thou so?
1.Pe.16.b Jere.7.b Psal.7.c Rom.8.e * For it is he that knoweth the vanytie of mē: he seeth their wyckednesse also, though he not then consyder it? A playne bodye exalteth hym selfe, and a man newe borne is lyke a wylde asses colte. If thou haddeste nowe a ryghte heart, and lyfteddest vp thine handes towarde hym: yf thou wouldeste put awaye the wyckednesse that thou hast in hande, so that no vngodlynesse dwel in thy house. Then myghtest thou lyft vp thy face wythoute shame, and then shouldeste thou be sure, & haue no nede to feare. Then shuldest thou forget thy miserie, and thinke no more vpon it then vpon the waters that runne by. Then shoulde the resydue of thy lyfe be as cleare as the noone daye & spring forth as the morning. Then mighteste thou haue confort, in the hope that thou hast: and slepe quietlye, when thou art buryed. Then shouldest thou take thy rest, and no man to make the afrayed: yea, manye one should set muche by the. As for the eyes of the vngodly, they shalbe consumed, and not escape: their hope shall be myserye, and sorowe of mynde.

¶ The. xii Chapter.

SO Job answered, & said: The (no dout) ye are the men alone, and wysedō shall perysh with you. But I haue vnderstanding as well as ye, and am no lesse thē ye. Yea, who knoweth not these thinges? Thus he that calleth vpon god, and whom God heareth, is mocked of his neyghbour: the Godly and innocent man is laughed to scorne. Godlinesse is a lyghte dispised in the hertes of the riche, and is sette for them to stumble vpon. The houses of robbers are in wealthe and prosperite: and they that malycyously meddle agaynste God, dwell wythoute care, in those thynges that God hath gyuen richlye wyth his hande. Aske the cattel, and they shall enfourme the: the fowles of the ayre, and they shall tell thee.

O i

Or the enerealle of the earthe, and it shall shewe the. Or the fyshes of the sea, & they
Sap. 3.a shall certifie thee. + What is he, but he knoweth that the hande of the Lord made
Job. 24.a all these? + In whose hande is the soule of
euery liuynge thynge, and the breath of al
Job. 32.d flesshe of all menne. + Haue not the eares pleasure in hearynge, and the mouthe in
tastinge the thinge that it eateth? Among olde persons there is wisdome, and in age is vnderstandinge. Yea, wyth God is wisdome & strength, he is he that hath counsell and foreknowledge. Beholde, if he breake downe a thing, who can set it vp againe?
Esa. 22.f + If he shut a thinge, who wyll open it?
Apo. 3.b. Beholde, + if he wyth hold the waters they
3 Esay. drye vp. If he let them go, they destroy the
50.a. earth. With him is strength and wisdom: he knoweth bothe the deceauer, and hym that is deceaued. He carieth awaye the wyse men, as it were a spoyle, & bringeth the iudges oute of their wittes. He taketh awaye the subiection of the people frome their kinges, & gyrdeth their loynes wyth a bonde. He leadeth awaye the great men into captiuitie, & turneth the mighty vp=
C side downe. + He taketh the verity frō out
2. Para. 18.c. of thy mouthe, and disapoynteth the aged
Ezechi. 14.a. of their reason. He poured the confusion
vpon princes, and comforteth theim that
Lu. 12.a haue bene oppressed. Loke + what lieth hid
Mar. 4.c in darckenes, he declareth it openly: & he
berye shadowe of deathe bringeth he to
light. He both encreaseth the people, & destroyeth thē. He maketh thē to multiply, & driueth thē away. He chaungeth the herres of theim that rule the people of the earth, and disapointeth theim, so that they goe wādering out of the waye, & grope in the darke without light: he maketh thē also to stacker to and fro lyke dronken men.

¶ The. xiii. Chapter.

A LO, al this haue I sene with myne eye, heard wyth mine eare, and vnderstand it. Loke what ye knowe, that same do I know also, neither am I inferiour vnto you. Neuertheles, I talke with the almigh
tye, & my desire is to comen with God. As for you, ye are worckmasters of lies, & vn=
Eso. 17.b profitable + physicians altogither. Wouldе God ye kept your tong, for thēmight ye be taken for wise men. Nowe heare my chy=
dinge, and ponder the sentence of my lyp=
pes. Doo ye speake iniquitye agaynste
B God, and talke against him with disceate? Wyll ye not accepte the personne of hym? Or wyll ye contende wyth God? Shall that helpe you whō he calleth you to rehe=
synnge. For as one manne mocketh an o=
ther, so do ye mocke hym. He shall punysh you, and reproue you, if ye do secretely ac=
cepte anye personne. Shall he not make you afraied, when he threweth him selfe.

Shall not hys terrible feare fall vpon you? & youre remembrauncе is lyke vnto a
spanke, and youre bodyes like the claye. Holde your tonges for my sake, that I may also speake, & my sorowe shall be the lesse.
C Wherefore do I beare my flesche in my teth, + & put my soule in my handes? Lo, thou=
Jn. 13.a ghe he slaye me, yet will I put my trust in
pſ. 119.b him. Nay + I will reproue mine owne wayes
Pſ. 32.b in his sighte. he shall make me whole: and
Lu. 15.b there maye no hypocrite come before hym.

Heare my wordes, and ponder my say=
ynges with your eares. Beholde, nowe haue I prepared my iudgement, and know that I shall be founde righteous. What is he, that will go to lawe with me? (Let hym come) that I may nowe holde my tonge, & dye. Neuertheles, graunt me two thinges, and then will I not hide my selfe frome thy
D wyth drawe thine hand from me, & let not the fearefull dreade of thee, make me afray=
ed. And then call me, and I will answere: or els lette me speake, and geue thou me an answere. How many are my misdedes and synnes? Let me knowe my transgressions & offences. Wherefore hidest thou thy face, and holdest me for thine enemy? Wilt thou be so cruel and extreme vnto a flying leafe, and folowe vpon drye stubble? for thou layest sharpelye to my charge, and punys=
pſ. 25.d thest me + for the sinnes of my youth.
+ Iob. 33.b + Thou puttest my fete also in the stockes: & lokest narowly vnto all my pathes, and
marketh the steppes of my fete, where as I (notwithstandynge) must consume lyke as a foule carion, and as a cloth that is moth=
eaten.

The. xiiii. Chapter.

MAn that is borne of woman, hath but a shorte time to lyue, & is full
A of miserie. He cōmeth vp, & is cut downe like a flower. He flieth as it were a shadowe, & neuer continueth in one state. Doest thou open thine eyes vpon such one, and bringest me in thy iudgemente? Who can make it cleane, that cōmeth of an vn=
cleane thynge? No body. + The dayes of
Job. 7.b and. 9.a. man surely are determined: the numbre of his monethes are knowen only vnto thee. Thou haste appoynted hym his bondes, which he can not go beyond. Go frome him that he maye reste (a litle) vntill his daye come: which he loketh for, like as an hyre=
ling dothe.

If a tree be cut downe, ther is some hope
B yet that it wil sproute, and shote forth the braunches againe. Yea though the rote of it be wax old, & the stock therof be deadde in the ground, yet whē it getteth the sente of water, it wil budde, & bring forth bowes,

lyke

lyke as a tree that is plaunted. But as for man, when he is deade, perished & cõsumed away, what becommeth of him? The floudes when they be dryed vp: and the ryuers when they be emptye, are fylled agayne therowe the flowynge waters of the sea: but when man sleepeth he ryseth not againe
Esa.51.b (ofhys owne strength) + vntyll the heauen
2.pet.3.b perysche: he shal not wake vp, nor ryse oute
C of hys slepe. O that thou wouldeste kepe me, and hyde me in hell, vntill thy wrathe were stylled, and to appoynte me a tyme, wherin thou myghtest remẽber me. Maye
gen.47 b a deade man lyue agayne? * All the daies of my lyfe wyll I wayte styll, till my chaũgynge shall come. Thou shalte cal me, and
ps.138.b. I shall aunswere thee: * dyspyse not thou
D the worke of thine owne handes. For nowe thou numbrest all my goynges, yet be not thou to extreme vpon my synnes. My iniquities is sealed vp, as it wer ina bagge: but be merciful vnto my wickednes. The moũ taynes fal awaye at the last, the rockes are remoued oute of theyr place, the waters pearce therowe the verye stones by lytle & lytle, the floudes wache awaye the grauell and earth. And destroyest thou the hope of man? Thou prenaylest styll agaynste hym, so that he passeth awaye: thou chaungest hys astate, and puttest him from thee. And whether his childzen come to worshippe or no, he can not tell. And yf they be mẽ of low degre, he knoweth not. Whyle he liueth his flesshe must haue trauaile, & while the soule is in him, he must be in sorowe.

¶ The. xb. Chapter.

A Then answered Eliphas the Themanite, and sayd: Shall a wyse mannes answere be the science of the wynde, & fyll any mans bellye, as it were the wynde of the east? Shall he reprowe with a worde that is nothing worth: and speake the thinges whyche can do no good? As for shame, thou hast lee it aside, els wouldest thou not make so many wordes before God: but thy wyckednes teacheth thy mouthe, & so thou haste chosen the a crafty tonge. Thine own mouth cõdemneth the, & not I: yea, thyne own lippes shape an answere against the. Arte thou the fyrste manne, that euer was borne? Or wast thou made before the hilles? hast thou heard the secrete counsell of God,
B that all wisedome is to lytle for the?
What knowest thou that we knowe not? And what vnderstandest thou, but we can the same? Wyth vs are bothe olde and aged men: yea, suche as haue lyued longer then thy father. Thynckest thou it a smale thinge of the consolacions of God? Wyth the is a lyuinge word. Why doth thyne hert so be wytche thee. And wherfore wynckest thou with thyne eyes, that thy mynd is so pukte vp agaynste God, and letteth suche wordes goe oute of thy mouth? What is man, that he shoulde be cleane? what hath he (whyche is borne of a woman) whereby he myghte be ryghteouse? * Beholde, he Job.4.b
doeth not truste his saincetes: yea, the verye 2.pet.2.b
heauens are not cleane in hys syght. Howe muche more then an abhominable and vile man, which drinckeeth wickednesse like water? I will tel the, heare me: & I wyl shewe the that I haue sene: whiche wyse mẽ haue told, and hathe not bene hyd frome theyr fathers, vnto whome onely the earthe was
C geuen, and no straunger went amonge Gen.4.b
theym. The * vngodlye soroweth all the dayes of hys lyfe, as it were a woman with a chylde, and the numbre of a tyrauntes yeares is vnknowen. A fearfull sounde is euer in his eares, and when it is peace, yet feareth he destruction. He beleueth neuer to be delyuered oute of darcknesse, for the swearde is alwaye before hys eyes. When he goeth forth to get hys lyuynge, he seeth playnely, that the daye of darcknesse is at hande. Sorowe and carefulnesse wyl make hym afrayde, and coinpasse hym rounde about, lyke as it were a kynge wyth hys hooste readye to the battayle. For he hathe stretched oute hys hande agaynste God, and armed hym selfe agaynste the almyghtye. He runneth proudlye vpon hym, and wyth a styffeneck fyghteth he against him: where as he coureth hys face with fatnes, and maketh hys bodye wel lykynge.
Therefore shall hys dwellynge be in desolate cyties, and in houses whiche no man inhabyteth, but are become heapes of
D stones. He shall not be eyche, neyther shall his substaunce contynue. nor encrease vpon earthe. He shall neuer come oute of darkenesse, the flame shall drye vp hys braunches: with the blaste of the mouth of God, shall he be taken awaye. He beleueth not that he is in bandte, and yet he is out of the way, and bandte shalbe his recompence. He shal perysche, afore hys tyme be worne out, and hys braunche shall not be greene. He shall be plucked of as an vntymely grape from the wyne, and shall let hys floure fal, as the olyue doeth. For the congregacio of ypocrites shalbe desolate & vnfruitful, and the fire shal consume the houses of suche as are gredy to receaue gyftes. He * conceaIsa.7.b
ueth the trauayle, beareth bandte, and their Esa.59.b
body bryngeth forth disceate.

¶ The. xbi. Chapter.

I Ob answered, and sayde: I haue ofte tymes hearde suche thynges. Miserable
g comforters are ye, all the sorte

of

ok you. Shall not vaine wordes come perfto an ende? Or, hast thou yet any more to say? I coulde speake as ye do also. But woulde God that youre soule were in my soules stede: then shoulde I heape vp wordes agaynste you, and shake my heade at you. I shoulde comforte you wyth my mouthe, and releasse youre payne, wyth the talking of my lyppes. But what shal I do? For all my wordes, my sorowe wyll not cease: and thoughe I holde my tounge, yet wyll it not departe from me. But now that God hathe sente me aduersitye, thou haste troubled all my congregacyon. And that thou haste fylled me wyth wrynchles, my fleshe is recorde, and my leanesse ryseth vp agaynste me, and beareth wytnesse agaynste me. He is angrye at me, he hateth me: and gnasheth vpon me wyth his teeth. Myne enemye shouleth vpon me with hys eyes. They haue opened theyr mouthes wyde vpon me, * and smytten me vpon the cheke despytefullye, they gather theym selues together agaynst me. God hathe put me in preace wyth the vngodlye, and deliuered me into the handes of the wycked. I was in wealth, but he hath broughte me to naught. He hath taken me by the necke, he hath rent me, and sette me as a marcke for hym selfe. Hys Archers compasse me rounde about: he wounded my loynes, and doth not spare. My bowelles hath he poured vpon the grounde. He hath geuen me one wounde vpon an other, and is fallen vpon me like a giaunt. I haue sowed a sackecloth vpon my skynne, and lye with my heare in the duste. My face is swollen with weapyng, and in myne eyes is the shadowe of death. Howe be it, there is no wyckednes in my handes, but my prayer is cleane.

O earth, couer not thou my bloude, and let my cryinge synde no rowme. For loe, my witnesse is in heauen: and he that knoweth me, is aboue in the height: My frendes gyue me manye wordes to scorne: and myne eye powreth out teares vnto God. O that a body myght pleate wyth God, as one manne doeth wyth another: yet the numbre of my yeares is come, and the waye that I muste goe is at hande, frome whence I shall not turne agayne.

¶ The. xbii. Chapter.

My breathe stynketh, my dayes are shortened. I am heardе at deathes dore. Frowarde men are with me, & myne eye must continue in the bitternesse of them. O delyuer me, and loke out one to be my suretye in thy syghte, what is he that knoweth who wyll prouyde for me? For thou haste wythholden theire heartes from vnderstadynge: therefore shalte thou not set (them) vpon hye. He prouyketh hys frendes parte of hys good, but hys owne chyldren spende it. He hath made me as it were a by word of the people, whereas afore I was their tope. Myne eye is dymme for bery heuinesse, & al my strength is become lyke a shadowe. Vertuous men therefore shall well consider thys, and the innocente shall take part against the hypocrite. The ryghteous also will kepe hys waye, and he that hath cleane hades, wyl euer be stronger and stronger. As for you, turne you, & get you hence (I praye you) seynge I can not finde one wyse man amonge you: My dayes are passe, & my counsayles & thoughtes of my herte are banished awaye, chaungynge the nyghte into daye, & the lyghte into darkenesse. Thoughe I tarye neuer so muche, yet the graue is my house, and I haue made my bedde in the darke. I call corruption my father, and the wormes cal I my mother and my sister. What helpeth then my longe tarynge? Or who hath consydered the thynge, that I looke for? All that I haue shal go downe into the pytte, and lye with me in the dust.

¶ The. xbiii. Chapter.

Then answered Baldad the Suhite, and sayde: when wil ye make an ende of your wordes? Marke well, & then we wyll speake. Wherefore are we counted as beastes, & reputed as vile in your sight? He destroieth him selfe with his anger, shal the earth be forsaken, or any stone remoued out of his place because of the? Yea, the lyght of the vngodlye shall be put out, and the sparke of hys fyre shall not burne. The light shalbe dark in his dwellinge, and his candle shal be put out wyth him. His presumptuous gouges are kept in, and his owne counsaile shall caste him downe. For his feete are taken, as it were in the net, and he is at hys wits ende. His fote shall be holden in the snare, & it shall eate the them that be thirstye of the bloud: The snare is layd for hym in the grounde, and a pytfall in the waye. Fearefulnesse shal make him afrayed on euery syde, that he shal not knowe where to get out. Hunger shall be hys strength: miscfortune shall hange vpon him. He shal eate the strength of his owne skinne, euen the firste borne of death shall eate hys strength. Hys hope shal be rooted out of hys dwellinge, bery fearfulnesse shall bringe him to the king. Other menne shall dwell in his house (but shall be none of his) and brimstone shal be scattered vpon his habitacion. Hys rootes shall be dryed vp beneth, and aboue shall his braunch be cut downe. His remembrance shal perish e frem the earth, and he shal haue no name in the strete: they shal driue hym

him from the pyght he into darckenes: and cast him cleane out of the world. He shal neyther haue children, nor kynsfolkes amonge hys people: no, nor any posterytie in hys dwellynges. They that come after him, shall be astonyed at his day, & they that go before, shalbe afeared. Suche are nowe the dwellinges of the wicked, & this is the place of hym that knoweth not God.

¶ The. xix. Chapter.

IOb answered, and said: howe longe wyll ye vexe my soule, & trouble me with wordes? Lo, ten times haue ye reproued me: and are not ashamed for to laughe me so to scorne: if I go wronge, I go wronge to my selfe. But if ye wyl enhaunce your selues against me, and accuse me to be a wycked person, bycause of the shame that is come vpon me: knowe this then, that it is God, which hath handled me so violentlye, & hath compassed me about with his net. ✠ If I co-
Abac. i. a. plaine of the violēce that is done vnto me, I can not be heard. And if I cry, there is no
B sentence gyuen with me. He hath hedged vp my waye, that I can not passe, and he hath set darkenes in my pathes. ✠ He hathe
Iob. i. ii. spoyled me of myne honoure, and take the crowne away fro myne head. He hathe destroyed me on euerye syde, & I am vndone: My hope hath he taken away fro me, as it were a tre pluckte vp by the roote. His wrath is kindled against me: he taketh me, as though I were his enemye. His men of warre came together, whiche made theyr waye ouer me, and besieged my dwellynge
Psa. 38. c. rounde about. ✠ He hath put my brethren farre awaye from me, and suche as were of myne acquayntāce, are become straungers vnto me. ✠ Myne owne kynsfolkes
Psa. 38. c. haue forsaken me, and my frendes haue put me out of remembraunce. The seruauntes and maydens of myne owne house, take me for a straunger: and I am become as an a-
C leaunt in their syght. I called my seruaūt, and he gaue me no answere: no, thoughe I prayed hym with my mouth. Mine owne wyfe myght not abyde my breth: I was layne to speake layre for the chyldren of myne owne body. yea, the children despised me. And when I was gone from them, they spake euyll vpon me. All suche as were my moste familiers, abhorred me: and they whom I loued best, are turned against me. My bone hangeth to my skynne, and my
D flesh is away, only there is left me the skin about my teeth. Haue pitie vpon me, haue pitie vpō me (O ye my frendes) for the hāde of God hath touched me. Why do ye persecute me as God doth, & are not satysfyed of my flesh? O that my wordes were now wrytten: O that they were put in a boke, would God they were grauen with an yron pēne in leade, or in stone to endure. For I am sure, that my redemer lyueth, & that I shall ryse out of the earth in the latter daye: that I shalbe clothed agayne with this skynne, and se God in my flesche. yea, I my self shall behold him, not with other, but with these same eyes. My reines are consumed within me, and not ye saye: why doth he suffre persecution? Is there fonde an occasyon in me? But beware of the sword, for the sword wilbe auenged of wyckednes: and be sure, that there is a iudgement.

¶ The. xx. Chapter.

THen answered Saphar the Naamathite, and sayd: For the same cause do my thoughtes compel me to answere. And why? my mynde is ready wythin me. I haue sufficiently herd thy checkyng and reproue, therefore am I purposed to make answere after myne vnderstandynge.
Knowest thou not this, namely, that from the begynnynge (euer sins the creacyon of man vpon earth) the gladnesse of the vngodly hath bene shorte, & that the ioye of ypocrites contynued but the twynkelynge of an eye? Thoughe he be magnyfyed vp to the heauen, & that hys heade reacheth vnto the cloudes, yet at a turne he perysheth for euer. In so much that they which haue sene him, shall saye: Where is he? He
B shall vanisshe as a dreame: so that he can no more be founde, and shall passe away as a vysyon in the nyghte. So that the eye whiche sawe hym before, shall haue no more sight of him, & his place shall knowe hym no more. His children shall be faine to agre with the poore, and his handes shal restore the theis goodes. From his youth his bones are full of pleasures, but nowe shall it lie downe within him in the earth. Whō wickednesse was swete in hys mouthe, he hydde it vnder his tounge. That he fauoured, that would he not forsake, but kept it close in his throte. The breade that he dyd eate, is turned to the poyson of the serpentes within his bodye. The rychesse that he deuoured, shall he perbrake agayne, for God shall drawe them out of his belye, he shall sucke the Gall of serpentes, and the adders tonge shal slay him: so that he shal
C no more se the riuers and brokes of honye & butter. The thinge that other men haue laboured for, shall he restore agayne, and shall not eate it vp. Great trauayle shall he make for richesse, but he shall not enioye them. And why? He hathe oppressed the poore, and not helped them: houses hath he spoyled, and not buylded theym. His belye coulde neuer be fylled, therefore shall he

perish

hery he in his tolerablenesse. There shall none of his meate be lefte behynde, therefore shall no man loke for his prosperytie. Whē he had plenteousnesse of euery thing, yet was he poore, thoughe he was helped on euery syde. For thoughe the wycked haue neuer so much to fil his bely, yet god shal sende his wrath vpon him, and cause his indignacio to raygne ouer him: so that yf he flye the yrō weapons, he shalbe shot with the stele bowe. The arowe is taken forth, and gone out of the quyuer, & a glysteryng swerde throwe the gall of hym, feare shal come vpon him. There shall no darcknesse be able to hyde him. An vnkindled fyre shal consume him, & loke what remayneth in his house, it shal be destroyed. The heauen shal declare his wickednesse, and the earth shal take parte against hym. The substaunce that he hath in his house, shalbe taken away and perished in the day Job. 27. c of the Lordes wrathe. * Thus is the porcion that the wicked man shall haue of god, and the heritage that he maye loke for of God: because of hys wordes.

¶ The. xxi. Chapter.

A IOb answered, and said: O heare my wordes, and that shalbe my comforte of you. Suffre me a lytle, that I may speake also, & then laughe my wordes to scorne (yf it lyke you.) Is it for mannes sake that I make this disputacion. Whiche yf it were so, should not my spirite thē be in sore trouble? Marke me well, & be abashed, & laye your hande vpō youre mouth. For when I consydre my selfe I am afrayed, & my flesche psa. 73. a is smytten with feare. * Wherfore doe wicked mē lyue in helth and prosperitie, come Jer. 12. a to their olde age, and encrease in richesse? Their children lyue in their sight, & their generacion before their eyes. Their houses are safe from al feare, and the rodde of God doth not smyte them. Their bullocke gendreth, and that not out of time: their cowe B calueth, and is not vnfruteful. They sende forth their children by flockes, & their son- Esai. 5. c nes lede the daunce. * They beare with the tabrettes, and harpes, and haue instrumētes of musycke at their pleasure. They spende their daies in welthines but sodainly they go downe to hel. They say also vnto god: goe frō vs: we desire not the know- Exo. 5. a ledge of thy wayes. * Who is the Almightie, that we shoulde serue him? And what profyte should we haue to submit oure selues vnto him? Lo, there is vtterly no goodnesse in them, therfore wyll not I haue to do with the counsayles of the vngodly. How ofte shall the candle of the wycked be put out? How ofte commeth their destruccion vpon thē? O what sorowe shall God gyue them for their parte in hys wrathe? Yea, they shal be euen as hale before the winde, Job. 21. & and as * chaffe that the storme carryeth awaye. And though God saue their children C from such sorow, yet wil he so reward the selues, that thei shal know it. Their owne destruccion and misery shal they se with their eyes, and dryncke of the fearful wrath of the almightye. For what careth he what becometh of his houshold after his death, when the nombre of his monethes is cut shorte? In as muche then as God hath the hyest power of al, who can teache him any knowledge? One dyeth nowe when he is mightye, & at his best, riche, & in prosperytie: euen whē his bowels are at the fattest, and his bones ful of mary. An other dyeth in sorowe and heynesse, and neuer had good dayes. They shall slepe bothe a lyke in the erth, & the wormes shal couer them. D Behold, I know what ye thinke: yea, & the subtelty that ye imagin againste me. For ye saye: where is the princes palace? and where is the dwellynge of the vngodlye? haue ye not asked thē that go by the way? Doubtlesse, ye can not denye their tokēs, 2. pet. 2. b that * the wycked is kept vnto the daye of mat. 13. b destruccion, and that the vngodlye shalbe brought forthe to the day of wrathe. Who dare reproue hym for his way to his face? Who wil rewarde him, for the vngracyousnesse that he doth? Yet shal he be brought to his graue: & dwel amonge the heape of the dead. Then shal he be layne so be buried amonge the stones of the playne. All mē also must folowe him, and there are innumerable gone before him. How vayne then is the comforte that ye geue me? Woeth not falshed remayne in all youre answers?

¶ The. xxii. Chapter.

A SO Eliphas the Themanite gaue answer, and sayde: May a man be profitable vnto god, as he that is wise, may be profytable vnto hym selfe? Is it anye aduantage to the Almighty that thou art ryghteous? Or shall it profyte hym, that thou makest thy wayes perfecte? Is he afrayed to reproue the, & to stepe forth with the into iudgement? Is not thy wyckednesse greate, and thy vngracious ydes innumerable? For thou hast taken thy pledge frō thy brother for nought, & robbed the naked of their clothynge: To such as were weerye, haste thou geuen no water to drincke, and haste withdrawen bread from the hungrye. Shoulde suche one then as B dyeth violence, wronge, and oppression (doing al thing of parcialitie, and hauing respect of persones) dwell in the lande? Thou haste sente widowes awaye emptye

and oppressed the poore fatherlesse.

Therefore arte thou compassed about with snares on euery syde, and sodenlye vexed wyth feare: thou deste then se no darcknesse? Shoulde not the water flode
Mat.23.d runne ouer thee. Howe * because that
Exec.9.d God is hyer then the heauens, and because thou seyst that the starres are so hye, wylt thou therefore saye: Tushe, howe shoulde God knowe? Woeth hys dominion reache beyonde the cloudes? Tushe, the cloudes couer him that he may not se, and he dwelleth aboue heauen. Doest not thou kepe the olde waye, that dayne men haue gone?
C Whyche were cut downe out of tyme, and whose foundacyon was a runnynge watre, whiche sayd vnto God: go from vs, and what dyd the almyghtie wyth them? He fylled theyr houses with good thynges. But the counsell of the vngodlye is farre fro me. The righteous sawe it, and were glad, and the innocent laughed them to scorne. Is our increase hewen downe? As for the remnaunt of them, the fire hath consumed it.

Therfore reconcile the vnto God, and be content, so shall all thynges prospere with the ryght well. Receaue the lawe at hys
D mouth, & lay vp his wordes in thine herte.
Deu.30.b For * if thou wylt turne to the almightie, thou shalt stande fast, and put al vnrighteousnes from thy dwellynge: Thou shalte make golde as plentifull as the dulle, & the golde of Ophir, as the stones of the ryuers. yea, almightie God his owne self shal be thy defence, and thou shalt haue plenty of syluer. Then shalt thou haue thy delyte in the almyghtie, and lyft vp thy face vnto God. Then shalt thou make thy prayer vn to him, and he shall heare the, & thou shalt kepe thy promyses. Then loke what thou takest in hande, he shal make it to prosperе
wyth thee: and the lyghte shall shyne in thy
Pro.29.c. wayes. For * who so humbleth him selfe, him shall he set vp, & whoso loketh mekely shall be healed. If thou be innocente, thou shalte delyuer the countre because of the vnspotfulnesse of thyne handes.

¶ The.xxiii. Chapter.

IOb answered, and saide: My sayinge is yet this day in bitternes, & my hand heuie, because of my gronynge. O that I might se him, & finde him: O that I might come before his seate to pleate my cause before him, and to fill my mouth with argumentes. That I might knowe, what answere he would geue me: & that I might vnderstande, what he woulde say vnto me.
Wyll he pleate agaynst me with his great
B power and strength? No, but he wil make me the stronger. The that is iust, shall entre disputacion with him, and my iudge shall deliuer me for euer. Beholde, thoughe I go before, I find him not: If I come behynd, I can get no knowledge of him. If I go on the left syde, where he doth hide, I cannot attayne vnto him. Againe, if I go on the ryght syde, he hydeth hem selfe, that I can not se him. But as for my waye, he knoweth it: & trieth me as the golde in the fyre.
My fote doeth kepe his path, his hye waye Sap.3.b
haue I holden, and wil not go out of it. I 1.pet.1.b
wyll not forsake the commaundemente of C
his lyppes, but loke what he charged me with hys mouth, that haue I shutte vp in my hert. He is styll at one poynte, and who wyll tourne him backe? He doeth as him lysteth and bringeth to passe what he wil.
He performeth the thinge that is appoynted for me, and manye suche thinges doeth D
he. This is the cause that I chynch at his presence, so that when I consyder hym, I am afrayed of him. For in so muche as he is God, he maketh my hert soft: & seyng that he is almightie, he putteth me in feare.
Thus cannot I get out of darcknes, neyther hath he couered the cloud frō my face.

¶ The.xxiiii Chapter. A

COnsidering thē, that there is no time hyd from the almightie, howe happe
neth it, that they which know him, do not regard his dates? For some mē there Deu.19.c
be, that * remoue other mens landmarkes: and.27.c.
that rob them of their cattel, and kepe the same for their owne: that * dryue away the Exo.22.c
asse of the fatherles: that take the widdowes oxe for a pledge: that thrust the poore out of the waye, and oppresse the symple of the world together. Beholde, euen as the wilde asses in the desarte go they forthe to theyr worcke, and ryse by tymes to spoyle: yea, B
the very wildernes ministreth fode for their children. They reape the corne felde that is not their owne: and let the vyneyarde of the vngodlye alone. They are the cause that so many men are naked and bare, hauinge no clothes to couer thē, and to kepe thē from colde: So that whē the showers of the mountaines haue rained vpon them, and they be al wette, they haue none other succoure, but to kepe theym amonge the rockes. They spoyle the suckynge fatherlesse chylde, and take the pledge from the poore. In so muche, that they lette him go naked without clothing, & haue take away the sheafe of the hungry. The poore are fayne to labour in their oyle mylles: yea, and to tread in their wyne pressles, and yet to suffre thirst. The men of the citie cryeth C
vnto the Lorde with syghyng, + the soules Apo.6.c
of the slayne also make their complaynte: 3.esa.14.b

but

but God destroyeth them not for all thys, where as they (not wythstandyng) are con
Lu.22.g. uersaunte amonge theym that abhorre the lyghte: they knowe not hys waye, nor con-
tinne in his pathes. a Tymely in the mor-
nynge do they aryse, to murther the symple
and poze, and in the nyghte they go a stea-
linge. The eye of the aduouterer wayteth
for the darckenesse, and sayeth thus in him
selfe. Tushe, there shall no eye see me, and
so he disguiseth his face. In the nyghte ces-
son they searche the houses, and hyde them
selues in the day time, but wyll not knowe
the lighte. For as soone as the daye breaketh, the shadowe of death commeth vpon
them, and they go in horrible darckenesse.
The vngodlye is swyfter then the water:
theyr porcion shall be cursed in the earth,
b and he shall not beholde the waye of the
vyneyardes. O that they (for the wycked-
nes which they haue done) were drawen to
the hell, sooner then snowe melteth at the
drouth and heate. O that all compassion vp
on them were forgotten: that their vayn-
ties were wormes, that they wer cleane put out
of remembraunce, and vngodlynes beterly he-
wen downe lyke as a tree. He hath oppres-
sed the baren, that he can not beare, & vnto
the widdow hath he done no good. He drue
the myghtye after hym wyth hys power,
and when he was gotten vp, no manne was
wythoute feare, as longe as he lyued. And
thoughe they myghte be safe, yet they will
not receaue it, for theyr eyes loke vpō their
owne wayes. They are exalted for a tyme,
but shortly are they gone, broughte to ex-
treme powertie, and taken out of the way:
yea, and beterlye pluckt of, as the eares of
corne. Is it not so? Who wyl then reproue
me as a lyar, and saye that my wordes are
nothyng worthy?

¶ The. xxb. Chapter.

a THen answered Baldad the Suhite, &
saide: Is there power & feare with hi
aboue, that maketh peace, sittinge in
his highnes, whose mē of warre are innume-
rable, & whose lighte ariseth ouer all? But
Job.4.c. howe maye a man compared vnto God? be
9.a. iustified? Or how can he be cleane, that is
Psalm. borne of a woman? Behold, the moone shi-
143.a neth nothynge in comparison to him, and
Rom.3.c the starres are vncleane in his syght. How
muche more then man, that is but corrup-
cio: & the son of mā, which is but a worme?

¶ The. xxbi. Chapter.

a IOb answered, & sayd: Whome hast thou
helped? Him that is without strength?
what comfort gruest thou vnto him that
hath no strength? Where is the counsayle
that thou sholdest gyue him, which hathe
no wysedome? Hast thou shewed the waye
of right liuing? To whō hast thou spoken
those wordes? Who made the breth to come b
out of thy mouth? Are not deade thinges
shapen vnder the waters: and thinges by
the waters syde? Hel is naked before hym,
and the very destruction it selfe, can not be
hyd out of hys syght. He stretcheth out the
northe ouer the emptye, & hangeth the erth
vpon nothing. He byndeth the + water in Gen.i.d.
his cloudes, and the cloud is not broke vn c
der thē. He holdeth back his stoole, that it
cannot be sene, and spredeth his clonde be-
fore it. + He hathe compassed the waters Job.38.d
with certaine bōdes, vntil the day & night pſ.104.b
come to an ende. The very pillers of heauē Jere.5.c
tremble & quake at his reproue. + He sty- d
leth the sea with his power, and thorowe Mat.8.a
his wisdom, smiteth he the strength therof.
His spirite hath garnished the heauens, &
his hande hath made the rebellious serpēt.
Lo, this is nowe a short sūme of his waies.
But who is hable sufficientlye to rehearse
his workes? Who can perceaue and bad er-
stande the thundre of his power.

¶ The. xxbii. Chapter.

ANd Job proceded and wente forthe
in his cōmunicatiō, saying: As tru-
ly as God liueth (which hath taken
away my iudgemēt) & the almightie, that
hath vexed my mind: My lippes shal talke
of no vanitie, & my tong shal speake no dis-
ceyte, while my breath is in me, & as longe
as the wynde (that God hath geuen me) is
in my nostrelles. God forbid, that I should
geaunt your cause to be righte. As for me, b
vntil mine ende come, will I neuer go fro
mine innocencie. My righteous dealinge
kepe I faste, which I will not forsake: my
hert shall not reproue me of my dayes.
Therfore mine enemye shall be founde as
the vngodly, & he that taketh part against
me, as the vnrighteous. For what hope
hath the ipocrite thoughe he hath greate
good, and thoughe God geue him rychesse
after his hertes desire? Doth God heare hi
the sooner, when he cryeth vnto him in his
necessitie? Hathe he suche pleasure and de-
lyte in the almightie, that he dare alwaye
call vpon God? I wyll teache you in the
name of God, and the thinge that I haue
of the almightie, wil I not kepe from you.
Beholde, ye stande in your owne conceate,
as thoughe ye knewe all thynges. Where-
fore then do ye go about with such vayne c
wordes, sayinge: Thys is the porcyon Job.xx.d
that the wycked shall haue of God, and the
heritage that tyrannes shal receceiue of the
almightye. If he get many chyldren, they

thal perysshe wyth the swerde, and his posteritie shal haue scarcenesse of bred. Loke whome he leueth behinde hym, they shall dye and be buryed: and no man shall haue pytie of his wyddowes. Thoughe he haue as muche money as the dust of the earth, & raymente as ready as the claye, he maye well prepare it: but the godlye shall put it vpō him, & the innocent shal deale out the moneye. His house shall endure as the mothe, and as a bouth that the watchemā maketh. * When the eyche man dyeth, he carieth nothig with him: he is gone in the twinkelynge of an eye: & hath nothig. Destruccion taketh holde vpon him as a waterflonde, & the rēpest stealeth him awaye, in the nyght season. A vehement eastwinde caryeth him hence and departeth: a storme plucketh him out of hys place. It ruyheth in vpon hym, and spareth him not, he may not escape frō the power therof. Thē clape men their hāds at him: yea, & iest of him, when they loke vpon his place.

pſa. 49. b
Luk. 12. c

¶ The. xxbui. Chapter.

THere is a place where syluer is brought out of: & where gold is tried * where yron is dygged oute of the grounde, and stones resolued to metal. The darcknes shal once come to an ende: he can seke out the grounde of all thynges, the stones, the darke, and the shadow of death. With the riuer of water parteth he a londre the straunge people, that knowe no good neyghbourheade: suche as are rude, vnmanerly & boysterous. He bringeth forth oute of the earth, and that wyth is vnder, consumeth he wyth fyer. There is founde a place whose stones are cleane Saphires, and where the clottes of the erth are golde. There is a way also that the birdes know not, that no buteurs eye hath sene: wherin the lyons whelpes walke not, and where no lion commeth. There putteth he hys hande vpon the stonie rockes, & ouerthroweth the mountaynes. Riuers flowe out of the rockes: & loke what is pleasaūt, hys eye seeth it. Oute of droppes bringeth he greate floudes together, and the thyng that is hid, bryngeth he to lyght. Bowe commeth a man then by wisedōe? * Where is the place that men fynde vnderstādyng? Verely, no man can tel how worthy a thig she is, neyther is she founde in the lande of them that liue at their owne pleasure. The depe sayeth: she is not with me. The sea, sayeth: she is not with me. * She can not be gotten for! that moste pure golde, neyther maye the pryce of her be boughte with any syluer. No wedges of golde of Ophir, no precious Onix stones, no Saphirs may be compared vnto her. No, neither golde nor christall, neyther swete odours, nor golden plate. There is nothing so worthy, or so excellent, as ones to be named vnto her: for perfect wisedome goeth farre beyonde them all. The Topas that commeth oute of Inde: maye in no wise be lykened vnto her: yea, no maner of apparel howe pleasaunte & faire soeuer it be.

Deu. 8. d
Iob. 28. a
Eccl. 7. c
Iacob. 1. a
3. Re. 3. b.
and. 4. d.
Sap. 7. b

From whence then commeth wysedome, & where is the palace of vnderstandynge? She is hidfrom the eyes of al men liuing, yea, and from the foules of the ayre. Destruccion and death say, we haue herde tel of her with oure eares. But God seeth hys way, & knoweth her place. For he beholdeth the endes of the worlde, & loketh vpon all that is vnder heauen. When he weyed the wyndes & measured the waters: when he set the rayne in order, & gaue the mightie floudes a lawe. Then did he se her, then declared he her, prepared her and knowe her. And vnto man he sayde: Behold, * to feare the Lord is wysedome, and to forsake euel, is vnderstandyng.

Eccle. 1. c
pſa. 111. b
Iob. 1. a.
ir. c

¶ The. xxix. Chapter.

SO Job proceaded and wēt forth in his communicaciō, saying: O that I were as I was in the monethes past by, and in the dayes when god preserued me: whē his light shyned vpon my heade, when I went after the same light & shinynge, cuē thorowe the darcknesse. As it stode wyth me when I was yonnge, when God prospered my house: when the almyghty was yet with me: when my childre stode aboute me: when my wayes ranne ouer with butter, & when the stonye rockes gaue me ryuers of oyle, when I went thorow the citie vnto the gate, & when they set me a chaire in the strete: whē the yonge men (as soone as they sawe me) hyd them selues, & when the aged arose, and stode vp vnto me: when the princes left of their talkynge, & layed their hande to their mouth: whē the mightie kepte styll their voyce, and when they tonge cleued to the roofe of their mouthe. When al they that herde me, called me happye: and when al they that sawe me, spake good of me. For I deliuered the poze when he cryed, & so did I the fatherlesse, and him that had none to helpe him. He that shold haue bene lost, gaue me a good worde: and the widdowes herte praised me. And why? I put vpon me rightcousnes, whiche couered me as a garment and equitie was my crowne. I was an eie to the blinde, & a fote to the lame: I was a father vnto the poore: & when I knewe not the cause, I sought it out diligentlye. I brake the chawes of the vnrighteous mā, * & plukte the spoile out of hys teeth. Therfore, I thought verely,

Iob. 29. a
Pſal. 14. a
Iob. 31. c

that I should hāde byed in my nest: & that my dayes shoulde haue bene as manye as the sādes of the sea. For my rote was spred out by the water syde: & the dewe lay vpon my cozne. My honour encreased moze and moze, & my bo we was euer the stronger in
D hande. Vnto me men gaue eare, me they re gaeded: & with silence they tarryed for my councel. If I had spoken, they would haue it none other wapes, my wozdes ware so wel taken amonge them. They wayted foz me, as foz the raine: & gaped vpō me, as the groūde doeth to receyue the latter shoure. When I laughed, they knewe wel it was not garnesse. And the lyghte of my countenaunce would they not put out. When I agreed vnto their wape: I was the cheefe, & sate as a kynge with his armie about him. And when they were in heupnesse, I was their comfozroure.

¶ The. xxx. Chapter.

A BVt nowe they that are yōger then I, haue me in derision: yea, euen they whose fathers I wold haue thought cozne to haue set with the dogges of my cattel. The power & strength of their han des myght do me no good. for the tyme is but lost amōge thē. For very misery & hūger, thei fled into the wildernesse, a darcke place, hozrible and waste, plucking vp net tles amonge the bushes, and the Jumper rootes foz their meate. And whē they were druuen foz the, men cried after them, as it had bene after a theefe. Their dwellynge was belyde soule byokes: yea, in the caues and dennes of the earth. Amonge the bus hes went they about cryinge: and vnder
B the thoznes they gathered them selues to gether. They were the children of fooles
Treu. 3 g and byllaines, whiche are bered out of the
Wis. 69. r worlde. * Nowe am I their songe, and am become their iestynge stocke: they abhoze me, and flye farre from me, and stay ne my face with spetle. For the Lord hath loosed the strength of my body, and brought me lowe. The bridle haue they cast out of my sight. Vpon my right hande ryse the yōge men against me, they haue hurte my fete dreadynge vpon me, as vpon the wayes that they would destroy. My pathes haue they cleane marred. Je was so easie foz thē to do me harme, that they neded no mā to helpe them. They fell vpon me, as it had bene the breakinge in of waters, and came in by heapes to destroye me. Fearfulnesse
C is tourned agaynst me. Myne honour ba nished away moze swiftlye thē the wynde, and my prosperite departeth hence, lyke as it were a cloude. Therfoze is my minde powred full of heupnesse, and the dayes of my trouble haue taken hold vpon me. My bones are perled thorowe in the night sea son, and my sinnewes take no rest. For the vehemencie of sorow, is my garment chaū ged, and accordynge to the diuersitie of ve urnesse, am I girded with my cote. He hath cast me into the myre, & I am become lyke ashes and duste. When I crye vnto thee, thou doest not heare me, & thoughe I stāde before the, yet thou regardest me not.
Thou arte become mine enemye, and with thy violent hāde thou takest parte against me. In tymes paste thou dyddest set me vp on hye, as it were abone the wynde, but now hast thou geuen me a verie sore fall.
D Sure I am, that thou wylt deliuer me vn to deathe: euē to the lodginge that is due vnto al mē liuing. Now vse not men to do violence vnto them, that are destroyed all ready: but wher hurt is done, ther vse they to helpe. Wid not I wepe with him that was in trouble? Had not my soule cōpassiō vpō the poze? yet neuertheiesse, where as I loked foz good, euel happened vnto me: & where as I wayted foz lighte, there came darcheuesse. My bowels seeth within me, and take no reste, foz the dates of my trou ble are come vpon me. Sickely and lowlye came I in: yea, & without any displeasure I stode vp in the congregation, and com muned with them: But now I am a cōpa nion of Dragōs, & a felow of Estriches. My shinne vpon me is turned to blacke, & my bones are hēt with heat: my harpe is tur ned to sorow, and my ppe to weppynge.

¶ The. xxxi. Chapter.

A IMade a conenaūt with mine eyes, * that I would not loke vpō a dāsel. For howe great a porciō shal I haue of God? and what enheritaunce from the almyghtie on hie? As foz the vngodly & he that ioyneth him selfe to the company of wicked deers, shal not destruccion & miserie come vpon him? * Doth not he se my waies, & tell all my gouges? yf I haue walked in banitye, oz if my fete haue runne to disceitie, let me be weyed in an euen balaunce, that God may se my innocēcie. * If so be that I haue withdrawē my fote out of the right way, & yf myne heert hath folowed mine eye sight: If I haue stayned oz defiled my handes, then shall I sowe, and an other eate: yea, my generacion and posteritie shalbe clene roted out. If my heert hath lusted after my neyghbours wyfe, oz yf I haue laied waite at hys doze: O then let my wyfe grynde vnto another man, and let other men lye with her. * For this is a wicked deuelnesse and synne, that is worthy to be punyshed: B yea, a fyre that deuelye shoulde consume and rote out al my substaunce. Did I euer

Ec. 41. c
mat. 5. b

Job. 34. c

Pro. 5. d.
Psal. 7. a

deu. 22. f

thynke stronge to do ryghte vnto my seruau̇n-
tes and maydens, when they hadde anye
matter agaynste me? But seynge that god
wyll sytte in iudgemente, what shal I do?
And for so muche as he wyll nedes vyset
me, what answer shal I geue him? He that
fashioned me in my mothers woombe, made
he not him also? were we not bothe shapen
a like in our mothers bodies? Whē the poꝛe
desyred anye thynge at me, haue I denyed
it them? haue I caused the wyddowe to
stande wayteynge for me in vayne? Haue
I eaten my poꝛcion alone, that the father-
lesse hath had no part with me? for mercye
greewe vp with me fro my youth, and com-
passyon from my mothers wombe. Haue
I seene any man perishe thoꝛow nakednes,
and wante of clothynge? Or any poꝛe man
for lacke of rayment, whose sides thanked
me not, bycause he was warmed wyth the
woll of my shepe? Dyd I euer lyfte vppe
myne hande to hurte the fatherlesse? yea,
in the gate where I sawe my selfe to be in
auctoꝛitie, then let myne arme fall fro my
shoulder, and myne arme holes be broken
from the ioyntes. For I haue euer feared
the vengeaunce and punishmente of God,
and knewe veryly well, that I was not
able to beare his burthen. Haue I put my
truste in golde? Or haue I sayde to the
fynest golde of all: thou art my confidence?
Haue I reioyced bycause my power was
great, and bicause my hand gate so much?
Deu. 4. c. and. 17 b Sap. 13 a *Dyd I euer greately regarde the rysynge
of the sunne? or had I the goynge downe
of the moone in great reputacyon? Hathe
my hearte medled pꝛiuelye wyth anye dys-
ceate? Or dyd I euer kysse myne owne
hande? That were a wyckednes woꝛthye
Iohn. 17. a to be punyshed, for then shoulde I haue
denyed the GOD that is aboue. *Haue
I euer reioyced at the hurte of myne ene-
myes? Or was I euer glad, that any harme
happened vnto him? Oh no: I neuer suf-
fred my mouthe to do suche a synne, as to
wyshe him euil. Did not the men of myne
owne houshold saye: who shall let vs to
haue oure bely full of hys flesshe? I haue
not suffred a straunger to lye without, but
I opened my doꝛes vnto him, that wēt by
the waye. Haue I kept secrete my synne, &
hyd mine iniquitie, as Adam did? Haue I
feared anye great multytude of people? oꝛ
yf I hadde bene dysyysed of the symple. O
then shoulde I haue beene afrayed. Thus
haue I quietly spent my life, and not gone
oute at the doꝛe. O that I hadde one whych
would heare me. Lo, this is my cause. In
the whiche the almyghtye shall aunswere
for me: though he that is my cōtrary party,
hath wꝛytten a boke agaynst me. Yet wyll
I take him vpon my shoulder, and as a gar-
lande aboute my heade. I wyll tell hym the
numbꝛe of my goynges, and go vnto hym
as to a pꝛince. But if case be, that my lande
crye agaynste me, oꝛ that the fꝛowes therof
make any complaynt: If I haue eaten the
frutes therof vnpaied for: yea, yf I haue gre-
ued anye of the plowmen: then let ee thistles
growe in steade of my wheate, and cockle
for my barly.

Here endeth the wordes of Iob.

The.xxxii. Chapter.

SO these thꝛee men would striue no moꝛe with Iob, because he helde hym selfe a ryghteous man. But Elihu the sonne of Barachell, the Bullite, of the kynred of Ram, was deep soꝛe displeased at Iob, be-cause he called him selfe iust before God. And with Iobs thꝛee frendes he was angry also, because they had founde no reasonable aunswere to ouercome Iob. Nowe tarped Elihu, eyll they had ended their communi-cacion with Iob, for why? they were elder then he. So when Elihu the sonne of Ba-rachell the Bullite, sawe that these thꝛee men were not hable to make Iob answere: he was mistontent: Elihu the sonne of Ba-rachel the Bullite answered him selfe, and sayde: *Considꝛyng that I am ponge, and ye be men of age: I was afrayed, and durste not shewe fozth my mynde. For I thoughte thus within my selfe. Je becommeth olde men to speake, and the aged to teach wyse-dome. Euery man (no doubt) hath a minde, *but it is the inspiracyon of the Almygh-tye, that gyueth vnderstandynge. Greate menne are not alwaye wyse, neyther doeth euery aged manne vnderstande the thynge that is lawefull. Therefoꝛe, wyll I speake also (I heare me) and I wyll shewe you al-so myne vnderstandynge. For when I had wayted tyll ye made an ende of youre talkynge, and hearde your wisedome, what argumentes ye made in youre communica-cion: yea, when I had diligentlye pondꝛed what ye sayde, I founde not one of you that made anye good argumente agaynste Iob, that dyꝛectlye coulde make answere vnto his wozdes: lest ye shoulde saye: We haue founde oute wisedome: God shal caste hym downe, and no manne. Ye hath not spoken vnto me, and I wyll not aunswere him as ye haue done (for they were so abas-shed, that they coulde not make aunswere, noꝛ speake one wozde) but in so muche as ye wil not speake, standyng still like dōme men, and makynge no aunswere: I haue a good hope for my parte, to shape him an aunswere, and to shewe him my meanyng:

Iob. 32 b

3. Re. 3. b and. 4. d. Eccle. 7. c Iaco. 1. a Iohn. 2. a Dani. 2. b

For

For I am full of woordes, and the spirite
d that is within me cõpelleth me. Beholde,
my belly is as the wyne, whyche hathe no
vente, and bursteth the newe vesselles in
sondre. Therefore wyll I speake, that I
may haue a vent: I wyl open my lyppes, &
make answere. I wyl regarde no maner of
person, no man wil I spare. For + if I wold
Gala.1.b go about to please men: I knowe not howe
sone my maker wold take me away.

¶ The. xxxiii. Chapter.

A Wherefore, heare my woordes (O Job) &
hearken vnto me al that I wyl say:
beholde, I haue nowe opened my
mouth, my tonge hath spokē in my throte.
My heart doth ordre my wordes a right, &
my lippes talke of pure wisdō. The spirite
Gen.2.b. of god hath made me, & + the breth of the al-
mighty hath geuē me my life. If thou cāst,
thē giue me answere: Prepare thy selfe to
stand before me, face to face. Behold, before
God am I euen as thou, for I am fashio-
ned and made euē of the same molde. Ther-
fore, thou needst not to be afrayde of me: ne-
ther nedest thou to feare that my auctoritie
B shalbe to heuy for the. Now hast thou spo-
kē in myne eares, & I haue heard the voyce
of thy woordes: I am cleane without anye
faulte, I am innocent, & ther is no wicked-
nes in me. But lo, he hathe piked a quarell
Job.13.d against me, & taketh me for his enemy: + he
hath put my fote in the stockes, and loketh
narowlye vnto all my pathes. Beholde, in
this hast thou not done right. I wyl make
answere vnto the, that God is moore then
man. And why doest thou then stryue a-
gaynste hym? For he shall not gyue thee
accomptes of all hys woordes. For when
Ge.xx..a God doeth ones commaunde a thynge,
28.c.31.b there shoulde no man be curyous to searche
Dan.2.b whether it be ryghte. * In dreames and
Mat.2.b visyons of the nyghte (when slombrynge
C commeth vpon menne, that they fall a
slepe in theyr beddes) he rounderth them in
the eares, he informeth them, and she-
weth them playnelye that it is he, whiche
withdraweth man frome euell, delyuereth
him from pryde, kepeth him frō the graue,
and hys lyfe frome the swearde. He chaste-
neth hym wyth sycknesse, and brynge th
him to hys bedde: he layeth sooze punysh-
mente vpon hys boones, so that hys lyfe
maye awaye wit̄ no breade, and his soule
abhorreth to eate anye dayntye meate. In
so much that hys body is cleane consumed
awaye, and hys bones appeare no mooze.
Hys lyfe draweth vnto the graue, and his
lyfe to dearhe. Nowe, yf there be a messen-
ger (one amonge a thousande) sente for
to speake vnto a man, and to shewe hym
the ryghte waye: Then the Lorde is mer-
cifull vnto hym, and sayeth: Be shalbe de-
liuered, that he fall not downe to the gra-
ue, for I am sufficiently reconcyled. Then
shall his fleashe be as well lykynge as it D
was afore, and shall be as it was in hys
youthe. For yf he submyte hym selfe vnto
God he shalbe gracious vnto him, & shew
him his countenaunce ioyfullye, and re-
wardeth man for his righteousnes. Suche
a respect hathe he vnto men. Therefore, let
a man confesse (& say:) I haue offended, I did
vnrighteously, & it hath done me no good.
yea, he hath deliuered my soule frō destruc-
tion, & my life shall see the lighte. Lo, thus
worketh god alway with man, that he re-
peth his soule frō perishing, & letteth him
emoye the lyghte of the lyuynge. Marke
wel (O Job) and heare me: holde the styll,
and I wyll speake. But yf thou haste anye
thinge to saye, then answere me, & speake:
for thy answere pleaseth me. If thou haste
notynge: then heare me, and holde thy
tongue, so that I teache the wysdome.

¶ The. xxxiiii. Chapter.

E Lihu proceading forth in his answere E
sayde: heare my woordes (O ye wyse
men) herkē vnto me, ye that haue vn-
derstanding, for the eare proueth & discer-
neth the woordes * and the mouthe tasteth Job.12.b
the meates: As for iudgemēt let vs seke it
oute amonge oure selues, that we maye
knowe what is good. And why? Job hath
sayde: I am ryghteouse, but GOD doeth
me wronge. I muste nedes be a lyer,
though my cause be ryght, and violently I
am plaged wher as I made no faule, wher
is there suche a one as Job, that drynketh
vp scornefulnelle lyke water: whyche goth
in the company of wycked doers, and wal-
keth with vngodlye men? For he hathe
sayde: Thoughe a man be good, yet is he
noughte before GOD. Therefore herken
vnto me, ye that haue vnderstandynge.
Farre be it from God, that he should med-
dle wyth wyckednesse: And farre be it F
from the Almyghtye, that he shulde med-
dle with vnryghteousdealynge: * For he Mat.16.b
shall rewarde the workes of mā, and cause Rom.2.b
euery mā to fynde accoyding to his wayes.
For sure it is, that * God condempneth
no man wrongfully, and the iudgement of Rom.3.b
the Almyghtye is not vnrighteous. Who
ruleth the earth in hys steade? Or whome
hathe he set to gouerne the whole worlde?
To whome hath he geuen hys heart for to
drawe hys spirite and breathe into hym?
All fleash shal come together vnto nought,
and all men shal turne agayne vnto * dust. Gen.3.b.
If thou now haue vnderstandynge, heare pſa.146

what I saye: And hearken to the voyce of my wordes. Maye he be a ruler, that loueth no ryght? Or maye he that is a verye innocent man doe vngodlye? Is it reason that thou shouldest saye vnto the kynge: Thou arte wycked, or thou art vngodlye, and that before the princes? * he hathe no respecte vnto the persons of the lorde: lye, and regardeth not the ryche more the the poore. For they be all the worcke of hys handes. In the twinklynge of an eye shall they dye: and at mydnyght, when the people and the tyrauntes rage, then shal they perysche and be taken awaye without handes. And why? * hys eyes looke vpon the wayes of man, and he seeth all hys goynges. There is no darcknesse, nor shadowe of deathe, that can hyde the wycked doers from hym. For no man shall be suffered to goe into iudgemente wyth GOD? Manye one: yea, innumerable doeth he punish, and setteth other in theyr steades. Therfore, shall he declare their worckes, he shal turne the nyght, and they shall be destroyed. They that were in the steade of feares, dealte lyke vngodlye menne: And therefore he punyshed them, because they tourned backe from hym, and would not consider all hys wayes. In so muche that they haue caused the voyce of the poore to come vnto hym, and nowe he heareth the complaynte of suche as are in trouble. If he graunte pardon, who wyll condempne? And yf he hyde awaye hys countenaunce, who shall be able to see it? whether it be to the people, or to anye manne, thus wyll he doe. For the vngodlynesse of the people, doeth God make an ypocrite to raygne ouer them. For so muche then as I haue begonne to talcke of GOD, I wyl not hinder the. If I haue gone amisse, enfourme thou me: if I haue done wronge, I wyl leaue of. Can he do nothing without the? for thou hast reproued his iudgement. Thou also hast thine owne minde, and not I. But speake on what thou knowest. Let men of vnderstandynge tell me, and lette a wyse man hearken vnto me. As for Job, he hathe neyther spoken to the purpose: nor wyselye. O father, let Job be well tryed, because he hathe aunswered for wicked men: yea, aboue hys synne he doth wyckedlye, triumpheth amonge vs, and multiplieth his wordes agaynst God.

¶ The.xxxb. Chapter.

ELihu spake moreouer, & sayd: thinkest thou it right, that thou sayest: I am righteous before God. For thou sayest: What aduauntage wyl it be vnto the, & what profyte shalt thou haue of my sin, Therfore will I geue an answere vnto the & to thy cõpanions with the: looke vnto the heauē, & behold it: cõsidre the cloudes, whiche are hier the thou. yf thou hast sinned, what hast thou done against him? if thine offences be manye, what hast thou done vnto hym? If thou be righteous, what geuest thou hym? Or what wyl he receaue of thyne hande? Of suche an vngodlye persone as thou, and of the sonne of manne that is righteous as thou pretendest to be there is a great crie and complaynte made by them that are oppressed with byolence: yea, euerye man complayneth vpon the crueltye of tyrauntes. For suche a one neuer sayeth: Where is God that made me? and that giueth vs occasion to prayse him in the nyghte? Whyche geueth vs moore vnderstandynge then he doeth the beastes of the earthe, and teacheth vs moore then he doeth the foules of heauen. If anye suche complayne, no man geueth answere, & that because of the wickednesse of proude tyrauntes. But yf a man call vpon God, doeth not he heare hym? doeth not the almyghtye accepte hys crye? When thou speakest then, shulde not he pardon the, yf thou open thy selfe before him, and put thy truste in hym? Then bleth he no byolence in hys wrathe, nether hath he pleasure in curious and depe inquisicions. Therefore doeth Job open hys mouth but in bayne, & foli̇shly doeth he make so many wordes.

¶ The.xxxvi. Chapter.

ELihu proceed forth in his talking, & sayd: holde the styll a lytle, & I shall shewe the what I haue yet to speake on Gods behalfe. I wyll open vnto the yet moze of mine vnderstãding: and proue my mater righteous. And truelye, my wordes shall not be vayne, seynge he is wyth the that is perfect in knowledge: beholde, the greate God casteth awaye no man, for he him selfe is myghtye in power and wysdome. As for the vngodly, he shall not preserue him, but shall helpe the poze to theyr ryght. He shall not turne hys eyes awaye from the righteous, but as kynges shall they be in their trone: he shall stably the the for euer, and they shalbe exalted. But yf they be layed in prison and chaynes, or bounde with the boundes of trouble, thē wyl he shewe them their worcke, and the synnes wherewith they haue bled cruell violence. He wyth pumishing and nurtring of them roundeth them in the eares, warneth them to leaue of from theyr wyckednesse, and to amende. * If they nowe wyll take hede, and serue hym, they shal weare out theyr dayes in prosperite, and theyr yeares in pleasure, and ioye. But yf they wyll

Esay.6.f

wyl not heare ken, they shal go thorowe the
swerde, and perishe, or ever they be aware.
As for suche as be layned ypocrites, they
shall heape vp wrathe for them selues: For
they cal not vpon hym, though they be his
pryseners. Thus shall theyr soule perishe
in folyshnes, and theyr lyfe shall be con-
demned amonge the fornicatoures. The
poore shall he delyuer oute of hys affliction,
and rounde them in the eare whē they
be in trouble. Euen so shall he kepe the
(yf thou wylte be contente) frome the bot-
tomlesse pitte that is beneth: And yf thou
wylte holde the quiet, he shall fyll thy ta-
ble wyth plenteousnes. Neuertheles, thou
hast condempned the iudgement of the vn-
godlye: yea, euen suche a iudgemente and
sentence shalte thou suffre. For then shall
not thy cause be styfled wyth cruelnes, nor
pacified with many gyftes. Thynkest thou
that he wyl regarde thy riches? he shal not
care for golde, nor for al them that excell in
strēgth. Prolonge not then the tyme, tyll
ther come a nighte for the, to set other peo-
ple in thy steade. But beware that thou
turne not aside to wickednes & syn, whiche
hitherto thou haste chosen more thē mekē-
nesse. Beholde, God is of a mightye hie po-
wer: wher is there suche a gide & lawe ge-
uer as he? Who wil reproue hi of his way?
Who wyll saye vnto hym: thou haste done
wronge. O consider how great & excellente
his workes be, whome all men loue and
prayse: yea, wonder at hym, and yet they
se hym but a farre of. Beholde, so greate is
God, that he passeth our knowledge, ne-
ther are we able to come to the experience
of his yeares. * He tourneth the water to
smalle droppes, he dryueth hys cloudes to
gether for to rayne, so that they powre
downe and droppe vpon mē. Ye can sprede
oute the cloudes (a couerynge of hys Ta-
bernacle) and cause his lyght to shine vpō
them, and to couer the bottome of the sea.
By these thiges gouerneth he his people,
and geueth them aboundance of meate.
With the cloudes he hydeth the lyghte: &
at his commaundement it cometh agayne.
The rysynge vp thereof sheweth he to hys
frendes, and to the catel.

Deut. xi. b
and. 28. b

¶ The. xxxvii. Chapter.

AT this myne heart is astonied, and
moued out of his place. Heare ehen
the soūd of his voice, & the noise that
goeth out of his mouth. He gouerneth eue-
ry thinge vnder the heauē, & his light rea-
cheth vnto the ende of the worlde. A roring
voyce foloweth hym: For hys glorious
maiestye geueth suche a thunders clappe,
that (thoughe a whyle he dreme) yet maye
he not perceyue it afterwarde. Ie gyueth
an horrible sounde when GOD sendeth
oute hys voyce: Greate thynges doeth he,
whiche we can not comprehende. * When
he commaundeth the snowe, it falleth dpō
the earth: as sone as he geueth the rayne a
charge, immediatlye the showers haue
ther strength, & fal doune. He sēdeth feare
dpō euery mā, that they might know their
owne workes. The beastes crepe into their
dennes, and take their reste. Oute of the
Southe commeth the tempeste, and colde
out of the Northe. At the breathe of God,
the frost commeth, and the waters are sheed
abrode. He maketh the cloudes to do theyr
labour, in gewig moystnes: & agayne with
his lighte he driueth awaye the cloude. He
distributeth also on euerie side, accordinge
as it pleaseth him to deale out his workes:
that they may do what soeuer he cōmaun-
deth them thorowe the whole worlde: whe-
ther it be to punish any land, or to do good
vnto thē that seke him. Hearken vnto this
(O Job) stande styll, & consider the wonde-
rous workes of God. Arte thou of councell
wyth God, when he doeth these thynges?
When he causeth the lyghte to come
forthe of hys cloudes? Arte thou of hys
councel, whē he spredith out the cloudes?
Haste thou the perfecte knowledge of hys
wonders? and how thy clothes are warme
when the lande is styll thorowe the southe
wynde? Haste thou helped hym to sprede
out the heauen, whiche is to loke vpon, as
it were caste of cleare metall? Teache vs
what we shall saye vnto hym, for we are
vnmete, because of darcheneste. Shall it be
told hym what I saye? Shoulde a man
speake, or shoulde he kepe it backe? For e-
uery mā seeth not the light that he hepeth
clere in the cloudes, which he cleuseth whē
he maketh the wynde to blowe. Golde is
brought out of the Northe, but the prayse
and honoure of Gods feare, commeth from
God hym selfe. It is not we that can fynde
out the almyghtye: for in power, equyte,
& righteousnes, he is hier thē cā be expre-
sed. Let mē therfore feare hi, for there shal
noma selhi, that is wise in his owne cōceite.

* When ps. 147. B

C

D

¶ The. xxxviii. Chapter.

THen answered the lord vnto Job: out
of the storme, & sayd: what is he, that
hideth his minde wyth folyshe wor-
des? * girw dp thy loynes like a mā, for I
wil question with the, & thou geue me a di-
rect answere. Wher wast thou whē I layed
the foundations of the earth? Tel playne-
ly, yf thou hast vnderstandynge. Who hath

Job. xl. B

measured

meaſured it, knoweſt thou? Or who hath ſpred the lyne vpon it? Where vpō ſtande the pyllers of it? Or who layed the corner ſtone therof? Where waſte thou when the morninge ſtarres prayſed me together, and all the chyldren of God reioyſed tryumphauntlye? * Who ſhut the ſee with dores, when it brake forthe as a chylde oute of hys mothers wombe? When I made the cloudes to be a couerynge for it, and ſwaddled it with the darke? when I gaue it my commaundemente, makynge dores & barres for it, ſayinge: Hytherto ſhalt thou come, but no further: and here ſhalte thou laye downe thy proude and hye waues.

Haſt thou geuē the morninge hys charge (as ſoone as thou waſt borne) and shewed the daye ſprynge hys place, that it myght take holde of the corners of the earth, and that the vngodly myght be ſhaken oute? Theyr tokens and [illegible] are turned like clate, and ſet vp agayne as the chaunginge of a garmente. The vngodly ſhalbe diſappoynted of theyr lyght, & the arme of the proude ſhalbe broken. Cameſt thou euer into the grounde of the ſea: or walkedeſt in the lowe corners of the depe? Haue the gates of death bene opened vnto the, or haſte thou ſene the dores of the ſhadowe of deathe? Haſte thou alſo perceyued howe brode the earthe is? yf thou haſte knowledge of all this, the shew me where lyght dwelleth, and where darckeneſſe is: that thou mayeſt bringe vs vnto theyr quarters: yf thou canſte tell the waye to theyr houſes. Knoweſt thou (afore thou waſte borne) how olde thou ſhouldeſt be? Weteſt thou euer vnto the treaſures of the ſnowe? or haſte thou ſene the ſecret places of the haile, * which I haue prepared againſt the tyme of trouble, againſte the tyme of battayle & warre? By what waye is the light parted, and into what lande breaketh the Eaſte wynde? Who deuydeth the aboundaunce of waters into ryuers, or who maketh a way for the lyghtenyng, and thunder, that it watereth and moyſtereth the drye and barre grounde: to make the graſſe growe in places where no body dwelleth, and in the wyldernelle, where no man remayneth? Who is the father of rayne. Or who hathe begotten the droppes of dewe? Out of whoſe wombe came the yce? who hathe gendred the coldenelle of the ayre, that the waters are as harde as ſtones, & lye congeled aboue the depe? Wylt thou hyndre the ſweete influences of the ſeuen ſtarres? Or arte thou hable to breake the cycle of heauen? Canſte thou bringe forth the morninge ſtarre, or the euenynge ſtarre at conuenyente time, and conuey the home againe? knoweſte thou the courſe of heauen, that thou mayeſt ſet vp the ordinaūce therof vpon the earthe? Moreouer, canſte thou lyft vp thy voyce to the cloudes, that they maye poure downe a great rayne vpō the? Canſte thou thundre alſo that they may go theyr waye, and be obedyent vnto the, ſayinge: Lo, here are we? Who gyueth ſure wyſedō, or ſtedfaſte vnderſtandynge? Who numbreth the cloudes in wiſedome? Who ſtylleth the behemente waters of the heauen? who turneth the clottes to duſt, & then to be clottes agayne? Wylte thou hunte the praye from the Lyon: or fede hys whelpes lyinge in theyr dēnes, & lurking in theyr couches? Who + prouideth meate for the rauen, when hys youngeones crie vnto God, and flye about for lacke of meate?

The. xxxix. Chapter.

KNoweſt thou the tyme when the wilde goates bring forth their yōg, amōg the ſtonye rockes? Or layeſt thou wayte when the hindes vſe to fawne? recheneſt thou the monethes after theyr engendre: that thou knoweſt the tyme of their bearynge? Or when they lye downe, when they caſte their youngeones, & whē they are delyuered of their trauayle and paine? How their yongeones growe vp, & wax great thorow good fedige? Whē they go forth & returne not againe vnto them? Who letteth the wylde aſſe go free, or who loſeth the bōdes of the mule? Euē I which haue geuen the wyldernelle to be theyr houſe, & the barrayled lāde to be their dwellynge place. That they may geue no force for the multytude of people in the cyteyes, neyther regarde the cryinge of the driuer: but ſeke their paſture about the mountaines, and folowe the grene graſſe. Wyl the Vnicorne be ſo tame as to do the ſeruyce, or to abyde thy by the crybbe? Canſt thou binde the yocke about the Vnicorne in the forowe to make hym plowe after thee in the valleyes. Mayeſt thou truſt hym, (becauſe he is ſtronge) or commit thy laboure vnto hym? Mayeſt thou beleue hym, that he wyll bringe home thy corne, or to carye any thig vnto thy barne? Gaueſt thou the fayre wynges vnto the pecockes, or wynges and fethers vnto the ſtorke? For he leueth hys egges in the earthe, and layeth thē in the duſt. He remēbreth not, that they myghte be troden wyth fete, or broken with ſome wilde beaſte. So harde is he vnto hys youngeones, as thoughe they were not his, and laboureth in vaine without any feare. And that becauſe God hath taken wyſedome from him, and hath not geuen hym vnderſtandinge: When his tyme is that he ſtyeth vp on hie, he careth neyther

neither for horse nor man. Hast thou geuē the horse hys strengthe, or learned hym to bowe downe his necke with feare, that he letteth hym selfe be dryuen forth lyke a Grashopper, where as the stoute neysynge that he maketh, is fearfull? He breaketh the grounde wyth the hooffes of hys fete therefully in hys strength, and runneth to mete the harneist men. He layeth alyde all
d feare, hys stomache is not abated, neyther starteth he a backe for anye swerde.
Thoughe the quyuers rattle vpon hym, thoughe the speare and shylde glyster: Yet ruscheth he in fearslye, and beateth vpon the grounde. He feareth not the noyse of the trompetters, but as soone as he heareth the shawmes blowe, tushe (sayeth he) for he smelleth the battel a farre of, the noyse, the Captaynes, and the shoutynge. Commeth it thorowe thy wisdome, that the geshauke styeth towarde the South? Doeth the Egle mount vp, and make hys nest on hye at thy commaundemente? He abydeth in stonye rockes, and vpon the hye toppes of the harde mountaynes, where no man can come. From thence seketh he hys praye, and
mat. 24. c looketh far about wyth his eyes. His yonge ones are fed wyth bloude: * and wher any dead body lyeth there is he immediatly.

¶ The. xl. Chapter.

A MOreouer, god spake vnto Job, and said: can he that stryueth with the almighty, be at rest? shulde not he which disputeth with god, giue hi an answer? Job answered the lord, saiig: behold, I am to vile a perso to answere the, therfore wil I lay my hād vpon my mouth. Ones or twyse haue I spoken, but I wyll saye no more. Then answered the Lorde vnto Job,
Job. 38. a oute of the storme, and sayde: * Gyrde vp thy loynes nowe lyke a man, and tell me the thynges that I wyll aske thee. Wylte thou disanul my iudgemēt? Or wylte thou condempne me, that thou thy selfe mayest be made righteous? Is thy power thē like the power of God? Maketh thy voyce sun-
B che a sounde as hys doeth? Then arme thy selfe with thyne owne power: vp, decke the in thy holy araye, powre oute the indignacyon of thy wrath: se that thou cast doune all the proude, loke well that thou makest all suche as be stubburne, to obey: treade downe all the vngodlye in their place, cast them downe into the duste, and couer their faces with darckenes: Then wyll I confesse vnto thee also, that thyne owne ryghte hande shall saue thee. Beholde, the breste Behemoth (whome I made wyth the) whiche eateth haye as an oxe: lo, howe
C stronge he is in hys loynes, & what power he hathe in the nauyll of hys bodye. He spreadeth out hys tayle lyke a Cedre tree, all hys paynes are styffe. Hys shynnes are lyke pypes of brasse, his rydge bones are lyke staues of yron. Firste, when GOD made him, he ordeyned the wyldernesse for him, that the mountaines shulde geue him grasse, where all the beastes of the felde take their pastyme. He lyeth amonge the redes in the mosses, the fennes hyd hym with their shadowe, and the wyllowes of the broke couer hym rounde aboute. Lo, without any laboure might he drynke out of the whole flonde, and suppe of Jordan wythoute anye trauayle. Who dare laye hande vpon hym openly, and vndertake to catche hym: Or who dare put an hoke thorowe his nose, and laye a snare for hym? Esa. 27. a
Darest thou drawe out * Leuiathan wyth pla. 74. c
an angle, or binde his tonge with a snare? Canst thou put a rynge in the nose of him, or boore hys chawe thorowe with an
D aule? Wyll he make manye fayre wordes with the (thynkest thou) or flatter the? Wyll he make a couenaunte with the? Or arte thou able for to compell hym to doe the contynuall seruyce? Wylte thou take thy pastyme with hym, as with a byrde, or geue hym vnto thy maydens, that thy cōpanions maye make a refection of hym, or that he maye be parted amonge the marchaunte men? Canste thou fyll the basket with hys shyn: or the fysh panier wyth his heade? Or arest thou laye hande vpon hym? It is better for the to cōsider what harme might happen the her thorow, & not touch him. For who thou thinkest to haue holde vpon hym, he shal begyle the.

¶ The. xli. Chapter.

A NO man is so cruell that he is able to stire hi vp. * Who is able to stād be-
Jere. l. g.
* Ro. xi. d
fore me? or * who hath geuē me any thing afore hād, that I may reward him agayne? al thinges vnder heaue are mine. I feare hi not whether he threaten or speake fayre. Who lifteth hi vp, & strippeth hi out of his clothes, or who taketh hi by the bit of his bridle? who openeth the dore of his face? for he hath horrible teeth rounde about. His body is couered with scales, as it were with shyldes lockte in, kepte, & well compacte together. One is so ioyned to ano-
C ther that no ayre can come in: yea, one hangeth so vpon another, and sticketh so together, that they can not be sondred. His neesing is lyke a glystringe fyre, and his eyes lyke the morynge shyne. Oute of hys mouth goe torches, & out of hys nostrelles there goeth a smoke, lyke as oute of an hoote seething pot. Hys breth maketh the coales burne, & the flame goeth oute of hys mouth. In his necke remayneth strength,

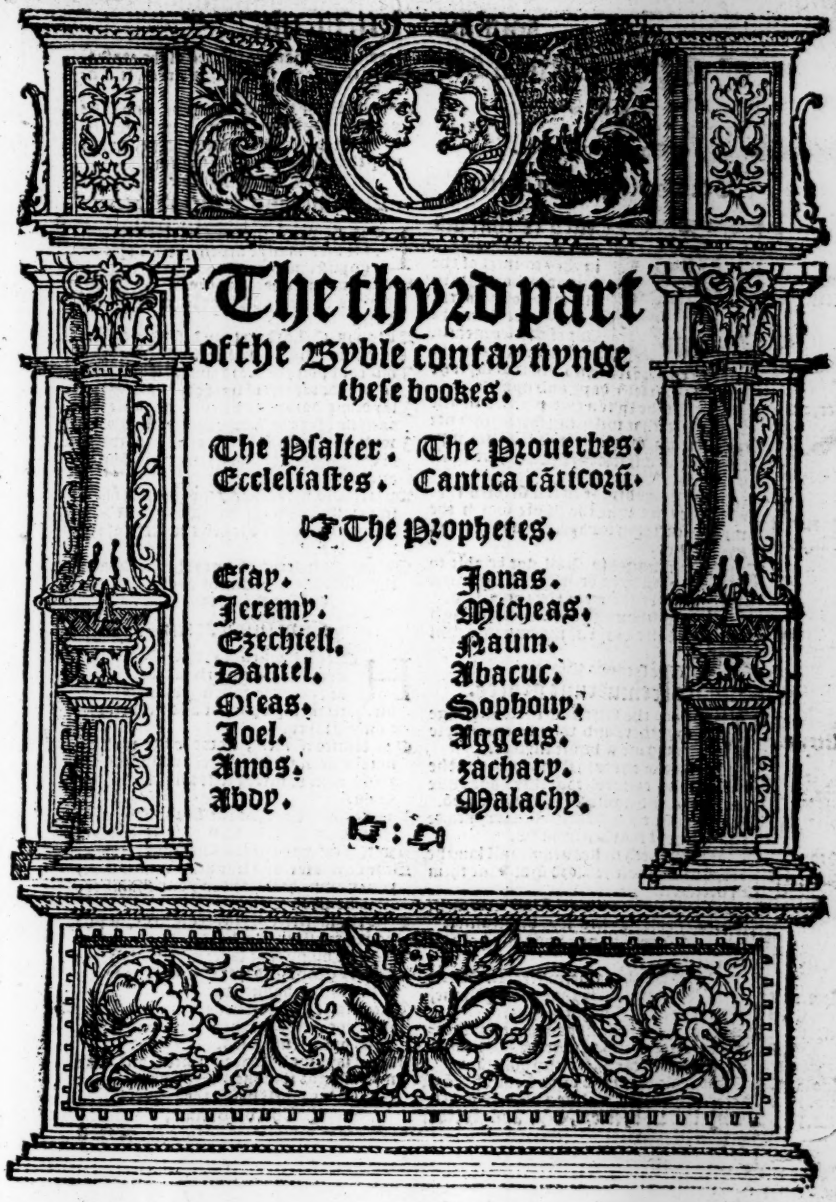
and

and nothinge is to labozious for him. The
membzes of his body are layned so straite
one to another, and cleaue so fast together,
that he can not be moued. His hert is as
harde as a stone, and as faste as the stithye
that the smith smiteth vpon. When he go-
eth, the mightie are afrayed, & feare trou-
bleth them. If any man drawe out a sword
at him, it shal not hurt him: there may nep-
ther speare, iauelyng, nor brest plate abide
him. He setteth as much by a strawe, as by
yron, and as much by a rotten stock, as by
brasse. He shooteth not awaye for him that
bendeth the bowe: and as for slyng stones,
he careth as muche for stubble as for them.
He counteth the dartes no better than a
strawe, he laugheth him to scorne that cha-
reth a speare. He treadeth the golde in the
myre, lyke the sharp pot herdes. He ma-
keth the depe to boyle lyke a pot, and fyr-
eeth the sea together like an oynement. He
maketh a pathe to be seue after him, the
depe is his walkynge place. Vpon earth is
there no power lyke vnto hys, for he is so
made, that he feareth not. If a man wil con-
syder al the hye thynges, this same is a kig
ouer all the childzen of pryde.

¶ The .xlii. Chapter.

Then Job answered the Lord, & sayd:
*I know that thou hast power ouer
al thinges, & that there is no thought
hyd vnto the. For who can hyde hys owne
counsaile so secrete, but it shalbe knowen?
Therfore haue I spoken, that I vnderstode
not, the thinges that are so hye, and passe
myne vnderstandyng. O herken thou vnto
me also, & let me speake: answere vnto the
thyng that I will aske the. I haue geuen
diligent eare vnto the, & now I se the with
myne eyes. Wherfore I gyue myne owne
selfe the blame, and take repentaunce in the
dust and ashes. Nowe when the Lorde had
spoken these wordes vnto Job, it fortuned,
that the Lord said vnto Eliphas the The-
manite: I am displeased with thee, and thy
two frendes, for ye haue not spoken of me,
the thing that is right: lyke as my seruaut
Job hathe done. Therfore, take you nowe
seuen oxen, and seuen rammes, and goe to
my seruaunte Job, and * offre vp for youre
selues a burntofferyng, and my seruaunte
Job shal pray for you. Him will I accepte,
and not deale with you after your folyshe-
nesse: in that ye haue not spoken the thyng
whyche is right, lyke as my seruaunt Job
hath done. So Eliphas the Themanite, &
Baldab the Suhite, and Sophar the Naa-
mathite wente their waye, and dyd accor-
dyng as the Lord commaunded them. * The
Lorde also accepted the person of Job, and
the Lord turned the captiuitie of Job, whe
he prayed for his frendes: Yea, the Lord gaue
Job * twyse as muche as he had afore. And
then came there vnto him al his brethren,
all his systers, and al they that had bene of
his acquayntaūce afore, & dyd eate breade
with him in his house, wondring at him, &
ofsering him ouer al the trouble, that the
Lorde had brought vpon him. Euery man
also gaue him a certaine summe of money,
and a Jewell of golde. And the Lorde made
Job rycher then he was before: for he had
fourtene thousande sheepe, sixe. M. camels:
a thousande yocke of oxen, & a. M. Asses.
He had seuē sonnes also, & thre doughters.
The firste doughter called he Jemima, the
seconde Kezia, and the thirde Kerenhapuch.
In all the lande were no women founde so
fayre, as the doughters of Job: and their
father gaue them enheryteaunce amonge
their brethren. After this lyued Job an
hundred and fourtye yeres, so that he saw
* his childzen, and his childzens childzen
vnto the fourth generacyon. And so Job
dyed, beynge olde, and of a parfyte age.

¶ The ende of the boke
of Job.



The thyrd part of the Byble contaynynge these bookes.

The Psalter. The Prouerbes.
Ecclesiastes. Cantica cãticorũ.

☞ The Prophetes.

Esay.
Jeremy.
Ezechiell.
Daniel.
Oseas.
Joel.
Amos.
Abdy.
Jonas.
Micheas.
Naum.
Abacuc.
Sophony.
Aggeus.
zachary.
Malachy.

☞ :☜

¶ The psalmes of Dauid.

¶ The fyrste Psalme.

Beatus vir qui non abiit.

morning Prayer.

1 BLessed is that mā that hath not walked in the * counsel of the vngodly, nor stāndeth in the waye of synners, & hathe not sit in the seate of the scornefull.

Psa. 33. b. Esai. 8. b

2 But this delite is in the lawe of the Lorde: and his law wyll he exercyse him selfe daye and nyghte.

Jer. 17. b 3 And * he shalbe lyke a tree planted by the water syde, that wil bring forth his fruite in due seasō. His leafe also shal not wyther & loke whatsoeuer he doth, it shall prosper.

4 As for the vngodly, it is not so with thē: but * they are lyke the chaffe which the wynde scattereth awaye [from the face of the earthe.]

Hosea. 13. c Esa. 29. c

5 Therefore the vngodly shall not be able to stāde in the iudgemēt, nether the synners in the congregacion of the righteous.

6 But the lord knoweth the way of the righteous, and the waye of the vngodly shal perysche.

¶ The seconde Psalme.

Quare fremuerunt gentes.

1 WHy * do the heythē so furiously rage together: and why do the people ymagine a vaine thynge.

Acte. 4. c

2 The kynges of the erth stande vp, and the rulers take councel together * agaynste the Lorde, and againste hys annoynted.

mat. 27. a

3 Let vs breake their bōdes a sunder, & caste awaye theyr coardes from vs.

Hosea. 5. d

4 He that dwelleth in heauen * shall laughe them to scorne, the Lord shal haue them in derision.

Sap. 4. c

5 Thē shal he speake vnto thē in his wrath, and vexe them in his sore displeasure.

6 yet haue I set my kynge vpon my holy hil of Sion.

7 I wyll preache the lawe, wherof the Lorde hath sayd vnto me: * thou art my sonne, this daye haue I begotten the.

Acte. 13. c Hebr. 1. b and. b. b.

8 Desyre of me, & I shall geue thee the heathen for thyne enheritaūce, & the vtmost partes of the earth for thy possession.

Apo. 2. g. and. 19. c

9 * Thou shalt bruse thē with a rod of yrō & breake thē in peces * like a potters vessel.

Esa. 30. c

10 Be wyse nowe therfore, O ye kynges, be learned, ye that are iudges of the earthe.

11 Serue the Lorde in feare, and reioyse [vnto him] with reuerence.

12 Kysse the sonne lest he be angrye, and so ye perishe frō the [right] way, if his wrath be kindled (yea, but a lytle) blessed are al they that put their trust in him.

¶ The thirde Psalme.

Domine quid multiplicati.

1 LOrd, how are they increased, that trouble me: manye are they, that ryse agaynste me.

2 Many one there be, that saye of my soule: there is no helpe for him in [his] GOD Sela.

3 But thou, O Lord, art my defender: thou art my worshyp, & the lifter vp of my head.

4 I did cal vpon the Lord with my voyce, & he hearde me out of his holye hyll. Sela.

5 I layde me downe and slepte, and rose vp agayne, for the Lorde sustayned me.

6 I wyll not be afrayed for ten thousandes of the people, that haue set them selues agaynste me rounde about.

7 Vp lord and helpe me, O my god, for thou smyttest al myne enemyes vpō the cheke bone, thou hast broken the teeth of the vngodlye.

8 Saluacion belongeth vnto the Lord, and thy blessinge is vpon thy people. Selah.

¶ The.iiii. Psalme.

Cum inuocarem.

1 HEare me when I call, O God of my righteousnesse: thou hast set me at libertye, when I was in trouble: haue mercy vpon me and herken vnto my prayer.

2 O ye sonnes of men, howe longe wyll ye blaspheme myne honoure, and haue such pleasure in vanite, & seke after leasinge? Sela.

3 knowe this also, that the Lorde hath chosen to him selfe, the man that is godlye: whē I cal vpō the lord, he wil heare me.

4 Stande in awe, and sinne not: comen with youre owne herte, and in your chamber, and be styll. Sela.

5 Offer the sacrifice of righteousnesse, & put youre truste in the Lorde.

6 There be many that saye: who wyl shewe vs any good? lord lyft thou vp the lyght of thy countenaunce vpon vs.

7 Thou hast put gladnesse in myne hearte, sence the time that their corne and wine, [and oyle,] encreased.

8 I wyll laye me downe in peace, and take my reste: for it is thou lorde onely, that makest me dwell in safetye.

¶ The.v. Psalme.

Verba

Verba mea auribus.

A POnder my wordes, O lorde, consyder my meditacion.
O herken thou vnto the voyce of my callynge, my kynge & my God, for vnto the wil I make my prayer.
My voyce shalt thou heare by tymes, O lord, early in the morynge wil I directe my prayer vnto the, and wil loke vp.
Hosa.3.d * For thou arte the God that hath no pleasure in wickednesse, neyther shal any euel dwell with the.
Suche as be folishe, shal not stande in thy syghte: thou hatest all them that worke vanite.
Thou shalte destroye them that speake leasynge: the lorde wyl abhorre both the bloude thirstie, and disceatful man.
But as for me I wyl come into thy house, euen vpon the multitude of thy mercy,
Ps.138.a. and in thy feare wil * I worship towarde thy holy temple.
Leade me, O Lorde, in thy righteousnesse because of myne enemyes: make thy way playne before my face.
For there is no stedfastnesse in his mouth: theyr inwarde partes are verye wickednes.
Rom.3.c. * Their throte is an open sepulchre: they flatter with their tonge. Destroye thou them.
C O God, let them perysshe thorowe theyr owne ymaginacions, cast them out in the multitude of their vngodlynes: for they haue rebelled againste the.
And let al them that put their trust in the, reioyce: they shal euer be geuinge of thanes, because thou defendest them: they that loue thy name shalbe ioyful in the.
For thou Lorde wylte gene thy blessynge vnto the righteous: & with thy fauourable kyndnesse wilte thou defende hym, as wyth a shylde.

C The.vi. Psalme.

Domine ne.

A Psa.37.a Jere.x.d. O Lorde, * rebuke me not in thine indignacion: neyther chastē me in thy displeasure.
Haue merci vpō me, o lord, for I am weake, o lord, heale me, for my bones are vexed.
My soule also is sore troubled: But lorde howe longe wylte thou punyshe me?
Turne the, O lorde, and deliuer my soule: Oh sane me for thy mercies sake.
Esa.38.d Psa.115.b * For in deathe no man remembreth thee: and who wyll gyue the thankes in the pytte?
B I am weary of my groynynge, euery nyght washe I my bedde, and water my couche wyth my teares.
My beawtie is gone for verye trouble, and worne away because of al mine enemies.
mat.7.d. and.25.d Luk.13.b * Awaye from me all ye that worke vanyte: for the Lorde hathe herde the voyce of my weepynge.
The Lorde hath hearde my petycyon, the Lorde wyll receaue my prayer.
All myne enemyes shalbe confounded and sore vexed, they shalbe turned backe and put to shame sodenlye.

C The.vii. Psalme.

Domine deus meus.

A O Lorde my God, in thee haue I put my trust: saue me from al thē that persecute me, and deliuer me.
Least he deuoure my soule lyke a lyon, and teare it in peces, while there is none to helpe.
Job.31.d Oh lorde my God, * yf I haue done anye suche thynge, or yf there be any wickednesse in my handes.
If I haue rewarded euell vnto hym that dealte frendly with me: yea, I haue delyuered him, that without anye cause is myne enemye.
Then let myne enemy persecute my soule, and take me, yea: let hym treade my lyfe downe vpon the earthe, and laye myne honoure in the dust. Sela.
Stande vp, O Lorde, in thy wrathe: & lyfte vp thy selfe, because of the indignacions of myne enemyes: aryse vp for me, in the iudgemente that thou hast commaunded.
And so shall the congregacion of the people come about the, for their sakes therefore, lyfte vp thy selfe agayne.
The lord shal iudge the people, gene sentence with me, O lorde, accordynge to my righteousnesse, and accordynge to the innocencie that is in me.
Oh let the wickednes of the vngodly come to an ende: but guide thou the iust.
For the righteous God tryethe the herte hertes and reynes.
My helpe commeth of God, whiche preserueth them that are true of herte.
Deu.x.b * God is a righteous iudge, [stronge & patient,] and God is prouoked euery daie.
If a man wil not turne, he wyl whet hys swearde, he hath bente his bowe & made it readye.
He hath prepared him the instrumētes of deathe: he ordeyneth hys arowes agaynst the persecutours.
Job.15.d Psa.39.d He holde * he trauayleth with myschefe, he hathe conceaued sorowe, and broughte forth vngodlynesse.
Heb.7.d Psa.26.b * he hathe grauen and digged vp a pyt, & is fallen hym selfe into the destruccyon

Eccl.x.b and.22.c *Psalm. xl.o.b. that he made (for other.)
For his trauayle shall come vpō his owne heade * and his wickednes shal fal vpon his owne pate.
I wyl geue thankes vnto the Lord accordynge to hys righteousnes, & wil prayse the name of the Lorde moste hiest.

¶ The.viij. Psalme.

Domine dominus noster.

A O Lord our gouernoure, how excellēt is thy name in al the worlde, thou that haste set thy glorye aboue the heauens.
Mat.21.b * Oute of the mouth of very babes & sucklinges hast thou ordeined strength, because of thyne enemies, that thou mightest stylle the enemy, and the auenger.
For I wyll consydre thy heauens, euen the worche of thy fyngers: the moone and the starres whiche thou haste ordeyned.
Ps.144.a * What is man, that thou arte myndefull of hym: and the sonne of man, that thou visitest hym:
Thou makest him lower than the angels, to crowne hym with glorye & worshyp.
B Thou madest him to haue dompnyon of
Hebr.2.b 1.cor.15.d the worckes of thy handes: & * thou hast put al thinges in subiectiō vnder his fete.
All shepe and oxen: yea, and the beastes of the felde.
The foules of the ayre, and the fishe of the sea, and whatsoeuer walketh thorow the pathes of the seas.
O Lorde oure gouernoure, how excellente is thy name in all the worlde.

¶ The.ix. Psalme.

Confitebor tibi domine.

morninge prayer

A I Wyl * geue thankes vnto the, O Lorde, with my whole hert, I wil speade of al
Psa.111.a and.33.a thy meruelous worckes.
I wyll be glade, and reioyse in the: yea, my songes wyl I make of thy name, O thou moste hyest.
Whyle myne enemyes are dryuen backe, they shal fal, & perysshe at thy presence.
For thou hast mayntayned my righte and my cause: thou art set in the throne that iudgest ryght.
Thou haste rebuked the heathen, and destroyed the vngodly, thou haste put oute their name for euer and euer.
O thou enemy, destruccions are come to a perpetual ende: euen as the cities which thou haste destroyed: their memoriall is perysshed with them.
B But the Lord shal endure for euer, he hath also prepared hys seate for iudgemente.
For he shal iudge the worlde in righteousnes, and minister true iudgemente vnto the people.
The Lord also wyll be a defence for the oppressed * euen a refuge in due tyme of trouble. Esa.33.a
And they that knowe thy name, wyll put their trust in the: for thou (Lorde) haste neuer fayled them that seke the.
O prayse the Lorde, * whiche dwelleth in Sion, shewe the people of his doynges. Psa.76.a
For when he maketh inquisicīō for blond, he remembreth them: and * forgetteth Psa.22.a not the complaynte of the poore.
Haue mercy vpon me (O Lorde) consydre the trouble whiche I suffre of them that hate me, thou that lyftest me vp from the gates of deathe.
That I may shewe al thy prayses within C the portes of the doughter of Sion, I wyll reioyce in thy saluacion.
The heithen are sunke downe in the pyt that they made: in the same net whyche they hid preuely, is their own fote take.
The Lord is knowen to execute iudgmēt: the vngodly is trapped in the worcke of his owne handes. A consideracīō Sela.
The wicked shall be turned vnto hel, and all the people that forget God. D
For the poore shal not be alwaye forgotten, the pacience abydynge of the meke shall not perysshe for euer.
Vp Lorde, and let not man haue the vpper hande, let the Heithen be Iudged in thy syghte.
Put them in feare (O Lorde) that the heythen maye knowe them selues to be but men. Sela.

¶ The.x. Psalme.

Vt quid domine.

W Hy standest thou so farre of (O lord) A and hydest thy face in that neades full tyme of trouble?
The vngodly for his owne luste, doth persecute the poore: let them be taken in the craftie wilines that thei haue imagmed.
For the vngodly hathe made boaste of hys owne hertes delire, and speaketh good of the couetous, whome God abhorreth.
The vngodlye is so proude that he careth B not for GOD, neither is God in all hys thoughtes.
His wayes are alway grenous, thy iudgemētes are farre aboue out of his sight, & therfore defyeth he all his enemyes.
For he hathe sayde in his hearte: Tusche I shall neuer be cast downe, there shal no harme happen vnto me.
* His mouth is ful of cursynge, & disceate and fraude, vnder hys tonge is vngodli- Rom.3.a nesse and vanitye.
* He sytteth lurkinge in the theuysche cor- Psa.10.a

2 Sery

nedes of the ſtreetes, and preuelye in hys lurkinge dennes, doth he murther the innocent, his eyes are ſet againſt the poore.

For he lyeth wayteynge ſecretlye (euen as a lyon, lurketh he in his denne) that he maye ranſhe the poore.

He doth ranſhe the poore, when he getteth hym into his net.

He falleth downe & humbleth him ſelfe, that the congregacio of the poore may fal into the handes of his captaynes.

He hath ſayed in his herte: Tuche, GOD hath forgotten, he hideth away his face, and he wyll neuer ſe it.

Aryſe (O Lorde GOD) and lyfte vp thyne hande, forget not the poore.

Wherefore ſhoulde the wycked blaſpheme God, whyle he doeth ſaye in hys hearte: tuch, thou God carest not for it?

Surelye thou haſte ſene it: for thou beholdeſt vngodlye welle and wronge.

That thou mayeſt take the matter into thy hande: the poore commytteth hym ſelfe vnto the, for thou arte the helper of the frendeleſſe.

Breake thou the power of the vngodlye and malicious, take awaye his vngodlineſſe, and thou ſhalte fynde none.

The Lorde is kynge for euer and euer, and the heithen are perysshed out of the lande.

Lorde, thou haſte hearde the deſyre of the poore: thou preparyeſt their herte and thine eare herkeneth therto.

To helpe the fatherleſſe and poore vnto their ryghte: that the man of the earthe be no more exalted againſt them.

¶ The.xi. Pſalme.

In domino confido.

IN the Lord put I my truſt: how ſaye ye then to my ſoule: that ſhe ſhould flee as a byrde vnto youre hyll?

For lo, the vngodly bende their bowe, and make readye theyr arowes wythin the quiuer, that they maye priuely ſhote at them, which are true of hearte.

For the foundacions wyl be caſt downe, & what hath the righteous done?

Xbac.2.d *The Lorde is in his holye temple: the
aeſa.66.a Lordes ſeate is in heauen.

His eyes conſyder the poore, and hys eye lyddes trye the chyldren of men.

The Lord alloweth the righteous: but the vngodly, and him that wyth eth vnrighteouſnes, doethe his ſoule abhorre.

Vpon the vngodly ſhal rayne ſnares, fyre, and brimſtone, ſtorme and tempeſt: this ſhalbe their portion to drincke.

For the righteous Lord loueth righteouſnes: his countenaunce wyll beholde the thynge that is iuſte.

¶ The.xii. Pſalme.

Saluum me fac domine.

HElpe me Lord, for there is not one godly mā lefe. For the faithfulare miniſhed frō amonge the chyldren of men.

They talke of vanitie, euery one wyth his neighbour, they do but flatter wyth their lyppes & diſſemble in their double herte.

The Lorde ſhall roote oute all diſceatfull lyppes, & the tonge that ſpeaketh prowde thynges.

Whiche haue ſayd, wyth oure tonge wyll we prenayle: we are they that oughte to ſpeake, who is Lorde ouer vs.

Nowe for the conſoteleſſe troubles ſake of the needye, & becauſe of the deape ſyghynge of the poore.

I wyl by (ſayeth the Lord) and wyll helpe euery one, frō hym that ſwelleth againſt him, and wil ſet them at reſt.

The wordes of the Lorde are pure wordes euen as the ſiluer, whiche from earthe is tried & purified ſeuen tymes in the fyre.

Thou ſhalt kepe the (O Lorde) thou ſhalt preſerue him frō this generacio for euer.

The vngodly walke on euery ſyde: whan they are exalted, the chyldren of men are put to rebuke.

¶ The.xiii. Pſalme.

Vſquequo domine.

HOwe longe wylte thou forget me (O Lorde) for euer? how long wylt thou hyde thy face fro me?

How longe ſhal I ſeke counſel in my ſoule: and be ſo vexed in myne herte? how longe ſhal myne enemye triumphe ouer me?

Conſyder, and heare me (O Lord my God) lyghten myne eyes, that I ſleape not in deathe.

Leaſt myne enemye ſaye: I haue preuayled againſte hym, for yf I be caſte downe they that troubleme wyll reioyce at it.

But my truſt is in thy mercy, and my hert is ioyful in thy ſalnacion.

I wyll ſynge of the Lord, becauſe he hath dealte ſo louyngely wyth me.

(yea, I wil prayſe the name of the Lorde moſt higheſt.)

¶ The.xiiii. Pſalme.

Dixit inſipiens.

THe* fole hath ſayed in his hert, there is no God.

They are corrupte, and become abhominable in their doinges, & there is no one that doeth good, (no not one.)

The lorde loked downe from heauen vpon the chyldren of men, to ſe, yf there were

any that would vnderſtande and ſeke after God.
But they are all gone out of the waye, they are all together become abhominable: there is none that doeth good, no not one.
Their throte is an open ſepulchre: with their tōges they haue diſceaued, the poyſon of aſpes is vnder their lyppes.
Their mouth is ful of curſinge and bitternesse, their fete are ſwift to ſhede bloude.
Deſtruccion and vnhappineſſe is in their wayes, and the waye of peace haue they not knowen, there is no feare of God before their eyes.
Haue they not knowledge, that they are all ſuche wozckers of miſchiefe, eatynge vp my people as it were breade.
And call not vpon the Lozde: there were they brought in greate feare.
Euen where no feare was.
Foz God is in the generacion of the ryghteous. As foz you, ye haue made a mocke at the councel of the pooze, because he putteth his truſte in the Lozde.
Who ſhall gene ſaluacyon vnto Iſrael, Eſa. 59.d
* out of Sion. When the Lozde turneth the captiuite of his people, the ſhal Iacob reioyſe, and Iſrael ſhal be glade. rom. 11.e
¶ The. xv. Pſalme.

Domine quis habitabit.

LOzde who ſhall dwel in thy tabernacle? who ſhall reſte vpon thy holye hyll?
* Euen he that leadeth an vncozrupte lyfe, and doethe the thing which is right, and that ſpeaketh the trueth from hys herte. Pſa. 24. a Eſai. 33. c mat. 19. b
He that hath vſed no diſceat in his tonge, noz done euel to his neyghbour, & hath not ſlaundered his neighbours.
He that ſetteth not by him ſelfe: but is lowly in his owne eyes, & maketh much of them that feare the Lozde. B
He that ſwareth vnto his neyghboure, & diſappointeth him not, thoughit were his owne hynderaunce.
He that hath not geuen his money vpon vſurpe, noz taken rewarde agaynſte the innocente. Eſa. 18. a
Who ſo doth theſe thinges, ſhal neuer fal.
¶ The. xvi. Pſalme.

Conſerua me domine.

PReſerue me, O God, foz in the haue I put my truſte.
O my ſoule thou haſte ſayde vnto the Lozde thou art my God, my goodes are nothynge vnto the.
All my delyte is vpon the ſayntes that are in the erth, and vpon ſuche as excell in vertue.
But they that runne after another God, ſhall haue great trouble.
Their drinkeoffrynge of blonde wyll not I offre, neither make mention of their names within my lyppes.
* The Lozde hym ſelfe is the pozcion of myne enheritaunce: and of my cup: thou ſhalt mayntayne my lot. Tit. 3. c
The lot is falle vnto me in a fayre grouñe, yea, I haue a goodly heritage. B
I wyll thancke the Lozde foz geuynge me warnynge: my raynes alſo chaſten me in the nyghte ſeaſon.
I haue ſet god alwayes before me, foz he is on my ryghte hande, therfoze I ſhal not fall.
Wherfoze my hert was glade, and my glory reioyſed, my fleſhe alſo ſhall reſte in hope.
Foz why? * thou ſhalt not leaue my ſoule in hell, neither ſhalt thou ſuffre thy holy one to ſee corrupcion. Actes. 2. d and. 13. e
Thou ſhalt ſhewe me the pathe of lyfe: in thy preſence is the fulneſſe of ioye, and at thy ryght hande there is pleaſure foz euermoze.
¶ The. xvii. Pſalme.

Exaudi domine iuſtitiam.

HEare the right, o lozd, cōſidre my cō plaite, & herkē vnto my praier that goeth not oute of fayned lyppes. A
Let my ſentence come forthe from thy preſence: and let thyne eyes loke vpon the thynge that is equall.
* Thou haſt proued and viſited myne hert in the nighte ſeaſon, thou haſt tryed me, and ſhalt fynde no wickednelle in me: foz I am vtterlye purpoſed that my mouthe ſhall not offende. pſa. 17. d
Becauſe of mens wozkes that are done agaynſte the wozdes of thy lyppes, I haue kept me from the waies of the deſtroyer.
O holde thou vp my goynges in thy pathes, that my fote ſteppes ſlyppe not.
I haue called vpon thee, O God, foz thou ſhalt heare me: enclyne thyne eare to me and herken vnto my wozdes.
Shewe thy maruelous louyng kyndneſſe, thou that arte the ſauioure of thē which put their truſt in the.
From ſuche as reſiſt thy right hande. Kepe me as the apple of an eye, hyde me vnder the ſhadowe of thy wynges. B Zach. 2. d ama. 23. d
From the vngodly that trouble me.
Myne enemyes compaſſe me rounde about, to take awaye my ſoule.
They are enclоſed in theyr owne fat: and their mouth ſpeaketh proude thynges.
They lie watting in our way on euery ſide, turninge their eyes downe to the ground.

Lyke

Lyke as a Lyon that is gredy of hys pray, and as it were a lyons whelpe lurkyng in secret places.

Vp lord, disapoynt him, & cast him downe: deliuer my soule from the vngodly, whiche is as a swerde of thyne.

From the men of thy hande, O Lord, from the men, I saye: & from the euyll worlde whiche haue their porcyon in thys lyfe, whose belyes thou fyllest with thy hyd treasure.

They haue children at their desire: & leaue the rest of their substaūce for their babes.

But as for me, I will behold thy presence in ryghteousnes: and when I awake vp after thy likenes, I shalbe satisfied with it.

¶ The.xviii.Psalme.

Diligam te Domine.

I Wyl loue the, O lord, my strength.

The Lorde is my stonye rocke, & my defence, my sauioure, my God, and my myght, in whom I wyll truste, my bucler, the horne also of my saluacio, and my refuge.

* I wyll call vpon the Lorde, whyche is worthye to be praysed, so shall I be safe fro myne enemyes. 2.re.22.a

* The sorowes of death compassed me, and the ouer flowynges of vngodlynes made me afrayed. psa.116.a

The paynes of hell came abonte me, the snares of death ouertoke me.

In my trouble I wyl cal vpon the Lorde, and complayne vnto my God.

So shal he heare my voyce out of hys (holy) temple, & my complaynt shal come before hi, it shall entre euen into hys eares.

* The earth trembled and quaked, the verye foundacions also of the hylles shoke & were remoued, because he was wrath. mat.27.f

There went a smoke out in hys presence: & a consumyng fire out of hys mouthe, so that coales were kyndeled at it.

He bowed the heauēs also, & came downe, and it was darke vnder hys fete.

He rode vpon the cherubins, & dyd flye, he came fliyng vpō the wiges of the winde.

He maw darknes his secrete place: his pauilion voūde about him, with darke water and thycke cloudes to couer him.

At the brightnes of his presēce his cloudes remoued, hayle stones, and coales of fire.

The Lorde also thundred out of heauen, & the hyest gaue his thūder, hayle stones & coales of fyre.

He sent out hys arowes & scatered thē, he cast forth lightninges, & destroyed them.

The sprynges of waters were sene, and the foundacions of the rounde worlde were discouered at thy chydynge.

O Lorde, at the blastynge of the breath of thy displeasure.

He shall sende downe frome the higth to fetch me, and shal take me out of manye waters.

He shal deliuer me fro my strongest enemy, and from them which hate me: For they are to myghty for me.

They preuented me in the day of my trouble: but the Lorde was my vpholder.

He broughte me forthe also into a place of liberty: he brought me forth, euē because he had a fauoure vnto me.

The Lord shal rewarde me after my righteous dealyng: according to the clenes of my handes shal he recompence me.

Because I haue kept the wayes of the lorde: and haue not forsaken my GOD as the wycked doeth.

For I haue an eye vnto all his lawes: and wyl not caste oute hys commaundements from me.

I was also vncorrupte before him: and eschewed myne owne wyckednes.

Therefore shall the Lorde rewarde me after my righteous dealing: and according vnto the cleanes of my handes in hys eye syghte.

With the holye thou shalt be holy, & wyth a perfect man thou shalt be perfect

With the cleane thou shalte be cleane: and with the frowarde thou shalt learne frowardenesse.

For thou shalte saue the people that are in aduersitie, & shalt bringe downe the hye lokes of the proude.

Thou also shalt lighte my candle, the lorde my GOD shal make my darcknes to be lyghte.

For in the I shall discomfite an hooste of men: and with the helpe of my GOD I shal leape ouer the wal.

The waye of God is an vndefiled waye: * the worde of the Lorde also is tried in the fire: he is the defender of all thē that put their truste in hym. psa.cxix.b and.cxix.f

For * who is God but the Lorde, or who hath any strength except our God? deut.4.c.

It is God that gyrdeth me with strength of warre, and maketh my waye perfecte.

* He maketh my fete lyke hartes fete: and setteth me vp on hye. Abac.3.d

* He teacheth mine handes to fight, & mine armes shall breake euen a bowe of stele. 1.re.22.c psa.144.a

Thou haste geuen me the defence of thy saluacion: thy right hāde also shal holde me vp, & thy louing correction shal make me greate.

Thou shalt make rowme inough vnder me for to go, that my fote steps shalnot slid.

I wyl folowe vpon myne enemies, & ouer-

take them, neyther wyl I turne agayne, tyl I haue destroyed them.
I wyll smyte them, that they shall not be able to stande but fal vnder my fete.
F Thou hast gyrded me with strength vnto the battayle, thou shalte throwe downe myne enemyes vnder me.
Thou haste made myne enemyes also to turne their backes vpon me, and I shall destroye them that hate me.
Prou.1.d * They shal crye, but there shalbe none to helpe them: yea, euen vnto the Lord shal they crye, but he shall not heare them.
I wyll beate them as smal as the dust before the wynde: I wyl cast them out, as the claye in the stretes.
Thou shalt deliuer me from the stryuynges of the people: & thou shalte make me the heade of the heathen.
A people whome I haue not knowen shall serue me.
Assoone as they heare of me they shalobey me: but the straunge chyldren shal dissemble with me.
G The straunge chyldren shall fayle, and be afrayed out of their prysons.
The lord liueth, & blessed be my strong helper, & praysed be the god of my saluacio.
Eue the god which seeth that I be auenged & subdueth the people vnto me. It is he that deliuereth me fro my cruel enemies.
And setteth me vp above myne aduersaries thou shalt ryd me from the wycked mā.
Mo.25.b * For this cause I wyl geue thankes vnto the, O Lorde, amonge the Gentyles, and singe prayses vnto thy name.
2.Re.22.d * Greate prosperitye geueth he vnto his kig: & sheweth louyng kyndenesse vnto Dauid hys anoynted, and vnto hys sede for euermore.

¶ The.xix. Psalme.

Celi enarrant.

A The heauēs * declare the glory of god, Rom.1.c and the firmamente sheweth hys handy worke.
One daye telleth another: And one nyghte certifyeth another.
There is neyther speach nor langnage, but theyr voyces are heard amonge them.
* Their sounde is gone out into al lāds: & Rom.x.d their wordes into the endes of the world.
B In them hathe he set a tabernacle for the sunne, whiche commeth forth as a bridegrome out of hys chambre, and reioyseth as a gyaunt to runne his course.
It goeth forth frome the vtmoste parte of the heauen, and runneth about vnto the ende of it agayne, and there is nothynge hyd from the heate therof.
The lawe of the Lord is an vndefyled law conuertynge the soule.
The testymonye of the Lorde is sure, and geueth wysdome vnto the symple.
The statutes of the Lorde are ryghte, and reioyse the hearte, the commaundemente of the Lorde is pure, and gyueth lyghte vnto the eyes.
The feare of the Lorde is cleane, and endureth for euer, the iudgementes of the LORD are true and ryghteous all together. C
* Moore to be desired are they then golde, Pro.8.d yea, then much fine golde: sweeter also then hony, and the hony combe.
Moreouer by the is thy seruaunt taught, and in keppynge of them there is greate rewarde.
Who can tel, how oft he offendeth?
Oh clense thou me fro (my) secrete faultes, D
kepe thy seruaunt also from presumptuous synnes.
Lest they get the dominiō ouer me: so shall I be vndefyled, and innocent frome the great offence.
Let the wordes of my mouthe, and the meditacion of my hearte be (alwaye) acceptable in thy syght.
O Lorde, my strength and my redemer.

¶ The.xx. Psalme.

Exaudiat te dominus.

The Lorde heare thee in the daye of A trouble, the name of the God of Jacob defende thee.
Sende the helpe frome the sanctuarye, and strength the out of Sion.
Remembre all thy offerynges, and accepte thy brent sacrifyce. Selah.
Graunt the thy hearttes desire, and fulfil al thy mynde.
We wyl reioyce in thy saluacion, and triumphe in the name of the Lord our God, the Lorde perfourme all thy peticions.
Now knowe I that the Lord helpeth his B annoynted, & wyll heare hym from hys holy heauen: euen wyth the wholsome strength of his ryght hande.
Some put their trust in charettes, & some in horses: but we wil remembre the name of the Lorde oure God.
They are brought downe and fallen, but we are ryssen, and stande vpryght.
Saue Lord, and heare vs, O kyng of heauen, when we cal (vpon the).

¶ The.xxi. Psalme.

Domine in virtute tua.

The kyng shal reioyce in thy strēgth, A O Lord, exceadinge glad shal he be of thy saluacion.
Thou hast geuen hym hys hearties desire,

I and haste not deuyed hym the requeſt of hys lyppes. Selah.
For thou shalt preuent him with the bleſſinges of goodnes, & shalte ſet a crowne of pure golde vpon his heade.
He asked lyfe of the, and thou gaueſt him a longe lyfe, euen for euer and euer.
Hys honour is great in thy ſaluacion: glory and greate worſhyppe shalt thou laye vpon hym.
For thou shalt geue hym euerlastynge felicitie, and make hym glad with the ioy of thy countenaunce
And why? becauſe the kynge putteth his truſt in the Lorde, and in the mercy of the moſt hyeſt he ſhall not miscarye.
All thyne enemyes shal fele thy hande: thy righte hande ſhall finde oute them that hate the.
Thou shalte make them lyke a firy ouen in tyme of thy wrathe: the Lorde ſhall deſtroye them in hys displeasure, and the fire shal conſume them.
Their fruite shalte thou roote oute of the earthe, and their ſede frome amonge the chyldren of men.
For they entended miſchefe agaynſt the, & ymagined ſuche a deuyce, as they are not able to perfourme.
Therfore shalt thou put them to flyghte, and the ſtringes of thy bowe shalte thou make readye agaynſt the face of them.
Be thou exalted lord, in thyn own ſtrēgth: ſo wyl we ſinge and prayſe thy power.

¶ The.xxii. Pſalme.

Deus deus meus.

A Mat.27.f Mar.15.c My ✱ God, my God: [looke vpon me] why haſt thou forſaken me: & art ſo farre fro my healthe, & frō the wordes of my complaynte?
O my God, I crie in the day tyme, but thou heareſt not: and in the nyght ſeaſon alſo I take no reſt.
And thou continueſt holy, O thou worſhip of Iſraell.
Our fathers hoped in the: they truſted in the, and thou diddeſt deliuer them.
They called vpon thee, and were helped: they put their truſt in the, and were not confounded.
But as for me, I am a worme and no mā: a very ſcorne of men, and the out caſte of the people.
pſa.cxr.d B ✱ All they that ſe me, laughe me to ſcorne: they ſhote oute their lyppes, and ſhake the head ſayinge.
mat.27.e ✱ He truſted in God that he would deliuer him: let hi deliuer him, if he wil haue him.
pſa.71.a ✱ But thou arte he that toke me out of my mothers wombe; Thou waſte my hope, when I hanged yet vpon my mothers breaſtes.
I haue bene left vnto the euer ſence I was borne: thou art my God, euen fro my mothers wombe.
O go not from me, for trouble is harde at hande, and there is none to helpe me.
C Manye oxen are come aboute me, fat bulles of Baſan cloſe me in on euery ſyde.
They gape vpō me with their mouthes as it were a rampinge and roarynge Lyon. Joſu.7.b
✱ I am powred out lyke water, and all my bones are out of ioynte: my heart alſo in the middeſt of my body is euen lyke melteynge waxe.
My ſtrength is dryed vp lyke a potſherd, and my tongue cleueth to my gummes: and thou ſhalt brynge me into the duſte of death. D
For (many) dogges are come aboute me, & the counſell of the wycked laye ſtage agaynſt me.
They pearſed my handes and my fete, I maye tell all my bones, they ſtande ſtarynge and lokyng vpon me. Mat.27.b
✱ They parte my garmentes amonge thē, and caſt lottes vpon my veſture.
But be not thou farre from me, O Lorde, thou art my ſuccour, haſt the to helpe me.
Deliuer my ſoule from the ſwearde, my dearlynge from the power of the dogge.
Saue me from the lyōs mouth: thou haſte heard me alſo from amonge the hornes of the vnicornes.
E I wyl declare thy name vnto my ✱ brethrē: in the middeſt of the congregacion wyll I prayſe the. Joh.xx.d Heb.2.c.
O prayſe the Lorde ye that feare him: magnifye him all ye of the ſede of Jacob, and feare him al ye ſede of Iſraell.
✱ For he hathe not deſpiſed nor abhorred the lowe eſtate of the poore, he hathe not hid his face from him, but whē he called vnto him, he heard hym. pſal.9.b
My prayſe is of the, in the greate congregaciō, my vowes wil I perfourme in the ſyght of them that feare hym. F
The poore ſhall eate, and be ſatiſfied: they that ſeke after the Lorde, ſhall prayſe him, youre heart ſhal lyue for euer.
All the endes of the worlde ſhal remembre them ſelues, & be turned vnto the Lord: and al the kynredes of the nacions, ſhall worſhyp before him.
For the kingdome is the Lordes, and he is the gouernour amonge the people. G
All ſuche as be fat vpon earthe haue eaten and worſhypped. All they that go downe into the duſt, ſhal knele before hym: and no man hath quickened hys owne ſoule.
[My] ſede ſhal ſerue him: they ſhalbe cō-

counted vnto the Lord for a generacyon.
They shall come, and the heauens shall declare his ryghteousnes: vnto a people that shal be borne, whom the Lord hath made.

¶ The.xxiij.Psalme.

Dominus regit me.

A The Lorde is my shepherde, therefore can I lacke nothynge.
He shall fede me in a grene pasture, & leade me forth beside the waters of comforte.
He shall conuerte my soule, and bryng me forth in the pathes of ryghteousnesse for hys names sake.
yea, though I walke thorowe the valley of the shadowe of death.
B I wyll feare no euil, for thou art wyth me: thy rodde and thy staffe comforte me.
Thou shalte prepare a table before me, agaynste them that trouble me: thou hast anoynted my head with oyle, & my cuppe shalbe full.
But thy louing kindnes and mercy shall folowe me all the dayes of my lyfe.
And I wyll dwell in the house of the Lord for euer.

¶ The.xxiiij.Psalme.

Domini est terra.

A The * earth is the Lordes, and all that therin is: the cõpasse of the worlde, and they that dwell therin.
For he hath founded it vpon the seas, & prepared it vpon the floudes.
* Who shall ascende into the hyll of the Lorde?
Or who shall ryse vp in hys holy place?
Euen he that hath cleane handes & a pure hert: and that hath not lyft vp his mynde vnto vanite, nor sworne to disceaue hys neyghbonre.
He shall receaue the blessing frõ the Lord, and righteousnesse from the God of his saluacyon.
This is the generacion of theym that seke hym, euen of them that seke thy face, O Jacob. Sela.
Lyfte vp youre heades, O ye gates, and be ye lyfte vp, ye euerlastyng dores, and the kinge of glorye shall come in.
Who is this kynge of glorye? It is the Lord, strong and myghtie, euen the Lord myghtye in battayle.
Lyfte vp youre heades, O ye gates, and be ye lifte vp ye euerlastynge dores, and the kinge of glory shall come in.
Who is this kynge of glorye? Euen the Lorde of hoostes, he is the kyng of glorye. Sela.

¶ The.xxv.Psalme.

Ad te domine leuaui.

V Nto thee, O Lorde, will I lyfte vp my soule. My God, I haue put my truste in the. A
O let me not be confounded, nether let myne enemyes triumphe ouer me.
* For all they that hope in the, shal not be ashamed: but such as trãsgresse without a cause, shalbe put to confusion. Rom.9.e and.x.b Esa.28.d
Shewe me thy wayes, O Lorde, and teach me thy pathes.
Leade me forthe in thy trueth, and learne me, for thou arte the GOD of my saluacion: in the hath bene my hope al the day longe.
Call to remembraunce, O Lorde, thy tender mercyes, & thy louing kindnesses, which haue bene euer of olde. B
Oh remembre not the * sinnes and offences of my youthe, but accordynge vnto thy mercy, thynche thou vpon me, O Lorde, for thy goodnesse. Job.13.b
Gracyous and ryghteous is the Lord, therefore wyll he teache synners in the way.
Them that be meke shall he gupde in iudgement: and such as be gentle, them shal he learne his waye. C
All the pathes of the Lorde are mercye and truth, vnto suche as kepe his couenaunte and his testimonies.
* For thy names sake, O Lorde, be mercyfull vnto my synne, for it is great. Esa.43.d
What man is he that feareth the Lorde? hym shall he teache in the waye that he shall chose.
His soule shall dwell at ease, and hys sede shall inherete the lande.
The secrete of the Lorde is amonge theym that feare him, * and he wyll shewe them his couenaunt. Jere.31.f and.32.g
Mine eies are euer loking vnto the Lorde, for he shall plucke my fete out of the net.
Turne thee vnto me, and haue mercy vpon me: for I am desolate, and in misery. D
The sorowes of my hearte are enlarged. O bring thou me out of my troubles.
Loke vpon mine aduersite, and misery, and forgeue me all my synne.
Consydre myne enemyes howe many they are, and they beare a tyrannous hate agaynste me.
O kepe my soule, and delyuer me: let me not be confounded, for I haue put my truste in the.
Let perfectenesse and ryghteousnesse dealynge waite vpon me, for my hope hathe bene in the.
Delyuer Israell O GOD, oute of all hys troubles.

The

¶ The.xxvi.Psalme.

Judica me domine.

Iudge me, O Lorde, for I haue walked innocently: my trust hath bene also in the Lorde, therefore shall I not fall.

Examen me, O Lorde, and proue me, trye out my reynes, and my hert.

For thy louynge kyndnesse is before myne eyes, and I will walck in thy trueth.

I haue not dwelte with vayne personnes, neyther will I haue felowshyp with the dissemblers.

I haue hated the congregacyon of the wycked, & will not sit amonge the vngodly.

I wyl washe my handes in innocencie. O Lorde, and so will I go to thyne auter.

That I maye shewe the voyce of thankes geuynge, and tell of all thy wonderous workes.

Lorde, I haue loued the habitacyon of thy house, and the place where thine honour dwelleth.

O shut not vp my soule with the synners, nor my lyfe with the bloudthirstye.

In whose handes is wyckednesse, and theyr righthande is full of gyftes.

But as for me I will walcke innocently: O deliuer me, and be mercyfull vnto me.

My fote standeth vprighte: I wyl prayse the Lorde in the congregacyons.

¶ The.xxvii.Psalme.

Dominus illuminatio.

The Lorde is my lyght and my saluacion: whome then shall I feare? The Lorde is the strength of my life: of whom then shall I be afraied?

When the wycked (euen myne enemies, and my foes) came vpō me, to eat vp my flesh, they stombled and fell.

Thoughe an hoost of men were layed agaynste me, yet shall not my hearte be afrayed.

And thoughe there rose vp warre agaynst me, yet will I put my trust in him.

One thynge haue I desyred of the Lorde, whiche I will require: euen that I may dwell in the house of the Lorde all the dayes of my lyfe.

To beholde the fayre beutye of the Lorde: and to vyset his temple.

For in the tyme of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hyde me, and set me vp vpon a rocke of stone.

And nowe shall he lyfte vp my heade aboue myne enemies rounde aboute me.

Therfore will I offre in hys dwellynge an oblacyon with greate gladnesse; I will synge and speake prayses vnto the Lorde.

Herken vnto my voyce, O Lorde, when I crye vnto thee: haue mercye vpon me, and heare me.

My herte hath talcked of thee: Seke ye my face: thy face Lorde will I seke.

O hide not thou thy face fro me, nor cast thy seruaunt away in displeasure.

Thou haste bene my succoure, leaue me not, neyther forsake me, O God of my saluacyon.

When my father and my mother forsake me, the Lorde taketh me vp.

Teache me thy waye, O Lorde, and leade me the ryght waye, because of myne enemyes.

Delyuer me not ouer into the will of mine aduersaries, for there are false wytnesses ryssen vp agaynste me, and suche as speake wronge.

I shoulde vtterlye haue faynted: but that I beleue verely to see the goodnes of the Lorde, in the lande of the lyuing.

O tary thou the Lordes leysure + be stronge, and he shall comforte thine hert, and put thou thy trust in the Lorde.

¶ The.xxviii.Psalme.

Ad te domine clamabo.

Vnto the will I crye, O Lorde, my strength: thinck no scorne of me, lest, yf thou make the as though thou heardest not, I become lyke theym, that go downe into the pytte.

Heare the voyce of my humble peticyons, when I crye vnto the, whan I holde vp my handes towarde the mercifull rate of thy holy temple.

O pluche me not awaye + neyther destroye me with the vngodly and wicked doers + whiche speake frendly to theyr neyghbours, but ymagine mischefe in theyr hertes.

Rewarde them accordyng to their dedes, and accordyng to the wickednes of their owne inuencions.

Recompence theym after the worcke of theyr handes: paye them that they haue deserued.

For they regarde not in theyr mynde the worckes of the Lorde, nor the operacyon of hys handes: therefore shall he breake them downe, and not buylde them vp.

Praysed be the Lorde, for he hathe heard the voice of mine humble peticions.

The Lorde is my strength and my shild: my herte hathe trusted in him, and I am helped.

Therfore my herte daunseth for ioye: and in my songe will I prayse him.

The

The Lorde is their strengthe: and he is the wholsome defence of his anoynted.
O saue thy people, and geue thy blessynge vnto * thine enheritaunce: fede them, and set them vp for euer.
Deu.32.b.

¶ The.xxix.Psalme.

Afferte domino.

A BRynge vnto the Lord (O ye mightye) bringe younge rammes vnto the Lorde, ascribe vnto the Lord worshipp and strength.
Geue the Lorde the honoure due vnto hys name: worshippe the Lorde with holye worshippe.
Exo.7.8. * It is the Lorde that commaundeth the waters: It is the glorious God that maketh the thonder: * it is the Lorde that ruleth the sea.
Mar.4.g Mat.8.d
B The voyce of the Lorde is mightie in operacyon, the voyce of the Lorde is a glorious voyce.
Esa.17.g The voyce of the Lorde breaketh the * Cedre trees: yea, the Lord breaketh the Ceders of Libanus.
He made them also to skippe like a Calfe: Lybanus also, and Syrion lyke a young vnycorne.
C The voyce of the Lorde deuydeth the flames of fyre: the voice of the Lord shaketh the wildernes: yea, the Lord shaketh the wyldernes of Cades.
The voyce of the Lorde maketh the hyndes to bringe forthe younge, and discouereth the thicke bushes: in his temple doth euery man speake of his honoure.
The Lorde sytteth aboue the water floude, and the Lord remaineth a kyng for euer.
The Lord shal geue strength vnto his people, the Lorde shall geue his people the blessynge of peace.

¶ The.xxx.Psalme.

Exaltabo te domine.

A I Wyll magnifie thee, O Lorde, for thou hast set me vp, and not made my foes to triumphe ouer me.
O Lorde my God, I cryed vnto the, & thou hast healed me.
Thou Lord hast brought my soule out of hell: thou hast kept my life, from them that go downe to the pytte.
Syng prayses vnto the Lord (O ye saintes of his) and geue thankes vnto him for a
B remembraunce of his holynes.
2.Cor.4.d * For his wrath endureth but the twynckling of an eye, and in his pleasure is life. Heuines maye endure for a nyght, but ioye commeth in the morynge.
And in my prosperite I sayde, I shall neuer be remoued: thou Lord of thy goodnes hadest made my hyll so stronge.
Thou diddest turne thy face fro me, and I was troubled. C
Then cryed I vnto the, O Lorde, and gate me to my Lorde right humblye.
What profyte is there in my blonde, whan I go downe to the pytte?
Shall the dust geue thankes vnto the? Or shall it declare thy trueth?
Heare, O Lorde, and haue mercy vpon me: D
Lorde be thou my helper.
Thou hast turned my heuynesse into ioye: thou hast put of my sacke cloth, and gyrded me with gladnes.
Therfore shall (euery good man) synge of thy prayse without cessynge: O my God I wyll geue thankes vnto the for euer.

¶ The.xxxi.Psalme.

In te domine speraui.

IN the, O Lorde, haue I put my trust: A let me neuer be put to confusion: delyuer me in thy righteousnesse.
Bowe downe thyne eares to me, make haste to delyuer me.
And be thou my strong rock, & an house of defence, that thou mayest saue me.
For thou art my stronge rocke, and my castell: be thou also my guide, and leade me for thy names sake.
Drawe me out of the nette that they haue layed prynelye for me, for thou arte my strength.
Luc.23.e * Into thy handes I commende my spirite: Act.7.g For thou hast redemed me, O Lord thou God of trueth.
I haue hated them that holde of superstitious vanities, and my trust hathe B bene in the Lorde.
I wil be glad and reioyse in thy mercye: for thou hast consydred my trouble, and hast knowen my soule in aduersities.
Thou hast not shut me vp into the handes of the enemye, but hast set my fete in a large rowme.
Haue mercye vpon me, O Lorde, for I am in trouble, and myne eye is consumed for verye heuynesse: yea, my soule and my body.
For my life is waren old with heuines, and my yeares with mournynge.
My strength faileth me because of mine iniquitte, and my bones are corrupte.
I became a reproche amonge all myne enemyes, but specyallye amonge my neyghbours, and they of myne acquayntaunce were afrayed of me.
And they that dyd se me without, conueied C them selues fro me.
I am cleane forgotten, as a deade man out of mynde.

I am

I am become lyke a broken vessell.
For I haue hearde the blasphemye of the multitude: and feare is on every syde.
Whyle they conspyre together agaynste me, and take their counsell to take away my lyfe.
But my hope hath bene in the, O Lorde, I haue sayde: thou art my God.
My tyme is in thy hande: delyuer me from the hand of mine enemies, and from them that persecute me.
Shewe thy seruaunte the lyghte of thy countenaunce, and saue me for thy mercyes sake.
Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodlye be put to confusyon, and be put to silence in the graue.
Let the lying lippes be put to silence, which cruellye, disdaynfully, and dyspytefully, speake agaynst the ryghteous.
O howe plentyful is thy goodnesse, which thou haste layed vp for them that feare thee: and that thou hast prepared for them, that put their trust in the, euen before the sonnes of men!
Thou shalte hyde them preuely by thyne owne presence, from the prouoking of all men: thou shalte kepe them secretly in thy tabernacle, from the stryfe of tonges.
Thankes be to the Lorde, for he hathe shewed me merueilous great kyndnesse in a stronge cytie.
And when I made hast, I sayde: I am caste out of the syght of thine eyes.
Neuertheles, thou hearest the voice of my prayer, when I cryed vnto the.
O loue the Lorde, all ye hys sayntes: for the Lorde preserueth the that are faythfull, and plenteously rewardeth he the proude doer.
Psa. 27.b and, 31.e. *Be stronge, and he shal stablysshe youre hearte, all ye that put youre truste in the Lorde.

¶ The.xxxii.Psalme.

Beati quorum.

BLessed is he, whose vnryghteousnesse is forgeuen: and whose synne is couered.
Rom.4.a *Blessed is the man, vnto whom the Lorde imputeth no synne, and in whose spirite there is no gyle.
For whyle I helde my tounge, my bones consumed awaye throrow my daply complaynynge.
For thy hande is heuye vpon me daye and nyght, & my moysture is lyke the drouth in sommer. Sela.
I will knowledge my sinne vnto thee, and myne vnryghteousnes haue I not hyd, I sayde: *I will confesse my synnes the Lorde, and so thou forgauest the wickednesse of my sinne. Selah.
For this shall euerye one that is godlye, make his prayer vnto the: in a time whē thou mayest be founde.
But in the great water floudes: they shall not come nye him.
Thou art a place to hyde me in, thou shalte preserue me from trouble: thou shalte cōpasse me aboute with songes of delyuerraunce. Selah.
I will enfourme thee, and teache the in the waye wherin thou shalte goe: and I will guyde the with myne eye.
Be not ye like horse and mule, which haue no vnderstandyng.
Whose mouthes muste be holden with bytt and bridle, lest they fall vpon the.
Greate plages remayne for the vngodlye, but whosoeuer putteth his truste in the Lorde, mercy embraceth him on euery syde.
Be glad, O ye ryghteous, & reioyce in the Lorde: and be ioyful all ye that are true of hearte.

¶ The.xxxiii.Psalme.

Exultate iusti in domino.

REioyce * in the Lorde. O ye ryghteous, for it becommeth wel the iust to be thankeful. Psa.97.b
*Prayse the Lord with harpe: synge psalmes vnto him with the lute, and instrument of ten strynges. Ephe.5.b Collo.3.a
Synge vnto the Lorde a new songe, synge prayses lustely [vnto hym] with a good courage.
For the worde of the Lorde is true, and all hys worckes are faythfull.
He loueth righteousnes and iudgemente: the earthe is full of the goodnes of the Lorde.
*By the worde of the Lorde were the heauens made: and all the hoostes of them, by the breath of hys mouth. Gen.1.a
He gathereth the waters of the sea together, as it were vpon a heape, and layeth vp the depe as in a treasure house.
Let all the earth feare the Lorde: stande in awe of him, all ye that dwel in the worlde.
*For he spake, and it was done: he commaunded, and it stode fast. Ps.148.b
The Lorde bringeth the * councell of the heathen to naughte, and make the deuises of the people, to be of none effecte, [& casteth out the councels of princes.] Psal.1.a Esai.8.b
The councell of the Lorde shall endure for euer, & the thoughtes of hys heart from generation to generation.
Blessed are the people, whose GOD is the Lorde Jehouah: and blessed are the folke that

haue chosen him to be their inherytaunce.

ye Lorde loked downe from heauen, and beheelde all the childzen of men: from the habitacion of his dwellyng, he cõsidereth all them that dwell in the earth.

He fashioneth all the hertes of theym, and vnderstandeth all their workes.

There is no kyng that can be saued by the multitude of an host, nether is any mightie man delyuered by much strength.

A horse is counted but a vayne thynge to saue a man, neyther shall he delyuer any man by his great strength.

Beholde, the eye of the Lord is vpon them that feare hym, & vpõ them that put their trust in his mercy.

To deliuer theyr soules from death, and to fede them in the time of dearth.

Oure soule hathe patientlye tarved for the Lorde, for he is our helpe and our shilde.

For oure herte shal reioyce in him, because we haue hoped in his holy name.

Let thy mercyfull kyndenesse, O Lorde, be vpon vs, lyke as we haue put oure trust in the.

¶ The.xxxiiij.Psalme.

Benedicam dominum.

I Wyll alwaye gene thanckes vnto the Lorde, his prayse shall euer be in my mouth.

My soule shal make her boast in the Lord, the humble shall heare therof, & be glad:

O praise the Lord with me, and let vs magnifie his name together.

Luc.21.d

*I sought the Lord, and he heard me: yea, he delyuered me out of all my feare.

They had an eye vnto him, and were lightened, and theyr faces were not ashamed.

B

Lo, the poore cryeth: and the Lorde heareth hym: yea, and saueth hym oute of all hys troubles.

Iosu.5.b

Act.12.g

*The Aungell of the Lorde tarieth rounde aboute them that feare him, and delyuereth them.

Psal.ii.b

O taste and se, howe gracyouse the Lorde is, * blessed is the man that trusteth in hym.

Psa.128.a

O *feare the Lord, ye that be hys sayncte, for they that feare him, lacke nothynge.

Mat.6.b.

The lyons do lacke, & suffre hunger, *but they whiche seke the Lorde: shall wante no maner of thing that is good.

C

Come ye childzen and herken vnto me, I will teache you the feare of the Lorde.

1.Pet.3.c

*What mã is he that lysteth to lyue, and woulde fayne se good dayes:

Kepe thy tonge from euyll, and thy lyppes, that they speake no gyle.

Eschue euyll, and do good, seke peace, and ensue it.

The eyes of the Lorde are ouer the righteouse, and his eares are open vnto theyr prayers.

The countenaunce of the Lorde is agaynst them that do euel, to rote out the remembraunce of them from of the earth.

The righteous crye, and the Lord heareth them, and deliuereth them out of al theyr troubles.

The Lorde is nye vnto them that are of a contryte herte, and will saue such as be of an humble spyrite.

D

*Greate are the troubles of the righteous, but the Lorde delyuereth him out of all.

pro.24.b Act.14.b 2.tim.3.c

He keepeth all his bones, so that not one of them is broken.

But myschyefe shall slaye the vngodlye, and they that hate the righteous, shalbe desolate.

The Lorde deliuereth the soules of his seruauntes: and al they that put their trust in hym shall not be destitute.

¶ The.xxxb.Psalme.

Judica domine nocentes.

PLeate thou my cause, O LORDE, with theym that stryue wyth me: and fyght thou agaynste them that fyght agaynst me.

A

Laye hande vpon the shylde and buckler, and stande vp to helpe me.

Bringe forth the speare, & stoppe the waye against them that persecute me: say vnto my soule: I am thy saluacyon.

Let them be confounded and put to shame that seke after my soule: let them be turned backe, and brought to confusyõ, that ymagine mischiefe for me.

psa.83.b

*Let them be as the dust before the wynd, and the aungell of the Lorde shatteryng them.

Let theyr waye be darcke and slypperye, and let the Aungell of the Lorde persecute theym.

For they haue pseudely layed theyr net to destroye me wythoute a cause: yea, euen wythoute a cause haue they made a pitte for my soule.

B

Let a soden destruction come vpon him vnwares: and his net that he hath layed pryuely, catche hym selfe: that he maye fall into his owne mischiefe.

And my soule be ioyfull in the Lord: it shal reioyse in his saluacion.

And my bones shall say: Lord, who is lyke vnto the.

Whiche deliuereste the poore from him that is to stronge for hym: yea, the poore and

hym

hym that is in misery, frō him that spoyleth hym.
False wytnesse dyd ryse vp: they layed to my charge, thynges that I knowe not.
They rewarded me euell for good, to the great discomforte of my soule.
Neuertheles, when they wer sycke, I put on a sacke cloth: and humbled my soule with fastynge, and my prayer shal turne into myne owne bosome.
C I behaued my selfe as though it had bene my frende or my brother, I went heuylye, as one that mourneth for hys mother.
But in myne aduersite they reioyced, and gathered them togethers: yea, the verye abiectes came togethers agaynst me, buaspares, makynge mowes at me, and ceassed not.
With the flatterers wer busy mockers: whiche gnassed vpon me with their teeth.
Lorde, how long wilt thou loke vpon this? O deliuer my soule frome the calamities whiche they bringe on me, and my dearlynge from the lyons.
So wyll I geue the thankes in the greate congregacion, I wyl prayse the amonge muche people.
O let not them that are myne enemies triumphe ouer me vngodlye: neither let thō wincke with their eyes, that * hate me without a cause. Ps.69.a
And why? * their comoning is not for peace, but they ymagine disceatfull wordes agaynst them that are quiet in the land. Joh.xi.b
They gaped vpon me with their mouthes, and sayde: fye on the, fie on the, we did se it with our eyes.
This thou hast sene, O Lorde: holde not thy tongue then, goe not farre fro me, O Lorde.
Awake and stande vp to iudge my quarel, auenge thou my cause, my God, and my Lorde.
Judge me, O Lorde my God, according to thy rygheousnesse, and let them not triumphe ouer me.
Let them not saye in their heartes: there, there, so would we haue it: Neyther let them saye, we haue deuoured him.
Let them be put to confusion and shame together that reioyse at my trouble.
Let them be clothed with rebuke and dishonoure: that boast them selues agaynst me.
Let them be glad and reioyce, that fauour my righteous dealyng: yea, let them say alwaye: blessed be the LORDE, whiche hathe pleasure in the prosperytie of hys seruaunte.
And as for my tonge, it shalbe talkyng of thy rygheousnes, and of thy prayse, all the dayelonge.

¶ The.xxxvj. Psalme.

Dixit iniustus.

My heart sheweth me the wickednes of the vngodly, that * there is no feare of God before hys eyes. A Rom.iij
For he flattereth hi selfe in his owne sight, til his abhominable sinne be founde out.
The wordes of his mouthe are vnrighteous, and full of dysceate: He hathe lefte of to behaue hym selfe wysely, and to doe good.
He ymagineth mischiefe vpon his bed, and hath set him selfe in no good waye, neyther doeth he abhorre any thynge that is euell.
Thy mercye, O Lorde, reacheth vnto the heauen, and thy faythfulnesse vnto the cloudes.
Thy rygheousnesse stādeth like the stroge mountaynes: thy iudgementes are lyke the great depe. B
Thou Lorde shalt saue bothe man & beast.
Howe excellent is thy mercy, O God? And the chyldren of men shall put theyr truste vnder the shadowe of thy wynges.
They shalbe satisfyed with the plenteousnesse of thy house, and thou shalte geue them dryncke of thy pleasures, as out of the ryuer.
For with the is the wel of lyfe, and in thy lyght, shal we see lyght.
O continue forthe thy louynge kyndnesse vnto them that knowe the, and thy righteousnes vnto thē that are true of heart.
O let not the foote of pryde come agaynste me: and let not the hand of the vngodlye cast me downe.
There are they fallen (all) that worke wickednesse: they are caste downe, & shal not be able to stande.

¶ The.xxxvij. Psalme.

Noli emulari.

Fret not thy selfe because of the vngodly: Neyther be thou enuious agaynst the euell doers. A
For they shall sone be cut downe lyke the grasse, and be wythered euē as the grene herbe.
Put thou thy truste in the Lorde, and be dooynge good: dwel in the lande, and verely thou shalt be fed.
Delyte thou in the Lorde, and he shal giue the thy heartes desyre.
Committe thy waye vnto the Lorde, and put thy truste in hym, and he shal bringe it to passe.
He shall make thy rygheousnes as clearе as

as the ryght, and thy lust dealyng as the noone daye.

Holde the styll in the Lorde, and abide paciently upon hym: but greue not thy selfe at hym, whose waye doeth prospere agaynste the man that doeth after euyll counselles.

Leane of from wrath, and let go displeasure, fret not thy selfe, els shalte thou be moued to do euell.

Wycked doers shalbe roted oute: and they that paciently abide the Lord, those shal enherit the lande.

Yet a lytle while, and the ungodly shall be clene gone: thou shalt loke after his place, and he shalbe awaye.

But the meke spirited shall possesse the earth, and shalbe refreshed in the multitude of peace.

The ungodly seketh councell agaynste the iuste, and gnasheth upon hym with his tethe.

The Lorde shall laughe hym to scorne, for he hath sene, that his daye is commyng.

The ungodly haue drawē out the sweard, and haue bended their bowe.

To cast downe the poore and nedye, and to slaye suche as be of a righte conuersacion.

Theyr sweard shall go thorow their owne herte, and theyr bowe shalbe broken.

A smale thynge that the ryghteouse hath, is better then greate rychesse of the ungodlye.

For the armes of the ungodlye shalbe broken, and the Lorde upholdeth the ryghteous.

The Lorde knoweth the dayes of the godlye, and their inheritaunce shall endure for ever.

They shall not be confounded in the perelous tyme, & in the dayes of dearth they shall haue ynoughe.

As for the ungodly, they shall perish: and the enemyes of the Lorde shall consume as the fatte of lambes: yea, euen as the smoke shall they consume awaye.

The ungodly borroweth and payeth not agayne, but the ryghteouse is mercyfull and lyberall.

Suche as be blessed of God, shall possesse the lande, and they that be cursed of him, shalbe roted out.

The Lorde ordereth a good mans goynge, and maketh his waye acceptable to him selfe.

Psa.14.b. Thoughe he fall, he shall not be caste awaye, for the Lorde upholdeth him with his hande.

I haue bene yonge, and now am olde: and yet sawe I neuer the ryghteous forsaken, nor his sede beggyng their breade.

The righteous is euer mercyfull, and lendeth, and his sede is blessed. Psa.xv.d

Flee from euyll, and do the thynge that is good: and dwel for euer.

For the Lorde loueth the thynge that is right, he forsaketh not his that be godly, but they are preserued for euermore.

The unrighteous shalbe punyshed, and as for the sede of the ungodly, it shall be roted oute.

The righteous shall inherete the land, and dwell therin for euer. Psa.x.d

The mouth of the ryghteous is exercysed in wysedome, and his tonge wilbe talkynge of iudgement. F

The lawe of his God is in hys herte, and his goynges shall not slyde.

The ungodly seeth the ryghteous, and seketh occasyon to slaye hym.

The Lorde will not leaue him in his hande, nor condempne him when he is iudged.

Hope thou in the Lord, and kepe his way, and he shal promote the, that thou shalt possesse the lande: when the ungodly shal perish, thou shalte se it.

I my selfe haue sene the ungodly in greate power, & florysshing like a grene bay tre.

I went by, and lo, he was gone: I sought him, but [his place] coulde no where be founde.

Kepe innocencye, and take hede unto the thynge that is ryght, for that shal bring a man peace at the laste.

As for the transgressours, they shal perysh together, and the ende of the ungodly is, they shall be roted oute at the last.

But the saluacyon of the ryghtuous commeth of the Lorde, whiche is also theyr strength in the tyme of trouble.

And the Lorde shall stande by theim, and saue theim: he shall deliuer thē frome the ungodly, and shall saue thē, bicause they put their truste in hym

¶ The.xxxviii. Psalme.

Mor. pray. **Domine ne in furore.**

PUt me not + to rebuke (O Lorde) in thine anger: neyther chasten me in thy heauy displeasure. Psal.6.a Jere.x.b.

For thyne arowes stycke faste in me, & thy hande presseth me sore.

There is no healeth in my flesche, because of thy displeasure, neyther is there any rest in my bones, by reason of my synne.

For my wyckednesses are gone ouer my heade, and are lyke a sore burthen, to heuye for me to beare.

My woundes stincke and are corrupte, thorowe my foly dyssese.

I am brought into so great trouble & misery, that I go mournyng al the day long.

For

For my loines are filled with a sore disease: and there is no whole parte in my body.
I am feble and sore smitten: I haue roared for the very disquietnes of my heart.
Lorde thou knowest all my desyre: and my groninge is not hid from thee.
My harte panteth, my strength hath fayled me: and the lyghte of myne eyes is
C gone from me.
Job.19.b * My louers and my neyghbours dyd stande lokinge vpon my trouble: and my hynsemen stode a farre of.
They also that soughte after my lyfe, layed snares for me: and they that wente about to do me euil, talked of wikednes, and imagined deceite all the daye longe
As for me, I was lyke a deafe man & heard not: and as one that is dumme, whyche doth not open his mouth.
I became euen as a man that heareth not: and in whose mouth ther is no reprofes.
D For in thee, O Lord, haue I put my trust: thou shalte answere for me, O Lord my God.
I haue required that they (euen myne enemyes) shoulde not triumphe ouer me: for when my foote slypte, they magnyfyed greatly against me.
And I truly am set in the plage: and my heuynes is euer in my syghte.
For I will confesse my wyckednes: and be sorye for my synne.
But myne enemyes lyue, and are myghty: and they that hate me wrongefully, are many in number.
They also that rewarde euyll for good, are agaynste me: because I folowe the thing that good is.
Forsake me not (O Lorde my God:) be not thou farre fro me.
Haste thee to helpe me: O Lorde (God) my saluation.

¶ The.xxxix.Psalme.

Dixi custodiam vias.

A I Sayde, I will take hede to my wayes: that I offende not in my tongue.
I wyl kepe my mouthe (as it were with a bridle:) whyle the vngodlye is in my syghte.
I held my tongue, and spake nothynge: I kepte silence: yea, euen from good wordes, but it was payne and greefe to me.
My hearte was hote within me, & whyle I was thus musynge: the fyer kyndled, and (at the laste) I spake with my tongue.
Psa.90.c B * Lorde, let me knowe myne ende, and the numbre of my dayes: that I may be certified how longe I haue to lyue.
Job.7.a. and.8.b Beholde, thou haste made my dayes as it were a spanne longe: and myne age is euen as nothynge in respecte of thee, and verelye euerye man lyuynge is altogether vanitie. Sela.
For man walketh in a vaine shadowe and disquieteth hym selfe in vayne: he heapeth vp riches * and cannot tel who shal Luk.12.c gather them.
And nowe Lorde, what is my hope: truely my hope is euen in thee.
Delyuer me from al myne offences: & make me not a rebuke vnto the folyshe.
I became dumme, & opened not my mouth: for it was thy doynge.
C Take thy plague awaye fro me: I am euen consumed by the meanes of thy heuye hande.
When thou with rebukes doeste chasten man for synne, thou makeste hys beautye to consume awaye, lyke as it were a moth freetynge a garment: euery man therfore is but vanitie. Sela.
Heare my prayer, O lorde, and wyth thine eares consydre my callynge: holde not thy peace at my teares.
2.pa.29c For * I am a straunger with thee, and a sojourner: as all my fathers were.
Oh spare me a lytle, that I maye recouer my strengthe: before I go hence and be no more seen.

¶ The.xl. Psalme.

Expectans expectaui.

I Wayted pacientlye for the Lorde: and he
A enclyned vnto me, and hearde my callynge.
He brought me also out of the horrible pit, out of the myre & claye: & set my fete vpo the rocke and ordred my goynges.
And he hath put a new songe in my mouth: euen a thankes geuynge vnto our God.
Many shall se it and feare: and shall put theyr truste in the Lorde.
Jer.17.b * Blessed is the man, that hathe set hys hope in the Lorde: and turned not vnto the proude, and to suche as goo a boute wyth lyes.
O LORDE my GOD, greate are thy wonderous worckes, whyche thou hast done: lyke as be also thy thoughtes whyche are to vs warde: and yet there is no man that ordreth them vnto the.
If I woulde declare them, and speake of B them, they shoulde be moo then I am able to expresse.
Hebr.x.b * Sacrifice and meatofferinge thou wouldest not haue, but myne eares hast thou opened.

Burnte offrynges and sacrifice for sin hast thou not requyred: Then sayde I: Lo, I come.

In the volume of the bode it is wrytten of me, that I should fulfyl thy wyll, O my God: I am content to do it: yea, thy lawe is within my hearte.

I haue declared thy ryghteousnesse, in the greate congregacion: Lo, I wyll not refrayne my lyppes, O Lorde, and that thou knowest.

I haue not hyd thy righteousnesse wythin my heart, my talkynge hath bene of thy trueth and of thy saluacion.

℣ I haue not kepte backe thy louinge mercye and truth: from the great congregacion.

Withdrawe not thou thy mercy fro me, O Lorde: let thy louynge kyndenesse & thy trueth alwaye preserue me.

For innumerable troubles are come about me: my synnes haue taken such a holde vpon me, that I am not able to loke vp. yea, they are mo in numbre then the heeres of my heade, and my hert hath fayled me.

O Lorde, let it be thy pleasure to delyuer me, make haste, O Lorde, to helpe me.

℣ Let them be ashamed and confounded together, that seke after my soule to destroy it: let them be dryuen backwarde and be put to rebuke, that wysche me euel.

Let them be desolate and rewarded wyth shame: that saye vnto me fye vpō the, fye vpon the.

Let all those that seke the, be ioyfull and gladein the: and let such as loue thy saluacion, saye alwaye, the lord be praised.

As for me, I am poore and needye, but the Lorde careth for me.

Thou arte my helper and redemer: make no longe tarynge, O my God.

℣ The .xli. Psalme.

Beatus qui intelligit.

Psa.14.b

BLessed is he ✶ that consydereth the poore and nedye: the Lorde shal delyuer him in the time of trouble.

The Lorde preserue him, and kepe him alyue: that he may be blessed vpon earth, and delyuer not thou him into the wyll of his enemyes.

The Lorde comforte hym, when he lyeth sycke vpon his bed: make thou al his bed in his sycknesse.

I said: Lorde be mercyfull vnto me, heale my soule, for I haue synned agaynste the.

Myne enemies speake euil of me: when shal he dye, and his name perysshe?

℣ And if he come to se me, he speaketh banyte, and his heatte conceyueth falsshod within hym selfe: and whan he commeth forth, he telleth it.

All myne enemyes whysper together agaynst me: euen againste me do they imagine this euyll.

Let the sentence of gyltines procede against him: and nowe that he lyeth, let him rise vp no more.

Yea, euen mine owne familier frēde whome I trusted ✶ (whiche dyd also eate of my breade) hath layde greate wayte for me.

Psa.55.c Joh.13.b

℣ But be thou mercyfull vnto me, O Lorde, rayse thou me vp agayne, and I shal rewarde them.

By this I knowe thou fauourest me: that myne enemy doth not triumphe againste me.

And whā I am in my helth, thou vpholdest me, & shalt set me before thi face for euer.

Blessed be the Lorde God of Israel, worlde wythoute ende. Amen.

℣ The .xlii. Psalme.

Quemadmodum.

℟

LIke as the hert desireth the water brookes: so longeth my soule after the, O God.

My soule is a thyrste for god, yea, euen for the lyuynge God: when shall I come to appeare before the presence of God?

Psa.80.a

✶ My teares haue bene my meate day and nyghte, whyle they dayly say vnto me: where is nowe thy God?

Nowe when I thinke there vpō ✶ I powre out my hert by my selfe: for I went with the multitude, and broughte them forth into the house of God.

1.Reg.1.e Psa.62.a

℣ In the voice of prayse and thākesgeuynge, amonge suche as kepe holy daye.

Psa.43.a

✶ Why arte thou so full of heuynesse (O my soule:) & why art thou so disquiet wythin me?

Put thy trust in God, for I wyll yet geue hym thankes: for the helpe of his countenaunce.

My God, my soule is vexed wythin me: therfore wyl I remember the cōcerning the ✶ lande of Jordan, and the litle hyll of Hermon.

Jos.12.a

One depe calleth another, because of the noyse of thy water pypes.

Jona.2.a

✶ All thy waues and stormes: are gone ouer me.

The Lorde hathe graunted hys louynge kindnesse on the daye tyme: and in the night season did I synge of hym, & made my prayer vnto the God of my lyfe.

℣ I wyll saye vnto the God of my strength, why haste thou forgotten me: why go I thus heuely, whyle the enemye oppresseth me?

myne

My bones are smytten a sunder as with a swearde: while myne enemies (that troube me) cast me in the teth.
Namely, while they saye daylye vnto me where is nowe thy God?
Why art thou so vexed (O my soule): & why art thou so disquieted within me?
O put thy trust in God, for I will yet thanke him which is the helpe of my countenaūce, and my God.

¶ The.xliii.Psalme.

Judica me deus.

A Gyue sentence with me, O God, and defende my cause agaynst the vngodlye people: Oh delyuer me from the disceptful and wylked man.
For thou art the God of my strength: why haste thou put me from the: and why go I so heuylye, whyle the enemye oppresseth me?
Oh sende out thy lyght and thy truth, that they maye leade me: and brynge me vnto thy holy hill, and to thy dwellyng.
And that I maye goe vnto the aultare of God, euen vnto the God of my ioye and gladnesse.
And vpon the harpe will I gyue thanckes vnto the, O God, my God.
* Why art thou so heuye (O my soule) and
psa. 42.b why art thou so disquieted within me?
O put thy trust in God, for I wyl yet gyue him thanckes: which is the helpe of my countenaunce and my God.

¶ The.xliii.Psalme.

Deus auribus nostris.

A WE haue herd with our eares, O God,
Deu. 6.b * our fathers haue tolde vs, what thou hast done in their time of olde.
Howe thou haste dryuen oute the Heythen with thy hand, and plāted them in: how thou hast destroyed the nacyons, and cast them out.
* For they gat not the lande in possessyon
Deu. 9.b throwe their owne sweard neyther was it their owne arme that helped them.
But thy ryght hande, and thyne arme, and the lyght of thy countenaunce, because thou haddest a fauoure vnto them.
* Thou arte my kynge, O God, sende helpe
psa. 97.a. vnto Jacob.
Throwe the wyl we ouerthrowe our enemies, and in thy name wil we tread them vnder that ryse vp agaynst vs.
For I wyll not truste in my bowe: it is not my swearde that shal helpe me.
B But it is thou that sauest vs from our enemyes, and puttest thē to confusyon that hate vs.
We make oure boaste of God all the daye longe, and wyll prayse thy name for euer. Sela.
But nowe thou art farre of, and puttest vs psa. 40.a
to confusyon, and * goest not forth with our armyes.
Thou makest vs to turne our backes vpon our enemyes, so that they which hate vs, spoyle their goodes.
Thou lettest vs be eaten vp lyke shepe, and C
hast scattered vs amonge the Heythen.
Thou sellest thy people for naughte, and takest no money for them.
Thou makest vs to be rebuked of oure neyghbours, to be laughed to scorne, and had in derision, of them that are rounde aboute vs.
* Thou makest vs to be a bywoꝛd amonge psa. 79.a
the hethē, and that the people shake their heades at vs.
My confusyon is dayly before me, and the shame of my face hath couered me.
For the voyce of the sclaunderer, and blasphemer, for the enemye and auenger.
And thoughe al this be come vpon vs, yet do we not forget the, nor behaue our selues frowardly in thy couenaunt.
Our hert is not turned backe, neyther our D
steppes gone out of thy waye.
No not when thou haste smytten vs into the place of dragons, & couered vs wyth the shadowe of death.
If we haue forgotten the name of our God, and holde vp our handes to any straūge God.
Shall not God searche it oute? for he knoweth the very secretes of the herte.
* For thy sake also are we kylled all the Rom. 8.f
daye longe, and are counted as shepe appoynted to be slayne.
Vp Lord, why slepest thou? awake, and be not absent from vs for euer.
Wherefore hydest thou thy face, and forgettest our miserie and trouble?
* For oure soule is brought lowe, euen vn- psl. 119.d
to the dust: oure belly cleueth vnto the grounde.
Aryse and helpe vs, and delyuer vs for thy mercyes sake.

¶ The.xlv.Psalme.

Eructauit cor meum.

MY hert is enditing of a good matter, A
I speake of the thynges, whiche I haue made vnto the kynge.
My tounge is the penne: of a redy wryter.
Thou arte fayrer then the childzen of men, full of grace are thy lyppes: because God hath blessed the for euer.
Gyrde the with thy sweard vpō thy thigh (O thou most mygthye) accordyng to thy

worshyp and rewowme.
Good lucke haue thou with thyne honour, ryde on because of the worde of truth, of mekenesse and rightwysnes: & thy right hande shall reache the terryble thynges.
B Thy arrowes are very sharpe, and the people shalbe subdued vnto the, euen in the myddes among the kynges enemyes.
Heb.i.b. * Thy seate, O God, endureth for euer: the sceptre of thy kyngedome is a ryghte sceptre.
Thou hast loued righteousnesse, and hated iniquite: wherfore God (euen thy God) hath anoynted the with the oyle of gladnesse aboue thy felowes.
All thy garmentes smel of myrre, Aloes, & Cassia, out of the ivery palaces, whereby they haue made the glade.
Kynges doughters were amõg thy honourable wemen: vpon thy ryght hande dyd stande the Quene in a vesture of golde, [wrought about with dyuers colours.]
C Herken (O doughter) and consydre: encline thine eare, forget also thyne own people, and thy fathers house.
So shall the kynge haue pleasure in thy bewtie, for he is the Lorde [God] & worshyp thou hym.
And the doughter of Tire shall be there with a gift, like as the riche also among the people shall make their supplication before the.
The kinges doughter is all glorious within, her clothynge is of wrought golde.
She shalbe brought vnto the king in rayment of nedle worke: the virgins that be her felowes, shal beare her company, and shalbe brought vnto the.
With ioy & gladnesse shal they be brought and shall enter into the kynges palaice.
In steade of thy fathers thou shalte haue childre, whom thou maist make princes in all landes.
I wyl remember thy name from one generacion to another: therfore shal the people gyue thankes vnto the world without ende.

¶ The.xlvi.Psalme.

Deus noster refugium.

A GOd is oure hope and strength: a verie present helpe in trouble.
Therfore wyll we not feare, thoughe the erth be moued, and thoughe the hilles be caried in the myddes of the sea.
Psa.93.b. * Thoughe the waters therof rage and swell, and thoughe the mountaines shake at the tempest of the same. Sela.
The ryuers of the flouue therof shall make glade the citie of God, the holye place of the tabernacles of the moost hyest.
God is in the myddest of her, therfore shal she not be removed: God shal helpe her, and that right early.
The heythen make muche a do, and the kyngedomes are moued: but God hathe shewed hys voyce, and the earthe shall melte awaye.
The Lorde of hostes is with vs, the God B of Jacob is oure refuge. Sela.
O come hyther, and beholde the workes of the Lorde what destructions he hathe broughte vpon the earth.
* He maketh warres to cease in all the Psa.76.a worlde: he breaketh the bow, & knappeth the speare in sunder, and burneth the chaettes in the fyre.
Be still then and knowe that I am God: I wyll be exalted amonge the heythen, and I wyll be exalted in the earthe.
The Lorde of hostes is with vs, the God of Jacob is our defence. Sela.

¶ The.xlvii.Psalme.

Omnes gentes plaudite.

O Clappe your handes together (al ye A people) O synge vnto god with the voyce of melody. Psa.96.a
For the Lorde is hie and * to be feared, he is the great kynge vpon all the earth.
He shall subdue the people vnder vs, and the nacions vnder our fete.
He shall chose out an heritage for vs: euen the worshippe of Jacob whom he loued Sela.
God is gone vp with a mery noyse, & the Lorde with the sounde of the trompe.
O synge praises, synge prayses vnto [our] B God: O synge praises, singe praises vnto oure kynge.
For God is kynge of al the earth, singe ye prayses with vnderstandynge.
God raygneth ouer the heythen: God sytteth vpon his holy seate.
The princes of the people are ioyned vnto the people of the God of Abraham: for God (whyche is very hye exalted) dothe defende the earthe; as it were wyth a shylde.

¶ The.xlviii.Psalme.

Magnus dominus.

G Great is the Lorde, and hyelye to be A praysed, in the citie of our God, euen vpon hys holy hyll.
The hyll of Sion is a fayre place, and the ioye of the whole earth: vpon the northe side lieth the citye of the greate kynge.
God is well knowen in her palaices, as a sure refuge.
For lo, the kinges [of the earth] are gathered, and gone by together.

They

They murdeled to se sache thynges: they were astonyed, and sodenly caste downe.
Feare came there vpon them, and sorowe, as vpon a woman in her trauayle: thou shalt breake the shippes of the sea, thorowe the east wynde.
B Lyke as we haue heard, so haue we sene in the cyeye of the Lorde of hoostes, in the cyeye of oure God. God vpholdeth the same for euer. Sela.
We wayte for thy louynge kyndnesse, (O God) in the myddes of the temple.
(O God) accordynge vnto thy name, so is thy prayse vnto the worldes ende: thy righte hande is full of righteousnesse.
C Let the mounte Sion reioyce, & the doughters of Juda be glad, because of thy iudgementes.
Walke aboute Sion, and go rounde about her, and tel the towres therof.
Marke well her bulwarckes, set vp her houses, that ye maye tel them that come after.
For this God is oure God for euer and euer, he shalbe oure gyde vnto death.

¶ The.xlix. Psalme.

Audite hec gentes.

A Heare this, all ye people: ponder it with youre eares, all ye that dwel in the worlde.
Bye and lowe, ryche and poore, one with another.
My mouthe shal speake of wysedome, and my hert shall muse of vnderstandynge.
I wil enclyne myne eare vnto the parable, and shewe my darcke speche vpon the harpe.
Wherfore shoulde I feare in the dayes of wickednes, and when the wickednes of my heles compasseth me rounde aboute?
psal.51.b Luk.12.c * There be some that put their truste in their goodes, and boast the selues in the multitude of their riches.
B But no man may delyuer his brother, nor make agrement vnto God for him.
1.petr.1.c 1.Joh.2.a * For it costeth more to redeme theyr soules, so that he must let that alone for euer.
Yea, thoughe he lyue longe: and se not the graue.
Eccle.2.c and.2.a Job27.D Luk.12.c * For he seeth, that wisemen also dye, and perishe together, as wel as the ignorante and folysshe, and * leaue their ryches for other.
And yet they thinke, that their houses shal continue for euer, and that their dwellynge places shal endure fro one generacion to another, and cal the landes after theie owne names.
Neuertheles, man wyll not abyde in honoure, seynge he maye be compared vnto the beastes that perish: this is the way of them.
This is theie folysshnes, and theyr posterite, prayse their sayinge. Sela.
They lye in the hel lyke sheepe: deth gnaweth vpon them, and the ryghteous shal haue dominacio of them in the morynge: theyr bewtye shall consume in the sepulchre oute of theyr dwellynge. C
But God shall delyuer my soule from the place of hell, for he shall receyue me. Sela.
Be not thou afrayed thoughe one be made riche, or yf the glorye of his house be increased. Job.27.b
* For he shall carye nothynge awaye with him when he dieth, neither shal his pompe folowe him.
For whyle he lyued, he counted hym selfe an happye man: and so long as thou doest well vnto thy selfe, men wil speake good of the.
He shall folowe the generacions of his fathers, and shal neuer se lighte.
Man beynge in honour hath no vnderstandinge, but is compared vnto the beastes, that perysshe.

¶ The. l. Psalme.

Deus deorum dominus.

THe Lorde, euen the moeste myghtye God hathe spoken: and called the worlde. A
From the risinge vp of the sunne: vnto the goynge downe therof. * Oute of Sion hath God appeared in perfecte bewtye. Esai.2.A
Our God shall come, and shall not kepe silence.
There shall go before him a consumynge fyre: and a mightie tempest shalbe styred vp rounde aboute hym.
He shall call the heauen from aboue, and the erth that he maye iudge hys people.
Gather my saictes together vnto me, those that haue made a couenaunte with me, with sacrifice.
And the heauens shall declare hys righteousnes: for God is iudge hym selfe. B
Sela.
Heare, O my people: and I wyll speake, I my selfe wyll testifie against the, O Israel: for I am God, euen thy God.
I wil not reproue the, because of thy sacrifices, or for thy burntofferinges, because they were not alwaye before me.
* I wil take no bullocke out of thy house, Esai.1.c. nor he goates out of thy foldes. Amo.5.D.
For all the beastes of the forest are myne, Acte.7.c.

and so are the cattell vpon a thousande hylles.

I knowe al the foules vpon the mountaynes: and the wylde beastes of the felde are in my syghte.

Leu. 25 d
psa. 24. a
1. Cor. 10. f
C
If I be hongry I wyl not tell the: for * the whole worlde is myne, and al that therin is.

Thynkest thou that I wyl eat bulles flesh: and dryncke the blonde of goates?

Offre vnto God thankelgeuynge: and paye thy vowes vnto the most hyghest.

2. psa. 15 a
And call * vpon me in the tyme of trouble: so wil I heare the, and thou shalt prayse me.

But to the vngodlye, sayde GOD: why doest thou preache my lawes, and takest my couenaunte in thy mouthe

Where as thou hatest to be reformed: and hast cast my wordes behynde the?

D
When thou sawest a theefe, thou cõsentedst vnto hym: and hast bene partaker with the aduouterers.

Thou hast let thy mouth speake wickednes: & with thy tonge thou hast let forth dysceyte.

D
Thou sattest and spakest against thy brother: yea, & hast slaundered thyne owne mothers sonne.

These thynges hast thou done, and I held my tonge: and thou thoughtest wickedlye that I am euen suche a one as thy selfe: but I wil reprooue the, and set before the, the thynges that thou hast done.

O consydre this, ye that forget God: lest I plucke you awaye, and there be none to delyuer you.

R
Who so offreth me thankes and prayse, he honoureth me: and to him that ordereth his conuersacion right, wyl I shewe the saluacion of God.

¶ The. li. Psalme.

Miserere mei deus.

A
HAue mercye vpon me, O God, after thy great goodnes.

According vnto the multitude of thy mercyes, do awaye myne offences.

Wash me thoroughlye fro my wickednesse, and clense me from my synne.

Iob. 13. c
Luk. 15 d
For * I knowlege my faultes, and my synne is euer before me.

Against the only haue I synned, and done this euyl in thy sight: * that thou mightest be iustified in thy saying, and clere when thou arte iudged.

Rom. 3. a
Behold, I was shapen in wickednesse, and in synne hath my mother conceyued me.

B
But lo, thou requirest trueth in the inward partes, and shalt make me to vnderstande wysedome secretlye.

Thou shalte purifye me with * Isope, and I shalbe cleane: thou shalte washe me, and I shalbe whyter then snowe.

Num. 19. d
Thou shalt make me heare of ioye & gladnesse, that the bones which thou hast broken, may reioyce.

Turne thy face from my synnes, and put oute all my mysdedes.

Eze. 36. d
C
* Make me a cleane heart, O God, and renue a ryght spirite within me.

Caste me not away from thy presence, and take not thy holy spirite from me.

O geue me the cõfort of thy helpe agayne: and stablyshe me with thy free spirite.

Then shall I teache thy wayes vnto the wycked, and synners shalbe conuerted vnto the.

Deliuer me frõ bloude gyltinesse, O God, thou that arte the God of my healthe: and my tonge shall synge of thy righteousnesse.

D
Thou shalt open my lyppes, O Lorde, and my mouth shal shewe thy prayse.

For thou desirest no sacrifice, els would I geue it the: * but thou delitest not in burntoffrynges.

psa. 50. a
Esai. 1. c.
Amo. 5. d
Acte. 7. f.
psa. 66 a
The sacrifice of God is a troubled spirite, * a broken and a contrite herte, O God, shalt thou not despyse.

O be fauorable and gracious vnto Sion, buylde thou the walles of Ierusalem.

Then shalte thou be pleased with the * sacrifice of righteousnesse, with the burntoffringes & oblacions: then shal they offre yonge bullockes vpon thine aulter.

rom. xiij a

¶ The. lii. Psalme.

Quid gloriaris in malitia.

WHy boastest thou thy selfe, thou Tyrãt, that thou cãst do mischefe? Where as the goodnesse of god endureth yet daylye.

Thy tõge imagineth wickednes, and with lyes thou cuttest lyke a sharpe rasoure.

Thou hast loued vngracyousnes more thẽ goodnes: and to talke of lyes more then rygheousnes. Sela.

Thou hast loued to speake all wordes that maye do hurte, O thou false tonge.

Therfore shall God destroye the for euer, he shall take the and plucke the oute of thy dwellynge, and rote the oute of the lande of the lyuynge. Sela.

The righteous also shal se this, and feare, and shall laughe hym to scorne.

Lo, this is the man, that toke not God for his strength, but * trusted vnto the multitude of his riches, and strengthed hym selfe in his wyckednesse.

B
psa. 49. b
Luk. 12. f
As for me, I am lyke a grene alyue tree in the house of God: my trust is in the ten-

der mercy of God for euer and euer.
I wyll alwaye gyue thankes vnto the, for that thou hast done: and I wyll hope in thy name, for thy sayntes lyke it well.

¶ The. liii. Psalme.

Dixit incipiens.

A The folysshe body hathe sayde in hys herte: there is no God.
pſa.14.a
Corrupte are they, and become abhominable in their wickednesse: there is
pſa.14.a
Rom.3.c. none that doeth good.
God loked downe from heauen vpon the children of men, to se yf there were anye that would vnderstode, & seke after god.
But they are al gone oute of the way, they are al together becõe abhominable: ther is also none that doeth good, no not one.
B Are not they without vnderstãdynge that worke wickednes, eatynge vp my people as yf they would eate breade? they haue not called vpon God.
They were afrayed where no feare was: for God hathe broken the bones of hym that beseged the: thou hast put thẽ to cõfusion, because God hath despysed thẽ.
Oh that the saluacion were geuen vnto Israel out of Sion: Oh that the lord wold delyuer his people out of captiuite.
Then shoulde Jacob reioyce, and Israell shoulde be ryghte glade.

¶ The. liiu. Psalme.

Deus in nomine tuo.

A Saue me, O God, for thy names sake, & auenge me in thy strength.
Heare my prayer, O God, and herken vnto the wordes of my mouth.
For straungers are ryseu vp against me, & tyrauntes (whiche haue not God before theyr eyes) seke after my soule. Sela.
Beholde, GOD is my helper, the Lorde is with them that vpholde my soule.
Psa.32.c *He shal reward euil vnto mine enemies: destroye thou them in thy truth.
An offerynge of a fre hert wil I gyue the, and prayse thy name (O Lorde) because it is so comfortable.
For he hathe delyuered me oute of all my trouble, and myne eye hath sene hys desyre vpon myne enemyes.

¶ The. lv. Psalme.

Exaudi deus.

A Heare my prayer (O God) and hyde not thy selfe from my petition.
Take hede vnto me, & heare me, how I mourne in my prayer, and am vexed.
The enemye crieth so, and the vngodly cõmeth on so fast, for they are minded to do me some mischiefe, so malicyously are they set agaynste me.
Psa.54.a My hert is disquieted within me, and the feare of death is fallen vpon me.
Fearfulnes and tremblynge are come vpõ me, and an horrible dreade hath ouerwhelmed me.
And I sayde: O that I had wynges lyke a B. doue, for then would I flye away, and be at reste.
Lo, then woulde I get me awaye farre of: and remayne in the wildernes. Sela.
I would make haste to escape, because of the stormye wynde and tempest.
Destroye their tonges (O Lorde) and + des- Gen.xi.B
uyde thẽ, for I haue spyed vnrygh teousnesse and stryfe in the citie.
Daye and nyght go they about within the walles therof: mischefe also and sorowe are in the myddest of it.
Wyckednesse is therein, disceite, and gile go C not oute of her streetes.
For it is not an open enemy that hath done me this dishonour: for then I could haue borne it: neither was it mine aduersarie, that did magnifie him selfe against me: for thẽ I paraduenture I would haue hid my selfe from him.
psal.41.B
*But it was euẽ thou my companion: my Joh.13.A
gyde, and myne owne familyer frende.
We toke swete councel together, and walked in the house of God as frendes.
Let death come hastely vpon them, and let thẽ go downe quicke into hel: for wickednes is in their dwellynges. & amõg thẽ.
As for me I wyll call vnto God, and the Lorde shal saue me.
In the euenynge, and morning, & at noone daye wil I praye, (and that instantelye) and he shall heare my voyce.
It is he that hathe delyuered my soule in peace from the battaile that was against me: for there were many with me.
D
Yea, euen god that endureth for euer, shal heare me, and bryng them downe. Sela.
For they wyll not turne, nor feare God.
He layde his handes vpon suche as be at peace with him, & he brake his couenaũt
The wordes of his mouth were softer thẽ butter, haunge warre in his hert: his wordes were smother then oyle, and yet be they very sweardes.
mat.6.D. Luk.12.c 1.pet.5.a. *O caste thy burthen vpon the Lord, and he shal norishe the, & not suffre the righteous to fall for euer.
And as for thẽ, thou (O God) shalt bringe them into the pyt of destruccion.
The bloudie thursty and disceitful mẽ, shal not lyue out halfe their dayes.
Neuertheles, my trust shall be in thee O Lorde.

¶ The. lvi. Psalme.

Miserere mei deus quoniam.

A BE mercyfull vnto me (O God) for man goeth about to deuoure me: he is dayly fyghtyng & troublynge me.
Myne enemyes are dayly in hande to swallowe me vp: for they be many that fyght against me, O thou moost hyest.
Neuertheles, though I am sometime afrayed, yet put I my trust in the.
I will prayse God, because of his worde, I I haue put my trust in God, and will not feare what flesche can do vnto me.
B They dayly mistake my wordes: all that they ymagine is to do me euyll.
They all holde together, and hepe them selues close: and marke my steppes, when they laye wayte for my soule.
Shall they escape for theyr wyckednesse? thou (O God) in thy displeasure shalte caste them downe.
Thou tellest my flyttynges, put my teares in thy bottel: are not these thynges noted in thy boke?
C When so euer I call vpon thee, then shall myne enemyes be put to flyght: this I knowe, for God is on my syde.
In gods wordes will I reioyce, in the Lordes worde will I comforte me.
Yea, in God haue I put my trust, I will not be afrayed what man can do vnto me.
Psa. 61. b *Vnto the (O God) will I pay my vowes, vnto the will I geue thankes.
psa. 116. a For * thou hast deliuered my soule from death, and my fete from fallynge: that I maye walke before God in the lyghte of the liuynge.

¶ The. lvii. Psalme.

Miserere mei deus miserere.

A BE mercifull vnto me (oh God) be mercifull vnto me, for my soule trusteth in thee: and * vnder the shadowe of thy wynges shalbe my refuge: vntil this tyrannye be ouer paste.
mat. 23. d I will call vnto the moost hye God, euen to the God that shal perfourme the cause which I haue in hande.
He shall sende from heauen, and saue me from the reprofe of him that would eate me vp. Sela.
B God shall sende forth his mercy and truth.
My soule is amonge lyons, and I lye euen amonge the children of men (that are set on fyre)
Whose teeth are speares and arowes, and their tonge a sharpe swearde.
Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.
They haue layde a net for my fete, & pressed downe my soule, they haue digged a pit before me, & are fallen into the myddes of it them selues. Sela.
pf. 108. a *My hert is fixed, O God, my hert is fixed: I will synge and gyue prayse.
Awake, O my glory, awake lute and harpe: I my selfe will awake right early.
I will gene thanckes vnto thee, O Lorde, among the people, and I will syng vnto the amonge the nacyons.
pf. 103. b *For the greatnesse of thy mercy reacheth vnto the heauens, and thy treuth vnto the cloudes.
Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.

¶ The. lviii. Psalme.

Si vere vtique iusticiam.

A RE your mindes set vpon righteousnes, o ye congregacions? & do ye iudge the thinge that is righte, O ye sonnes of men?
yea, ye imagine mischiefe in your hert vpon the earth: and your handes deale wyth wyckednesse.
The vngodlye are frowarde, euen from their mothers wombe: as sone as they be borne they go astraye and speake lyes.
They are as venimous as the poyson of a serpet, euē lyke the deafe Adder that * stoppeth her eares. Acts. 7. g
Whiche refuseth to heare the voyce of the charmer, charme he neuer so wisely.
B Breake their teeth O god, in their mouthes: smite the chawbones of the Lyons (O Lorde.)
Let them fall awaye lyke water that runneth a pace: & when they shote their arowes, let them be roted out.
Let them consume awaye lyke a snaile, and be like the vntimely frute of a woma, and let them not se the sunne.
Or euer your potes be made whote wyth thornes: so let vndignacyō vexe him, euen as a thynge that is rawe.
1. Pet. 2. g * The righteous shal reioyce whē he seith the vengeaunce: he shall washe his fote steppes in the bloude of the vngodly.
So that a man shall saye: verely there is a rewarde for the righteous: doutles, there is a God that iudgeth in the earth.

¶ The. lix. Psalme.

Eripe me de inimicis.

D Eliuer me frō myne enemyes, oh God, defende me from them that rise vp agaynste me. A
O deliuer me from the wycked doers, and saue me from the bloudthursty men.
For lo, they lye waityng for my soule: the mightie mē are gathered together againe

me without anye offence or faut of me, O lorde
10 They runne & prepare thē selues without
my faute: arise, thou therfore to helpe me,
and beholde.
Stande vp (O Lorde God of hoostes) thou
God of Israel to visyte all heythen: and
be not mercyfull vnto theim that offende
of malicous wickednes. Sela.
They goe to and fro in the euenynge, they
grenne lyke a dogge, and runne aboute
thorowe the cytie.
Beholde, they speake wyth theyr mouth,
and swordes are in theyr lyppes, for who
doeth heare?
Psa.2.a. But thou, O Lord, * shalt haue them in de-
Prou.3.d rision, and thou shalt laughe all heithen
to scorne.
My strength wyll I ascrybe vnto thee, for
thou art the God of my refuge.
God sheweth me his goodnes plenteously,
and God shall let me se my desyre vpon
myne enemyes.
C Sley thē not, lest my people forget it: but
scatre thē abrode among thy people, and
put them downe, O Lorde, oure defence.
For the synne of their mouth, and for the
wordes of their lippes, they shalbe taken
in their pride, and why? theyr preaching
is of curlyng and lyes.
Consume them in thy wrath, consume thē
that they maye perysshe, and knowe that
it is God, which ruleth in Jacob, and vn
to the endes of the world. Sela.
And in the euenyng they wil returne: grēne
lyke a dogge, and wyl go aboute he cytie.
They wil runne here and there for meat,
and grudge if they be not satisfyed.
As for me, I wyll synge of thy power, & wil
praise thy mercy by times in the morning.
For thou hast bene my defence and refuge:
in the day of my trouble.
Vnto the, O my strength, will I synge, for
thou, O God, art my refuge and my mer-
cyfull God.

C The.lx.Psalme.

Deus repulisti nos.

A O God, thou that hast cast vs out & scat-
tered vs abrode: thou hast also bene
displeased, O turne the vnto vs a-
gayne.
Thou hast moued the lande and deuided it,
heale the sores therof, for it shaketh.
Thou hast shewed thy people heuie thyn-
Esa.51.c ges, * thou haste gyuen vs a dyncke of
Jerre.25.d deadly wyne.
Thou hast geuen a token for such as feare
the, that they may triumphe, because of
the truth. Sela.
Therfore wer thy beloued delyuered, helpe
me with thy right hande, and heare me.
* God hath spoken in his holynes. I wyll pl.108.b.
reioyce and deuide Sichē, and meete out
the valeye of Suchoth.
Gilead is myne, and Manasses is myne: Ep-
hraim also is the strengthe of my head,
Juda is my lawe gyuer.
Moab is my washpot, ouer Edom wyll I
cast out my shoe. Philistea be thou glad
of me.
Who wyll leade me into the stronge cytie? C
Who wyll bryng me into Edom?
Hast thou not caste vs out, O God, wylte
not thou, O God, * go oute wyth oure pl.44.c
hoostes?
O be thou oure helpe in trouble, for vayne
is the helpe of man.
Thorowe God we shall do greate actes,
for it is he that shall treade downe oure
enemyes.

C The.lxi.Psalme.

Exaudi deus deprecā.

H Eare my crying, O God, gyue eare B
vnto my prayer.
From the endes of the earth wyll I
call vnto the, whē my herte is in heuines.
Oh set me vp vpon the rocke that is hyer
then I.
For thou hast bene my hope, and a stronge
tower for me agaynste the enemye.
I wyll dwel in thy tabernacle for euer, and B
my truste shall be vnder the couerynge of
thy wynges. Sela.
For thou, O Lorde, hast herde my desyres,
and hast geuē an heritage vnto those that
feare thy name.
Thou shalt graunt the kynge a longe life,
that his yeares maye endure thorowout
all generacyons.
He shall dwell before God for euer: O pre-
pare thy louyng mercy and faythfulnelle
that they maye preserue hym.
So wyll I alwaye synge prayse vnto thy
name, * that I may dayly perfourme my psa.56.b
vowes.

C The.lxii.Psalme.

Nonne deo subiecta.

M Y soule truly waiteth stil vpō god, I
for of him cōmeth my saluacyon.
He verely is my strēgth & my sal-
uacion: He is my defence, so that I shall
not greatly fall.
Howe longe wyll ye ymagine mischiefe a-
gaynst euery man? ye shall be slayne all
the sort of you yea, as a tottring wal shal
ye be, and lyke a broken hedge.
Their deuice is onely howe to put him out
whome God wyl exalte: their delite is in
lyes: they gene good wordes wyth their
mouth,

mouth, but curse with their heart. Sela
Neuertheles, my soule wayte thou styll
vpon God, for my hope is in hym.
He truly is my strength, and my saluacio:
he is my defence; so that I shall not fall.
In god is my health & my glory, the rocke
of myght, and in God is my trust.
B O put your trust in him alway (ye people)
1.reg.1.c +powre out your heartes before him, for
Esa.42.c God is our hope. Selah.
As for the children of men, they are but
vayne, the children of men are deceitfull
vpon the waighes, they are altogether
lighter then vanite it selfe.
O trust not in wog and robbery, giue not
your selues vnto vanite: if riches increa-
se, set not your heart vpon them.
God spake once & twise: I haue also heard
the same: that power belogeth vnto god.
And that thou Lorde arte mercyfull: for
Psa.18.c *thou rewardest euery man, accordinge
Mat.16.d to hys worcke.

¶ The.lxiij. Psalme.

Deus deus meus.

A O God, thou art my God, early wyl I
seke the.
My soule thirsteth for the: my flesh
also longeth after the in a baren & drye
lande, where no water is.
Thus haue I loked for the in holynes that
I might beholde thy power and glorye.
For thy louing kyndnesse is better the
life it selfe: my lyppes shal prayse the.
As longe as I lyue wyl I magnifie the on
this maner, and lift vp my handes in thy
name.
My soule shalbe satisfied, euen as it were
B with mary and fatnes: when my mouth
prayseth the with ioyful lyppes.
Haue I not remembred the in my bed, and
thought vpon the, when I was waking?
Because thou hast ben my helper, therfore
vnder the shadowe of thy wynges wyll
I reioyce.
My soule hangeth vpo the: thy right hand
hath vpholden me.
These also that seke the hurt of my soule,
they shal go vnder the earth.
Let them fall vpon the edge of the swerde,
that they maye be a portion for foxes.
Deu.6.c But the kynge shal reioyce in God: * all
they also that swere by hym shalbe com-
mended, for the mouth of the that speake
lyes, shalbe stopped.

¶ The.lxiiij. Psalme.

Exaudi deus oracionem.

H Eare my voyce (O God) in my praye-
er, preserue my lyfe frome feare of
the enemye.
Hyde me from the gatheringe together of
the frowarde, and from the insurrecyon
of wycked doers.
Which haue whet their tong like a swerd,
and shot out their arowes, euen bytter
wordes.
That they may priuely shote at him whi-
che is perfecte: sodenlye do they hit hym
and feare not.
They courage themselues in mischiefe, and
commune amonge the selues, howe they
maye laye snares: and saye, that no man
shall se them.
They imagine wyckednesse, and practise it B
that they kepe secrete amonge theim sel-
ues, euery man in the depe of hys hearte.
But God shal sodenly shote at them with a
swyfte arowe, that they shalbe wounded.
yea, theyr owne tonges shall make the fall,
in so muche that who so seeth them shall
laughe them to scorne.
And all men that se it, shall saye: this hath
God done, for they shall perceaue that it
is his worke.
The righteous shall reioyce in the Lorde,
and put his trust in him: and al they that
are true of hert, shalbe glad.

¶ The.lxv. Psalme.

Te decet hymnus.

A Thou (O God) art praised in Sion, and
vnto the shal the vow be performe-
de (in Jerusalem.)
Thou that hearest the prayer: vnto the shal
all flesh e come.
My mis∂edes preuayle agaynst me: Oh be
thou mercyfull vnto our synnes.
Blessed is the man whom thou choosest, and
receyuest vnto thee: he shall dwell in thy
court: & shalbe satisfied with the pleasu-
res of thy house, euē of thy holy temple.
Thou shalt shewe vs wonderfull thynges B
in righteousnes (O God) of oure saluacio:
thou that arte the hope of all the endes
of the earth, and of them that remaine in
the broade sea.
Which in hys strength setteth faste the
mountaynes, and is gyrded about with
power.
Which stylleth the ragynge of the sea, and
the noyse of hys waues, and the madnes
of the people.
They also that dwell in the vttermost par-
tes (of the earthe) shall be afrayed at thy
tokens, thou that makest the outegoyn-
ges of the morynge and euenynge to
prayse thee.
Thou vysitest the earth, & blessest it: thou
makest it very plenteous.
The ryuer of God is ful of water, thou pre- C
parest their corne: for so thou prouidest
for

for the earth.
Thou watereſt her forowes, thou ſendeſt rayne into the lytle baleyes thereof: thou makeſt it ſoft with the droppes of rayne, and bleſſeſt the increaſe of it.
Thou crowneſt the yeare wyth thy goodneſſe: and thy cloudes droppe fatneſſe.
They ſhal droppe vpon the dwellynges of the wyldernes, and the lytle hilles ſhal reioyſe on euery ſyde.
The foldes ſhalbe ful of cheyp, the valleis alſo ſhal ſtand ſo thycke with corne, that they ſhall laughe and ſynge.

¶ The.lxvi. Pſalme.

Jubilate deo.

A Pſal.c.a. O *Be ioyfull in God, all ye landes, ſynge prayſes vnto the honour of his name, make hys prayſe to be glorious.
Say vnto God: O how wonderful art thou in thy workes? thorowe the greatnes of thy power ſhall thyne enemies be found lyers vnto the.
For all the worlde ſhall worſhyp the, ſing of the, and prayſe thy name. Sela.
O come hither and beholde the workes of God, howe wonderful he is in his doyng towarde the childzen of men.
B Exo.13.g. *He turned the ſea into dry land, ſo that Ioſu.3.d. they wēt thorow the water on fote: there did we reioyce therof.
He ruleth with his power for euer, his eies beholde the people: and ſuche as will not beleue, ſhall not be able to exalte theim ſelues. Sela.
O prayſe our God, ye people, and make the voyce of hys prayſe to be hearde.
Whiche holdeth oure ſoule in lyfe, and ſuffereth not our fete to ſlyp.
For thou, O God, haſt proued vs: thou alſo haſt tryed vs lyke as ſiluer is tryed.
Thou broughteſt vs into the ſnare, and laied trouble vpon oure loynes: thou ſuffredeſt men to ryde ouer our heades.
Eſa.43.a *We went thorowe fire and water: & thou broughteſt vs out into a welthy place.
Eccl.b.a Deu.23.d I will go into thy houſe with brent offrings, and wil* pay the my vowes, which I promiſed wyth my lyppes, and ſpake with my mouth, whē I was in trouble.
I wil offre to the, fat brent ſacrifices, with the incenſe of rammes: I wil offre bullockes and goates. Sela.
O come hither and herkē, all ye that feare God: and I will tell you, what he hathe done for my ſoule.
D I called vnto him with my mouth, & gaue hym prayſes with my tonge.
If I encline vnto wickednes with my hert, the Lorde wyll not heare me.
But God hath heard me, and conſidred the voyce of my prayer.
Prayſed be God whiche hath not caſt oute my prayer, nor turned his mercy fro me.

¶ The.lxvii. Pſalme.

Deus miſereatur noſtri.

God* be mercyfull vnto vs, & bleſſe vs, & ſhewe vs the light of his cō- num.6.b tenaunce [and be mercyfull vnto vs.] Sela.
That thy way may be knowē vpon earth, thy ſauing health amonge all nacyons.
Let the people prayſe thee, O God: yea, let all the people prayſe the.
O let the nations reioyſe and be glad: for thou ſhalt iudge the folke righteouſlie, & gouerne the nacions vpon earth. Sela.
Let the people prayſe the, O God, let al the people prayſe the.
Then ſhall the earth bryngе forth her increaſe, and God, euen our owne God, ſhal geue vs his bleſſynge.
God ſhal bleſſe vs, and all the endes of the worlde ſhall feare hym.

Mar. ¶ The.lxviii. Pſalme.

Exurgat deus.

Let* God aryſe, and let his enemyes be A num.x.b ſcattered: let them alſo that hate him, flye before hym.
Like as the ſmoke vaniſheth, ſo ſhalt thou driue thē away: & like as waxe melteth at the fire, ſo let the vngodly periſhe at the preſence of God.
But let the righteouſe be glad, and reioyce before God: let thē alſo be merry & ioyful.
Oh ſinge vnto God, and ſinge prayſes vnto his name: magnifie hi that rideth vpō the heauēs, as it were vpō a horſe: prayſe ye hi in his name: yea, & reioyſe before hi.
*He is a father of the fatherleſſe, and defendeth the cauſe of wyddowes: euen God in Deu.x.a his holy habitacion.
He is the God that maketh mē to be of one minde in a houſe, and bryngeth the priſoners oute of captiuitie: but letteth the runagates continue in ſcarceneſs.
O God, when * thou wenteſt forth before B the people, when thou wenteſt thorowe Ex.4.d the wildernes: Sela. nu.14.c.
The earth ſhoke, and the heauens dropped Eſai.4.b at the preſence of God: euē as Sinai alſo was moued at the preſence of God, whiche is the God of Iſrael.
Thou O God, ſendeſt a gracyous rayne vpon thine inheritaūce, and refreſheſt it, when it was weery.
Thy congregacion ſhall dwell therin: For thou (O God) haſt of thy goodneſſe prepared for the poore.
The Lorde gaue the worde: greate was

the companye of the preachers.

Josu.x.d *Kynges with their armies dyd flye, and were diſcõfited, and they of the houſhold deuided the ſpoyle.

Thoughe ye haue lien amonge the pottes, yet ſhall ye be as the wynges of a doue that is couered with ſiluer wynges, and her fethers lyke golde.

When the almyghtye ſcatred kynges for their ſake, then were they as whyte as ſnowe in zalmon.

As the hyll of Balan ſo is gods hyll: euen a hye hyl, as the hyl of Balan.

Why hope ye ſo, ye hye hylles.

This is Gods hyl, in the which it pleaſeth him to dwelle: yea, the Lorde wil abide in it for euer.

The charettes of God are twentye thouſande, euen thouſãdes of angels, and the Lorde is amonge them, as in the holye place of Sinai.

Ephe.4.b *Thou arte gone vp an hye, thou haſt led captiuitie captiue, & receiued giftes for mẽ yea, euen for thyne enemies, that the Lorde God might dwel amonge them.

Prayſed be the Lorde daylye euẽ the God whiche helpeth vs, and powreth his benefites vpon vs. Sela.

He is oure God, euen the God of whome commeth ſaluation: God is the Lord by whome we eſcape death.

God ſhall wound the heade of hys enemyes, and the heerye ſcalpe of ſuch one as goeth on ſtill in his wickednes.

The Lorde hath ſayde: I wyll bryngе my people agayne, as I dyd frõ Baſan: mine owne wyll I bryngе agayne, as I dyd ſometyme from the depe of the ſea.

That thy fote may be dipped in the bloud of thyne enemyes, & that the tõge of thy dogges maye bee red thorowe the ſame.

It is well ſene, O God, howe thou goeſt, howe thou, my God and kynge goeſt in the Sanctuary,

The ſingers go before, the minſtrels folow after: in the middes are the damoſelles playing with the tymbrels.

Geue thankes, O Iſraell, vnto God the Lorde in the congregations, from the geounde of the herte.

There is lytle Ben Jamin their ruler: and the paynces of Juda, theyr councell: the princes of zabulon, and the paynces of Nephthali.

Thy God hath ſent for the ſtrength for the, ſtablyſh the thing, O god, that thou haſt wrought in vs.

For thy temples ſake at Jeruſalẽ: ſo ſhall kynges bryngе preſentes vnto the.

When the company of the ſpeare men, and multitude of the myghtye are ſcatred abroade amonge the beaſtes of the people. (ſo that they humblye bryngе peces of ſiluer) and when he hath ſcatred the people that delyte in warre. &

Then ſhal the princes come out of Egipt, the Mozians lande ſhall ſoone ſtretche out her handes vnto God.

Singe vnto God, O ye kyngdomes of the earth: o ſinge prayſes vnto the lord. Sela

Which ſytteth in the heauens ouer al, frõ the beginninge: Lo, he doeth ſende oute his voice: yea, and that a mighty voyce.

Aſcribe ye the power vnto god ouer Iſrael: his worſhip & ſtrength is in the cloudes.

O God, wonderfull arte thou in thy holye places: euen the God of Iſraell, he wyll geue ſtrengthe & power vnto his people.

Bleſſed be God.

The.lxix. Pſalme.

Saluum me fac deus.

SAue me, O God, for the waters are come in, euen vnto my ſoule. A

I ſticke faſt in the depe myre, wher no grounde is: I am come into depe waters, ſo that the floudes runne ouer me.

I am weery of crying, my throte is dry, my ſight faileth me, for wayting ſo long vpon my God. B

They that *hate me without a cauſe, are moo then the heeres of my heade: They that are myne enemyes, and would deſtroy me guiltleſſe are myghtye. pſa.35.a. Joh.15.b

I paied thẽ the thinges that I neuer toke God, thou knoweſt my ſimpleneſſe, & my faultes are not hyd from the.

Let not them that truſte in thee, O Lorde God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeke thee, be confounded thorowe me, O Lord God of Iſrael.

And why? for thy ſake haue I ſuffred reproſe, ſhame hath couered my face.

I am become a ſtraũger vnto my brethrẽ: euẽ an alcaũt vnto my mothers children: Joh.ii.b ro.xv.a

For *the zele of thine howe hath euẽ eaten me, and the rebukes of them that rebuked the, are fallen vpon me. C

I wept & chaſtened my ſelfe with faſtinge, and that was turned to my reproſe.

I put on a ſacke clothe alſo, & they ieſted vpon me.

They that ſit in the gate, ſpake againſt me, & the dronkardes made ſonges vpon me. Joh.30.b Tren.3.

But Lord, I make my prayer vnto the in an acceptable tyme.

Heare me, O God, in the multitude of thy mercye, euẽ in the truth of thy ſaluacio. D

Take me oute of the myre: that I ſyncke not,

Oh, let me be deliuered from thẽ that hate me

me, and olice of the depe waters.
Let not the water flonde drowne me: neither let the depe swalowe me vp, and let not the pyt shut her mouthe vpon me.
Heare me, O Lorde, for thy louyng kyndenes is comfortable: turne the vnto me according vnto the multitude of thy mercies.
And hyde not thy face from thy seruaunt, for I am in trouble: o haste the & heare me
E Drawe nye vnto my soule, and saue it: Oh, deliuer me, because of myne enemies.
Thou hast knowē my repzofe, my shame, & my dishonoz: myne aduersaries are all in thy sight.
Thy rebuke hath broken my hearte, I am ful of heuynes: I loked for some to haue pitie vpon me, but ther was no man: neither founde I any to comfort me.
Mat.27.b Joh.19.e • They gaue me gal to eate, & whē I was thyrstie, they gaue me vinegar to drinke.
Ro.xi.b. • Let their table be made a snare to take them selues withall, and let the thinges (that shoulde haue bene for their welth) be vnto them an occasion of fallynge.
Let their eyes be blynded, that they se not & euer bowe thou doune their backes.
Powze out thine indignacion vpon thē, & let thy wrathfull displeasure take holde
F of them.
Mat.23.d Acteg.1.c +Let theyr habitacion be voide, & no man to dwell in their tentes.
For they persecute him whom thou hast smiten, & they talke how they may vexe them whom thou hast wounded.
Let them fall from one wyckednes to another, & not come into thy ryghteousnes.
Ex.32.g. +Let thē be wiped out of the boke of the liuyng, & not be written amonge the righteouse.
As for me, when I am poore and in heuynes, thy helpe, O God, shall lyft me vp.
I wyl prayse the name of god with a song: & magnifie it with thanksgeuinge.
G This also shall please the lord better then a bullocke, that hathe hornes & hooffes.
The humble shal consider this, & be glad: seke ye after God, & your soule shal liue:
For the Lord heareth the poore, and despiseth not his prisoners.
Let heauen and earth prayse him, the sea and al that moueth therin.
For God wyll saue Sion, and buylde the cities of Iuda, that men may dwel ther, and haue it in possession.
The posterite also of hys seruauntes shall inherete it: and they that loue hys name, shal dwel therin.

¶ The.lxx.Psalme.

Deus in adiutorium.

HAste the, O god, to deliuer me, make haste to helpe me, O Lorde.
A Psa.11.a +Let them be ashamed & confounded that seke after my soule: let thē be turned backwarde, & put to confusion, that wisshe me euell.
Let thē (for their reward) be sone brought to shame, that crye ouer me: there there.
But let al those that seke the, be ioyfull & glad in the: & let al such as delyte in thy saluacīō, say alway: the Lord be praised.
As for me, I am poore and in misery, haste the vnto me, O God.
Thou arte my helpe, and my redemer: O Lorde, make no longe tarying.

¶ The.lxxi.Psalme.

In te domine speraui.

IN the, • O Lorde, haue I put my trust, A
let me neuer be put to confusion: but Psa.25.a
ryd me, & deliuer me in thy righteous- and.31.a
nes: encline thine eare vnto me, & saue me
We thou my stronge holde, where vnto I may alwaye resort, thou hast promised to helpe me: for thou art my house of defence and my castell.
Delyuer me, O my God, out of the hande of the vngodly, out of the hande of the vnrighteouse and cruel man.
For thou, O Lord God, art the hyng that I longe for: thou art my hope euen from my youth.
Thorowe the haue I bene holden vp euer Psa.22.b
sēce I was borne: +thou art he that tokc Jere.1.a
me out of my mothers wombe, my prayse B
shalbe alwaye of the.
I am become as it were a monstre vnto many: but my sure trust is in the.
Oh, let my mouth defilled with thy prayse, [that I may synge of thy glory and honour al the day longe.
Cast me not awaye in the tyme of age, forsake me not whē my strēgth fayleth me.
For myne enemies speake against me, and they that lay awayte for my soule, take their councel together, saying: god hath forsaken him, persecute him, & take him, for there is none to deliuer him.
Go not farre fro me, O God: my God, haste the to helpe me.
Let them be confounded and perysshe, that C
are agaynste my soule: let them be couered with shame & dishonoure, that seke to do me euell.
As for me, I wyl paciently abyde alway, and wil prayse the more and more
My mouth shal dayly speake of thy righteousnes and saluacion, for I knowe no ende therof.
I wyll go forth in the strength of the lorde God, and wil make mēcion of thy righteousnes

14 day.

reoulnes onely.
Thou O God, hast taughte mefrom my youth vp vntyl nowe, therfore wyl I tel of thy wonderous worckes.
Forsake me not, O God, in myne old age, when I am graye headed: vntyll I haue
Gnat.6.b shewed thy *strength vnto this generacion, and thy power to all them that are yet for to come.
Thy ryghteoulnes, O God, is very hye, & great thynges are they that thou hast done: O God, who is lyke vnto the?
D O what great troubles & aduerlities hast thou shewed me? & yet diddest thou turne and refre she me: yea, and broughtest me from the depe of the earthe (agayne.)
2.Re.17.b Thou hast brought me * to great honour, and comforted me on euery syde.
Therfore wyl I prayse the and thy faithfulnelle, O God: playinge vpon an instrument of muscke, vnto the wyl I sing vpō the harpe, O thou holy one of Israel
My lyppes wylbe fayne when I syng vnto the: and so wyll my soule whom thou hast delyuered.
My tongue also shal talke of thy ryghteoulnes all the day longe, for they are cōfounded and broughte vnto shame that seke to do me euell.

¶ The.lxxii.Psalme.

Deus iudicium tuum.

A GIue the kynge thy iudgementes, O God, and thy righteoulnes vnto the kynges sonne.
Deu.17.d Then shal he iudge thy people, *accordig vnto right, and defende the poore.
The mountaynes also shall bryng peace, and the lytle hylles righteoulnes vnto the people.
He shall kepe the simple folcke by their right, defende the children of the poore, & punische the wronge doer.
They shal feare the as longe * as the sūne
psal.81.f and mone endureth, from one generacion to another.
He shall come downe lyke the rayne into a flese of wolle, euen as the droppes that water the earth.
In his tyme shall the righteous florysche: yea, and haboundaunce of peace, so longe
B as the moone endureth.
3.Reg.4.c *His dominion shall be also from the one sea to the other, and from the flood vnto the worldes ende.
They that dwell in the wyldernelle, shall knele before him, his enemies shal lycke the dust.
Mat.2.b *The kiges of Tharsis & of the Iles shall
Esa.60.b geue presentes, the kinges of Arabie and Saba shal bringe giftes.
All kynges shall fal downe before hym: al nacions shall doe hym seruyce.
For he shall delyuer the poore, when he
C cryeth: the nedy also and hym that hathe no helper.
He shall be fauourable to the symple and nedy: And shal preserue the soules of the poore.
He shall delyuer their soules frō falshede and wronge, and deare shal their blonde be in hys sight.
He shall lyue and vnto hym shalbe geuen of the golde of Arabia.
Prayer shalbe made euer vnto hym, and dayly shal he be praysed.
There shall be an heape of corne in the earth, hye vpon the hylles, his fruit shal shake lyke Libanus, and shalbe greene in
D the citie lyke grasse vpon the earth.
Hys name shal endure for euer, his name shall remayne vnder the sunne amonge the posterities, which shalbe blessed thorowe him, & al the heathen shall prayse hym.
Blessed be the Lorde God, euen the God of Israel, *whiche onelye doeth wonde- Jud.13.d
rous thynges. psa.136.a
And blessed be the name of his maiestye for euer: and al the earth shalbe fylled with his maiestie. Amen, Amen.

¶ Here endeth the prayers of Dauid the sonne of Jsai.

¶ The.lxxiii.Psalme.

Quam bonus Israell.

TRuely God is louynge vnto Israell: G
euen vnto suche as are of a cleane heartes.
Neuertheles, my fete were almoste gone, my treadynges had wel nye slipte.
And why * I was greued at the wycked, Job.12.a
I dyd se also the vngodly i such prosperite. Jere.12.a
For they are in no parell of death, but are lusty and stronge.
They come in no mischefe lyke other folke, neither are they plaged lyke other men.
And this is the cause that they be so holden with pryde, and ouerwhelmed wyth cruelte.
Their eyes swelle for fatnes, and they doe euen what they lyst.
They corrupt other and speake of wicked blasphemye: their talkynge is agaynste the moste hyest.
For they stretch forth their mouthe vnto the heauen, & their tonge goeth thorowe the worlde.
Therefore fall the people vnto the, & ther- out sucke they no smale aduauntage.
* Tushe, (saye they) howe shoulde God psal.94.b
perceaue

perceaue it? Is there knowledge in the moſt hyeſt.

Lo, theſe are the vngodly: theſe proſpere in the worlde, & theſe haue riches in poſſeſſion, [and I ſayde].

Thē haue I clenſed my hearte in vayne, & waſhed my handes in innocencie?

And the daye longe haue I bene punyched, and chaſtened euery morneyng.

Yea, and I had almoſte ſayde euen as they: but lo, thē ſhuld I haue contempned the generacion of thy childzen.

Then thought I to vnderſtande this, but it was to harde foz me.

Vntyl I went into the ſanctuarye of God, thē vnderſtode I the ende of theſe men.

Namely, how thou doſt ſet thē in ſlippery places, and caſteſt them downe, and deſtroyeſt them.

O howe ſodenly do they conſume, periſhe, and come to a fearefull ende?

Eſa.29 b +Yea, euē lyke as a dreame whē one awaketh, ſo ſhalt thou make their ymage to vaniſhe out of the citie.

Thus my heart was greued, and it went euen thozowe my reynes.

So ſolyche was I & ignozaunt, euen as it were a beaſt before the.

Neuertheles, I am alway by the, foz thou haſt holden me by my ryght hande.

Thou ſhalt gyde me with thy councell: & afterwarde receaue me with glozy.

Whome haue I in heauen but the? & there is none vpon earth, that I deſire in compariſion of the.

My fleaſh and my heart fayleth, but God Nu.18.c is the ſtrēgth of my heart, + and my pozcion foz euer.

Foz lo, they that forſake the, ſhal periſhe: thou haſt deſtroyed al them that commit fozniacation agaynſt the.

But it is good foz me, to holde me faſt by God, to put my truſte in the Lozde God, and to ſpeake of all thy wozckes, [in the gates of the doughters of Sion.]

¶ The.lxxiiij. Pſalme.

Vt quid deus repuliſti.

A O God, wherfoze art thou abſent from vs ſo lōg? why is thy wzath ſo hot againſt the ſhepe of thy paſture?

O thinke vpon thy congregacion, whome thou haſt purchaſed and redemed of olde.

Thynke vpon the rybe of thyne enherytaūce, & moūt ſiō wherin thou haſt dwelt.

Lift vp thy fete, that thou mayeſt vtterlye deſtroye euery enemye, which hath done euell in the ſanctuary.

Thyne aduerſaries roare in the myddes of thy congregacions, and ſette vp theyr bannerꝛs foz tokens.

He that hewed tymbze afoze oute of the thycke trees, was knowen to bryng it to an excellent wozcke. B

But now they breake doune all the carued wozke therof with axes and hammers.

+They haue ſet fire vpō thy holy places, and haue defiled the dwellynge place of thy name, euen vnto the grounde. 4.re.25 c 2.pa.36 c

Yea, they ſaid in their heartes: let vs make hauocke of them altogether: Thus haue they vzente vp all the houſes of God in the lande.

We ſee not our tokens, ther is not one pzophet moze, no not one is there among vs that vnderſtandeth anye moze.

O God, howe long ſhall the aduerſarye do this diſhonoure? howe longe ſhall the enemy blaſpheme thy name: foz euer? C

Why withdraweſt thou thyne hāde? why pluckeſt thou not thy ryght hande oute of thy boſome? to conſume the enemye?

Foz God is my kynge of olde: The helpe that is done vpō earth, he doth it hi ſelfe. Ez.14.c

+Thou diddeſt deuide the ſee thorowe thy power, thou brakeſt the heades of the dragons in the waters. Job.xl. b Eſa.27 a

Thou ſmoteſt the heades of + Leuiathan in peces, and gaueſt hym to be meate foz the people in the wilderneſs.

Thou broughteſt out fountaines and waters out of the hard rockes: thou dzieſt vp mightie waters.

The day is thyne, and the night is thyne: thou haſt prepared the lighte & the ſunne

Thou haſt ſet al the bozders of the earth, thou haſte made ſommer and wynter. D

Remembze this, O Lozde, howe the enemy hath rebuked: and howe the folyche people hath blaſphemed thy name.

O delyuer not the ſoule of thy turtle doue vnto the multitude of the enemies: & forget not the cōgregacioſ of the poze foz euer.

Loke vpon the couenaunt, foz al the earth is ful of darkenes, & cruell habitacions.

O let not the ſimple go away aſhamed, but let the poze and nedye gyue praiſe vnto thy name.

Ariſe, o god, maintayne thyne owne cauſe: remembze howe the foliſh man blaſphemeth the dayly.

Forget not the voyce of thyne enemyes: the preſumpcion of them that hate the increaſeth euer moze and moze.

¶ The.lxxv. Pſalme.

Confitebimur tibi deus.

V Nto the (O God) do we gene thākes: yea, vnto thee doe we gene thākes: thy name alſo is ſo nie, & that doe thy wonderous wozckes declare. E

When

15 day

When I receaue the congregacyon, I shall
iudge accordynge vnto ryght.
The earth is weake and all the inhabiters
therof: I beare vp the pyllers of it. Sela.
I sayd vnto the foles: deale not so madlye: &
to the vngodly, set not vp your horne.
Set not vp your horne on hye, and speake
not with a styffnecke.
For promocyon commeth neyther from the
East, nor from the west, nor yet from the
B south.
Ecc.35.b And why? * God is the iudge: he putteth
downe one, and setteth vp another.
Esa.51.d For in the hande of the Lorde there is * a
Jere.25.d cuppe, and the wyne is red, it is ful mixt,
and he powreth out of the same.
As for the dregges therof, all the vngodlye
of the earth shal dryncke them, and suck
them out.
But I will talke of the God of Jacob, and
prayse him for euer.
All the hornes of the vngodly also will I
breake, and the hornes of the ryghteous
shalbe exalted.
¶ The.lxxvi. Psalme.

Notus in iudea.

A
IN Jewrye is God knowen, his name is
great in Israell.
Psal.9.b At Salō is his tabernacle, & * his dwel-
lynge in Sion.
pſa.46.b There * brake he the arowes of the bowe,
the shild, the sword, & the battaile. Sela.
Thou art of more honour and myght then
the hylles of robbers.
The proude are robbed, they haue slepte
their slepe: and all the men (whose handes
were myghtie) haue founde nothynge.
At thy rebuke (O God of Jacob) bothe the
charet and horse is fallen.
Thou, euē thou art to be feared: & who may
stande in thy sighte when thou art angry?
B Thou dyddest cause thy iudgemente to be
heard from heauen, the earth trembled,
and was styll.
Exo.19.b * When God arose to iudgemente, and to
helpe all the mekē vpon earth. Sela.
The fearcenesse of man shall turne to thy
prayse: and the fearcenesse of other shalte
Deu.24.b thou refrayne.
Eccle.9.a Promise vnto the Lord your God, & * kepe
it, al ye that be rōdabout him: bring pre-
sentes vnto him that ought to be feared.
He shall refreame the spirite of princes, & is
wōderful among the kinges of the erth.
¶ The.lxxvii. Psalme.

Voce mea ad dominum.

A
I * Will crye vnto God with my voyce, e-
ven vnto God will I crye with my
pſ.142.a voyce, and he shall herken vnto me.
In the tyme of my trouble I sought the
Lord: my sore rāne and ceassed not in the
nyght ceason: my soule refused comfort.
When I am in heynesse, I will thynke
vpon God: when my hearte is vexed, I
will complaine. Sela.
Thou holdest myne eyes waknynge: I am
so feble, that I can not speake.
I haue considred the dayes of olde, and the
yeares that are past. B
I call to remēbraunce my songe: and in the
nyght I commune with mine owne hert,
and searche out my spirites.
Will the Lorde absente hym selfe for euer?
and will he be no more intreated?
Is his mercy cleane gone for euer? & is hys
promyse come vtterly to an ende for euer
more?
hath God forgotten to be gracyous?
And will he shut vp his louynge kindnes C
in displeasure? Sela.
And I sayde: It is myne owne infirmitie:
But I will remembre the yeares of the
ryght hande of the most hyest.
I will remembre the workes of the Lord, &
* cal to mynde thy wonders of olde tyme. pſ.143.b
I will thynche also of all thy workes, and
my talckynge shall be of thy doynges.
Thy waye, O God, is holy: who is so great
a God as (our) God?
Thou art the God that doeth wonders, & D
haste declared thy power among people.
Thou hast myghtely delyuered thy people,
euen the sones of Jacob & Joseph. Sela.
The waters sawe the, O God, the waters
sawe the, and were afrayed: the deapthes
also were troubled.
The cloudes powred oute water, the ayer
thondered, & thine arowes went abroade.
The voyce of thy thonder was heard rounde
about, the lyghtenynges shone vpon the
grounde, the earthe was moued, & shoke
wythall.
The waye is in the sea, and thy pathes in
the great waters, and thy foteseppes are
not knowen.
Thou leddest thy people lyke sheepe, by the
hande of Moses and Aaron.
¶ The.lxxviii. Psalme.

Attendite populemeus.

H Eare my lawe, O my people, enclyne A
your eares vnto the wordes of my
mouth.
* I wil open my mouth in a parable, I wil Mat.13.c
declare darke sentences of olde.
Whiche we haue hearde and knowen: and
* suche as our fathers haue tolde vs.
That we shoulde not hyde them from the Deu.4.d
childzen of the generacyons to come, but 6.b.11.b
to shewe the honoure of the Lorde, hys Eph.6.a
myghte,

mighte, and wonderfull workes that he hath done.

He made a couenaunt with Jacob, & gaue Israel a lawe, * whiche he commaunded oure fore fathers to teache their children.

Exo.12.d Josu.4.d

That their posterite myght knowe it, and the children whiche were yet vnborne.

To thintent that when they came vp, they myght shew their children the same.

That they myght put their trust in God, and not to forget the workes of god, but to kepe his commaundementes.

Exo.xx.c * Deu.32.a

And not to be as their forefathers, a faythles & stubburne generacion: a generacion, that set not their hearte right, and whose spirite cleued not stedfastlye vnto God.

Like as the children of Ephraim, whiche being harnessed & carying bowes, turned them selues backe in the daye of batayl.

They kept not the couenaunce of god, and would not walke in his lawe.

But forgat what he had done, & the wonderful workes that he had shewed for them.

Marueilous thynges did he in the sight of our fathers in the lande of Egypte, euen in the felde of zoan.

Exo.14.d * He deuided the sea, and let them go thorow: he made the waters to stande on an heape.

Exo.14.f Nu.xx.b * In the day time also he led them with a cloude, and all the nyght thorowe with a lyght of fyre.

Exo.17.b He claue the harde rockes in the wyldernes, & gaue them drynke therof, as it had bene out of the great deapth.

1.Cor.x.a He brought waters oute of the stonye rocke, so that it gushed out like the riuers.

Yet for all this, they synned more agaynste hym, and prouoked the moste hyeste in the wyldernes.

They tempted God in their hearte & required meate for their lust.

They spake agaynste God also, sayinge: shall God prepare a table in the wyldernesse.

C

Exo.17.b Nu.11.b He smote the stonye rocke in dede, that the water gushed out, and the streames flowed withall: but can he geue breade also, or prouyde flesh for his people?

When the Lord heard this, he was wroth, so the fyre was kyndled in Jacob, & there came vp heuy displeasure agaynst Israel.

Because they beleued not in God, and put not their truste in his helpe.

So he commaunded the cloudes aboue, & opened the doores of heuen.

Exo.xvi.b Deu.8.a Sap.16.b Joh.vi.d

He rayned downe Manna also vpon the for to eate, & gaue them of the heuen corne.

So man dyd eate angels fode, for he sente them meate ynoughe,

He caused the east wynde to blowe vnder the heauen, and thorowe his power he brought in the southwest wynde.

Exo.16.d. Nu.xxv. * He rayned flesh vpon them as thycke as dust, & feathered foules lyke as the sande of the sea.

He lette it fall amonge their tentes, euen rounde about their habitacion.

So they dyd eate, and were well fylled, for he gaue them their owne desyre: They were not disappointed of their lust.

Nu.11.a * But while the meate was yet in their mouthes, the heuy wrathe of God came vpon them & slewe the wealthyest of them: yea, & smote downe the chosen men that were in Israell.

Nu.14.f * But for all this, they synned yet more, & beleued not his wonderous workes.

Therefore their dayes dyd he consume in vanite, and their yeares in trouble.

Nu.1.a 1.Cor.x.a * When he slewe them, they sought him, and turned them early, and enquired after God.

And they remembred that God was their strength, and that the hie God was their redemer.

Neuertheles, they did but flater him with their mouthes, and dissembled with him in their tongues.

E

For their heart was not whole with him, neyther continued they stedfast in his couenaunt.

But he was so mercyfull that he forgaue their misdedes, and destroyed them not, yea, many a tyme turned he his wrathe away, and wolde not suffre his whole displeasure to aryse.

Ps.civ.c * For he considered that they were but flesh: & that they were euen a wynde that passeth away, & commeth not agayne.

Many a tyme dyd they prouoke him in the wildernesse, and greeued him in the deserte.

They turned backe, and tempted god, and moued the holye one in Israel.

F

They thought not of his hand, and of the daye when he delyuered them from the hande of the enemye.

How he had wrought his myracles in Egypte, & his wonders in the felde of zoan.

Exo.7.d * He tourned their waters into blonde, so that they might not drinke of the riuers.

Exo.8.d * Exo.8.b

* He sente lyce among them, and deuoured them vp, & frogges to destroye them.

* Exo.8.c

He gaue their fruites vnto the caterpiller and their labour vnto the grashopper.

Exo.9.c * He destroyed their vines with haylestones, and their mulberye trees with the frost.

Exo.9.c * He smote their cattell also with haylestones, and their flocke & with hote thun-

c.i. der

derbolles.
He caste vpon them the furyousnesse of his
wrath, anger, displeasure, and trouble, & sent
euyl angels amonge them.
Exo. 9.c *He made a waye to his indignacyon, and
spared not their soule fro death, but gaue
theyr lyfe ouer to the pestilence.
Exo. 12. *And smote all the fyrste bozne in Egypte,
Psl.105.e the most pyncipal and mychtiest in the
E.135.b. dwellynges of Ham.
F But as for hys owne people, he lead them
forth lyke sheepe, and caried them in the
wildernesse like a flocke.
He brought them oute safely, that they
shoulde not feare, & ouerwhelmed their
enemies with the sea.
And broughte them within the borders of
his sanctuarye: euen to this mountaine
whyche he purchased with hys ryghte
hande.
Deu.3.a. *He cast out the Heathē also before them,
Iosu.6. caused their lande to be deuided among
10.&.11 thē for an heritage, and made the tribes
of Israel dwell in their tentes.
So they tempted and displised the moste
hye God, and kept not his testimonies.
But turned their backes, and fell awaye
like their forefathers, starting aside like
a broken bowe.
For they greued hym with their hill aul-
tees, and prouoked hym to displeasure
with their Images.
Whē God hearde this, he was wrothe,
and toke sore displeasure at Israel.
So that he forsoke the Tabernacle in Si-
lo, euen the tente that he hadde pitched
amonge them.
He deliuered their power into captiuitie,
and their bewty into the enemies hand.
He gaue his people ouer also to the swerd,
and was wroth with his enheritaunce.
The fire consumed their younge men, and
there maydēs were not geuē to mariage.
Their priestes were slaine with the swoꝛd,
and there were no wyddowes to make
lamentacion.
So the Lorde awaked as one oute of slepe,
and like a giant refreshed with wyne.
1.Re.5.b *He smote his enemyes in the hinder par-
tes, and put them to a perpetual shame.
He refused the tabernacle of Joseph, and
chose not the tribe of Ephraim.
Psl.87.a. * But chose the tribe of Juda, euen the
hyll of Sion which he loued.
And there he buylded hys temple on hye,
and layed the foundation of it, lyke the
grounde which he hath made continually.
.xc.16.c *He chose Dauid also his seruaunte, and
toke him awaye frome the shepe folde.
As he was folowing the ewes great with
younge ones, he toke him: that he might
feede Jacob hys people, and Israell hys
enheritaunce.
So he fed them with a faithfull and true
herte, and ruled them prudentlye wyth
all his power.

¶ The.lxxix.Psalme. Mor

Deus venerunt gentes. Pro

O God* the Heathen are come into thy
enheritaunce: thy holy temple haue
they defiled, & made Hierusalem an
heape of stones. 2.pa.36 B
* The dead bodyes of thy seruauntes haue
they geuen to be meate vnto the fowles of
the ayre: and the flesh of thy saintes vn-
to the beastes of the lande. 1.mac 7.b
Jer. 15.a
and. 16.a
Their bloude haue they shedde lyke water
on euery syde of Jerusalē, and there was
no man to burye them.
* We are become an open shame vnto oure
enemies, a beryscorne and derision vn-
to them that are round about vs. Psa. 44.c
Lorde, howe longe wilte thou be angrye?
shall thy gelosy burne like fire for euer? B
* Powre oute thyne indignation vpon the Jere. 1.d
Heathen, that haue not knowen the, and and. 8.a.
vpon the kyngdomes that haue not cal- Osa. 6.a
led vpon thy name. and. 3.o.a
For they haue deuoured Jacob, and layed
waste his dwellynge place.
* O remembre not oure olde synnes, but Esa. 64.f
haue mercye vpon vs: and that sone, for
we are come to greate miserye.
Helpe vs, O God of oure saluation, for the
glorye of thy name.
O deliuer vs, and be mercifull vnto oure
sinnes, for thy names sake.
* Wherefore do the Heathen saye: where is Osa. 63.b
C
nowe their God?
O let the vengeaūce of thy seruauntes blod
that is shed, be openly shewed vpon the
Heathen in our sight.
O let the sorowefull syghynge of the pry-
soners come before the: accordynge vnto
the greatenesse of thy power, preserue
thou those that are apointed to dye
And for the blasphemye (wherewith oure
neighboures haue blasphemed the) re-
warde thou them, O Lorde, seuen folde
into their bosome.
So we that be thy people and shepe of thy
pasture, shal geue the thankes for euer,
and will alwaye be shewynge forth thy
prayse frome generation to generation.

¶ The.lxxx.Psalme.

Qui regis Israel.

HEare O thou that hyrdest of Israell,
thou that leadest Joseph like a she-
pe: shew thy self also thou that sitte- B
test vpon the Cherubyns.

Before

Before Ephraim, Benjamin & Manasses: styre vp thy strength, and come helpe vs.
Turne vs againe, O God, shewe thy light of thy countenaunce, & we shalbe whole.
O Lorde God of hostes, howe longe wylte thou be angrye wyth thy people that prayeth?
Psl. 62. a * Thou feadeste them wyth the breade of teares, and geuest them plentcousnelle of teares to drincke.
Psl. 42. a * Thou haste made vs a berye strife vnto our neighbours, & oure enemies laughe vs to scorne.
Turne vs agayne thou GOD of Hoostes: shewe thy lighte of thy countenaunce, & we shall be whole.
Thou hast brought a vyne out of Egipte, thou hast cast out the Heathen, & planted it.
Thou madeste rowme for it: and when it had taken rote, it filled the lande.
The hilles were couered with the shadow of it, and the bowes therof were like the goodlye Cedre trees.
She stretched out hir braunches vnto the sea, and her bowes vnto the riuer.
Whye haste thou then broken downe her hedge, that al they which go by, pluck of her grapes?
The wylde boze dute of the woode dothe rote it vp, and the wylde beastes of the fielde deuoure it.
Turne the againe thou GOD of Hostes, loke downe from heauen: behold, & visite this vyne.
And the place of the vineyarde that thy right hand hath planted, and the braunch that thou madest so stronge for thyne selfe.
Psa. 35 c * It is burnte with fire, & cut downe: and they shall perysche at the rebuke of thy countenaunce.
Let thy hand be vpon the man of thy righte hande, and vpon the sonne of man whom thou madeste so stronge for thyne owne selfe.
And so wyll not we go backe from the: Oh let vs lyue, and we shall call vppon thy name.
Turne vs agayne, O Lord God of Hostes, shew the lyght of thy countenaunce, and we shalbe whole.

¶ The.lxxxi. Psalme.

Exaltate deo.

SIng we merely vnto God our strength: make a chearefull noyse vnto the God of Jacob.
Take the Psalme, bringe hyther the tabret, the mery harpe with the lute.
Blowe vp the trompet in the newe Mone, euen in the tyme appoynted, & vpon our solemne feaste daye.
Le. 10. a * For this was made a statute for Israell, and a lawe of the God of Jacob.
This he ordened in Joseph for a testimonye, when he came out of the lande of Egypte, and had heard a straunge language.
I eased his shoulder from the burthē, and his handes were deliuered frō (making) the pottes.
Exo. 3. b. Thou calledst vpon me in troubles, & * I deliuered the, & hearde the, * what time as the stoxme fell vpon the, * I proued the also at the waters of strife. Sela.
Exo. 19 c and. 26, a * nu. xx b
Heare, O my people, and I wyll assure the O Israell, if thou wilt herken vnto me.
There shall no straunge God be in the: neyther shalt thou worship anye other god.
Ex. 20. a * I am the Lorde thy God, which brought the out of the lande of Egypte, open thy mouth wide, and I shall fill it.
But mi people would not heare my boyce, and Israell would not obeye me.
C Ro. 1. b. * So I gaue thē vp vnto theyr owne hertes luste, and let them kolow their owne ymaginations.
O that my people woulde haue herkened vnto me, for if Israell had walked in my wayes.
I shoulde sone haue put downe their enemies, & turned myne hand against their aduersaries.
The haters of the Lorde should haue bene founde lyars, but their tyme shoulde haue endured for euer.
He shoulde haue fedde them also wyth the finest wheate floure, and * wyth hony out of the stonye rocke shoulde I haue satisfied thee.
Deu. 32 b

Eve ¶ The.lxxxii. Psalme.

pro. Deus stetit in synagoga.

GOd standeth in the congregation of Aprinces, he is iudge amonge * Gods.
Ex. 32. b * How long wil ye geue wrong iudgemente. and accept the persones of the vngodlye. Sela.
Deu. 17 d Jere, b a
Defende the poore and fatherlesse: se that such as be in nede & necessitie haue right.
Deliuer the out caste and poore: saue them frome the hande of the vngodlye.
They will not be learned nor vnderstand, but walke on styll in darcknesse, all the foundations of the earth be out of course.
I haue sayde: ye are Goddes, and ye all are childzen of the most hiest.
But ye shal dye like men, and fall like one of the princes.
Aryse O God, and iudge thou the earthe, for thou shalt take all Heathen to thyne enheritaunce.

¶ The.lxxxiij. Psalme.

Deus quis similis.

A HOlde not thy tonge, O god, kepe not
Psal.2.b. stil silẽce, refraine not thy self, O god
For lo, * thyne enemyes make a mur
muryng, and they that hate the, haue lift
vp their heade.
They haue ymagined craftely agaynste the
people, and taken counsayle agaynst thy
secrete ones.
They haue sayed: come and let vs rote the
out, that they be no more a people, and
that the name of Israell may be no more
in remembraunce.
For they haue cast their heades together
with one consente, and are confederate
agaynste the.
B The tabernacles of the Edomites, & Ismaelites: the Moabites and Hagarenes.
Gebal, and Ammon, and Amaleth: the Philistines with them that dwel at Tyre.
Assur also is ioyned vnto theym, and haue
helped the children of Loth. Sela.
Judi.7.c But do thou to them * as vnto the Madianites, vnto Sisera, and vnto Jabin * at
Judi.4.d the broke of Kison.
Whyche perished at endor, and became as
the donge of the earth.
Jud.7.g Make them and their princes lyke * Oreb
and Zeb.
Yea, make al their princes like as zebea and
Salmana.
Whiche saye: let vs take to oure selues the
houses of God in possellyon.
C O my God, make theym like vnto a whele,
Psa.35.a. and as * the stubble before the wynde.
Lyke as a fyre that burneth vp the woode,
and as the flame that consumeth the mou
taynes.
Persecute them euen so with thy tempeste,
and make them afrayed with thy stozme.
Make their faces ashamed, O Lozde, that
they maye seke thy name.
Let theym be confounded and vexed euer
moze and moze: let them be put to shame
and perishe.
And they shall knowe that thou (whose
name is Jehoua) art onely the moste hyest
ouer all the earth.

¶ The.lxxxiiij. Psalme.

Quam dilecta tabernacula.

A OWhome amiable are thy dwellynges,
thou Lord of hostes: my soule hath
a delyre & longynge to entre in
to the courtes of the Lozde: my herte and
my flesshe reioyce in the liuyng God.
Yea, the sparowe hath founde her an house,
and the swalowe a nest, where she maye
laye her yonge: euen thy autters, O Lozd
of Hostes, my kynge and my God.
Blessed are they that dwell in thy house,
they wilbe alwaye prayssynge the. Sela.
Blessed is that man whose strengthe is in
the, in whose hert are thy wayes.
Which the goynge thorowe the dale of mysery
vse it for a well, and the pooles are filled
with water.
They wyll go from strength to strength, &
vnto the God of goddes appeareth euery
one of them in Sion.
O Lozde God of Hostes, heare my prayer:
herken O God of Jacob. Sela.
B Beholde, O God our defender, & loke vpon
the face of thyne annoynted.
For one day in thy courtes, is better then
a thousande.
I had rather be a doze keper in the house of
my God, then to dwell in the tentes of
vngodlynesse.
For the Lozde God is a lyght and defence,
the Lozde wil geue grace and worshyp,
and no good thynge shall he withold frõ
them that lyue a godly lyfe.
O Lozde God of Hostes, blessed is the man,
that putteth his trust in the.

¶ The.lxxxv. Psalme.

Benedixisti domine.

A LOzde, thou arte becõme gracyous vnto
thy lande, thou haste turned awaye
the captiuite of Jacob.
Thou hast forgeuen the offence of thy peo- Psa.32.a.
ple, and * couered all their synnes. Sela.
Thou hast taken awaye al thy displeasure,
and turned thy selfe from thy wrathfull
indignacyon.
Turne vs then, O God our Sauiour, and
let thyne anger ceasse from vs.
Wylte thou be displeased at vs for euer? &
wylte thou stretche oute thy wrath from
one generacyon to another?
Wilte thou not turne againe and quycken
vs, that thy people maye reioyse in the?
Shewe vs thy mercy, O Lozd, and graunt
vs thy saluacion.
B I wyll herken what the Lozde God wyll
saye: I concernyng me: for he shal speake
peace vnto his people, and to his sainctes
that they turne not agayne.
For his saluaciõ is nye thẽ that feare him,
that glozy may dwell in our lande.
Mercy & trueth are met together, ryghtuousnes and peace haue kyssed eche other.
Truth shal sproute out of the earth, & right
tuousnes hath loked downe frõ heauen.
Yea, the Lozd shal shewe louyng kindnes:
and our lande shall gene her encrease.
Righteousnesse shal go before him, and he
shall directe his goynge in the waye.

¶ The.lxxxvi. Psalme.

Ins

Inclina domine aurem.

A BOwe downe thyne eare, O Lord, and heare me, for I am poze & in mysery.
Preserue thou my soule, for I am holy: my God saue thy seruaunt, that putteth his trust in the.
Be mercyfull vnto me (O Lorde) for I will call daylye vpon the.
Comforte the soule of thy seruaunt, for vnto the (O Lorde) do I lyft vp my soule.
Ex.34.a. Jere.32.c Joel.ii.c. * For thou Lorde art good and gracyous, and of greate mercye vnto all them that call vpon the.
pſ.143.a & 145.b. Bene eare Lorde vnto my prayer, and ponder the voyce of my humble desires.
B In the time of my trouble, I will call vpō the, for thou hearest me.
pſa.89.b * Among the Gods there is none lyke vnto the (O Lorde,) there is not one that can do as thou doest.
All nations whome thou hast made, shall come and worshyp the (O Lorde) & shall glorifie thy name.
For thou art greate, and doest wonderous thynges, thou art God alone.
Teache me thy waye, (O Lorde) and I will walke in thy trueth: O knit my hert vnto the, that it may feare thy name.
I will thanke the, O Lorde my God, with all my herte, and wyll prayse thy name for euer.
For greate is thy mercye towarde me, and pſa. 29.a C * thou hast deliuered my soule from the nethermost hell.
O God, the proude are rysen agaynste me, and the congregacyons of naughtie men haue soughte after my soule, & haue not set the before their eyes.
Ex.34.a Jer.31.d 2.pa.30.b * But thou, O Lorde God, art full of compassyon, and mercy, longe suffryng, plenteous in goodnesse and trueth.
O turne the then vnto me, and haue mercy vpon me: gyue thy strength vnto thy seruaunt, and helpe the sonne of thy handemayde.
Shewe some token vpon me for good, that they whyche hate me, maye se it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

¶ The.lxxxvij.Psalme.

Fundamenta eius.

H Er foundacyons are vpon the holy hilles: the Lord louyth the gates of Sion, more then all the dwellynges of Jacob.
Very excellent thynges are spoken of thee, thou citie of God. Sela.
I wyll thynke vpon Rahab and Babylon, wyth them that knowe me.
Beholde, yea, the Philistines also, and they of Tyre with the Morians. Lo: there was he borne.
And of Sion it shall be reported, that he was borne in her, & the moost hyest shall stablyshe her.
The Lord shal reherse it, when he writeth vp the people, that he was borne there. Sela.
The singers also & trompetters shal be rehearse: All my freth springes shalbe in the.

¶ The.lxxxviij.Psalme.

Domine deus salutis.

O Lord God of my saluacion, I haue cried day and nyght before the. A
Oh let my prayer entre into thy presence, encline thyne eare vnto my calling.
For my soule is ful of trouble, and my lyfe draweth nye vnto hell.
I am counted as one of thō that go downe vnto the pytte, and I haue bene euen as a man that hath no strength.
Free amonge the dead, lyke vnto them that be wounded & lie in the graue, whiche be out of remēbraunce, and are cut away frō thy hande.
Thou hast laied me in the lowest pitte, in a B place of darcknes, and in the depe.
Thyne indignacion lyeth harde vpon me, and thou hast vexed me with all thy stormes. Sela.
Thou hast put awaye myne acquayntaūce farre fro me, and made me to be abhorred of them: I am so fast in prison, that I can not get forth.
My eyghe fayleth for very trouble: Lord I haue called dayly vpō thee, I haue stretched out myne handes vnto the.
* Woest thou shewe wonders amonge the dead? Or shall the dead ryse vp agayne, and prayse the? pſal.6.a. Esa.38.b
Shal thy louing kindnes be shewed in the graue, or thy faythfulnesse in destruccio? C
Shall thy wonderous workes be knowē in the darcke, and thy ryghteousnes in the lande where all thynges are forgotten?
Vnto the haue I cryed, O Lorde, and early D shall my prayer come before the.
Lorde, why abhorrest thou my soule? and hydest thou thy face fro me?
I am in mysery, and lyke vnto hym that is at the poynte to dye (euen fro my youthe vp) thy terrours haue I suffered wyth a troubled mynde.
Thy wrathfull displeasure goeth ouer me, and the feare of the hath vndone me.
They came rounde about me daylye lyke water, and compassed me together on euery syde.
My louers and frendes hast thou put a-

wype fro me, and hyd mine acquaintaūce out of my syght.

Eue. ¶ The. lxxxix. Psalme.

pray. Misericordias domini.

A psal. of. a. MY* songe shalbe all waye of the louing kyndnes of the Lorde. With my mouth wil I euer be shewynge thy trueth from one generacyon to another.

For I haue sayde: mercy shalbe set vp for euer: thy trueth shalte thou stablyshe in the heauens.

2. reg. 7. a *I haue made a couenaunte with my chosen, I haue swoꝛne vnto Dauid my seruaunte.

2. re. 7. b. pſ. 132. b. *Thy sede will I stablish for euer, and set vp thy trone from one generation to another. Sela.

O Lorde + the verye heauens shall prayse thy wonderous woꝛckes, and thy trueth in the congregation of the saintes. psa. 19. a.

For who is he amonge the cloudes, that shall be compared vnto the Lorde?

psa. 70. a and. 6. d. And + what is he amonge the Gods, that shall be like vnto the Lorde?

GOD is verye greatlye to be feared in the councell of the saynctes, and to be had in reuerence of all theym that are aboute hym.

O Lorde God of Hostes, who is lyke vnto the? thy trueth (most myghtie Lorde) is on euery syde.

Ex. 14. d Mat. 8. d *Thou rulest the ragynge of the sea, thou stillest the waues therof, when they arise.

Thou hast subdued Egypte, and destroyed it: thou hast scatred thyne enemyes abꝛod wyth thy mighty arme.

The heauens are thine, the earthe also is thyne: thou haste layed the foundation of the rounde woꝛlde, and all that therin is.

Thou hast made the noꝛth and the southe: Tabor and Hermon shal reioyce in thy name.

Thou hast a myghty arme, stronge is thy hande, and hye is thy right hand.

Righteousnes and equitie is the habitacyon of thy seate, mercy and trueth shal go before thy face.

Blessed is the people (O Lorde) that can reioyce in the: they shal walke in the light of thy countenaunce.

Their delight shall be daply in thy name, & in thy ryghteousnes shal they make their boast.

For thou art the glorye of their strength, and in thy louyng kyndenes, thou shalte lift vp our hoꝛnes.

Psal. .a. For the * Lorde is our defence, The holye out of Israell is our kinge.

Thou spakest somtime in visions vnto thy saīctes, and saidest: I haue layed helpe vpon one that is mighty, I haue exalted one chosen out of the people.

*I haue found Dauid my seruaunte, with my holy oyle haue I anoynted him. Acte. 13. b 1. re. 16. b

My hande shall holde him faste, and mine arme shall strengthen him. 2. re. 5. a.

The enemye shall not be able to doo hym violence, the sonne of wyckednesse shall not hurte him.

I shal smite down his foes before his face, and plage them that hate him.

My trueth also and my mercy shalbe with hym, and in my name shall his hoꝛne be exalted.

*I will set his dominion also in the sea, & his right hande in the floudes. 2. Re. 8. a

He shall call me: thou arte my father, my God, and my stronge saluation.

And I will make him my firste boꝛne, hyer then the kinges of the earth.

My mercye will I kepe for him for euermoꝛe, and my couenaunt shall stande fast wyth hym. E

His sede also wyll I make to endure for euer, and his trone as the dayes of heauen.

But yf hys children forsake my lawe, and walcke not in my iudgementes.

*If they breake my statutes, and kepe not my commaundementes. 3. re. 9. b.

*I wyll vyset their offences with the rod, and their synne with scourges. Ex. xx. a.

Neuertheles, my louynge kyndnesse wyl I not vtterly take frō hym, noꝛ suffre my trueth to fayle.

My couenaunte wyll I not breake, noꝛ alter the thynge that is gone oute of my lyppes.

I haue swoꝛne once by my holynesse, that *I wyll not fayle Dauid.

His sede shal endure for euer, and his seate is lyke * as the sunne before me. Actes. 7. f F psa. 72. a.

He shall stande faste for euermoꝛe as the Moone, and as the faythfull wytnesse in heauen. Sela.

But thou hast abhoꝛred and forsaken thine anoynted, and art displeased at him.

Thou haste broken the couenaunte of thy seruaunte, and caste hys crowne to the grounde.

*Thou haste ouerthꝛowen al hys hedges, and broken downe hys stronge holdes. pſ. 80. b.

All they that go by, spoyle hym, and he is become a reproche vnto hys neyghboures.

Thou haste set vp the ryght hande of hys enemyes: and made al hys aduersaries to reioyce.

Thou haste taken away the edge of hys swearde: and gyuen hym not victory in the battayle.

Thou

Thou haste put out his glorye, and caste
hys trone downe to the grounde.
G The dayes of his youth hast thou shortened: and covered him with dishonoure.
Sela.
Lord, howe longe wylte thou hid thy selfe, for ever? and shal thy wrathe burne like fyre?
O remember howe shorte my tyme is, wherfore haste thou made all men for naughte?
Gen.2.c. *What man is he that lyveth, and shall not se deathe? and shall he delyver hys owne soule from the hande of helle?
Sela.
Lorde, where are thy olde louing kindnesses, whyche thou swarest vnto Dauid in thy trueth?
Remember (Lord) the rebuke that thy seruauntes have, and how I do beare in my bosome the rebukes of many people.
Wherewith thine enemyes have blasphemed the, & slaundered the fotesteppes of thine annoynted.
Praysed be the Lorde for euermore: Amen. Amen.

¶ The.xc. Psalme.

Domine refugium.

A LOrde, thou haste bene our refuge from one generacion to another.
Before the mountaines were brought forthe, or euer the earthe and the worlde were made, thou arte God from euerlastynge and worlde withoute ende.
Thou turnest man to destruccion. Againe, thou sayest: come agayne ye chyldren of men.
*For a thousande yeares in thy sighte are 2.pet.3.b but as yesterdaye, seynge that is past as a watche in the nyghte.
As sone as thou scatrest them, they are euē as a sleepe, and fade awaye sodenlye lyke the grasse.
In the morynge it is greene and groweth B vp, but in the euenynge it is cut downe (dryed vp) and wythered.
For we consume awaye in thy displeasure, and are afrayed at thy wrathfull indignacion.
Thou haste set oure mysdedes before thee, and oure secrete synnes in the lyghte of thy countenaunce.
For when thou arte angrye, all oure dayes are gone: we bring our yeres to an ende, as it were a tale that is tolde.
The dayes of oure age are three score yeares and ten: and though men be so strōg that they come to foure score yeares, yet is their strēgth then but labour and sorowe: so soone palleth it awaye, and we are gone.
But who regardeth the power of thy wrath, for euē thereafter as a mā feareth, so is thy displeasure. C
*O teache vs to number oure dayes, that Psa.39.a
we maye applye oure hertes vnto wysedome.
Turne the agayne (O Lorde) at the last, & be gracious vnto thy seruauntes.
O satisfie vs with thy mercy, & that sone: so shall we reioyse and be glade all the dayes of oure lyfe.
Comforte vs agayne, nowe after the tyme that thou hast plaged vs, & for the yeares wherin we haue suffred aduersite.
Shew thy seruauntes thy worke, and their chyldren thy glorye.
And the glorious maiestye of the Lord our God be vpō vs: prospere thou the worke of oure handes vpō vs, O prosperе thou oure handye worke.

¶ The.xci. Psalme.

Qui habitat.

WHo so dwelleth vnder the defence of A the most hyest, shal abyde vnder the shadowe of the Almightye.
I wyl saye vnto the Lorde: Thou arte my hope, and my stronge holde, my God, in hym wyll I truste.
For he shall delyver the from the snare of the hunter, and frome the noysome pestylence.
He shal defende the vnder his wynges, and thou shalt be safe vnder his fethers: his faithfulnesse & trueth shall be thy shylde and buckler.
Thou shalt not be afrayed for any terroure by nyght, nor for the arowe that flyeth by daye.
For the pestilēce that walketh in the darc- B kenesse, nor for the sickenesse that destroyeth in the none daye.
A thousande shall fall beside the, and ten thousande at thy right hāde, but it shal not come nye the.
Yea, with thine eyes shalte thou beholde, and se the rewarde of the vngodly.
For thou Lorde art my hope, thou hast set thyne house of defence verye hye.
There shall no euell happen vnto the, ne- C ther shall any plage come nye thy dwellynge.
*For he shal geue his angels charge ouer mat.4.a.
the, to kepe thee in all thy wayes. Luk.4.b
They shall beare the in their handes, that thou hurte not thy fote agaynste a stone.
Thou shalt go vpon the Lion and Adder, the yonge Lyon and the Dragon shalte thou treade vnder thy fete.

Because he hath set his loue vpō me, therfore shall I delyuer hym: I shal see him vp, because he hathe knowen my name.
Psa. 4. a * He shall call vpon me, and I wyll heare hym: yea, I am with him in trouble, I wyll delyuer him, and bringe him to honoure.
With longe lyfe wyl I satysfye hym, and shewe him my saluacion.

¶ The.xcij. Psalme.

Bonum est confiteri.

A Heb. 13 a IT * is a good thynge to geue thanckes vnto the lord, and to synge prayses vnto thy name, O most hyest.
To tell of thy louynge kyndnesse early in the morynge, and of thy trueth in the nyght season.
Vpon an instrumente of ten strynges, and vpon the lute: vpon a lowde instrumente and vpon the harpe.
For thou Lorde haste made me glade thorowe thy workes, and I wyll reioyse in geuynge prayse for the operacions of thy handes.
O Lorde, howe gloryous are thy workes? thy thoughtes are very depe.
B An vnwyse man doth not wel cōsidre this, and a foole doth not vnderstande it.
Whā the vngodly are grene as the grasse, and whan all the workes of wickednes do florish, then shal they be destroied for euer.
But thou Lorde arte the most hyest for euermore.
For lo, thine enemyes, O Lorde, lo thyne ennemyes shall perysshe, and al the workers of wyckednes shalbe destroyed.
But my horne shalbe exalted, lyke the horne of an vnicorne, for I am anoynted with freshe oyle.
C Myne eye also shal se his lust of myne enemyes, and myne eare shall heare hys desire of the wicked that rise vp against me.
The righteouse shal florysshe like a palme tree, and shall sprede abroade lyke a Cedre in Libanus.
Suche as be planted in the house of the Lorde shall florysshe, in the courtes of the house of our God.
They shall also bringe forthe more frute in theyr age, and shalbe fat and well lykynge.
That they maye shew, how true the lord my strengthe is, and that there is no vnrighteousnesse in hym.

¶ The. xcij. Psalme.

Dominus regnauit.

THe Lorde is kynge, and hath put on glorious apparel: the Lord hath put on his apparel, and girded him selfe wyth strength.
* He hath made the rounde worlde so sure: that it cannot be moued. Psa. 24. a
Euer sence the worlde beganne hathe thy seate bene prepared, thou art from euerlastynge.
* The floudes are ryssen (O Lord) the floudes haue lyfte vp their noyse, the floudes lyfte vp the waues. Psa. 46. a
The waues of the sea, are mightye, & rage horribly: but yet the Lord that dwelleth on hye, is myghtyer.
Thy testimonies, O Lorde, are verye sure, holynesse becōmeth thine house for euer.

¶ The. xciij. Psalme.

Deus vltionum.

A OLorde God * to whome vengeaunce belongeth: thou God to whom vengeaunce belōgeth, shewe thy selfe. Deu. 32. e Rom. 12. d
Aryse thou iudge of the worlde, & rewarde the prowde after their deserynge: lorde how longe shal the vngodly, how longe shal the vngodlye tryumphe? Hebr. x. f
Howe longe shal al wicked doers speake so disdainfully, and make suche prowde boastynge?
They smyte downe thy people, O Lorde, and trouble thine heretage.
They murther the widdowe & the straunger, and put the fatherlesse to deathe. B
And yet they saye: Tush * the Lorde shall not se, neither shall the God of Jacob regarde it. Psa. 23. b
Take hede, ye vnwyse amonge the people: O ye fooles, whan wyll ye vnderstande?
He that planted the eare, shall he not heare? Or he that made the eye, shall not he se?
Or he that nurtureth the heathen, it is he that teacheth man knowledge, shall not he punysshe?
* The Lorde knoweth the thoughtes of man, that they are but vayne. 1. Cor. 3. b
Blessed is the man, whome thou chastnest (O Lorde) and teachest him in thy law. C
That thou mayeste geue hym patience in tyme of aduersite, vntyl the pit be dygged vp for the vngodly.
For the Lorde wil not fayle hys people, neither wyll he forsake hys inheritaunce.
Vntyll ryghteousnes turne agayne vnto iudgemente: all suche as be true of herte shall folowe it.
Who wyll ryse vp with me agaynste the wycked? Or, who wyll take my parte agaynste the euell doers?
If the LORDE had not helped me, it had

not fayled: but my soule had bene put to
silence.
psa.32.d *But when I sayde: my fote hath slipped,
Job.13.c thy mercye (O Lorde) helde me vp.
Luk.15.b * In the multytude of the sorowes that I
1.Joh.1.b had in myne hearte, thy comfortes haue
2.Co.1.a refreshed my soule.
Wylte thou haue anye thynge to do with
the stoole of wyckednesse, which imagi-
neth mischiefe as a lawe?
They gather them together agaynste the
soule of the righteous, and condemne the
innocente bloude.
But the Lorde is my refuge, and my God
is the strengthe of my confydence.
He shall recompence them their wyked-
nes, and destroy them in their owne ma-
lyce: yea, the Lorde oure God shall de-
stroye them.

¶ The.xcv. Psalme.

Venite exultemus.

A
Eph.5.b O Come, let vs synge vnto the Lord
* let vs hertly reioyse i the strēgth
of our saluacion.
Let vs come before his presence with than
kesgeuynge, and shewe oure selfe glade
in him with psalmes.
For the Lorde is a great God, and a great
kynge aboue all goddes.
In hys hande are all the corners of the
earth, and the strengthe of the hylles is
hys also.
The sea is his, and he made it, and his hā-
des prepared the drye lande.
B O come let vs worshyppe and fall downe,
and knele before the Lorde oure maker.
For he is (the Lorde) our God: and we are
the people of his pasture, and the shepe
of his handes.
Heb.3.b. * To daye yf ye wyl heare hys voyce, har-
and.4.b den not your hertes, as in the prouoka-
cion, and as in the daye of temptacō in
the wyldernes.
When youre fathers tempted me, proued
me, and sawe my workes.
C Fourtye yeares longe was I greued wyth
that generacion, and sayde: it is a people
that do erre in their hertes: for thei haue
not knowen my wayes.
Nu.14.f * Vnto whome I swore in my wrath, that
Heb.4.a they shoulde not enter into my reste.

¶ The.xcvi. Psalme.

Cantate domino.

A
1.pa.16.c O Synge vnto the Lord a new songe,
synge vnto the Lorde al the whole
earthe.
Synge vnto the Lord, & prayse his name,
be telling of his saluacō frō day to day.
Declare his honour vnto the heythen, and
his wonders vnto all people.
For the Lorde is great, and cannot wor- psa.47.a
thely be praysed: he is more * to be fea- Ec.43.d.
red then all goddes. *psl.47.a
As for all the goddes of the heythen, they
be but Idoles, but it is the Lorde, that
made the heauens.
Glory and worshyp are before him, power
and honoure are in his sanctuary.
Ascribe vnto the Lorde, (O ye kinredes of
the people) ascribe vnto the Lorde wor- B
shyp and power.
*Ascribe vnto the Lorde the honoure due Psa.29.a
vnto his name, bryng presentes, & come
into his courtes.
O worshyppe the Lorde in the bewtye of
holynesse, let the whole earthe stande in
awe of hym.
Tell it out amonge the heithen, that the
Lorde is kynge: and that it is he whiche
hath made the rounde worlde so fast, that
it can not be moued, and howe that he
shall iudge the people righteously.
Let the heauens reioyce, and let the earthe C
be glade: let the sea make a noyse, and al
that therin is.
Let the fielde be ioyfull and all that is in
it: then shall all the trees of the wood
reioyce before the Lorde.
For he cōmeth, for he cōmeth to iudge the
earthe: and with righteousnes to iudge
the worlde & the people with his trueth.

¶ The.xcvii. Psalme.

Dominus regnauit.

THe Lorde is kynge, the earth may be A
glade therof: yea, the multitude of the
Iles may be glade therof.
Cloudes and darcknesse are rounde aboute
hym, righteousnesse and iudgemente are
the habitacion of his seate.
There shal go a fire before him, and burne
vp his enemies on euery syde.
His lightenynges gaue shyne vnto the
worlde: the earth sawe it, and was afraied.
* The hylles melted lyke waxe at the pre- Judi.5.a
sence of the Lorde, at the presence of the
Lorde of the whole earth.
* The heauens haue declared his rychte- psa.19.a.
ousnes, and al the people haue sene his
glorye.
*Confounded be all they that worshyppe psa.13.a
carued ymages, and that delyte in vaine
goddes: worship him all ye goddes.
Sion heard of it, and reioyced: & the dough B
ters of Juda were glade because of thy
iudgementes, O Lorde.
For thou Lorde art hyer then all that are
in the earth, thou art exalted farre aboue
all goddes.
O ye that loue the Lorde, se that ye hate
the

the thynge whi:he is euel: the Lorde preserueth the soules of hys sainctes, he shal delyuer them from the hande of the vngodlye.

There is spronge vp a lyght for the righteous, and a ioyfull gladnes for such as be true hearted.

Psal.33.8 ✱Reioyse in the Lorde, ye righteous: and geue thankes for a remembraunce of his holynesse.

¶ The.xcviii.Psalme.

Cantate domino.

A Psa.96.8 O ✱Synge vnto the Lorde a newe songe, for he hath done marueloꝰs thynges.

With his owne right hande and with hys holy arme, hath he gotten hym selfe the victorye.

The Lord declared his saluacion, his righteousnes hathe he openlye shewed in the sight of the heathen.

He hath remembred his mercy and truth, Esa.52.c towarde the house of Israel: ✱and all the endes of the worlde haue sene the saluacion of our God.

B Ephe.5.d Shewe your selues ioyfull vnto the Lorde al ye landes, sing, reioyce, & geue thākes.

✱Prayse the Lorde vpon the harpe, singe to the harpe with a psalme of thankesgeuinge.

With trompettes also and shawmes: O shew your selues ioyful before the lorde the kynge.

Let the sea make a noyse & all that therein is, the rounde worlde, and they that dwel therin.

Let the floudes clap their handes, and let the hylles be ioyful together: Before the Lorde, for he is come to iudge the earth.

With ryghteousnesse shall he iudge the worlde, and the people with equite.

¶ The.xcix.Psalme.

Dominus regnauit.

A THe Lord is kyng, be the people neuer so vnpacient: he sitteth betwene the Cherubins, be the earthe neuer so vnquyet.

The Lord is great in Sion, and hie aboue all people.

They shall gyue thankes vnto thy name, which is great, wonderful, and holy.

The kynges power loueth iudgemente, thou hast prepared equite, thou hast executed iudgement and righteousnes in Jacob.

O magnifie the Lorde oure God, and fall downe before his fote stole, for he is holy.

Moyses and Aaron amonge his preestes, and Samuel amonge suche as cal vpon his name: these called vpon the Lorde, and he hearde them. B

We spake vnto them ✱out of the cloudy piller, for they kept his testimonies, and the lawe that he gaue them. Nu.12.b .xx.3.a.

Thou heardest them (O Lorde oure God) thou forgauest them, oh God, and punyshedest their owne inuencions.

O magnifie the Lorde our God, and worshyp him vpon his holy hyl, for the lorde our God is holy.

¶ The.c.Psalme.

Jubilate deo.

A pſa.66.a O ✱Be ioyfull in the Lorde (al ye landes) serue the Lorde with gladnes, and come before his presence with a songe.

Be ye sure, that the Lorde he is God: It is he that hathe made vs, and not we oure selues: we are his people, and the shepe of hys pasture.

O go your way into his gates with thankesgeuinge, and into hys courtes with prayse: be thankeful vnto hym, & speake good of his name.

For the Lorde is gracious, ✱his mercy is pſ.117.a euerlasting, & hys truethe endureth from generacion to generacion.

¶ The.ci.Psalme.

Misericordiam et.

A pſa.89.a My ✱songe shalbe of mercy & iudgemēt: vnto the (O lord) wil I sing.

O let me haue vnderstandyng in the waye of godlynesse.

Whē wilt thou come vnto me? I wil walke in my house with a perfect hearte.

I wyl take no wycked thynge in hande, I hate the sinnes of vnfaythfulnes, there shal no suche cleue vnto me.

A frowarde hearte shal depart from me, I will not knowe a wicked personne.

Whoso prpuelye sclaundereth hys neyghboure, hym wyl I destroy.

Whoso hath also a proude loke, and an hie stomacke, I wil not suffre him.

Myne eyes loke vnto such as be faithfull in the land, that they maye dwell with me: whoso leadeth a godly lyfe, he shalbe my seruaunte.

There shal no deceatfull personne dwelle in my house: he that telleth lyes, shal not tary in my syghe. B

I shal soone destroy all the vngodlye that are in the lande, that I maye rote out all wicked doers from the citie of the Lorde.

¶ The.cii.Psalme.

Domine exaudi orationem.

Mearc

HEare * my prayer, O Lorde, & let my
crying come in vnto the.
Hyde not thy face frome me in the
tyme of my trouble: encline thine eares vn
to me when I call, O heare me, & that
ryghte soone.
For my dayes are consumed awaye lyke
smoke, and my bones are brente vp, as it
were a fire brande.
My heart is smitten downe, and withered
like grasse, so that I forget to eate my
breade.
For the voyce of my groning, my bone will
scarce cleue to my flesche.
I am become lyke a Pellicane of the wil-
dernes, & like an owle that is in the desert
I haue watched, and am euen as it were a
sparow, that sitteth alone, vpon the house
roppe.
Mine enemies reuile me all the day longe:
& they that are mad vpon me, are swoine
together agaynst me.
For I haue eaten ashes as it were breade,
and mingled my drincke with weping.
And that because of thine indignation and
wrath, for thou hast taken me vp, & caste
me downe.
My dayes are gone like a shadowe, and I
am withered lyke grasse.
But thou, O Lorde, shalt endure for euer,
and thy remembraunce throwout all ge-
nerations.
Thou shalt aryse, and haue mercye vpon
Sion, for it is time that thou haue mer-
cy vpon her: yea, the tyme is come.
And why? * thy seruauntes thinke vpo her
stones, and it pitieth them to see her in
the duste.
The heathen shal feare thy name, O lord,
and all the kynges of the earthe thy ma-
iestye.
When the Lord shal builde vp Sion, and
when his glory shal appeare.
When he tourneth him vnto the prayer of
the poore destitute, & despyseth not theyr
desire,
This shall be written for those that come
after: * & the people which shalbe borne,
shal prayse the Lorde.
For he hath loked downe from his San-
ctuarye, oute of the heauen dyd the Lorde
beholde the earth.
That he myght heare the mournynges of
such as be in captiuite, and deliuer the
children appoynted vnto death.
That they maye declare the name of the
Lorde in Sion, and hys worshyp at Je-
rusalem.
When the people are gathered together,
and the kyngdomes also to serue the lord.
He brought downe my strength in my iour-
ney, and shortened my dayes.
But I sayd: O my God, take me not away
in the myddest of myne age: As for thy
yeares, they endure throwout al gene-
racyons.
* Thou Lorde in the beginyng hast layde
the foundacions of the earth, and the hea-
uens are the worke of thy handes.
They shal perish, but thou shalt endure:
they all shall waxe olde, as doth a gar-
ment, & as a vesture shalt thou chaunge
them, and they shalbe chaunged.
But thou art the same, and thy yeres shal
not fayle.
The children of thy seruauntes shall con-
tinue, and their sede shall stande fast in
thy syghte.

¶ The.ciij. Psalme.

Benedic anima mea.

PRayse the Lorde, O my soule, and al
that is within me prayse his holye
name.
Prayse the Lorde, O my soule, and forget
not al his benefites.
Which forgeueth al thy sinne, and healeth
al thyne infirmities.
Whiche saueth thy lyfe from destruccion,
and crowneth the with mercy & louyng
kyndenesse.
Whiche satisfied thy mouthe with good
thinges, making thy younge and lusty
as an Egle.
The Lorde executeth righteousnesse and
iudgement, for al them that are oppressed
with wronge.
He shewed hys wayes vnto Moses, hys
workes vnto the children of Israel.
* The Lorde is full of compassion & mer-
cye, longesuffrynge, & of greate goodnes.
He wil not alway be chyding, neyther ke-
peth he hys angre for euer.
He hath not deale with vs after oure syn-
nes, nor rewarded vs accordyng to our
wickednesses.
* For loke howe hye the heauen is in com-
parison of the earth, so great is his mer-
cy also towarde them that feare him.
Loke howe wyde also the easte is frome
weste, so farre hathe he sette oure synnes
from vs.
Yea, like as a father pitieth his owne chil-
dren, euen so is the Lorde mercyful vnto
them that feare him.
For he knoweth wherof we be made, * he
remembreth that we are but dust.
The dayes of man are but as grasse: for he
flourisheth as a floure of the felde.
For as sone as the wynde goeth ouer it, it
is gone, and the place therof shal knowe
it no more,

But the mercyfull goodnes of the Lorde,
endureth for euer and euer, vpon them
that feare him, & his righteousnes vpon
childrens children.
Euen vpon suche as kepe his couenaunte,
and thinke vpon hys cõmaundementes
to do them.
The Lorde hath prepared his seat in hea-
uen, and his kingdome ruleth ouer all.
O prayse the Lorde ye aungels of hys, ye
that excel in strength: ye that fulfyl hys
commaundemente, and herken vnto the
voyce of hys wordes.
O prayse the Lord, al ye his hostes, ye ser-
uauntes of his, that doe hys pleasure.
O speake good of the Lorde, al ye workes
of his, in all place of hys dominiõ: prayse
thou the Lorde, o my soule.

¶ The, ciiij. Psalme.

Benedic anima mea.

Psa.ciij.a

PRayse the Lorde, O my soule: O lord
my God, thou art become exceading
glorious, thou art clothed with ma-
iestye and honoure.
Thou deckest thy selfe wyth lyghte, as it
were with a garment, and spreadest out
the heauens lyke a curtayne.
Which layeth the beames of hys cham-
bers in the waters, and maketh the clou-
des his charret, & walketh vpon the win-
ges of the winde.
Heb.i.c. *He maketh his angels spirites, and hys
ministers a flamyng fyre.
He layde the foundacions of the earth, that
it neuer shoulde moue at any time.
Thou coueredest it wyth the depe lyke as
with a garment: the waters stand in the
hylles.
pſ.104.c *At thy rebuke they flye, at the voyce of
thy thunder they are afrayde.
They goe vp as hye as the hilles, and
doune to the vallyes beneth: euen vnto
25 the place, which thou hast appoynted for
them.
Job.26.c and.38.a Ier.5.c. * Thou hast set them their bondes, whi-
che they shall not passe: neyther tourne
agayne to couer the earth.
He sendeth the springes into the ryuers,
which runne amonge the hylles.
All beastes of the felde drynke therof: and
the wylde asses quenche their thirste.
Beside them shall the foules of the ayre
haue theyr habitacion, and singe among
the braunches.
He watereth the hylles frõ aboue, the earth
is filled with the fruit of thy workes.
Gene.1.d He bringeth forth grasse for the catel, and
grene herbe for the seruyce of men: that
he may *bringe fode out of the earthe:
and wine that maketh glad the hearte of
man, and oyle to make him a cheerefull
countenaũce, & breade to strengthe mans
hearte.
C The trees of the Lorde also are full of sap,
euen the Cedres of Libanus whiche he
hath planted.
Wherin the byrdes make their nestes, and
the Firre trees are a dwellynge for the
Storke.
The hye hylles are a refuge for the wilde
goates, and so are the stonye rockes for
the conies,
He appoynted the Moone for certayne sea-
sons, and the Sunne knoweth his going
downe.
Thou makest darckenes, that it maye be
nighte, wherin al the beastes of the forest
do moue.
The Lions roaringe after their praye, to
seke their meate at God.
The Sunne ariseth, and they get them a
waye together, and laye them downe in
their dennes.
*Man goeth forthe to hys worcke, and to Gen.3.b.
his labour vntyll the euenynge.
*O Lorde, howe manyfolde are thy wor-
kes: In wisdom hast thou made them al:
the earth is ful of thy ryches. pſa.92.f.
So is the great and wyde sea also, wherin
are thynges creepinge innumerable, both
smal and great beastes.
There goe the shyppes, and there is that Eſa.27.a
*Leuiathan, whõ thou hast made to take Job.xl.d
hys pastyme therin. pſa.64.a
*These wayt al vpon the, that thou maist pſ.145.c
geue them meate in due season. d
When thou giuest it them, they gather it:
and when thou openest thyne hand, they
are fylled with good.
When thou hydest thy face, they are trou-
bled: whẽ thou takest away their breath,
they dye, and are turned agayne to their
dust.
Whẽ thou letest thy breath go forth, they
shalbe made, & thou shalte renue the face
of the earth.
The glorious maiestye of the Lorde shall
endure for euer, the Lorde shal reioyce in
his workes.
The earth shal tremble at the loke of him:
yf he do but touche the hylles, they shall
smoke.
I wyl singe vnto the Lorde, as longe as I
lyue: I wyl prayse my God whyle I haue
my beinge.
And so shal my wordes please him: my ioy
shalbe in the Lorde.
As for sinners, they shalbe consumed oute
of the earth, and the vngodlye shal come
to an ende: *Prayse thou the Lorde, O pſ.cxxxv.a
my soule, prayse the Lorde.

¶ The

¶ The.cv. Psalme.

Confitemini domino.

A
1.pa.16 b
Eccl.12.a
O * Giue thankes vnto the Lord, and cal vpon his name: tel the people, what thinges he hath done.
O let your songes be of him: & praise hym, and let youre talkynge be of al his wonderous workes.
Reioyce in his holy name, let the herte of them reioyce, that seke the Lorde.
Seke the Lorde, and his strength: seke his face euermore.
Remember the maruelous workes that he hath done, his wonders and the iudgementes of his mouthe,
O ye sede of Abraham hys seruaunte, ye children of Jacobs his chosen.
He is the Lorde our God: his iudgementes are in all the worlde.
He hath bene alwaye mynde full of his couenaunte, and promise that he made to a thousande generacions.
gen.17.b
ge.20.a
* Euen the couenaunte that he made with Abraham, & the othe that he sware vnto Jsahac.
gen.28.c
* And apoynted the same vnto Jacob for a lawe, and to Jsrael for an euerlasting testamente.
Sayinge: vnto the wyl I geue the lande of Canaan, the lot of youre inheritaunce.
B
When there was yet but a fewe of them, and they straungers in the lande.
What tyme as they wente frō one nation to another, from one kyngedome to another people.
gen.12.d
and.xx.a
* He suffred no man to do thē wronge, but reproued euen kynges for theyr sakes.
Touche not myne annoynted, and do my prophetes no harme.
Moreouer, he called for a dearth vpon the lande, and destroyed all the prouision of breade.
gen.45.b
* But he had sente a man before them, euen Joseph which was solde to be a bōd seruaunte.
Luke.2.e
Whose fete they hurt in the stockes, * the yron entred into his soule.
Vntyll the tyme came that hys cause was knowen, the worde of the Lorde tryed hym.
gen.41.b
* The kynge sente and delyuered hym: the prynce of the people let hym go free.
He made hym Lorde also of his house, and ruler of all hys substaunce.
That he might enfourme hys princes after his wyll, and teache hys Senatours wysedome.
gen.46.a
C
* Jsrael also came into Egipt, and Jacob was a straunger in the lande of Ham.
Exod.1.a
* And he increased his people exceadingly, and made them stronger then theyr enemyes.
Acte.7.c
Whose hert turned, so that they hated his people, and dealte vntruly wyth hys seruauntes.
Ex.3.4.5
* Then sent he Moses hys seruaunte, and Aaron whome he had chosen.
Acte.7.d
And these shewed his tokens among thē, and wonders in the lande of Ham.
Exod.x.f
* He sente darcknesse, and it was darke, and they were not obedyente vnto hys worde.
* He turned their waters into bloude, and slewe their fyshe.
Exo.7.d
psal.78.e
* They: lande brought forth frogges: yea, euen in their kynges chambers.
* Exo.8.d
* He spake the worde, and there came all maner of flyes: and lyce in al their quarters.
Exod.8.d
* He gaue them haile stones for rayne, and flammes of fyer in their lande.
Exod.9.e
He smote theyr vines also and figge trees, and destroyed the trees that wer in their coastes.
* He spake the worde, and the grethoppers came, and caterpyllers innumerable.
Exod.x.d
Sap 16 b
Joel.1.a.
And dyd eat vp all the grasse in their lāde, and deuoured the frute of their grounde.
* He smote al the first borne in their lande, euen the chiefe of all their strength.
Exo.xi.b
and.xii.c
psa.135.b
He brought them forthe also with syluer & golde, there was not one feble personne amonge their trybes.
Sap.18 c
d
Egypte was glade at their departinge, for * they were afrayed of them.
Exo 14 g
* He spredde out a cloude to be a couerynge, and fyre to geue light in the night seasō.
* Ex.13 d
* At their desire he brought quayles, and he fylled them with the bread of heauen.
Nu.xi.g.
* He opened the rocke of stone, and the waters flowed oute: so that ryuers ranne in the drye places.
* Ex.17 b
Nu.xx.b
For why? he remēbreth hys holy promes, and Abraham his seruaunte.
And he brought forth his people with ioy, and his chosen with gladnesse.
And gaue them the landes of the heythen, and they toke the labours of the people in possession.
That they might kepe his statutes and obserue his lawes. Prayse the Lorde.

¶ The.cvi. Psalme.

Confitemini domino.

A
1.pa.16.b
pl.105.a
l.mac.4 f
Jud.13.c
Eccl.xli.a
O * Giue thākes vnto the lord, for he is gracious, & his mercy endureth for euer.
Who can expresse the noble actes of the lord, or shewe forth al his prayse?
Blessed are they that alwaye kepe iudgement, and do righteousnes.

Remembre

Remember me, O Lord, accordynge to the
fauoure that thou bearest vnto thy peo-
ple: O visite me with thy saluacion.
That I maye se the felicite of thy chosen,
and reioyce in the gladnesse of thy peo-
ple, and geue thankes with thyne inheri-
taunce.
We haue sinned with oure fathers, we haue
done amysse, and dealt wickedly.
Our fathers regarded not thy wonders in
Egypt, neither kept they thy great good
nesse in remembraunce: but were disobe-
dient at the sea, euen at the red sea.
Neuertheles, he helped them for his na-
mes sake, that he might make his power
to be knowen.
Ps.104.8 * He rebuked the red sea also, and it was
dried vp: so he led them thorow the depe
as thorowe a wildernesse.
And he saued them from the aduersaryes
hande, and delyuered them frō the hāde
of the enemye.
Ex.14.8 * As for those that troubled them, the wa-
ters ouerwhelmed them, there was not
one of them lefte.
Ex.15.a. * Then beleued they his wordes, and sange
prayse vnto hym.
But within a whyle they forgat hys wor-
kes, and wolde not abide his counsel.
But lust came vpon thē in the wildernesse,
and they tempted GOD in the deserte.
And he gaue them their desire, and sente
leanesse withal into their soule.
They angred Moses also in the tētes, and
Aaron the sayncte of the Lorde.
Nu.16.c * So the earth opened, and swalowed vp
Dathan, and couered the congregacion
of Abiram.
And the fyre was kindled in their cōpany,
the flame brent vp the vngodly.
Ex.32.a. * They made a calfe in Horeb, and wor-
2.Cor.3.a shypped the molten ymage.
Rom.1.c * Thus they turned their glory into the
symylitude of a calfe, that eateth haye.
And they forgate God their Sauioure,
whiche hathe done so greate thinges in
Egypte.
Wonderous workes in the lande of Ham,
and fearfull thynges by the reade sea.
So he sayde he would haue destroyed thē,
had not Moses his chosen stande before
him in that gappe: to turne awaye hys
wrathfull indignacion, lest he should de-
stroye them.
Nu.14.a * Yea, they thoughte scorne of that plea-
saunte lande, and gaue no credence vnto
hys worde.
But murmured in their tentes, and herke-
ned not vnto the voyce of the Lorde.
Then lyfte he vp his hande agaynst them,
to ouerthrowe them in the wildernes,
To cast out their sede amonge the nacias, and to scatter them in the landes.
* They ioyned them selues vnto Baal Peor and eat the offringes of the deade. Nu.25.a Jos.22.d
Thus they prouoked him vnto anger with their owne inuencios, and the plage was greate amonge them. 1.cor.x.b
* Then stode vp Phinehes and prayed: and so the plage ceased. Nu.25.c
And that was counted vnto him for righteousnes, amonge all posteryties for euermore.
* They angered hym also at the waters of strife, so that he punyshed Moses for their sakes. Ex.17.a Nu.xx.b
Because they prouoked his spirite, so that he spake vnaduisedly with his lyppes. Nether destroyed they the Heathen, * as the Lorde commaunded them. deu.vii.a and. xi.a
But were myngled amonge the Heathē, & learned their workes. Jud.ii.a.
In so muche that they worshypped theyr ydols, whiche turned to theyr owne decaye.
* yea, they offered their sonnes and theyr doughters vnto deuels. deu.32.c. leu.xx.a
* And shed innocent blonde euē the blonde of theyr sonnes, and of theyr doughters, whome they offered vnto the ydoles of Canaan, and the lande was defyled with blonde. 4.re.23.c Jere.7.b Ps.106.b Jer.44.b Ezc.xx.c
Thus were they stayned with their owne workes, & went a whoringe with their owne inuencions.
Therfore was the wrath of the lord kinde led against his people, in so muche that he abhorred his owne enheritaunce.
And he gaue them ouer into the hande of the Heathen, and they that hated them, were lordes ouer them.
Their enemyes oppressed them, and had them in subiection.
Many a time did he deliuer them, but they rebelled against him with their owne inuencions, and were broughe downe in theyr wickednesse.
Neuertheles, when he sawe their aduersite, he hearde their complaynte.
He thoughte vpō his couenaunt, and * pitied thē, accordynge vnto the multitude of hys mercyes. deu.30.a
Yea, he made all those that had led them awaye captiue, to pitie them.
Deliuer vs (O Lord our God) and gather vs from amonge the Heathen: that we may geue thākes to thy holy name, and make our boaste of thy prayse.
* Blessed be the Lord God of Israell from euerlastynge and worlde without ende, and let all people saye: Amen. Amen. Luke.i.g

Prayse the Lorde.

The

¶ The.cbii.Psalme.

Confitemini domino.

A 1.pa.16.b Psa.cb.a and.cbi.a i.ma.4.a Jud.13.c Esa.12.a

O * geue thankes vnto the Lorde for he is gracious: & his mercy endureth for euer.
Let them geue thankes whom the Lorde hath redemed, and delyuered fro the hand of the enemye.
And gathered them oute of all the landes, from the east, and from the West, fromne the nozth, and from the south.
They wente astraye in the wylderneſſe out of the waye, and founde no cytye to dwell in.
Hongrye and thyrſtye: their ſoule fayntred in them.
So they cried vnto the Lord in their trouble, and he delyuered them from theyr diſtreſſe.
He led them forthe by the ryghte waye, that they myghte goe to the cytye where they dwelte.
Othat menne wouldе therefore prayſe the Lorde, for hys goodneſſe, and declare the wonders that he doeth for the chyldren of men.
Exr.16.a Deu.8.a * For he ſatisfied the empty ſoule, and filled the hongrye ſoule with goodnes.
Suche as ſit in darcheneſſe and in the ſhadowe of death, being faſt bounde in miſery and yron.
Becauſe they rebelled agaynſt the wordes of the Lorde, and lyghtely regarded the counſel of the moſte hyghest.
He alſo brought doune their heart thorow heuineſſe: they fel downe, and there was none to helpe them.
So whē they cried vnto the Lord in their trouble, he deliuered them out of their diſtreſſe.
¶ For he brought them out of darkenes, and out of the ſhadowe of deathe, and brake their bandes in ſonder.
O that men would therefore prayſe the lord for his goodneſſe: & declare the wonders, that he doeth for the children of men.
For he hath brokē the gates of braſſe, and ſmitten the barres of yron in ſonder.
Folich men are plaged for their offence, & becauſe of their wickednеſſe.
Their ſoule abhorreth al maner of meate, and they were euē harde at deathes doze.
So when they cryed vnto the Lorde in their trouble, he delyuered them oute of their diſtreſſe.
Mat.8.a * He ſente hys woorde, and healed them: and they were ſaued from theyr deſtruccyon.
O that men would therfore prayſe the lord for his goodneſſe, & declare the wonders that he doth for the children of men.
* That they wolde offre vnto him the ſacrifice of thankeſgeuynge: and telouz his woꝛkes with gladnes. Heb.13.d Eccl.35.a Acte.x.a Ro.xii.a Phil.4.b
They that go downe to the ſea in ſchippes, and occupie their buſines in greate waters.
Theſe men ſee the woꝛkes of the Lord, and his wonders in the deape.
* For at his woꝛde, the ſtormy wynde ariſeth, which lifteth vp the waues thereof. Jona.i.b
They are caryed vp to the heauen, and downe agayne to the deape, theyr ſoule melteth away becauſe of their trouble.
They rele to & fro, & ſtacker lyke a dronkē man, and are at their wittes endes.
So when they crye vnto the Lord in their trouble, he delyuered them oute of their diſtreſſe. Mat.8.c
For * he maketh the ſtorme to ceaſſe, ſo that the waues therof are ſtyl.
Than are they glad, becauſe they be at reſt: and ſo he bringeth them vnto the hauen where they woulde be.
O that men would therefoꝛe prayſe the Lorde, for hys goodnes, and declare the wonders that he doeth for the chyldren of men.
That they wolde exalte him alſo in the congregacion of the people, and loue him in the ſeate of the elders.
* Which turneth the flouds into a wilderneſſe: and dꝛieth vp the water ſpꝛynges. 4.re.17.a
A fruitfull lande maketh he baren, for the wickednes of them that dwell therein. b
Agayne, he maketh the wyldernes a ſtanding water, and water ſpꝛynges of a dꝛie grounde.
And there he ſetteth the hongry, that they may buylde them a cꝛeye to dwell in.
That they may ſowe theyr lande, & plant vineyardes, to yelde them fruites of increaſe.
He bleſſeth them, ſo that they multiply exceadingly: and ſuffreth not their catell to decreaſe.
And agayne: when they are minyſhed and brought lowe thorowe oppꝛeſſion, thorowe anye plage oꝛ trouble.
Thoughe he ſuffre them to be euel intreated thorowe tyrantes, and let them wandꝛe out of the way in the wilderneſs.
Yet helpeth he the poore oute of miſerye, and maketh him houſholdes lyke a flocke of ſheepe.
The righteous wyll conſider this, and reioyce, and the mouthe of all wyckednеſſe ſhalbe ſtopped.
Who is ſo wiſe, wyl ponder theſe thynges: and they ſhall vnderſtande the louynge kindneſſes of the Lorde.

¶ The

¶ The.cviij. Psalme.

Paratum cor meum.

A
Psa.57.b
O God, *my heart is ready (my heart is ready) I wil syng, & geue prayse with the best membre that I haue.
Awake thou lute & harpe, I my self wyl awake right early.
I wyll geue thankes vnto the, o Lorde, among the people, I wil synge prayses vnto the among the nacions.
For thy mercy is greater then the heauēs, & thy trueth reacheth vnto the cloudes.
B
psal.7.d.
*Set vp thy selfe (O God) aboue the heauens, and thy glorye aboue all the earth.
That thy beloued maye be delyuered: Let thy ryghte hande saue them, and heare thou me.
psa.60.b
*God hath spoken in hys holynes, I wyl reioyce therfore, & deuyde Sichē, & meete out the valley of Succhoth.
psa.60.b
*Gilead is myne, & Manasses is myne, Ephraim also is the strength of my head, Iuda is my lawe geuer.
C
Moab is my washpot, ouer Edom wyll I cast out my shoe: vpō the Philistines wil I triumphe.
Who wyl leade me into the stronge cytye? and who wyll bringe me into Edom?
Haste not thou forsaken vs (O God?) and wylt not thou God, goe forth with oure hoostes?
O helpe vs agaynst the enemye: for vayne is the helpe of man.
Thorowe God we shall doe greate actes, and it is he that shal treade downe oure enemyes.

¶ The.cix. Psalme.

Deus laudem meam.

A
HOlde not thy tongue (O God) of my prayse.
For the mouthe of the vngodly: yea, and the mouth of the deceytful is opened vpon me, and they haue spoken agaynste me with falce tongues.
They compassed me about also with wordes of hatred, and foughte agaynste me without a cause.
For the loue that I had vnto the lo, they take nowe my contrary part, but I gene my selfe vnto prayer.
Thus haue they rewarded me euyll for good, and hatred for my good wil.
Deu.28.b
Esai.3.a.
*Set thou an vngodly man to be ruler ouer him, & let Satan stande at hys ryght hande.
When sentence is geuē vpon him, let hym be condemned, and let hys prayer be turned into synne.
Reges.11.c
*Let hys dayes be fewe, and let another take hys office.
Let hys chyldren be fatherlesse, & hys wife a wydowe.
B
Let hys chyldren be vagabōdes, & beg: their liuynge: let them seke it also out of desolate places.
Lette the extorcioner consume all that he hathe, and let the straungers spoyle hys labour.
Let there be no man to pytye hym, nor to haue compassyon vpon hys fatherlesse chyldren.
Let hys posterye be destroyed, and in the next generacion let hys name be cleane put out.
Let the wyckednesse of hys fathers be had in remembraunce in the syghte of the Lorde, & let not the synne of hys mother be done awaye.
Let them alwaye be before the Lorde, that he maye rote out the memoryall of them from of the earth.
And that because his mynde was not to do good, but persecuted the poore helpelesse man, that he myght slaye hym, that was vexed at the heart.
C
His delyte was in cursyng, & it shal happen vnto him: he loued not blessing, therfore shal it be farre from him.
He clothed him selfe with cursyng like as with a rayment, and it shal come into his bowels like water, and lyke oyle into his bones.
Let it be vnto him as a cloke that he hathe vpon hym, and as the gyrdle that he is alway gyrded wythall.
Let it thus happen frome the Lorde vnto myne enemyes, and to those that speake euyl agaynst my soule.
But deale thou with me (O Lorde God) accordynge vnto thy name, for swete is thy mercy.
D
O delyuer me, for I am helpelesse & poore, and my hearte is wounded within me.
I goe hence lyke the shadowe that departeth, and am dryuen awaye as the grashopper.
My knees are weake through fastyng, my flesh is dried vp for want of fatnesse.
psa.22.b
I became also a rebuke vnto them: *they that loked vpon me, shaked their heades.
Helpe me (O Lord my God) oh saue me accordyng to thy mercy.
And they shall knowe, howe that thys is thy hande, and that thou Lorde hast done it.
Though the they curse, yet blesse thou: & let them be confounded, that ryse vp against me, but let thy seruaunt reioyce.
Let myne aduersaryes be clothed with shame: & let them couer them selues with

they?

their owne confusyon, as with a cloake.
As for me, I wyll geue great thankes vnto the Lord with my mouth, and prayse him amonge the multitude.
Psl.16.b. For * he shall stande at the ryghte hande of the poore, to saue his soule from vnrygh-teous iudges.

¶ The.cx. Psalme.

Dixit dominus domino.

A THe Lord sayde vnto my Lorde: * Sit
mat.22.d thou on my right hād, vntil I make
mar.12.d thyne enemies thy fotestole.
Lu.xx.g The Lorde shall send the rod of thy power
Hebr i.c out of Sion: be thou ruler euē in the mid-
i.cor.xv.b dest amonge thine enemyes.
In the daye of thy power shall thy people offre the freewyll offerynges with an holy worshyp: the dewe of thy byrthe is of the wombe of the mornynge.
Heb. 7.c. * The Lorde sware, and wyll not repente:
heb.4.c e Thou art a preiste for euer, after the or-
and.6.c der of Melchisedec.
B The Lorde vpon thy ryghte hande, shall wounde euen kynges in the daye of hys wrathe.
He shalbe iudge amonge the heathen, he shall fyll the places wyth deade bodyes: and smyte a sōder the heades ouer diuers countreys.
He shall drincke of the broke in the waye: therfore shall he lyft vp his heade.

¶ The.cxi. Psalme.

Confitebor tibi domine.

A I * Will geue thankes vnto the Lord with
ps.138.a my hole herte: secretly among the faith-full, and in the congregacyon.
Psl. 92.a * The workes of the Lord are great, sought out of al them that haue pleasure therin.
His worcke is worthy to be praysed & had in honour, and his ryghteousnesse endureth for euer.
The mercyfull and gracyous Lorde hathe so done his maruelous workes, that they ought to be had in remembraunce.
psal.38.b * He hath geuē meate vnto them that feare
egen.xlv.c him, he shall euer be myndefull of hys
B conenaunte.
He hathe shewed hys people the power of his workes, that he maye geue them the heritage of the heathen.
The workes of his handes, are verite and iudgemente: all hys commaundementes are true.
They stande fast for euer and euer, and are done in trueth and equite.
He sent redēpcion vnto his people, he hathe commaunded his couenaunt for euer, holy and reuerente is his name.
Iob.28.b * The feare of the Lorde, is the begynning of wysdome, a good vnderstandynge haue all they that do therafter: the prayse of it endureth for euer. ¶ Prayse the Lorde.

Prou.i.a and.9.c. Eccl.i.c.

¶ The.cxii. Psalme.

Beatus vir.

B * Lessed is the manne that feareth the
A Lorde, he hath great delyte in hys
pl. 128.a commaundementes.
* His sede shalbe mighte vpon earth: the
Psa.37.c generacīō of the fayrthfull shalbe blessed.
Ryches and plenteousnesse shall be in hys house, and his righteousnes endureth for euer.
Vnto the godly there aryseth vp * lighte in
psa. 27.a prou.xi.c the darcknes, * he is mercyful, louyng and
spl.37.a. ryghteous.
A good man is mercyfull, and lendeth: and will gyde his wordes with discrecyon.
For he shall neuer be moued: and the righteous shall be had in an euerlastynge remembraunce.
He will not be afrayed for any euel tydyn-
B ges, for his herte standeth faste, and beleueth in the Lorde.
Hys hearte is stablysshed, and wyll not shrynke, vntyl he se hys delyre vpon his enemyes.
* He hathe sparsed abroade, and geuen to
2.cor.9.b the poore: and his ryghteousnes remay-neth for euer, his horne shal be exalted with honoure.
The vngodlye shall se it, and it shal greue him: he shall gnasche with his teethe, and consume away: the delyre of the vngodly shall perisshe.

¶ The.cxiii. Psalme.

Laudate pueri.

P * Rayse the Lorde (ye seruauntes) O
A psa.18.a. prayse the name of the Lorde. f.135.a.
Blessed be the name of the Lorde, from this tyme forth for euermore.
The Lordes name is praysed, frō the rising vp of the Sunne, vnto the goyng downe of the same.
The Lorde is hie aboue all Heathen, & hys glory aboue the heauens.
Who is like vnto the Lord our God, that
B hath his dwellynge so hye, and yet humbleth him selfe, to beholde the thynges that are in heauen and earth?
* He taketh vp the simple out of the duste, i.reg.ii.d and lyfteth the poore out of the myre.
That he may set him with the princes, euē with the princes of his people.
He maketh the barē woman to kepe house: and to be a ioyfull mother of children.

¶ The.cxiiii. Psalme.

In exitu Israel.

WHē Iſrael came out of Egipt, & the house of Iacob from amonge the straunge people.
Iuda was his Sanctuari, and Iſrael his dominion.
The sea, sawe that, and fled, Iordā was dryuen backe.
The mountaines skipped like rāmes, and the lytle hilles like yonge shepe.
What ayleth the, O thou sea, that thou fleddeſt? and thou Iordan that thou waſt dryuen backe?
Ye mountaynes, that ye skipped lyke rammes? and ye litle hilles, like yong shepe?
Tremble thou earthe at the presence of the Lorde, at the presence of the GOD of Iacob.
Which turned the harde rocke into a standynge water, and the flynte stone into a springynge well.

¶ The.cxv. Pſalme.

Non nobis domine.

NOt vnto vs (O Lorde) not vnto vs, but vnto thy name geue the praise, for thy louynge mercy, and for thy truthes sake.
Wherefore shall the heathen saye: wher is now their god? As for our God, he is in heauē: he hath done whatsoeuer pleaſed hym.
Their ydoles are siluer and golde, euen the worcke of mens handes.
They haue mouthe, and speake not: eyes haue they, and se not.
They haue eares, & heare not: noses haue they, and smell not.
They haue hādes, and hādle not: fete haue they, and walke not, neither speake they throwe their throte.
They that make them, are like vnto them, & so are al such as put their trust in thē
But the house of Iſrael trust thou in the lorde: he is their succoure and defence.
Ye house of Aarō put your trust in the lorde: he is their helper and defender.
Ye that fear the Lorde, put youre trust in the lord, he is their helper and defender.
The Lorde hath bene mindeful of vs, and he shal bleſſe vs: euen he shall bleſſe the house of Iſrael, he shall bleſſe the house of Aaron.
He shall bleſſe them that feare the Lorde, bothe smal and greate.
The Lord shall encrease you more & more: you and your children.
Ye are the bleſſed of the Lord, whiche made heauen and earth.
All the whole heauens are the Lordes, the earthe hath he geuen vnto the children of men.
The deade prayſe not the (O Lorde) neither al they that go downe into the silēce.
But we wyl prayse the Lord, frō this time forthe for euermore. Prayse the Lorde:

¶ The.cxvi. Pſalme.

Dilexi quoniam.

I Am wel pleaſed, that the lord hath herde the voyce of my prayer.
That he hath enclyned his eare vnto me, therfore wyl I call vpon hym as longe as I lyue.
The snares of death cōpaſſed me rounde about, and the paynes of hel gate holde vpon me.
I shal fynde trouble and heynesse: and I shall call vpon the name of the Lorde (O Lorde) I beseche the delyuer my soule.
Gracious is the Lorde, and righteous: yea, our God is mercyful.
The Lorde preſerueth the simple: I was in misery, and he helped me.
Turne agayne then vnto thy reste, O my soule, for the Lord hath rewarded the.
And why? thou haſte delyuered my soule from death, myne eyes from teares, and my fete from fallynge.
I wyll walke before the Lorde, in the lāde of the lyuynge.
I beleued, and therfore wyl I speake, but I was sore troubled, I sayde in my haſte: all men are lyers.
What rewarde shal I gene vnto the lorde, for al the benefites that he hath done vnto me?
I wyll receaue the cuppe of saluation, and call vpon the name of the Lorde.
I wil paye my vowes nowe in the presence of all hys people: vyght deare in the sight of the LORDE, is the death of his saīctes.
Beholde (O Lorde) howe that I am thy seruaunt: I am thy seruaunt, and the son of thy handemaide, thou haſte broken my bones in sonder.
I wil offer to thee, the sacrifice of thankesgeuynge, and wyll call vpon the name of the Lorde.
I wyll paye my vowes vnto the Lord in the sight of all his people: in the courtes of the Lordes house, euen in the middeſte of the, O Ieruſalem. Prayse the Lorde.

¶ The.cxvii. Pſalme.

Laudate dominum.

O Prayse the Lorde al ye heathen, prayse him al ye nations.
For his mercyful kyndenes is euer more and more towarde vs, & the truth of the Lorde endureth for euer.
Prayse the Lorde.

¶ The.cxviii. Pſalme.

Confitemini

Confitemini domino.

A
pſ.105.a
c.106.a
e.mac.+c
Eſa.12.a
1.pe.16.b

O * geue thankes vnto the Lorde, for he is gracious: because his mercie endureth for euer.
Let Israel now confesse that he is gracious, and that his mercy endureth for euer.
Let the house of Aaron now confesse, that his mercye endureth for euer.
Yea, let them nowe that feare the Lord confesse that his mercy endureth for euer.
I called vpon the Lord in trouble, and the Lorde hearde me at large.

Heb.13.b
B

• The Lord is on my side, I wil not feare what man doeth vnto me.
The Lorde taketh my parte with them that helpe me: therefore shall I se my delyre vpon myne enemyes.
It is better to trust in the Lorde, then to put any confidence in man.
It is better to trust in the Lorde, then to put any confidence in princes.
All nacions compassed me rounde aboute, but in the name of the Lorde will I destroye them.
They kept me in on euery syde, they kepte me in (I saye) on euery syde, but in the name of the Lorde, I will destroy them.
They came about me like bees, and are extincte, euen as the fire amonge the thornes, for in the name of the Lorde I will destroye them.
Thou hast thrust sore at me, that I might fal, but the Lorde was my helpe.

Ex.15.a
Ex.12.a
C

* The Lorde is my strength, & my songe, and is become my saluacion.
The voyce of ioye & helthe is in the dwellynges of the righteous: the right hande of the Lorde bringeth mightie thynges to passe.
The right hande of the Lorde hathe the preeminence, the right hande of the lord bringeth mightie thinges to passe.
I wyl not dye, but lyue: & declare the workes of the Lorde.
The Lorde hathe chastened and correcte me, but he hath not geuen me ouer vnto deathe.
Open me the gates of ryghteousnes, that I maye go in to them, and geue thankes vnto the Lorde.
This is the gate of the Lorde, the ryghteous shall enter into it.
I wyll thanke the, for thou hast herde me, and arte become my saluacion.

mat.21.e
mar.12.a
Luk.xx.c
Act.4.b

* The same stone whiche the builders refused, is become the heade stone in the corner.
This was the Lordes doynge, and it is marueilous in our eyes.
This is the daye, whiche the Lorde hath made: we wyl reioyce and be glade in it.

D

Helpe me nowe, O Lorde: o Lorde, sende vs nowe prosperite.

mat.21.e
Luk.19.c
Joh.xii.b
mar.xi.b

• Blessed be he that commeth in the name of the Lorde, we haue wyshed you good luche, ye that be of the house of the Lorde.
God is the Lorde, which hath shewed vs light: binde the sacrifice with coardes, yea, euen vnto the hornes of the aulter.
Thou arte my GOD, and I wyll thanke the: thou arte my God, and I wyl prayse the.
O geue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

¶ The.cxix. Psalme.

Eue pray

Beati immaculati.

Aleph.
A
pſal.i.a

BLessed * are those that be vndefiled in the waye: and walke in the lawe of the Lorde.
Blessed are they that kepe his testimonyes, and seke him with their whole herte.
For they which do no wickednes, walke in his wayes.
Thou hast charged that we shal diligently kepe thy commaundementes.
O that my wayes were made so directe, that I might kepe thy statutes.
So shal I not be confounded, whyle I haue respecte vnto all thy commaundementes.
I wil thanke the, with an vnfayned heart, whan I shall haue learned the iudgementes of thy righteousnesse.
I wyll kepe thy ceremonies, O forsake me not vtterly.

Beth.

B

Wherewyth all shall a younge man clense his waye? euen by rulynge him selfe after thy worde.
With my whole herte haue I sought the: O let me not go wrong out of thy commaundementes.

Deu.6.b

* Thy wordes haue I hid within my hert, that I should not sinne agaynste the.
Blessed art thou O Lorde, O teache me thy statutes.
With my lyppes haue I bene tellynge of all the iudgementes of thy mouthe.
I haue had as greate delyte in the waye of thy testimonyes, as in all maner of ryches.
I wyll talke of thy commaundementes, and haue respecte vnto thy wayes.
My delyte shalbe in thy statutes, and I wyll not forget thy worde.

Gimel.

C

O do well vnto thy seruaunt, that I maye lyue and kepe thy worde.
Open thou myne eyes, that I maye se the wonderous thynges of thy lawe.

gen.47.

* I am a straunger vpon earth, O hide not

Job.14.k thy commaundementes fro me.
My soule breaketh oute, for the verye fer-
uente desire that it hath alway vnto thy
iudgementes.
Thou hast rebuked the proude, and cursed
are they that do erre from thy commaun
dementes.
O turne fro me shame and rebuke, for I
haue kept thy testimonyes.
Princes also did sytte and speake agaynst
me, but thy seruaunt is occupyed in thy
statutes.
For thy testimonies are my delite, and my
D counsellers.
Psl.44.d. Daleth. * My soule cleaueth to the dust,
O quicken thou me accordynge to thy
worde.
I haue knowledged my wayes, and thou
hearddest me. O teache me thy statutes.
Make me to vnderstande the waye of thy
commaundementes, and so shall I talke
of thy wonderous workes.
My soule melteth awaye for verye heyv-
nesse, comforte thou me accordynge vnto
thy worde.
Take from me the waye of lyenge, & cause
thou me to make muche of thy law.
I haue chosen the waye of trueth, and thy
iudgementes haue I layed before me.
I haue stycken vnto thy testimonyes, O
Lorde confounde me not.
I will runne the waye of thy commaunde-
mentes, when thou haste set my herte at
ly berrye.
E He. Teache me O Lord, the waye of thy sta-
tutes, and I shal kepe it vnto the ende.
Geue me vnderstandynge, and I shal kepe
thy lawe: yea, I shall kepe it with my
whole herte.
Make me to go in the path of thy comma
dementes, for therin is my desire.
Encline my herte vnto thy testimonyes,
and not to couetousnesse.
O turne awaye myne eyes, lest they be-
holde vanyte: and quycken thou me in
thy waye.
O stablish thy worde in thy seruaunt, that
I maye feare the.
Take away the rebuke that I am afrayed
of, for thy iudgementes are good.
Beholde, my delyte is in thy commaunde-
mentes: O quicken me in thy ryghteous-
nesse.
F Vau. Let thy louynge mercy come also vn
to me, O Lorde, euen thy saluacio accor-
dynge vnto thy worde.
So shal I make answere vnto my blasphe
mers, for my truste is in thy word.
O take not the worde of trueth vtterly out
of my mouth: for my hope is in thy iud-
gementes,
So shall I alwaye kepe thy lawe: yea, for
euer and euer.
And I will walke at liberty, for I seke thy
commaundementes.
I will speake of thy testimonyes also, e-
uen before kinges: & wil not be ashamed.
And my delyte shalbe in thy commaunde-
mentes, which I haue loued.
My handes also will I lyfte vp vnto thy
commaundementes why che I haue lo-
ued: & my studie shalbe in thy statutes.
Zain. O, thynche vpon thy seruaunte, as G
concernynge the word, wherin thou hast
caused me to put my truste.
The same is my comfort in my trouble, for
thy worde hath quickened me.
The proude haue had me exceadynglye in
derision, yet haue I not shrynked from
thy lawe.
For I remember thyne euerlastynge iud-
gementes, O Lorde, and receaued cōfort.
I am horribly afraied for the vngodly, that
forsake thy lawe.
Thy statutes haue bene my songes, in the
house of my pylgremage.
I haue thought vpon thy name, O Lorde,
in the night season, & haue kept thy law.
This I had, because I kept thy commaū-
dementes.
Heth. * Thou art my portion, O lord, I Num. 18.c
haue promysed to kepe thy lawe. Ps
I made myne humble petition in thy pre-
sence with my whole herte, O be mercy-
full vnto me accordynge vnto thy worde.
I cal mine owne wayes to remembraunce,
and turne thy fete into thy testymonies.
I made haste, and prolonged not the
tyme to kepe thy commaundementes.
The congregacion of the vngodlye haue
robbed me, but I haue not forgotten thy
lawe.
At mydnyght wyl I rise, to geue thankes
vnto the, because of thy righteous iud-
gementes.
I am a companyon of all them that feare
the: and kepe thy commaundementes.
* The earth, O Lorde, is full of thy mer- Psa.33.e
cye, O teache me thy statutes.
Teth. O Lord, thou hast dealt graciously I
with thy seruaunt, accordynge vnto thy
worde.
O learne me true vnderstandynge, & know
ledge, for I haue beleued thy commaun-
dementes.
Before I was troubled, I went wronge,
but nowe haue I kepte thy worde.
* Thou arte good and gracious, O teache Mat. 19.b
me thy statutes.
The proude haue imagined a lye agaynste
me, but I wil kepe thy commaundemen-
tes with my whole herte,

Thera

Their herte is as fat as brawne, but my
delyte hath bene in thy lawe.
It is good for me that I haue bene troub-
ble, that I maye learne thy statutes.
The law of thy mouth is dearer vnto me,
then thousandes of golde and syluer.
Iob.x.d. Iob.x.a. Iod. Thy handes haue made me and
fashioned me: O geue me vnderstādinge,
that I maye learne thy cōmaūdemētes.
They that feare the, wil be glaw whē they
se me, because I haue put my truste in
thy worde.
I knowe, O Lorde, that thy iudgementes,
are righte, and that thou of verye fayth-
fulnesse haste caused me to be troubled.
O let thy mercyfull kyndnesse be my com-
forte, accordynge to thy worde vnto thy
seruaunt.
O let thy louynge mercyes come vnto me,
that I may liue: for thy law is my delite.
Let the proude be confounded, for they go
wickedly aboute to destroye me: but I
wil be occupied in thy cōmaundemētes.
Let such as feare the, and haue knowē thy
testimonyes, be turned vnto me.
O let myne herte be sounde in thy statutes,
that I be not ashamed.
Caph My soule hathe longed for thy sal-
nacion: and I haue a good hope, because
of thy worde.
Myne eyes lōge sore for thy worde, saying:
O whan wylte thou comforte me.
For I am become lyke a bottell in the
smoke: yet do not I forget thy statutes.
How many are the daies of thy seruaunt?
when wylte thou be auenged of thē that
persecute me?
The proude haue dygged pyttes for me,
whyche are not after thy lawe.
All thy commaundementes are true, they
persecute me falsly, O be thou my helpe.
They had almost made an ende of me vpō
earthe: but I forsoke not thy commaun-
dementes.
O quicken me after thy louynge kyndnes,
and so shall I kepe the testymonies of
thy mouthe.
Lamed. O Lorde, thy worde endureth for
euer in heauen.
psa.40.a 1.pet.1.a. *Thy trueth also remayneth from one ge-
neracion to another: thou haste layed the
foundacion of the earth, and it abydeth.
They cōtinue this day, accordinge to thine
ordeynaunce, for all thynges serue the.
If my delyte had not bene in thy lawe, I
shoulde haue perysshed in my trouble.
I wil neuer forget thy commaundemētes,
for with them thou haste quickened me.
I am thine, Oh sane me, for I haue soughte
thy commaundementes.
The vngodly laied wayte for me to destroy
me: but I will consider thy testimonyes.
I se that all thynges come to an ende: but
thy cōmaūdemente is exceedinge broade.
Mem. (Lorde,) What lone haue I vnto thy M
law, al the day longe is my studye in it.
Thou, thorowe thy cōmaundementes haste
made me wyser then myne enemies, for
they are euer with me.
I haue more vnderstandynge then my tea-
chers, for thy testimonies are my studie.
I am wiser then the aged: because I kepte
thy commaundementes.
I haue refrayned my fete from euery euell
waye, that I may kepe thy worde.
I haue not shrinked from thy iudgemen-
tes, for thou teachedste me.
O howe swete are thy wordes vnto my
throte? yea, sweter than honye vnto my
mouthe.
Thorow thy commaundemētes I get vn-
derstandynge, therfore I hate al wicked
wayes.
Nun. * Thy worde is a lāterne vnto my psal.119.c
fete, and a light vnto my pathes.
I haue sworne, and am stedfastly purposed,
to kepe thy righteous iudgementes.
I am troubled aboue measure: quicke me,
O Lorde, accordynge vnto thy worde.
Let the frewyll offerynges of my mouthe
please the. O Lorde, and teache me thy
iudgementes.
* My soule is alwaye in my hande, yet do Iud.xii.a
not I forget thy lawe. Iob.13.c
The vngodly haue layed a snare for me,
but yet swarued not I from thy cōmaū-
dementes.
Thy testimonies haue I claymed as myne
heritage for euer: and whye they are the
very ioye of my herte.
I haue applied myne hert to fulfyl thy sta-
tutes alwaye: euen vnto the ende.
Samech. I hate them that ymagin euell
thynges, but thy law do I loue.
Thou art my defence and shylde, and my
truste is in thy worde.
Awaye fro me ye wicked, I wyll kepe the
commaundementes of my God.
O stablisshe me accordynge vnto thy word,
that I may lyue, and let me not be dys-
apoynted of my hope.
Holde thou me vp, and I shall be safe: yea,
my delyte shall euer be in thy statutes.
Thou haste troden downe al them that de-
parte from thy statutes, for they ymā-
gine, but disceate.
Thou putteste awaye all the vngodlye of
the earthe lyke drosse: therfore I loue thy
testimonyes.
My flesshe trembleth for feare of the: and
I am afrayed of thy iudgementes.
Ain. I deale wyth the thinge that is law:

Q full and right, O geue me not ouer vnto
myne oppressours.
Make thou thy seruaunte to delite in that
whiche is good, that the proude do me
no wronge.
Myne eyes are wasted awaye with loking
for thy health, and for the worde of thy
righteousnesse.
O deale with thy seruaunt according vn-
to thy louinge mercy: and teache me thy
statutes.
I am thy seruaunte, O graunte me vnder-
standynge, that I may knowe thy testi-
monyes.
It is tyme for the Lorde to laye to thyne
hande, for they haue destroyed thy lawe.
For I loue thy commaundementes aboue
golde and precious stone.
Therfore holde I streyght all thy cōmāu-
dementes, and all false wayes I vtterlye
abhorre.

R Phe. Thy testimonyes are wonderful, ther-
fore doth my soule kepe them.
Whē thy worde goeth forth, it geueth light
and vnderstādinge, euē vnto the simple.
I opened my mouth & drew in my breath,
for my delite was in thy cōmaūdmētes.
O loke thou vpon me, and be mercyful vn-
to me, as thou vsest to do vnto those that
loue thy name.
Order my steppes in thy worde: & so shall
no wickednesse haue dominion ouer me.
O delyuer me from the wrongefull dealin-
ges of men, and so shal I kepe thy com-
maundementes.
Shewe the light of thy countenaūce vpon
thy seruaunt, and teach me thy statutes.
Myne eyes gushe out with water, because
men kepe not thy lawe.

S Sade. Righteous art thou, O Lorde: and
true is thy iudgemente.
The testimonyes that thou haste com-
maunded, are exceadynge ryghteous and
true.
Psa.6 9.b John.2 b 1 pet. 12.b and.18.c
*My zele hath euen cōsumed me, because
mine enemies haue forgotte thy wordes.
& Thy worde is tryed to the vttermost, &
thy seruaunte loueth it.
I am smal, and of no reputacion: yet do not
I forget thy commaundementes.
Thy righteousnesse is an euerlastinge righ-
teousnes: and thy lawe is the trueth.
Trouble and heuynesse haue taken holde
vpon me: yet is my delite in thy cōmaū-
dementes.
The ryghteousnesse of thy testimonyes is
euerlastinge: O graūt me vnderstādinge,
and I shall lyue.

T Caph. I call with my whole herte, heare
me, O Lorde, I wyll kepe thy statutes.
Yea, euen vpon the do I call, helpe me, and
I shall kepe thy testimonies.
Early in the morynge do I crie vnto the:
for in thy worde is my truste.
Myne eyes preuente the nighte watches,
that I might be occupyed in thy wordes.
Heare my voyce, O Lorde, accordynge vn-
to thy louynge kyndnesse: quicken me
accordynge as thou art wont.
They drawe nye that of malice persecute
me: and are farre from thy lawe.
Be thou nye at hande, O Lorde: for all thy
commaundementes are true.
As concernynge thy testimonyes, I haue
knowen lōge sence, that thou hast grou-
ded them for euer.
Res. O consider myne aduersite, and dely- 10
uer me: for I do not forget thy law.
Auenge thou my cause, and delyuer me:
quicken me accordinge vnto thy worde.
Health is farre frō the vngodlye, for they
regarde not thy statutes.
Greate is thy mercy, O Lorde: quicken me
as thou arte wonte.
Many there are that trouble me, and per-
secute me: yet do not I swarue from thy
testimonies.
It greueth me, when I se the transgres-
sours: because they kepe not thy lawe.
Consyder, O Lorde, howe I loue thy com-
maūdementes: O quicken me accordinge
to thy louynge kyndnesse.
Thy worde is true from euerlastynge: all
the iudgementes of thy ryghteousnesse
endure for euermore.
Sin. Princes haue persecuted me without S
cause, but my hearte standeth in awe
of thy wordes.
Psal.9.8 • I am as glade of thy worde, as one that
fyndeth great spoyles.
As for lyes, I hate and abhorre them: but
thy lawe do I loue.
Seuen tymes a daye do I praise the, be-
cause of thy righteous iudgementes.
Greate is the peace that they haue whiche
loue thy lawe, and they are not offen-
ded at it.
Lord, I haue loked for thy sauinge health,
and done after thy commaundementes.
My soule hath kepte thy testimonies, and
loued them exceadyngly.
I haue kepte thy commaundementes and
testymonyes, for all my wayes are be-
fore the.
Thau. Let my complaynte come before T
the, O Lorde: geue me vnderstandynge,
accordynge vnto thy worde.
Oh let my supplycacion come before the,
delyuer me accordynge to thy worde.
My lippes shal speake of thy prayse, whan
thou haste taughte me thy statutes.
Yea, my tonge shall synge of thy worde:
for

for all thy comaundementes are ryghteouse.
Let thyne hande helpe me, for I haue chosen thy commaundementes.
I haue longed for thy saunynge healthe, O Lorde, and in thy lawe is my delyte.
Oh, let my soule liue, and it shall prayse the, and thy iudgementes shal helpe me.
I haue gone astraye, lyke a shepe that is lost: oh seke thy seruaunt, for I do not forget thy commaundementes.

¶ The.cxx.Psalme.

Ad dominum cum tribularer.

A Iohe.2.a

WHē I was in trouble, * I called vpon the Lorde, and he heard me.
Deliuer my soule, O Lord, frō lying lyppes, and frō a disceatful tongue.
What rewarde shalbe geuen or done vnto the, thou false tongue?
Euen myghtye and sharpe arowes, wyth hoate burnyng coales.
Woo is me, that I am constrayned to dwel with Mesech, and to haue myne habitacion amonge the tentes of Cedar.
My soule hath longe dwelt amonge them, that be enemyes vnto peace.
I laboure for peace, but when I speake [vnto them] thereof, they make them to battayle.

¶ The.cxxi.Psalme.

Leuaui oculos.

A Psal.124.a

I Wyl lifte vp myne eyes vnto the hylles: frome whence commeth my helpe?
* My helpe cōmeth euen from the lord, which hath made heauen and earthe.
He wyll not suffre thy fote to be moued, he that kepeth the, wyl not slepe.
Esay.5.g * Beholde, he that kepeth Israell, shal neyther slomber nor slepe.
The Lorde him selfe is thy keper, the lord is thy defence vpon thy right hande.
So that the sunne shall not burne thee by day, nether the moone by night.
The Lorde shal preserue the from al euel: yea, it is euē he that shal kepe thy soule.
The Lorde shal preserue thy goynge out, and thy commynge in: frome thys tyme forth for euermore.

¶ The.cxxii.Psalme.

Letatus sum.

A Esay.2.a Mich.4.a

I Was glad, when they sayde vnto me: * We wyll goe into the house of the Lorde.
Our fete shal stād in thy gates, o Jerusalē.
Jerusalem is buylded as a citie, that is at vnite in it selfe.
For thither the trybes goe vp, euē the tribes of the Lord: to testifie vnto Israell, to geue thanckes vnto the name of the Lorde.
For there is the seate of iudgemente, euen the seate of the house of Dauid. B
O prayse for the peace of Jerusalem: they shal prosper that loue the.
Peace be within thy walles, & plenteousnes within thy palaces.
For my brethren and companions sakes, I will wyshe the prosperite.
yea, because of the house of the Lorde oure God, I wil seke to do the good.

¶ The.cxxiii.Psalme.

Ad te leuaui.

VNto the lift I vp mine eyes, * thou that dwellest in the heauens. A 3.Re.8.b Esa.46.a Actes.7.f
Behold, euē as the eyes of seruātes loke vnto the hande of their maisters: and as the eyes of a maydē vnto the hand of her maistresse, euen so oure eyes wayte vpon the Lorde our God, vntyll he haue mercy vpon vs. 2.pa.6.c.
Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we are vtterly despised.
Our soule is fylled with the scornefull reproofe of the welthy, and with the despitefulnesse of the proude.

The.cxxiiii.Psalme.

Nisi quia dominus.

IF the Lorde hi selfe had not bene of our side (now maye Israel say:) yf the lord him selfe had not bene of our side when men rose vp agaynste vs. B
* They had swalowed vs vp quicke, whē they were so wrathfully displeased at vs. psal.1.b
Yea, the waters had drowned vs, and the streame had gone ouer our soule.
The depe waters of the proude had gone, euen ouer our soule.
But praysed be the Lorde, whiche hathe not geuen vs ouer for a praye vnto their teeth.
Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are delyuered.
* Oure helpe standeth in the name of the Lorde, whiche hath made heauē & earth. Psal. 121

¶ The.cxxv.Psalme.

Qui confidunt.

THey that * put their trust in the lord, shall be euen as the mounte Sion, whiche maye not be removed, but standeth fast for euer. A Psal.5.f
The hylles stande about Jerusalem: euen so standeth the Lorde rounde about his people, from thys tyme forth for euermore.
For the rod of the vngodly cometh not into the lot of the righteous, lest the righ-

teous put their hande vnto wyckednes.
Do wel, O Lorde, vnto those that be good and true of heart.
As for suche as tourne backe vnto their owne wickednes, the lorde shal lead them forth wyth the euyll doers, but * peace
Gal.6.d. shalbe vpon Israel.

The.cxxbi. Psalme.

In conuertendo.

A When the Lorde tourned agayne the captiuitie of Sion, then were we lyke vnto them that dreame.
The was our mouth filled with laughter, and our tonge with ioye.
Then sayde they amonge the heathen: the Lorde hath done great thynges for them.
Yea, the Lorde hathe done greate thynges for vs alredy, whereof we reioyse.
Turne oure captiuite, O Lorde, as the ryuers in the south.
They that sowe in teares, shall reape in ioye.
He that nowe goeth in hys waye weppyng and beareth forth good sede, shall doutles come agayne with ioye, and bringe his sheaues with him.

¶ The.cxxbii. Psalme.

Nisi dominus.

c Except the Lorde buylde the house, they laboure is but loste that buylde it.
Except the Lord kepe the cyty, the watch man waketh but in vayne.
*It is but lost labour that ye haste to rise
Ioh.x.c. vp earlye, and so late take reste, and eate the breade of carefulnes: for so he geueth hys beloued sleape.
Lo, chyldren and the fruite of the wombe, are an heritage and gifte, that commeth of the Lorde.
Lyke as the arowes in the hande of the giaunt, euen so are the younge children.
Happye is the man, that hath his quiuer full of them, they shal not be ashamed, when they speake with their enemyes in the gate.

The.cxxbiii. Psalme.

Beati omnes.

A Blessed are all they that * feare the Lorde, and walcke in hys wayes.
Psa.3 4.b For thou shalte eate the labours of thyne handes, O wel is the, and happye shalt thou be.
Thy wyfe shalbe as the fruitfull vine vpon the walles of thy house.
Thy chyldren lyke the olyue braunches, rounde about thy table.
Lo, thus shal the man be blessed, that feareth the Lorde.
The lord frō out of yon, shal so blesse the, that thou shalt see Jerusalem in prosperite all thy lyfe longe.
Yea, that thou shalt see * thy childers chyl- Gene.l.b
dren, and peace vpon Israel. Iob.42b
To.14.a

¶ The.cxxix. Psalme.

Sepe expugnauerunt.

A Many a tyme haue they foughte agaynst me fro my youth vp (may Israel nowe saye).
Yea, many a tyme haue they vexed me frō my youth vp, but they haue not preuayled agaynst me.
The plowers plowed vpon my backe, and made longe forowes.
But the ryghteous Lorde hath hewen the snares of the vngodly in peces.
Let them be confounded and turned back- B
ward, as many as haue euyll wil at Sion.
Let them be euen as the grasse growynge vpon the house toppes, which withereth afore it be pluckt vp.
Wherof the mower fylleth not hys hande, neyther he that bindeth vp the sheaues, hys bosome.
So that they why the goe by, saye not so much as the lorde prospere yon, we wyth you good luche in the name of the Lorde.

¶ The.cxxx. Psalme.

De profundis.

A Owte of the depe haue I called vnto the Lorde, Lorde heare my voyce.
Oh let thyne eares consider wel the voyce of my complaynt.
*If thou Lorde wilte be extreme to marke Iob.9.a.
what is done amysse, O Lord who may pſ.142.a
abyde it?
For ther is mercy with the, therfore shalt thou be feared.
I loke for the Lorde, my soule doth wayte for him, in his worde is my trust.
My soule fleeth vnto the Lorde, before the morninge watch (I saye) before the morninge wathe.
O Israel, truste in the Lord, for wyth the Lorde there is mercye, and with hym is plenteous redemption.
And he shal redeme Israel frō all his sins.

¶ The.cxxxi. Psalme.

Domine non est exaltatum.

A Lorde, I am not hye minded, I haue no proude lokes.
*I doe not exercise my selfe in greate Eccle.3.e
matters, whiche are to hye for me.
But I refrayne my soule, & kepe it lowe, lyke as a childe that is weaned from his mother,

mother: yea, my soule is euen as a weaned chylde.
O Israel trust in the Lord, from thys time forthe forever more.

¶ The.cxxxi. Psalme.

Memento domine Dauid.

2.re.24.d LOrd, *remembre Dauid and all hys trouble.
2 pa.22 b *Howe he sweare vnto the Lorde, and vowed a vowe vnto the almyghtye God of Jacob.
I will not come within the tabernacle of my house, nor clymbe vp into my bed.
I will not suffre myne eyes to slepe, nor myne eye lidde to slomber: (neyther the temples of my head to take anye rest.)
Vntyll I fynde out a place for the temple of the Lord, an habitacion for the mighty God of Jacob,
Lo, we hearde of the same at Ephrata, and founde it in the wode.
We will go into hys tabernacle: and falle lowe on our knees before his fote stole.
2.par.6 g *Aryse, O Lorde, into thy restynge place, thou and the arche of thy strength.
Let thy preistes be clothed with ryghteousnes, & let thy sayncted synge with ioyfulnesse.
For thy seruaunt Dauids sake, turne not away the presence of thyne annoynted.
*The Lorde hath made a faythful othe.
2.re.7.b. vnto Dauid, & he shall not shrinke from it.
*Of the fruite of thy body shal I set vpon
Acte.13 d thy seate.
If thy chyldren wyl kepe my couenaunte, and my testimonies that I shall learne them: theyr children also shall syt vpon thy seate for euermore.
For the Lorde hath chosen Sion, to be an
¶ habitacion for hym selfe, hathe he longed for her.
This shalbe my reste for euer, here wyl I dwel, for I haue a delyte therein.
I wyll blesse her vitayles with increase, & wyll satisfie her poore with bread.
I wyll decke her preistes with health, and her sayncted shal reioyce, and synge.
Luke.1.f. There shall I make * the horne of Dauid to florishe: I haue ordened a lanterne for myne anoynted.
As for his enemyes I shall clothe them with shame, but vpon himselfe shal his crowne florysche.

¶ The.cxxxii. Psalme.

Ecce quam bonum.

A BEholde, how good and ioyful a thing
Psal.2.a. it is, *brethren to dwell together in vnite.
It is lyke the precyous oyntmente vpon the heade, that ranne downe vnto the beerde: Euen vnto Aarons beerde, and wente downe to the skyrtes of hys clothynge.
Lyke as the dewe of Hermon, whiche fell vpon the hyll of Sion.
For there the Lord promysed his blessing, and life for euermore.

¶ The.cxxxiii. Psalme.

Ecce nunc benedicite.

A BEholde, (nowe) *prayse the Lord, all
pſ.113.a ye seruauntes of the Lorde, ye that by nyght stande in the house of the Lorde, (euen in the courtes of the house of oure God.)
*Lyft vp youre handes in the sanctuary, 1.tim.ii b
and prayse the Lorde.
*The Lorde that made heauen and earth, Nu.vi.d
gene the blessing out of Sion.

¶ The.cxxxiv. Psalme.

Laudate nomen domini.

A O *Prayse the Lorde, laude ye the name of the Lorde, prayse it, o ye seruauntes of the Lorde.
pſ.113.a. and 134 a
Ye that stande in the house of the Lorde, in the courtes of the house of oure God.
O prayse the Lorde, for the Lorde is gracious: O synge prayses vnto his name, for it is louely.
*For why? the Lorde hathe chosen Jacob Deu.4.c
vnto him selfe, and Israell for his owne and.10.c
possession.
For I knowe that the Lorde is great, and that our Lord is aboue all Goddes.
What so euer the Lorde pleased, that dyd he in heauen and in earth, and in the sea, and in al depe places.
*He bringeth forth the cloudes from the Iere.x.d.
endes of the worlde, and sendeth forthe and.51.a
lyghtenynges with the rayne, bringyng
the windes out of his treasures.
He *smote the first borne of Egypt, both Ex.12.c.
of man and of beast.
*He hath sente tokens and wonders into Exod, 7.
the middest of thee, O thou lande of E- and.10.9
gipt, vpon Pharao, & al hys seruauntes. pſa.78.c
He smote diuerse nations, & slew mighty and 105 c
kynges. Iosl.12a
*Seon the kyng of the Amorites, and Og nu.21 c
the kinge of Basan, and all the kynge- Deu.3.a
domes of Canaan,
*And gaue their lande to be an heritage, Iosh.12a
euen an heritage vnto Israel his people.
Thy name, O Lorde, endureth for ever, so doth thy memoriall, O Lorde, from one generacion to another.
*For the Lord wyl auenge his people, & deu 32.c.
be gracious vnto hys seruauntes. pſa.95.a.
As for the ymages of the heathen, they Sa.xb.a
are but syluer and golde, the worcke of barnc.6a
mens

mennes handes.
They haue mouthes and speake not: eyes haue they, but they se not.
They haue eares, and yet they heare not, neither is there any breth in their mouthes.
They that make them, are like vnto them, and so are all they that put their trust in them.
Prayse the Lord ye house of Israell, prayse the Lorde ye house of Aaron.
Prayse the Lorde ye house of Leui, ye that feare the Lorde, prayse the Lorde.
Praysed be the Lorde out of Sion, whiche dwelleth at Jerusalem. Hallelua.

¶ The.cxxxvi. Psalme.

Confitemini domino.

A
Jud. 13.c
pla.cxb.c
E.116.a.
O * geue thankes vnto the Lorde, for he is gracious, & his mercy endureth for euer.
O geue thankes vnto the God of all gods, for his mercye endureth for euer.
O thanke the Lorde of all Lordes, for his mercy endureth for euer.
Jud. 13.d
pla. 72.d
* Whiche onely doeth great wonders, for his mercy endureth for euer.
Whiche by his excellent wisdome made the heauens, for his mercy endureth for euer.
Whiche layed out the earth aboue the waters, for his mercy endureth for euer.
Gen. 1. b.
* Which hath made greate lightes, for his mercy endureth for euer.
The sunne to rule the daye, for his mercye endureth for euer.
B
The Mone and the starres to gouerne the night, for his mercie endureth for euer.
Ex. 12. c.
* Whiche smote Egypte with their fyrste borne, for his mercy endureth for euer.
And brought out Israel from among them, for his mercy endureth for euer.
With a mighty hand, & stretched out arme, for his mercye endureth for euer.
Whiche deuided the red sea in two partes, for his mercye endureth for euer.
Ex. 14. c.
* And made Israell to go through the midwest of it, for his mercy endureth for euer.
But as for Pharao and his hoste, he ouerthrewe them in the red sea, for his mercy endureth for euer.
Ex. 15 16 and. 17. d
* Whiche led his people through the wylderne, for his mercy endureth for euer.
C
Jos. 12. a
* Which smote great kinges: for his mercie endureth.
yea, and slue mightie kinges: for his mercy endureth for euer.
Nu. 21. c
Deut. 3. a
* Sehon kyng of the Amorites: for his mercy endureth for euer.
And Og the kyng of Basan: for his mercye endureth for euer.
And gaue awaie their land for an heritage: for his mercy endureth for euer.
Euen for an heritage vnto Israell his seruaunt: for his mercye endureth for euer.
Whiche remembred vs, when we were in trouble: for his mercye endureth for euer.
And hath deliuered vs from our enemyes: for his mercy endureth for euer.
* Whiche geueth fode vnto all flesche: for his mercy endureth for euer. pl. 104. d
O geue thankes vnto the God of heauen, for his mercy endureth for euer.
O geue thankes to the Lorde of Lordes, for his mercy endureth for euer.

¶ The.cxxxvii. Psalme.

Super flumina.

By the waters of * Babilō we sat downe and wept, when we remembred thee A O Sion. Esec. f. a
As for oure harpes, we hanged thē by them on the trees, that are therin. and. iii. d
For they that led vs awaye captiue, required of vs then a songe and melodye in our heuynes: synge vs one of the songes of Sion.
Howe shall we syng the Lordes songe in a B straunge lande.
If I forget thee, O Jerusalem, let my right hande forget her connyng.
If I do not remēbre thee, let my tonge cleue to the rofe of my mouth.
yea, yf I preferre not Jerusalem in my myrth.
Remēbre the children of * Edom, O Lorde, in the day of Jerusalem, how they sayde: downe with it, downe with it: euē to the grounde. Jere 49. d Eze. 25. d Abdi. 1. a
O doughter of Babilon, wasted with misery: yea, happye shall he be, that rewardeth thee, as thou hast serued vs.
* Blessed shall he be, that taketh thy children, and throweth thē against the stones. Esa. 13. c

¶ The.cxxxviii. Psalme.

Confitebor tibi.

I * Wyll gyue thankes vnto thee, O Lord, A
with my whole hert: euen before the goddes wil I sing prayse vnto thee. Psal. 9. a and. cvi. a
I wyl worship towarde thy holy temple, and prayse thy name, because of thy louing kindnesse and trueth: for thou hast magnyfyed thy name, and thy worde above all thynges. pla. b. a
When I called vpon thee, thou hardest me, & endewedst my soule with much strength.
All the kynges of the earthe shall prayse thee, O Lord: for they haue herd the wordes of thy mouth. B
yea, they shall synge in the wayes of the Lord, that great is the glory of the Lord.
* For though the Lorde be hye, yet hath he respecte vnto the lowlye: as for the pla. 113. b

prowde,

pzonde, he beholdeth him a farre of.
Though I walke i the middest of trouble, yet shalte thou refreshe me: thou shalte stretche forth thyne hande vpon the furiousnes of myne enemyes, and thy right hande shall saue me.
The Lord shal make good his louing kindnes towarde me: yea, thy mercy, O Lord,
Job.14.c endureth for euer: ✱ despise not then the worckes of thyne owne handes.

¶ The.cxxxix. Psalme.

Domine probasti.

A O Lord, thou hast searched me out, and knowen me.
Thou knowest my downe sittyng & myne vprisinge: thou vnderstandest my thoughtes longe before.
Thou art about my path, and about my bed: and spyest out all my wayes.
For lo, there is not a worde in my tong, but thou, O Lorde knowest it altogether.
Thou haste fashioned me behynde and before, and layde thyne hande vpon me.
Such knowledge is to wonderful and excellent for me: I cannot attayne vnto it.
Amo. 9.c ✱ Whither shall I go then frō thy spirite?
B or whither shall I go thē frō thy presēce?
If I clyme vp into heauen, thou arte there: if I go downe to hel, thou arte there also.
If I take the wynges of the morynge, and remaine in the vttermost partes of the sea.
Euen there also shall thy hande leade me: and thy right hande shall holde me.
If I say: peraduenture the darcknesse shall couer me, then shall my nyght be turned to daye.
Yea, the darcknesse is no darcknes with the: but the nyghte is all cleare as the daye, the darknesse and light (to the) are bothe a lyke.
C For my reynes are thyne, thou haste couered me in my mothers wombe.
I wil gene thankes vnto the: for I am fearfully and wōderously made: marueylous are thy worckes, and that my soule knoweth right well.
My bones are not hyd from thee, thoughe I be made secretly, and fashioned beneth in the earth.
Thyne eyes did se my substaunce, yet beyng vnperfect and in thy booke were all my membres wrytten.
Whiche day by day were fashioned, when
D as yet there was none of them.
Howe deare are thy counselles vnto me, O God: how great is the summe of them?
If I tell thē, they are mo in numbre then the sande: when I wake vp, I am presente with the.
Wylte thou not slaye the wycked, O God: departe from me ye bloudy thurstye men.
For they speak vnrighteously against the: & thyne enemies take thy name in vaine.
Do not I hate theym, O Lorde, that hate the? & am not I greued wyth those that rise vp against the?
Yea, I hate thē right sore, euē as thoughe they were myne enemyes.
✱ Trie me, O GOD, and seke the grounde of myne heart: proue me and examen my thoughtes. psa.26.a
Loke well yf there be anye waye of wyckednesse in me, and leade me in the waye euerlastynge.

¶ The.cxli. Psalme.

Eripe me.

D Elyuer me, O Lorde, from the euyll A.
man, and preserue me from the wicked man.
Which ymagine mischefe in their hertes: & stere vp strife all the day long.
They haue sharpened their tonges lyke a serpente: ✱ adders poyson is vnder theyr Rom. 3.c
lyppes. Sela.
Kepe me, O Lorde, from the handes of the vngodlye: preserue me from the wycked men, whiche are purposed to ouerthrowe my goynges.
The proude haue layed a snare for me: and spred a net abrode with coardes: yea, and set trappes in my waye. Sela.
I sayde vnto the Lorde: thou arte my God, B
heare the voyce of my prayers, O Lorde.
O Lorde God, thou strength of my healthe, thou haste couered my heade in the day of battayle.
Let not the vngodlye haue hys desyre, O Lorde, let not his mischeuous ymagynacion prospere: lest they be to proud. Sela psal.7.b
✱ Let the mischiefe of their owne lyppes, fall vpon the heade of them, that cōpasse me aboute.
Let hote burnynge coales fall vpon them: let them be cast into the fyre, and into the pit: that they neuer rise vp agayne.
A man ful of wordes shal not prospere vpō the erth: euel shal hunt the wicked person, to ouerthrowe him.
Sure I am, that the Lord wyll auenge the poore, and maynteyne the cause of the helpeles.
The righteous also shal gene thankes vnto thy name, and the iuste shall contynue in thy syght.

¶ The.cxli. Psalme.

Domine clamaui.

L Orde, I cal vpon the: haste the vnto me, A
and consyder my voyce, when I crye vnto the.
Let my prayer be set forth in thy sight ✱ as Ex. 30.b
the

the incense, and let the lyftyng vp of my handes be an euenyng sacrifice.

c Eccl. 22.c * Set a watch, O Lorde, before my mouth, and kepe the dore of my lyppes.

O let not myne hert be inclined to any euill thynge: let me not be occupied in vngodlye worckes, wyth the men that worcke wyckednes, lest I eate of suche thinges as please them.

Let the ryghteous rather smyte me frendlye and reproue me.

But let not their preciouse balmes, breake myne head: yea, I will praye yet against their wickednes.

B Let their iudges be ouerthrowen in stonye places: that they maye heare my wordes: for they are swete.

Oure bones lye scattered before the pit, lyke as whē one breaketh and heweth woode vpon the earth.

But myne eyes loke vnto thee, O Lorde God: in the is my trust, Oh cast not oute my soule.

Kepe me from the snare whiche they haue layed for me: and from the trappes of the wycked doers.

Let the vngodlye fall into their owne nettes together: and let me euer escape the.

Eve. pray. ¶ The.cxlii. Psalme.

Voce mea ad dominum.

A psa. 77.a I * Cried vnto the Lorde with my voyce: yea, euen vnto the Lorde dyd I make my supplicacyon.

I powred out my complaynes before him, and shewed him of my trouble.

When my spirite was in heuynesse, thou knewest my path: in the waye wherein I walcked haue they priuely layed a snare for me.

I loked also vpon my ryghte hande, and se, there was no man that would knowe me. I had no place to flie vnto, and no man cared for my soule.

I cried vnto the, O Lord, and said: thou art my hope and my portyon in the lande of the lyuynge.

Consydre my complaynt: for I am brought very lowe.

O delyuer me frō my persecutours: for they are to stronge for me.

Bryng my soule out of prison, that I may giue thākes vnto thy name: which thing yf thou wylte graunte me, then shall the righteous resorte vnto my company.

¶ The. cxliii. Psalme.

Domine exaudi.

A HEare my prayer, O Lorde, & consydre my desire: herken vnto me for thy truth and righteousnes sake.

And entre not into iudgement with thy seruaunt: for * in thy sight shal no mā liuing be iustified. Job. 4.c 9.a. 25.a. Rom. 3.c.

For the enemye hath persecuted my soule, he hathe smytten my lyfe downe to the grounde: he hathe layed me in the darcknes, as the mē that haue bene long deade.

Therefore is my spirit vexed within me, and my hert within me is desolate. B

*yet do I remembre the tyme paste, I muse vpon all thy workes: yea, I exercyse my selfe in the workes of thy handes. psa. 77.b

I stretche forthe myne handes vnto thee: my soule gaspeth vnto the as a thirstye lande. Sela.

*Heare me, O Lorde, and that soone: for my spirite waxeth fainte, hide not thy face from me, lest I be like vnto them that go downe into the pit. Ex. 34.a psal. 86.a

O let me heare * thy louyng kyndenesse by tymes in the morynge: for in the is my truste. Jer. 32.b Joel. ii.c.

Shewe thou me the waye that I shoulde walke in, for I lift vp my soule vnto the.

Delyuer me, O Lorde, frō myne enemyes: for I flye vnto the to hyde me.

Teache me to do the thynge that pleaseth the, for thou art my God, let thy louyage spirite leade me forthe vnto the lande of ryghteousnes.

Quicken me, O Lorde, for thy names sake, and for thy righteousnesse sake bryng my soule oute of trouble.

And of thy goodnesse slaye myne enemyes, and destroye all them that vexe my soule, for I am thy seruaunt.

¶ The. cxliii. Psalme.

Mar. pray

Benedictus dominus.

A BLessed be the Lord my strength, whiche teacheth * my hādes to warre, & my fyngers to fyght. 2.re.22.c psa. 18.c.

My hope and my fortresse: my castell, and delyuerer, my defender in whom I trust, which subdueth my people that is vnder me. psal. 8.a.

*Lorde, what is man, that thou hast suche respect vnto him: or the sōne of mā, that thou so regardest him? Job. 8.a. B

*Man is lyke a thinge of naught, his time passeth awaye like a shadowe.

Bowe thy heauēs, O Lord, & come downe, touche the mountaines, & they shal smoke.

Cast forth the lightnyng, and teare them, shote out thine arowes, & cōsume them: Sende downe thyne hande frō aboue, delyuer me, & take me oute of the great waters, from the hande of straunge childrē.

Whose mouth talketh of bamte, and their right hād is a right hand of wickednes.

I will singe a newe songe vnto the, O God, and

and sing prayses vnto the vpō a ten stringed lute.

Thou that geuest victorye vnto kinges, & hast delyuered Dauid thy seruaunt from the parell of the swearde.

C Saue me, and delyuer me from the hand of straunge children, whose mouth talcketh of vanitie, & their right hande is a right hande of iniquite.

That our sōnes may growe vp as the yong plantes, & that our doughters may be as the polyshed corners of the temple.

Exo. 28.a * That our garners maye be full and plenteous wyth all maner of stoare: that oure shepe may bringe forth thousandes, and ten thousandes in our streetes.

That our oxē may be strōg to labour, that there be no decaye, no ledynge into captiuitie, and no cōplayning in our stretes.

Happye are the people that be in suche a case: yea, blessed are the people which haue the Lorde for theyr God.

¶ The.cxlb. Psalme.

Exaltabo te deus.

A Psa. 9.a & 121.a. I * Wyll magnifie the, O God my kynge, and I wyll prayse thy name for euer and euer.

Euery daye wyll I geue thankes vnto the, and prayse thy name for euer and euer.

Great is the Lord, and meruelous, worthy to be praysed: there is no ende of hys greatnesse.

One generacion shal praise thy workes vnto another, and declare thy power.

As for me, I wilbe talking of thy worshyp, thy glory, thy prayse, & wōdrous workes

So that men shall speake of the myghte of thy marueluous actes, and I will also tell of thy greatnesse.

B The memorial of thyne aboundaūt kindenes shalbe shewed, and men shal synge of thy ryghteousnesse.

Exo.34.a * The Lorde is gracyous & mercyful, long
Jere.32.b suffering, and of great goodnes.
Joel.2.c. The Lorde is louinge vnto euery mā, and his mercy is ouer all his workes.

All thy workes prayse the, O Lorde, & thy sayntes geue thankes vnto the.

They shewe the glorye of thy kyngedome, and talke of thy power.

That thy power, thy glory and mightines of thy kingdō, might be knowe vnto mē.

C Deut.3.f * Thy kyngdome is an euerlastyng kingand.viii.b dome, and thy dompnion endureth thoLuke, 1.c rowout all ages.

The Lorde vpholdeth all suche as fall, and lyfteth vp all those that be downe.

Psal.cxlii.d. * The eyes of all wayt vpon the. O Lord & thou giuest them their meat in due seasō.

Thou openest thyne hande, and fyllest all thynges liuing with plentyousnes.

The Lorde is righteous in all his wayes, D and holy in all his workes. Deu.4.b

The Lord is nie vnto all thē that cal vpō him: yea, al such as cal vpō hi faithfully.

He wil fulfil the desire of thē that feare hi, he also wil heare their cry, & wil helpe thē.

The Lord preserueth al thē that loue hym, but scattereth abroade all the vngodly.

My mouthe shall speake the prayse of the Lord, and let al flesh geue thankes vnto his holy name for euer and euer.

¶ The.cxlbi. Psalme.

Lauda anima mea.

PRayse the Lorde, O my soule: whyle I lyue wyll I prayse the Lorde: yea, as long as * I haue any beyng, I wil synge prayses vnto my God. G Psl. cxliii.a

* O put not your trust in princes, nor in any chylde of mā, for there is no helpe in them. Psl.117.a

For whē the breth of man goeth forth * he shall turne agayne to his earth, and then all his thoughtes perishe. Gen.3.d Job.3+.c

Blessed is he that hathe the God of Jacob for his helpe, * and whose hope is in the Lorde his God. Act.14.c

Which made heauen and earth, the sea, and all that therin is, which keepeth his promise for euer.

Which helpeth them to ryghte that suffre wronge, which fedeth the hongrye.

The Lorde lowseth men oute of prysō, the Lorde geueth syght to the blynde.

The Lorde helpeth them vp that are fallē, B
the Lorde careth for the ryghteous.

The Lorde careth for the straungers, he defendeth the father lesse and wyddowe: as for the waye of the vngodlye, he turneth it vpside downe.

The Lorde thy God, O Sion: shalbe kyng for euermore, and throwout all generacions. Hallelu.

¶ The.cxlbii. Psalme.

Laudate dominum.

OPrayse the Lorde, for it is a good A
thynge to synge prayse vnto oure God: yea, a ioyfull and a pleasaūte thyng is it to be thancheful.

The Lorde doeth buylde vp Jerusalem, and shall gather together the outcastes of Israell.

He healeth those that are broken in hert, & gyueth medicine to heale their sicknesse. Esa.xl.b

* He telleth the numbre of the starres, and calleth them all by their names.

Great is our Lord, and great is his power: yea, his wisdome is infinite.

The Lorde setteth vp the meke, & bringeth the vngodly downe to the grounde.

O Synge

O * sing vnto the lorde with thankesgeuig,
Psa.147.a sing prayse vpō the harpe vnto our god.
Whiche couereth the heauen with clou-
Job.36.b des, and * prepareth rayne for the earth,
B & maketh the grasse to grow vp in the mou
taynes. [And herbe for the vse of men].
Whiche geueth fodder vnto the cattell,
Job.38.b and * fedeth the younge rauens that
cal vpon him.
He hath not pleasure in the strength of an
horse, neyther delyteth he in anye mans
legges.
But the Lordes delyte is in thē that feare
him, and put their trust in hys mercye.
Prayse the Lord, o Jerusalem: prayse thy
God, O Sion.
For he hath made fast the barres of thy ga
tes, & hath blessed thy childre within the
He maketh peace in thy borders, & killeth
the with the floure of wheate.
He sendeth forth his cōmaundement vpon
earth, & his worde runneth very swiftly.
He geueth snowe lyke woll, and scattereth
the hoorefrost lyke ashes.
He casteth forth hys yse lyke morsels, who
is able to abyde hys frost?
He sendeth out his worde & melteth them,
he blowyth with his winde, and the wa-
ters flowe.
He sheweth his word vnto Jacob, his sta-
tutes and ordinaunces vnto Israell.
He hath not dealt so with any nacion, ne-
ther haue the heathen knowledge of his
lawes. Halleluiah.
Prayse the euerlastyng.

¶ The.cxlviij. Psalme.

Laudate dominum de celis.

A
O Prayse the Lorde of heauen, prayse
him in the hieght.
Prayse hym all ye aungels of hys,
prayse hym all hys hoost.
Prayse him sunne and moone, prayse him
all ye starres and lyght.
Prayse hym all ye heauēs, and ye waters
that be abone the heauens.
Let them prayse the name of the Lorde. for
Psa.33.b [he spake the worde, & they were made]
* he commaunded, and they were created.
He hathe made them fast for euer and euer,
he hathe geuen them a lawe, which shall
not be broken.
Prayse the Lorde vpon earth, ye dragons,
and al depes.
Fyre and hayle, snowe, & vapors, winde, &
storme, fulfillynge his worde.
Mountaynes and al hilles, fruitfull trees,
B and al Cedres.
Beastes and all cattell, wormes and fedes
red foules.
Kynges of the earth, and al people, Prin-
ces and al iudges of the worlde.
Yonge men and maydens, olde men & chil-
dren: prayse the name of the Lord, for his
name onely is excellente, and hys prayse
abone heauen and earth.
He shall exalte the horne of hys people, al
his saynctes shall prayse hym, euen the
children of Israell, euen the people that
serueth him. Halleluiah.
Prayse the euerlastynge.

¶ The.cxlix. Psalme.

Cantate domino.

A
Esa.42.b
O * Sing vnto the Lord a new songe,
let the congregacion of saynctes
prayse hym.
Let Israel reioyce in hym that made him,
and let the children of Sion be ioyfull in
their kynge.
Let them prayse his name in the daunce, let
them synge prayses vnto hym with ta-
bret and harpe.
For the Lorde hath pleasure in his people,
and helpeth the meke hearted.
Let the saynctes be ioyful with glorye, let
B them reioyce in their beddes.
Let the prayses of God be in their mouth,
Heb.4.c and * a two edged swerde in their hādes.
To be auenged of the heathen, and to re-
buke the people.
To bynde their kinges in cheynes, & their
nobles with lynkes of yron.
* That they may be auenged of them, as
Deut.33.f it is written: suche honoure haue al hys
saynctes. Halleluiah.

¶ The.cl. Psalme.

Laudate dominum in.

A
O Prayse God in hys holynes, praise
hym in the firmamente of hys po-
wer.
Prayse hym in hys noble actes, prayse
hym accordynge vnto hys excellente
greatnesse.
Prayse him in the sounde of the trompet,
prayse him vpon the lute and harpe.
Prayse him in the cymbales and daunce,
prayse him vpon the stringes and pype.
Prayse him vpon the wel tuned cimbales,
prayse him vpon the loude cimbales.
Let euery thyng that hath breath, prayse
the Lorde.
Halleluiah.
Prayse the euerlastynge.

The ende of the Psal-ter.

The

¶ The Prouerbes of Salomon.

¶ The first Chapter.

A THe prouerbes of Salomon, the sonne of Dauid, kynge of Israell: to learne wysdome, & to perceiue the instruction, & to perceyue the wordes of vnderstandynge: and therby to receyue prudence, rightwysnes, iudgemente & equite. That the very symple might haue witte, and that the yonge men might haue knowledge and true vnderstandynge. By hearynge, the wyse man shal come by more wysdome: and he that is endued with vnderstandyng, shall optayne wyt to perceaue a parable, and the interpretacyon therof, the wordes of the wyse, and the darck speches Job.28.b Eccle.1.c Psl.116.b. Prou.9.c of the same. ✶ The feare of the Lorde is the begynnyng of wysdome. But foles despise wysdome and instruction. My sonne, B heare thy fathers doctrine: and forsake not the lawe of thy mother: for that shal bring grace vnto thy heade, & shalbe as a cheyne about thy neche. My sonne, cõsent not vnto synners if they entice the. and saye: come wyth vs, we wyl lay waite for bloude, and Psl.124.a lurcke priuely for the innocent without a cause: we shall ✶ swalow them vp lyke the hell, and deuoure them quicke and hole, as those that go downe into the pit. So shall we fynde all maner of costely ryches, & fyll our houses with spoyles. Caste in thy lotte amonge vs: and let vs haue all one purse. Psl.14.a My sonne, walcke not thou with them: refrayne thy fote frõ their waye. For ✶ theyr feete runne to euyll: and are hastye to shede bloud. But in vayne is the net layde for the C before the birdes eyes: yea, they thē selues laye wayte one for anothers bloud, and one of them woulde slay another. These are the Prou.8.a. wayes of all suche as be couetous, the one woulde rauyshe anothers lyfe. ✶ Wysdome cryeth without, and putteth forth her voice in the stretes. She calleth before the congregacyon in the open gates, and sheweth her wordes thorowe the cytie, sayng: O ye childrē, how long wil ye lone childishnes? howe longe wil the scorners delyte in scornynge, and the vnwyse be ennemyes vnto knowelege? O turne you vnto my correc- Esa.65.b cion: lo, I wil expresse my minde vnto you, Jere.7.a & make you vnderstande my wordes. ✶ I D haue called, and ye refused it: I haue stretched oute my hande: and no man regarded it: but al my counsels haue ye dispised: and sette my correction at naughte. Therefore shal I also laughe in your destruction, and mocke you, when that thynge that ye feare commeth vpon you: euen when the thynge that ye be afrayed of, falleth in sodenlye like a storme, and your misery like a tempest: yea, when trouble & heynesse cõmeth vpõ you. Then shall they call vpon me, but I will not heare: they shall seke me early, but they shall not fynde me. And that because they hated knowledge, and receyued not the feare of the Lorde: but abhorred my counsell, and despysed all my correccion. Therfore shall they eate the frutes of their owne waye, and be fylled with their owne inuencyons: for the turnynge awaye of the vnwise shall slaye them, and the prosperite of fooles shall be their owne destruction. Prou.3.d ✶ But whoso harkeneth vnto me, shal dwel safely, and be sure from any feare of euyl.

Psal.2. Psal.59.

¶ The.ii. Chapter.

A MY sonne, yf thou wylte receyue my wordes, and kepe my commaundementes by the, that thou wylt enclyne thyne eare vnto wysdome, applye thyne heart to vnderstandyng. For yf thou criest after wysdome, & callest for knowledge: yf thou seekest after her, as after money, and diggest for her as for treasure: then shalte thou vnderstande the feare of the Lord, & fynde the knowledge of God. ✶ For Jaco.1.a it is the Lord that geueth wisdome, out of Eccl.1.a his mouth cõmeth knowledge & vnderstan- and.7.c ding, he hideth vp healthy for the righteous, 3.re.3.b. and.4.d. he preserueth the welfare of the righteous, B & defendeth thē that walke sincerely: he keepeth thē in the right path, & preserueth the way of suche as serue him with godlynes. Then shalt thou vnderstãde righteousnes, iudgemẽt, & equite: yea, & euery good path. When wisedom entreth into thyne herte, & thy soule delite in knowledge: thē shal counsell preserue the, & vnderstãdyng shal kepe the. That thou mayest be delyuered from the euil waye, & from the mã that speaketh frowarde thynges. Frõ suche as leaue the hye strete, and walke in the wayes of darknesse: whyche reioyse in doynge euyll: and delite in wicked thinges: whose wayes are C croked, and they frowarde in their pathes. Prou.6.a. That thou mayest be deliuered also ✶ from and.7.a. the straunge womane and from her that is not thyne owne: whiche geueth swete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunte of her God. For her house is enclyned vnto death, and her pathes vnto hell. All they that goe in vnto her come not agayne, neyther take they holde of the waye of lyfe. Therefore, walke thou in the waye of suche as be righteous, & kepe the pathes of the righteous. For the iust shall dwel in the lande: & they that be perfecte shal remayne in it: but the

vngodly

vngodly shalbe rooted out of the land: and the wicked doers shalbe roted out of it.

¶ The.iii. Chapter.

Deut.11.a

MY sonne, *forget not thou my law, but let that thyne hearte kepe my commaundementes. For they shal prolonge the dayes and yeares of thy lyfe, and bringe the peace. Let mercye and faythfulnes neuer go from the: bynde them about thy necke, and write them in the tables of thyne hearte. So shalt thou fynde fauoure and good vnderstãdig, in the sight of God and mã. Put thy trust in god with all thyne hearte: and leane not vnto thyne owne wit. In all thy wayes haue respecte

B vnto hym: and he shal order thy goynges.

Leuit.19.c Be not wyse in thyne owne conceyt: but

Deut.12.c feare the Lorde, and departe from euell: so shal thy nauel be hole, & thy bones frõg.

Tob.4.b *Honour the Lorde with thy substaunce:

Gen.26.a and with thy fyrstlynges of all thyne en-

Leuit.3.b. crease, gyuen vnto the poore. So shal thy

Deut.23.c barnes be fylled with plenteousnes: & thy

Iud.34.c presses shall flowe ouer with swete wyne.

My sonne despyse not the chastenynge of the Lorde, neither fayne when thou art re-

Heb.12.b buked of him. *For whõ the Lord loueth,

Apoc.3.b hym he chasteneth, and pet delyteth in hym, euen as the father in hys owne sonne. Well is hym that fyndeth wisdome, & optayneth vnderstandynge: For the gettynge of it is better then any marchaundyse of syluer, &

C the profite of it is better then golde.

Hoso.8.a. *Wisdom is mo worthy then precious stones: and al the thynges that thou canst desyre are not to be compared vnto her. Vpõ her righte hande is longe lyfe, & vpon her left hande is ryches and honor. Her wayes are pleasaunt wayes, and al her pathes are

Gen.ii.b peareable. She is a *tree of lyfe to them that lay holde vpõ her, & blessed is he that kepeth her faste. Wyth wysdome hathe the Lorde layed the foundacion of the earth: & thorow vnderstandyng hath he stablished the heauens. Thorowe hys wysdome the deapthes breake out, and the cloudes drop downe the dewe. My sonne, let not these thynges depart from thyne eyes: but kepe my lawe and my councel, that thou mayest haue the pleasure of longe lyfe and vnderstandynge: for they shall be lyfe vnto my soule, & grace vnto my mouth. Then shalt thou walke safely in thy waye: & thy fote

Prou.3.b shall not stomble. * If thou slepest, thou

D shalt not be afrayd, but shalt take thy rest, and slepe swetly. Thou nedest not to be afrayed of any sodeyne feare, neither for the violent rushyng in of the vngodlye, when it commeth. For the Lorde shall stande by thy side, and kepe thy fote, that thou be not taken, Withdrawe no good thynge from the that haue rede, so longe as thine hand is able to do it. Saye not vnto thy neyghboure: goe thy waye, and come agayne, to morowe wyll I gene thee: where as thou hast nowe to gene hym. Intende no harme vnto thy neyghboure, seinge he doeth dwell in rest by the. Stirre not lightly with any mã wythout a cause, wher as he hath done the no harme. * Folow not a wycked mã, Prou.i.a. and chose none of hys wayes: for the Lord abhorreth the frowarde: but hys councell is amonge the righteous. The curse of the Lorde is in the house of the vngodlye: but he blesseth the dwellynges of the righteouse. As for the scornefull doeth not he laugh them to scorne: but he giueth grace vnto the lowelye. The wise shall haue honoure in possition: but shame is the promotion that foles shal haue.

¶ The.iiii. Chapter.

HEare, O ye chyldren, the fatherlye exhortacyon, and take good hede, A that ye maye learne wysdome. For I haue geuen you a good doctrine, forsake not ye my lawe. For when I my selfe was my fathers dere sonne, and tenderlye belo-

Deut.6.b ued of my mother: he taught me also, and 11.c.32.g sayde vnto me: * Let thyne hearte receyue my wordes: kepe my cõmaundementes, & thou shalt lyue. Get the wysdome, and get the vnderstandyng: forget not the wordes of my mouth, and shrinke not from them. Forsake her not and she shal preserue the: B loue her, and she shal kepe the. The chiefe poynt of wisdome is, that thou be willing to optayne wisedome: and before all thy

Deut.25.b goodes to get the vnderstandynge. * Make muche of her, and she shall promote thee: yea, yf thou embrace her, she shal bringe the vnto honoure. She shall make thee a gracious heade, and garnysshe the with a crowne of glorye. Heare my sonne, and receyue my wordes & the yeares of thy lyfe shalbe many. I haue shewed thee the way of wisedome, and led the in to the ryghte pathes. So that yf thou goest therein, there shall no straytnes hynder thee: and when thou runnest, thou shalte not fall. Take faste holde of doctrine, and let her not go: C kepe her, for she is thy lyfe. * Come not psal.1.a. and.27.a in the pathe of the vngodlye: and walcke not in the waye of the wicked. Abhorre it, and goe not therin: departe aside, and passe ouer by it. For they can not slepe, excepte they haue first done some mischiefe: neither take they any rest, excepte they haue fyrste done some harme. For they eate the breade of wickednesse, and dryncke the wyne of robbery. The path of the ryghteous shyneth as the lyghte, that is euer brighter & brighter vnto the perfecte daye. But the

waye

way of the vngodly is as the darckenesse:
deu.xxi.b. they knowe not where they fall. * My
and.xxi.c sonne, marke my wordes, & enclyne thyne
eare vnto my sayinges. Let them not de-
parte from thyne eyes, but kepe them euen
in the myddest of thyne heert. For they are
lyke vnto al those that fynde them, & healthy
vnto al their bodyes. Kepe thyne hearte
with al dilygence, for there vpon hangeth
lyfe. Put away from the a froward mouth,
and let the lyppes of slaunder be farre frō
the. Let thyne eyes beholde the thinge that
is right, & let thine eye lidres loke streight
before the. Ponder the path of thy fete, and
Deu.v.d let al thy wayes be ordred a right. * Turne
and.xxvij.d not aside, neither to the right hande, nor to
the lefte, but withholde thy fote from euel.
(For the Lorde knoweth the wayes that
are on the righte hande. As for the wayes
that be on the lefte hāde, they be frowarde.
For he shal directe thy goynges, and thy
wayes shal be guide in peace.)

¶ The.v. Chapter.

A My sonne, geue hede vnto my wisdō,
and bowe thine eare vnto my prū-
dence: that thou mayest regarde
good counsel, & that thy lyppes may speake
knowledge. (Applie not thou thy selfe to
Pro.xi.b. the disceatfulnesse of a woman.) * For the
and.bvi.a lyppes of an harlot are a droppinge honye
combe, & her throte is more glisterynge thē
oyle. But at the laste she is as bytter as
wormwod, and (her tonge) as sharpe as a
B two edged swearde. Her fete go downe vn-
to death, & here steppes pearse thorow vnto
hel. Perchaūce thou dwellinge with her
wilt ponder the path of life: so vnstedfast are
her wayes that thou cāst not knowe them.
Heare me now therfore (O my sonne) & de-
part not frō the wordes of my mouth. Kepe
thy waye farre from her, and come not nye
the dores of her house. That thou geue
not thy strength vnto other, and thy yeres
to the cruel. That other men be not filled
with thy goodes, & that thy labours come
not in a straunge house. Yea, that thou
mourne not at the last (whē thou hast spēt
thy bōdy & lusty grene youthe,) & thē say:
C Alas, why hated I nurtoure? why dyd my
heart despyse correccion? Wherefore was
not I obedyent vnto the voyce of my tea-
chers, and herkened not vnto thē that en-
fourmed me? I am come almost fro al mys-
fortune in the middest of the multitude &
congregacion. Drynke of the water, of
thyne owne well, of the ryuers that runne
out of thine owne springes. Let thy welles
flowe out abroade, that there maye be ry-
uers of waters in the stretes: but let them
be onely thine owne, & not straūgers with
the. Let thy well be blessed, and be glade
with the wife of thy youth. Louinge is the D
hynde, and frendly is the roo: let her bre-
stes alwaye satisfie the, and holde the euer
content with her loue. My sonne, why wilt
thou haue pleasure in an harlot, & embrace
the bosome, of another womā? * For euery Job.xxi.a
mans wayes are open in the syghte of the and.xxxiv.c
Lorde, and he ponderth all their goynges.
The wyckednes of the vngodly shal catch
him selfe, and with the snares of hys owne
synnes shall he be trapped. He shal die
without amendemente, and for his greate
folly shall he go astraye.

¶ The.vi. Chapter.

My sonne if thou be suerty for thyneigh A
bour, & hast fastened thyne hād for Pro.xvii.c
another mā, thou art bounde with and.xxv.c
thine owne wordes, & taken with thyn own
speach. Therfore my sonne, do this, & thou
shalt be discharged: whē thou art come in-
to thy neighbours daunger. Goe thy wa-
yes thy soone, humble thy selfe, & wyth thy
frēdes intreate thy creditour: let not thyne
eyes slepe, nor thyn eye lidres slōber. Saue
thy selfe as a doo frō the hāde of the hūter,
& as a birde frō the hande of the fouler. Go
to the emmet (thou slouggarde) cōsider her
wayes, & learne to be wyse. She hathe no
gupde, nor ouersear, nor ruler: yet in the Pro.vi.b.
somer she prouideth her meate, & gathered and.xiij.d
her fode together in the haruest. * How lōg
wilt thou slepe, thou slougish man? When
wilte thou arise out of thy slepe? yea, slepe
on stil a lytle, slomber a lytle, folde thyne
hādes together yet a litle that thou maiest
slepe: so shal pouertie come vnto the as one
that trauayleth by the way, and necessitye
lyke a weaponed man. (But if thou be not
slouthful, thy harueste shal come as a spring-
ynge well, & pouertie shal flye farre from
the.) An vngodly person, a wicked mā go-
eth with a froward mouth. he winketh with C
hys eyes, he tokeneth wyth hys fete, he
poynteth with his fingers, he is euer ima-
geynge mischefe and frowardnesse in hys
herte, and causeth discorde. Therfore shal
his destruccion come hastely vpon him, sō-
denly shal he be all to broken and not be
healed. * These syxe thynges dothe the Pro.xii.c
Lorde hate, and the seuenth he vtterly ab-
horreth: A proude loke, a lynge tonge, hā-
des that shed innocent bloude, an hert that
goeth about with wicked ymaginacyons
* fete that be swift in runnynge to do mis-
chefe a false witnes that bringeth vp lyes, Pſal.xiv.a
& such one as soweth discorde amonge bre- Pro.vi.a
thren. My sonne, kepe thy fathers cōmāde- D
mente and forsake not the lawe of thy
mother. Put them vp together in thyne
herte, and binde thē about thy necke. That

e.i. they

they maye leade, thee where thou goest, preserue thee when thou arte a slepe, and that whē thou awakest, thou maiest talke of thē.

psal. 11 9d For * the commaundemente is a lanterne, & the lawe a lyght: yea, chastenyng & nourtoure is the waye of lyfe, that they maye

Pro. 5. a. kepe the * from the euil woman, and from

and. 7. a. the datteryng tonge of the harlot: that thou lust not after her bewtie in thyne hert, and lest thou be taken with her fayre lokes. An harlot will make a man to begge his bred, & a woman wyl hunt for the precyous lyfe.

D Maye a man take fire in his bosome, and his clothes not be brent? Or can one go vpon hoate coales, and his fete not be hurt? Euen so, who so euer goeth in to hys neygh-

Ex. 22. a. bours wife, and toucheth her, can not be vnguiltie. * Men do not vtterly despise a theefe that stealeth to satisfye his soule, when he is hungry: but if he maye be gotten, he restoreth agayne seuen tymes as much, or els he maketh recompense with all the good of his house. But who so committeth aduoutry with a woman, he is a foole, and dyngeth his lyfe to destruction. He getteth him selfe also shame & dishonour, suche as shall neuer be put out. For the gelousy & wrathe of the man wil not be intreated, no, though thou wolest offre him great giftes to make amendes, he will not receaue them.

A ¶ The. viii. Chapter.

Deu. 6. b and. 11. a MY sonne * kepe my wordes, and lay vp my commaundementes by thee. Kepe my commaundementes & my law, euen as the apple of thyne eye, & thou shalt lyue. Bynde them vpon thy fyngers, & write thē in the table of thyne hert. Say

Pro. 2. b. and. 11. a. vnto wisedom: thou art my syster, & cal vnderstandynge thy kynswoman: * that they maye kepe the from the straūge womā, and

B frō the harlot which geueth swete wordes. For oute of the wyndowe of my house I loked thorow the latise, and behelde the symple people: & among other yonge folkes, I spyed one younge foole, goynge ouer the stretes, by the corner in the waye towarde the harlottes house, in the twilighe of the euenynge, when it began nowe to be night & darke. And beholde, there met him a wo-

Eccle. 9 a man, * with open tokens of an harlot, only her herte was hyd. She was full of londe wordes, & ready to dally: whose fete coulde not abyde in the house, now is she without nowe in the stretes, & lieth a bayte in euerye corner, she caught the yonge mā, kissed him, & was not a shamed, sayinge: I had a

C bowe of peace offrynges to paye, and thys day I perfourmed it. Therfore came I forth to mete the, that I myght seke thy face, and so I haue founde thee. I haue decked my bed with couerynges & clothes of Egypte,

Myn bed haue I made to smell of Myrre, Aloes, & Cynamon. Come, let vs lie together and take our pleasure tyl it be day lighte: & we wyll enioye the pleasures of loue. For D the good mā is not at home, he is gon farre of. He hath taken the bagge of money with him. And wil retourne home at the appointed solempne feast. Thus with many swete wordes she ouercame him, & with her flatterynge lyppes she entysed him sodenly to folow her: as it were an oxe led to the slaughter, and lyke as it were a foole that laugheth when he goeth to the stockes, to be punished, so longe till she had wounded hys lyuer with her darte: lyke as yf a birde hasted to the snare, not knowynge that the parell of hys lyfe lyeth there vpon. Heare me nowe therfore, O my children, & marke the wordes of my mouthe. Let not thyne hert wandre in her wayes, and be not thou deceaued in her pathes. For many one hath she wounded, and cast downe: yea, many a stronge man hath bene slayne by the meanes of her. Her houses are the waye vnto hell, and bringe men downe into the chambers of death.

¶ The. viii. Chapter.

DOeth not * wisedome crye? doeth not A vnderstandyng put forth her voyce? Pro. 1. c Standeth she not in the hie places, in the stretes and wayes? doth she not crye before the whole citie, & in the gates where mē go out and in? It is you, O ye men (saith she) whome I call. Vnto (the children of men) do I lyfte vp my voyce. Take hede vnto knowledge, O ye vngouaunt, be wise in hert, O ye fooles. Geue eare, for I wyll speake of great matters, and open my lyppes to tell thynges that be ryghte. For my throt shalbe talkyng of the truth, & my lippes abhorre vngodlynes. All the wordes of my mouthe are ryghteous, there is no frowardnelle nor falshed therein. They are all playne to such as will vnderstande, and right to them that fynde knowledge. Receaue my doctrine, and not syluer: and my Pro. 3. b knowledge, more then fynd gold. For * wisdome is more worth then precyous stones, yea, all thynges that thou canst desyre, may not be compared vnto it. I wisedome haue B my dwellyng with knowledge, and prudēt councell is myne owne. The feare of the Lorde abhorreth wyckednelle, pryde, dysdayne, and the euyll waye: and a mouthe that speaketh wycked thynges, I vtterly abhorre. I can geue councell, and I conferre thynges: I haue vnderstandynge, I Ecc. 17. a haue strength. * Thorowe me, kynges Sapi. 6. c reigne: thorowe me counsellars make iuste lawes. Thorowe me, do princes beare rule: and all iudges of the earthe execute iudgement,

mente. I am louynge vnto thoſe that loue
Luk.xi.b me: & they that ſeke me early, ſhall fynde
me. Riches & honoure are with me, yea, ex-
celleꝛt goodes and righteouſnes. My frute
is better then gold and precious ſtone, and
mine encreaſe moze worth then fine ſiluer.
I wil guide the in the waye of ryghteouſ-
C nes, and in the ſtreete of iudgemente. That
Sap. 9. b I maye ſende proſperite to thoſe that loue
me, and to encreaſe their treaſure. * The
Lozde him ſelfe had me in poſſeſſion in the
Ec. 24. b. begynnynge of his wayes, or euer he begā
his wozkes afoze tyme. * I haue bene oz-
deyned from euerlaſtynge, and from the
begynnynge or euer the earthe was made.
When I was borne, there wer nether dep-
thes nor ſprynges of water. Before the
foundacions of the mountaines were laied:
yea, before all hylles was I borne. The
earth and all that is vpon the earth was
Sap. 9. b not yet made, no not the grounde it ſelfe.
D * Foꝛ when he made the heauens, I was
preſent: whē he ſet vp the depethes in oꝛder,
when he hanged the cloudes aboue, when
Gene. i. a he ſtabliſhed the ſprynges of the depe. When
Job. 26. a and. 38. a he ſhut the ſea, within * certayne bounds,
pſ. 104 b that the waters ſhoulde not go ouer theyr
markes that he commaunded. When he
layed the foundactons of the earthe I was
with him, oꝛdrynge all thynges: delytinge
daylye, and reioyſynge alway before him.
As foꝛ the rounde compaſſe of this woꝛlde,
I make it ioyfull: foꝛ my delyte is to be
amonge the chyldren of men. Therfoꝛe
harken vnto me, O ye chyldren, bleſſed are
they that kepe my wayes. O geue eare vn-
to nurtoure, be wyſe, and refuſe it not.
Bleſſed is the man that heareth me: wat-
chynge daylye at my gates, and geupnge
attendaunce at the poſtes of my doꝛes.
Foꝛ who ſo fyndeth me, fyndeth life, & ſhal
obtayne fauoure of the Lozde. But who
ſo offendeth againſt me, hurteth his owne
ſoule. All they that hate me, are the louers
of deathe.

¶ The. ix. Chapter.

A WIſdome hathe buyloed her ſelfe an
houſe, & hewē out ſeuē pyllers, ſhe
hath killed her vitailes, powzed out
her wyne, and prepared her table. She
hath ſent foꝛth her maidens to crie vpō the
hieſt place of the citie. Who ſo is ignoraūt,
let him come hither. And to the vnwiſe ſhe
ſaid: O come on youre way, eate my breade
and drynche my wyne, which I haue pow-
red out foꝛ you. Forſake ignoꝛaunce, and
ye ſhal lyue: and ſe that ye go in the waye
of vnderſtandynge. Who ſo reproueth a
Pſ. 9. b ſcoꝛneful perſonne, getteth hym ſelfe diſ-
honoure: and he that rebuketh the vngod-
ly, ſtaineth him ſelf. Reproue not a ſcoꝛner,
leſte he owe the enel wil: but rebuke a wyſe
man, & he will loue the. Geue a diſcrete mā
but one occaſion, and he wil be the wyſer:
teache a righteous man, & he wil increaſe
in knowledge. * The feare of the Lozde is Job. 28. b
the begynnynge of wyſdome. & the know- pſa. 111. b
ledge of holy thiges, is vnderſtādinge. Foꝛ prou. 1. a
thoꝛow me thy daies ſhalbe prolōged, and Eccle. 1. c.
the yeares of thy life ſhal be many. If thou C
be wiſe, thy wiſdōe ſhal do thy ſelfe good,
but yf thou thinkeſt ſcorne therof, it ſhalbe
thine owne harme. A folyche reteheleſſe wo
man, full of woꝛdes, and ſuche a one as
hath no knowledge, ſytteth at the doꝛe of
her houſe, and in the hye places of the cy-
tie, to call ſuche as go by, and that walke
ſtreight in their wates. Who ſo is igno-
raūte (ſayeth ſhe) let him come hither, and
to the vnwiſe ſhe ſaieth: ſtolle waters are
ſwete, and the breade that is priuely eate,
hathe a good taſte. And he doth not conſi-
deꝛ, that they are but dead which be there,
and that her geſtes are in the depe of hell.
[Foꝛ he that wil be ioyned vnto her, ſhal
go downe to hel: but he that anoydeth frō
her, ſhalbe ſaued.]

¶ Prouerbes of Salomon.

¶ The. x. Chapter.

A Wyſe * ſonne maketh a glade fa-
ther, but an vndiſcrete ſonne is an prou. 15. c
henynelle vnto his mother.
* The treaſures that are wickedly gotten, prou. xi. a
profyte nothinge: but ryghteouſnelle de- Eccle. 5. b
liuereth from death.
* The Lozde wyll not let the ſoule of the pſa. 34. b
righteous ſuffer honger, but he taketh
away the riches of the vngodlye.
An ydle hande maketh pooze, but a quicke
labourynge hande maketh ryche.
[Who ſo regardeth leſynges, fedeth the
winde: and doth but folowe birdes, that
haue taken their flyght.]
Who ſo gathereth in Sōmer, is wyſe: but B
he that is ſlouggiſh in harueſt, bringeth
hym ſelfe to confuſion.
Bleſſinges are vpon the heade of the righ-
teous, and the mouth of the vngodly ke-
peth miſchefe in ſecrete.
* The memoriall of the iuſte ſhall haue a pſa. 112. a
good reporte: but the name of the vnged
lye ſhall ſtincke.
A wyſe man wyl receaue warnynge, but a
praty nge foole ſhalbe punyſhed.
* He that leadeth an innocēt life, walketh pſal. 23. a
ſurely: but who ſo goeth a wrōge waye, Ecc. 27. d
ſhalbe knowen.
* He that winketh wyth hys eye, wyl do
ſome harme: but he that hathe a foly ſhe
mouthe, ſhalbe beaten.
The mouthe of a righteouſe man is a wel

oklike: but the mouth of the vngodly keepeth mischiefe in secrete.

1.pet.4.d Euel wyll stereth vp stryfe. * but loue co-
8.coz.13 b uereth the multytude of synnes.

C In the lyppes of him that hath vnderstandinge, a mā shal finde wisedome, but the rod belongeth to the backe of the folyshe.

Wise mē lay vp knowledge, but the mouth of the folyshe is nye destruccion.

The ryche mans goods are hys stronge holde, but their owne powertye feareth the poore.

The ryghteous laboureth to do good: but the vngodly sheth his encrease vnto sin.

To take hede vnto the chastenynge of nurtoure, is the waye of lyfe: but he that refuseth to be reformed, dysceaueth hym selfe.

pro.xi.b. * Dessemblynge lyppes kepe hatred secretlye, and he that speaketh any slaunder, is a foole.

Where much babblynge is, there must nedes be offence: and he that refraineth his lyppes, is wyse.

An innocente tonge, is a noble treasure, but the herte of the vngodly is nothyng worthe.

The lyppes of the ryghteous fede a whole multitude: but fooles shall dye in their owne folly.

pſa.27.a. The blessynge of the Lorde maketh ryche
eccl.xi.b men * as for careful trauayle, it doth nothynge therto.

A foole doth wyckedlie, and maketh but a sporte of it, but wisdome rueth the man that hath vnderstandynge.

The thynge that the vngodlye are afraied of, shall come vpon them, but the ryghteous shall haue their desyre.

The vngodlye passeth when the tempeste commeth: but the ryghteouse remaineth sure for euer.

D As vyneger is to the teth, and as smoke is vnto the eyes, euen so is a slouthfulle personne to them that sende him to?th.

The feare of the LORDE maketh a longe lyfe, but the yeares of the vngodly shalbe shortened.

The pacience abydynge of the ryghteous, shalbe turned to gladnesse, but the hope of the vngodlye shall perysshe.

The waye of the Lorde geueth a courage vnto the godly, but it is a feare for wycked doers.

pſa.125.a * The ryghteous shall neuer be ouerthrowen, but the vngodlye shal not remaine in the lande.

pſa.37.c. * The mouth of the iuste wyll be talkynge of wysedome, but the tonge of the frowarde shal perysshe.

The lyppes of the righteous are occupyed in acceptable thynges, but the mouth of the vngodly taketh them to the worste.

¶ The.xi. Chapter.

A * False balaunce is an abhominacio vnto the lord: but a true weight pleaseth hym. A pro.16.b and.xx.d.

Where pride is, there is shame also and confusion: but where as is lowlynes, there is wysedome.

The innocente dealynge of the iuste shall leade them, but the wyckednes of suche as disseble, shal be their own destruccio.

* Ryches helpe not in the daye of vengeaunce, but ryghteousnesse deliuereth fro deathe. pro.x.a. Eccle.5.b

The ryghteousnes of the innocent ordreth his waie, but the vngodly shal fal in his owne wyckednesse.

The righteousnesse of the iuste shall deliuer them, but the wicked shalbe take in their owne vngodlynesse.

*When an vngodlye man dyeth, hys hope is gone, the confydence of ryches shal perysshe. B Sap.5.b.

The righteous shalbe deliuered oute of trouble, and the vngodlye shall come in his stede.

Thorowe the mouthe of the dyssembler is his neyghboure destroyed, but thorowe knowledge shall the iust be delyuered.

*When it goeth well with the righteous, pro.14.d the cytye is merye: and when the vngodly perysshe, there is gladnesse.

When the iuste are in wealth, the citie prosperyth: but when the vngodlye haue the rule, it decayeth.

A foole bringeth vp a sclaunder of his neighboure, but a wise mā wyl kepe it secrete.

*A dyssembler person wyl discouer pryuy thynges, but he that is of a faythful hert, wyll kepe councel. pro.x.c.

* Where no good councel is, there the people decaye: but where as manye are that can geue councel, there is wealth. 3.re.xii.a C

*He that is suertie for a straūger hurteth pro.6.a. him selfe: and he that medleth not wyth and.27.c. suertishyp, is sure.

A gracious woman mayntayneth honestie, as for the wycked, they mayntayne riches.

*He that is mercyful, doth hym selfe a be- pſa.37.c. nefite, but who so hurteth his neighbour is a tyraunte.

The labour of the vngodly prosperyth not, but he that sowyth righteousnes, shall receaue a sure rewarde.

Lyke as ryghteousnes bringeth lyfe, euen so to cleue vnto euel, bringeth deathe.

The Lorde abhorreth them that be of a fained heart, but he hath pleasure in the that are of an vndefyled conuersacion.

The

The wycked amendeth not for plage vpō plage, but the sede of the righteous shalbe preserued.

A fayre woma̅ without discreate maners, is like a ring of gold in a swines snoute.

The desyre of the righteous is acceptable, but the hope of the vngodly is indignation.

pſa. 37.d * Some man geueth out his goodes, and
E.112.a is the richer, but the nigarde (hauinge ī-
P noughe) wil departe from nothynge, and
2.cor.9.b yet is euer in pouertie.

* He that is lyberal in geuynge, shal haue plenty, and he that watereth, shalbe watered also hym selfe.

Pſal. 1.a * Who so hordeth vp hys cosne, shalbe
Ier. 17.b curſed amonge the people: but blessynge shal lyghte vpon hys heade that geueth foode.

He that laboureth for honestie, findeth his desyre: but who so seketh after mischefe, it shall happen vnto him.

Pſal.1.a. He that trusteth in his riches, shall haue a
Ier. 17.b fall, but * the righteous shal florysche as the grene leafe.

Who so maketh disquietnes in hys owne house, he shal haue wynde for his heretage, and the foole shalbe seruaunte to the wyse.

The frute of the righteous is a tree of lyfe: & he that endeuoureth him selfe to winne mens soules, is wyse.

1.Pet.4.b * If the ryghteous be recompensed vpon earth, howe much more then the vngodlye and the synner?

¶ The.xii. Chapter.

A Who so loueth wysdome, wyl be content to be reformed: but he that hateth to be reproued, is a foole.

Gen. 4.a * A good man is acceptable vnto the lord, but the wycked ymaginer wyll he condempne.

A man can not endure in vngodlinesse, but the rote of the ryghteous shall not be moued.

A huswifely woman is a crowne vnto her husbād: but she that behaueth her selfe vnhonestly, is a corrupteō in his bones.

The thoughtes of the ryghteous are right, but the imaginaciōs of the vngodly are dysceytfull.

The talkynge of the vngodlye is, howe they maye lape wayte for bloude: but the mouthe of the ryghteous: wil deliuer them.

Pſal. 37.c * God ouerturneth the estate of the
P wycked, and they stande not: but the house of the ryghteous: shall stande stedfaste.

A man shalbe commended for his wisdom, but a foole shalbe despysed.

* A simple man which laboureth and wor- Eccle.x.d
keth, is better then one that is gorgious and lacketh breade.

A ryghteous man regardeth the life of his catel, but the vngodly haue cruel herte.

* He that tylleth hys lande, shall haue Ecc.xx.b
plenteousnesse of breade: but he that followeth ydelnes, is a verye foole.

(Who so hathe pleasure to continue at the wyne, leueth dyshonestie in hys owne dwellynge.)

The desyre of the vngodlye hunteth after mischefe, but the rote of the ryghteous bryngeth forthe frute.

The wycked falleth into the snare, through the malice of his owne mouthe, but the iust shal escape out of al parel.

Euery man shal enioye good, accordynge to the frute of hys mouthe, and after the workes of his handes shal he be rewarded.

Lohe what a foole taketh in hande, he thinketh it well done: but he that is wyse, wylbe counselled.

A foole vttereth his wrathe in all the hast: but a dyscreate man couereth wronge.

A iust mā wyl tel the trueth, and shew the G
thynge that is ryght: but a false witnesse dyscreueth.

A slaunderous personne prycketh lyke a swearde, but a wise mās tonge is wholsome.

A true mouth is euer constante, but a dyssem blynge tonge is soone chaunged.

They that ymagine euell in theyr mynde, wil discreate, but the counsellers of peace shal haue ioye folowynge them.

There shal no myschefe happē vnto the iust, but the vngodlie shalbe filled with miserye.

* The Lorde abhorreth lynge lippes, but Pro.6.d.
they that laboure for trueth plese him.

He that hath vnderstandynge, dothe hyde wisdome: but an vndiscreete herte telleth out his folyshnesse.

A diligent hande shall beare rule, but the
W
yde shalbe vnder tribute.

* Heuinesse discouageth the herte of man, Pro.15.b
but a good word maketh it glad againe. and.17.b

The ryghteous excelleth his neighboure, Ec.xxx.a
but the way of the vngodly wil discreate them selues.

The discreetfull man shall not rooste, that 1.Ti.vi.b
he toke in hu nturge, * but the ryches of Heb.13.g
the iuste man is of great value.

In the waye of righteousnesse there is life, and in the same waye there is no death.

¶ The.xiii. Chapter.

A Wise sonne wil harke to his fathers G
warning, but he that is scorneful, wil not heare whē he is reproued.

A good man shall enioye the frute of hys mouth, but he that hath a frowarde mind, shall be spoyled.

He that kepeth his mouth, kepeth his life: but who so openeth his lyppes to euel, destroyeth hym selfe.

The slogarde wolde fayne haue, and can not get his desire: but the soule of the diligente shal haue plentie.

A righteous man abhorreth lyes, but the vngodlye shameth borthe other and hym selfe.

Righteousnesse kepeth the innocent in the waye, but vngodlynesse doth ouerthrow the synner.

pſa. 37.b and. 112.a prou. xi.c * Some men are riche, thoughe they haue nothynge, againe, some men are poore, hauynge greate rychesse.

With goodes euery mā delyuereth his life, and the poore wyll not be reproued.

B prou. 24.c. The light of the righteous maketh ioyfull, but * the candle of the vngodlye shalbe put out.

Amonge the prowde there is euer strife, but amonge those that do all thynges wyth aduisement, there is wysedome.

Waynlye gotten goodes are soone spente: but they that be gathered together with the hande, shal increase.

Longe taryinge for a thinge that is differred, greueth the hert, but when the desire commeth: it is a tree of lyfe.

Who so despyseth anye thynge, shalbe hurte for the same: but he that feareth the commaundement, shall haue the rewarde.

C (A discreatful sonne shal haue no good, but a discreat seruaunt shal doe ful wel, and his waye shall prospere.)

The lawe is a well of lyfe vnto the wyse, that it maye kepe hym from the snares of deathe: Good vnderstandynge geueth fauoure, but harde is the waye of the despisers.

A wise man doth al thinges with discretiō, but a foole wil declare his folye.

An vngodly messaunger falleth into myschefe: but a faythfull ambassadoure is wholsome.

He that thynketh scorne to be refourmed, commeth to pouerte and shame: but who so regardeth correccion, shal come to honoure.

When a desire is brought to passe, it delyteth the soule: but fooles counteth abhominacion to departe from euel.

D He that goeth in the company of wise men, shalbe wyse, but who so is a companion of fooles, shalbe hurte.

Mischefe followeth vpon sinners, but the righteous shall haue a good rewarde.

He that is berkhous, leaueth an inheritaunce vnto his childers childzen: * and the ryches of the synner is layed vp for the iuste. Iob. 27.c

There is plenteousnesse of fode in the feldes of the poore, but the felde not wel ordred, is without frute.

* He that spareth the rod, hateth his sone: but who so loueth hum, chastiseth him by tymes. Ec. xxx.a Heb. 12.b

* The righteous eateth and is satysfyed, but the bely of the vngodlye hathe neuer ynoughe. pſa. 34.b

¶ The. xiiii. Chapter.

A WIse women vpholde their house, but a folyshe wife plucketh it downe.

He that walketh in the right pathe of the Lord feareth hym: but he that turneth him selfe from his wayes, dispiseth hym.

In the mouth of the folysche is the rode of pryde, but the lyppes of the wise wil preserue them.

Where no oxē are, there the cribbe is emptie: but where the oxen laboure: there is muche frute.

A faithful witnesse wil not dissemble, but a false recorde wyl make a lye.

A scornefull body seketh wisdome, and findeth it not: but * knowledge is easye to come by, vnto him that wil vnderstande. prou. 8.a

Se that thou meddle not wyth a foole, in who thou perceauest to be no knowledge.

The wisdome of him that hath vnderstandinge, is to take hede vnto his way: but the folischnesse of the vnwise dysceaueth.

Fooles make but a spoyle of synne, but there is a fauorable loue amonge the righteous.

The hearte feleth his owne lyues bytternesse, nether shall the straunger be partaker of his ioye.

The house of the vngodlye shalbe ouerthrowen, but the tabernacle of the righteous shall florysche.

B * There is a way which some men thincke to be righte, but the ende therof leadeth vnto death. prou. 16.b Deu. 12.a

The herte is sorowful euen in laughter, & the ende of myrthe is heuynes. Eſa. 55.b

A backslidynge hert shalbe fylled with his owne wayes, but a good man shall lyue of his frutes.

An ignorante body beleueth all thinges: but who so hath vnderstandyng, loketh well to his goinges.

(A discreatful sonne shal haue no good, but a discreate seruaunt shal do ful wel, and his waye shal prospere.)

A wyse man feareth, and departeth from euel,

euell, but a ryghteous sole goeth on pre-
sumptuously.
An vnpacient man dealeth foolyshlye: but
he that is well aduysed, is hated of the
foole.
The ignoraunt haue foolyshnes in possel-
sion, but the wise are crowned with know
ledge.
The euell shall bowe them selues before
the good, and the vngodly shal wayte at
the dores of the righteous.
The poore is hated euen of hys owne
neighbourer, but the riche hathe many
frendes.
Who so despiseth his neighboure, dothe a
mysse, but * blessed is he that hath pytye
of the poore.
[He that putteth his trust in the lord, lo-
ueth to be mercyfull.]
Without doubte they erre that ymagyne
wickednes, but they that muse vpon good
thynges, vnto suche shall happen mercy
and faythfulnesse.
In euerye labour there is some profyt:
but only lyppe labour, bringeth forth
penurye.
Riches are as a crowne vnto the wyse, but
the ignoraunce of fooles is very foolish-
nesse.
A faithfull witnesse deliuereth soules, but
a disceitfull witnesse bringeth forth lies.
The feare of the Lorde is a stronge holde,
and his children are vnder a sure defence.
The feare of the Lorde is a well of lyfe,
to auoyde the snares of deathe.
The encrease and prosperitye of the com-
mens is the kynges honoure, but the
decaye of the people, is the confusion of
the prynce.
He that is patient, hath muche vnderstan-
ding, but he that is soone displeased, pro-
uoketh foolyshnesse.
A mery hert is the life of the body, but ra-
coure consumeth away the bones.
* He that dothe a poore man wronge,
blasphemeth his maker: but who so hath
pytye of the poore, dothe honoure vnto
God.
The vngodly is cast awaie for his iniqui-
te, but the righteous hathe a good hope
euen in deathe.
Wysedome resteth in the herte of hym that
hath vnderstandinge, & it shalbe knowē
amonge them that are vnlearned.
* Ryghteousnesse setteth vp the people,
but the sacrifice of the heathē is sinful.
A discreat seruaunte is a pleasure vnto the
kynge: but one that is not honest prouo-
keth him vnto wrath.

¶ The.xv. Chapter.

A * Soft answere putteth downe dis- A
pleasure, but frowarde wordes Prou.25.e
prouoke vnto anger.
The tonge of such as be wise, vseth know-
ledge a right, as for a folish mouth it bab
leth out nothynge, but folish nesse.
The eyes of the Lord loke on euery place,
beholdynge bothe the good and bad.
A wholsome tonge is a tree of lyfe, but he
that abuseth it, hath a broken mynde.
A fole despiseth his fathers correction, but
he that taketh hede whā he is reproued,
shall haue the more vnderstandynge.
Where ryghteousnes is plentyful, there is
[very greate power: but the imaginaciōs
of the vngodly shalbe voted oute.] B
The house of the righteous is full of ry-
ches, but the encrease of the vngodly are
nye destruccion.
A wise mouth powreth out knowledge, but
the herte of the folish doth not so. Prou.21.b.
* The Lord abhorreth the sacrifyce of the Ecc.34.c
vngodlye, but the prayer of the rygh- Esa.66.a
teous is acceptable vnto hym.
The waye of the vngodly is an abhomina
cion vnto the lorde: but who so followeth
righteousnesse, him he loueth.
He that forsaketh the right waye, shalbe
sore punished: and whoso hateth correc-
cion, shall dye.
The hell with her payne is knowen vnto
the Lord, how much more then the har-
tes of men? Sap.ii.r
* A scornefull bodye loueth not one that
rebuketh hym, neither wyl he come vnto
the wyse. Prou.12.b.
* A mery heart maketh a chearful counte- and.17.b
naunce, but an heuye heart compelleth a Ec.xxxi.c
man to syghe.
The herte of hym that hathe vnderstan-
dinge, dothe seke after knowledge, but
the mouthe of fooles is fed with foolysh-
nesse.
All the dayes of the poore are mysserable, Prou.37.b
but a quyet herte is a continuall feaste. 1.Ti.vi.b
* Better is a lytle wyth the feare of the
Lorde, then great treasure with sorowe.
Better is a measse of potage with loue, thē
a fat oxe with euel wil.
* An angrye man stereth vp strife, but he Prou.xv.b
that is pacient, stylleth discorde.
The waye of a slouthful mā, is as it were
hedged with thornes, but the strete of the C
righteous is well clensed. Prou.x.d
* A wyse sonne maketh a glade father,
but an vndiscrete bodye shameth hys
mother.
A foole reioyseth in folysh thynges, but a
wise mā loketh wel to his own goinges.
Vnadui sed thoughtes shal cōe to nought,
but wher as mē are that cā geue good cō-

[illegible] cell.

sel, there is stedfastnes.
A ioyful thynge it is to a man, when hys co unsell is folowed: and verye pleasaunte is a worde spoken in due season.
The waye of lyfe leadeth vnto heuen, that a man should beware of hel beneth.
The Lorde will breake downe the house of the proude, but he shal make fast the borders of the widdowe.
The Lord abhorreth the imaginations of the wicked, but pure wordes of innocentes are pleasaunte vnto hym.
The couetous manne rooted vp hys owne house, but who so hateth rewardes, shal lyue.
Thorow mercy and faith are sinnes pourged, and thorowe the feare of the Lorde doth euery one eschue euell.
The hert of the righteouse studieth his answere afore: but the wicked mans mouth spueth out mischefe.
The Lorde is farre from the vngodlye, but he heareth the prayer of the righteouse.
Like as the clearnesse of the eyes reioyseth the herte, so doeth a good name fede the bones.
The eare that herkeneth to the reformacion of lyfe, shall dwell among the wyse.
He that refuseth to be reformed, despiseth his owne soule: but he that submitteth him selfe to correccion, is wise.
The feare of the Lorde is the right science of wysdome, and lowlynesse goeth before honoure.

¶ The. xvi. Chapter.

A Man may wel purpose a thynge in his hearte, but the answere of the tonge commeth of the Lorde.
Prou. 21. a *A man thinketh al his waies to be cleane, but it is the Lord that iudgeth the mindes.
Psal. 33. b
& pa. 37. a
Commytte thy workes vnto the Lorde, and loke what thou deuisest, it shal prosperre.
The Lorde doeth al thynges for hys owne sake: yea, and who he kepeth the vngodly for the day of wrath.
The Lorde abhorreth all suche as be of a proude herte his hande is against their hande, and they shal not escape as innocentes.
The beginnig of a good life is to do righteousnesse: for that is more accepted vnto God, then to offre vp sacrifices.
With louynge mercy and faythfulnes, sinnes be forgeuen, and who so feareth the Lorde eschueth euell.
When a mans wayes please the Lorde, he maketh his very enemyes to be hys frendes.
Better is it to haue a lytle thing with righteousnes, then great rentes wrongfully gotten.
*A man deuiseth a way in his herte, but it is the Lorde that ordreth his goynges. Pro. xix. c
When the prophecie is in the lippes of the kynge, his mouth shall not go wronge in iudgement.
*A true measure, and a true balaunce are the Lordes iudgemente, he maketh all weyghtes. Pro. xi. a and. xx. b
It is a great abhominacyon, when kynges are wycked, for a kinges seate should be holden vp with righteousnes.
Righteous lyppes are pleasaunt vnto kinges: & he that speaketh the truth, shall be beloued.
The kinges displeasure is a messenger of death, but a wise man will pacifie him.
The cheareful countenaunce of the kyng, is lyfe, and hys louynge fauoure, is as the euenyng dewe.
*To haue wysdome in possessyon, is better then to haue golde: and to get vnderstanding, is rather to be chosen then to haue syluer. Pro. 8. a.
The path of the righteous is to eschue euell, and who so loketh wel to his waies kepeth his owne soule.
Pro. 18. a
Pro. 29. a
Pro. 16. a
Pro. 14. a
Pro. 22. a
Pro. 15. a
Pro. 19. a
Pro. 14. a
Pro. 16. a
Pro. 15. a
Pro. 16. a
Pro. 16. a
Pro. 16

and leadeth him into the way that is not good.

The vngodly that loketh hastely with his eyes, imagineth mischefe: and whō he moueth his lyppes, he will do some harme.

Age is a crowne of worshipp, if it be fōde in the waye of righteousnes.

A patiente man is better then one stronge: and he that can rule hym selfe, is more worth then he that winneth a cyte.

The lotres are caste into the lappe, but the ordring therof standeth all in the Lorde.

¶ The.xvii.Chapter.

Better is a drye morsel with quietnes, then a house full of fat offrynge with stryfe.

Eccl.x.d. A discreate seruaunt shal haue more rule then the sonnes that haue no wisdom, and

Sapi.3.a shal haue like heritage with the brethrē.

i.pet.i.b Lyke as siluer is tried in the fire, & golde in the fornace, euen so doeth the Lorde proue the hertes.

A wicked body geueth audience to falce lippes, and a frowarde person geueth eare to

Pro 14.a a discreakful tonge.

Job. 31.c Who so laugheth the poore to scorne, blasphemeth hys maker: and he that is glad of another mannes hurt, shal not be vnpunished.

Childers childzen are a worshyp vnto the elders, and the fathers are the honoure of the childzen.

Speache of auctozitie becōmeth not a fole, muche lesse a lying mouth then besemeth a prynce.

A reward is a precious stone vnto him that hath it: but vnto whom so euer it turneth, it maketh him prwise.

Whoso coureth another mans offence, seketh loue, but he that discloseth the faute, setteth the prince against him selfe.

One reproue onely doeth more good to hym that hath vnderstandyng, thē a hundred stripes vnto a fole.

I.Pet.12.c A sedycyous personne seketh myschefe, and therfore is a cruell messenger sente

¶ agaynst him.

It wer better to come against a she Beare, robbed of her whelpes, thē against a fole

tom.12.b (frustyng in his folyshnes.

i.Tes.5.b Who so rewardeth euel for good, the plage shall not depart from his house.

The beginning of stryfe is, as when a man maketh an issue for water, therfore or the meting be: leaue of contencyon.

The Lorde hateth as well him that iustifyeth the vngodly, as him that condempneth the innocent.

What helpeth it to gene a foole treasure in his hande, where as he hath no mynde to lyre wisedome?

[Who so buildeth his house to hye, seketh Pro.6.a destruction: & he that refuseth to learne, shall fall into mischefe.]

He is a frende that alwaye loueth, and in aduersitie a man shal knowe who is his brother.

Who so promyseth by the hande, and is Pro.9.a suertye for his neighboure, he is a fole.

He that delyteth in sinne, loueth strife: and who so setteth his doze to hye, seketh af- ter a fall. b

Who so hathe a frowarde herte, obteyneth no good: & he that hathe an euerthwarte tonge, shall fall into mischefe.

He that begetteth a fole, begetteth hys sorowe, and the father of a foole can haue no ioye.

A mery herte maketh a lustye age, but a Pro.12.b sorowfull mynde dryeth vp the bones. and.xv.b

The vngodlye taketh gyftes oute of the Ecc.30.c bosome, to wreste the wayes of iudgement.

Wisedom thyneth in the face of him that Eccle.2.c hath vnderstandyng, but the eyes of fooles wandze thoze wout al landes. and.8.a

An vndiscrete sonne is a greefe vnto his fa- Pro.19.b ther, and an heuines vnto his mother.

To punish the innocente, and to smyte the princes that gene true iudgemēt, are both euyll.

A wyse man vseth a fewe wordes, and he Jaco.1.b is a man of vnderstandyng that maketh and.iii.a muche of hys spirite

Yea, a dery fole (when he holdeth his tōg) Job.13.a is counted wyse: and to haue vnderstandyng when he shutteth his lyppes.

¶ The.xviii.Chapter.

He accōpanieth him selfe with al stedfaste and wholesome doctrine, that A hath a feruent desyre vnto it, and is sequestrate from companye.

A foole hath no delyte in vnderstandynge, but onelye in those thynges wherein his hert reioyseth.

When the vngodlye commeth, then cōmeth also disdayne: and with the dishonest person, commeth shame and dishonoure.

The wordes of a wise mans mouth are like depe waters, and the well of wysedom is lyke a full streame.

It is not good to regarde the persoone of Pro.24.b the vngodly, or to put backe the righteous in iudgement. B

A fooles lyppes are euer brawling, and his mouth prouoketh vnto battayle.

A foles mouth is his owne destruction, and his lippes are the snare for his own soule.

The wordes of a slaunderer are very wounds, & go thorow vnto the innermost par-

tes

kes of the bodye.
I Feare castyth downe him that is slouthfull: and the soules of suche as lyue in dolyptuousnes shal honger.]
Who so is slouthfull and slacke in hys labour, is the brother of hym that is a waster.
The name of the Lorde is a stronge castel, the righteouse flyeth vnto it, & is in saue garde.
But the rich mans goodes are his strong holde: yea, he taketh them for an hye walle rounde about him.
After pride commeth destruction, & honour after lowlynes.
Eccl.xi.b
*He that geueth sentence in a matter before he heare it, is a foole, and worthye to be confounded.
A good stomacke driueth awaye a mannes disease, but whē the spirite is vexed, who may abyde it?
A wyse hearte laboureth for knowledge, and a prudent eare seketh vnderstanding.
Liberalite bryngeth a man to honoure and worshyppe, and setteth hym amonge great men.
The righteous declared hys owne cause firste him selfe, yf hys neyghboure come, he shall finde hym.
The lot pacifieth the variaunce, and parteth the myghtie a sunder.
A brother though he be greued with offēce, yet is he more worth then a very stronge castell: and they that holde together, are lyke the barre of a palayce.
A mans belly shalbe satisfied with the fruite of his own mouth, & with the encrease of his lippes shall he be filled.
Death and lyfe are in the instrument of the tonge, and they that loue it, shall enioye the fruite therof.
Pro.24.c
* Who so findeth a (good) wyfe, findeth a good thinge, and receaueth a wholesome benefite of the Lorde.
I The that putteth away a good womā, put teth away a good thinge: but he that kepeth an harlot, is a fole and vnwise.]
The poore maketh supplication and prayeth mekely: but the riche geueth a rough aunswere.
A man that loueth his frendes wil be compinable with them, and some frende sticketh faster to a man then his brother.

¶ The.xix. Chapter.

Pro.28.a
BEtter * is the poore that liueth godly, thē the blasphemer that is but a fole.
Where no discretiō is, there the soule is inclined to the thyng that is not good: and is swyft on fote, and offendeth.
Folishenes maketh a man to go oute of his waye, and then is hys hoert vnpacient a-gaynste the Lorde.
Riches maketh many frendes: but the poore is forsaken of his neyghboure.
Deut.19.b
*A false wytnesse shall not remayne vnpunished: and he that speaketh lies, shal not escape.
The multitude hangeth vpon greate men: and euerye man fauoureth hym that geueth rewardes.
As for the poore, heis hated amonge all hys brethren: yea, his owne frendes withdraw from him: and yf he aske them the cause, they disdayne to answere him.
He that is wise, loueth his owne soule: and kepeth vnderstandynge, that he maye prospere.
A false witnesse shal not remayne vnpunished: & he that speaketh lyes shal perish.
Pleasure becommeth not a fole, much more vnsemely is it, a bonde man to haue the rule of prynces.
A wise man can put of displeasure, and it is his honour to let some faultes passe.
Pro.28.c. ‡ps.133.a *pro.17.b *pro.17.b
*The kynges dyspleasure is lyke the roaryng of a Lion, but * his frendshyp is lyke the dewe vpon the grasse.
*An vndiscrete sonne is the heuynesse of hys father: ‡ and a braulyng wife is like the top of an house, where thorowe it is euer droppynge.
Pro.18.d
House and richesse may a man haue by the heritage of hys elders: but * a discrete woman is the gifte of the Lorde.
Slouthfulnes bringeth slepe: & a soule accustomed with craft, shall suffre honger.
Who so kepeth the commaundemente, kepeth his owne soule: but he that regarteth not his waye, shall dye.
He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what he layeth out, it shalbe payed him agayne.
Chasten thy sonne whyle there is hope, but let not thy soule be moued to slaye hym.
G
A man of great wrath, beareth a payne: and though thou once deliuer him, thou must agayne do as muche for him.
O geue eare vnto good councel, and be content to be reformed, that thou mayest be wyse in thy latter dayes.
Pro.16.b
*There are many deuices in a mans hert, neuertheles, the councel of the Lord shal stande [for euer.]
It is a mannes worshyppe to do good: and better is it to be a poore man then a dyssembler.
The feare of the Lorde bryngeth a manne to lyfe, and he shall rest the whole night in plenteousnesse, without visitacion of any plage.
Pro.26.b
*A slouthfull man shutteth hys handes into

into hys bosome, as into the pote: & wyll not take payne to put it to his mouthe.

pro.xxi.b * If thou smytest a scorneful personne, the ignorannt shall take better hede: and yf thou reprouest one that hath vnderstandinge, he wilbe the wiser.

He that hurteth his father or chuteth out hys mother, is a shameful and an vnworthye sonne.

My sonne, heare nomore the doctrine that leadeth the vnto errours frome the wordes of vnderstandinge.

A false wytnesse laugheth iudgemente to scorne & the mouth of the vngodly eateth wickednesse.

¶ Vnrighteous mentes are ordeyned for the scornful: and strippes for fooles backes.

¶ The.xx. Chapter.

A Wyne maketh a man to be scorneful: & stronge drincke causeth a man to be vnquiet: who so delyteth therein, shall neuer be wise.

pro.19.b * The kynge oughte to be feared as the rorynge of a Lyon: Who so prouoked hym vnto angre offendeth ag aynste his owne soule.

It is a mans honour to kepe him selfe frō strife: but they that haue pleasure i braulynge are fooles euery one.

A sloughtfull body wyl not go to plow for colde of the wynter: therefore shall he goe a begginge in sommer, and haue nothynge.

Wyse councell in the hearte of man is lyke a water in the deape of the earthe: and a man that hath vnderstandyng drungeth it forth.

Many there be that wolde be called good B doers: but where shall one fynde a true ps.137.c. faythfull man?

* Who so leadeth a godly and an innocente life, is righteous: & happy shal his children be whom he leaueth behynde hym.

A kyng that sitteth in the throne of iudgement, and loketh well about him, driueth awaye al euell.

1 Joh.i.d 3.re.8.c. * Who can saye, my hearte is cleane, I am innocent frome sinne.

To vse two maner of weightes, or two maner of measures, bothe these are abhomi- 2.pa.5.g Eccl.7.c. nable vnto the Lorde.

A childe is knowen by his conuersacyon, whether his workes be pure and ryght.

The eare to heare, the eye to see: the Lorde hath made them both.

Delite not thou in slepe, lest thou come vnto powerty: but open thyne eyes, that thou mayest haue breade ynough.

It is nought, it is nought (sayeth he that byeth any thynge:) but when he cōmeth to his owne house, thē he boasteth of hys peny worth.

A man that hathe a mouthe of vnderstanding, hath many precious stones & costly Jewels.

pro.9.a and.17.c * Take his garmente that is suretye for a straunger: and take a pledge of hym for the vnknowen mans sake.

Euery man liketh the bread that is gotten with deceat: but at the last his mouthe shalbe filled with grauell.

Thorowe councell, the thynges that men dispose go forwarde: and with discretyon oughte warres to be taken in hande.

The crafty deceatful bewrayeth secret councel: and to him that custometh flatterynge lyppes, ioyne not thy selfe.

* Whoso curseth his father and mother: his lyght shalbe put oute in the myddest of darckness. Exo.20.b Leu.xx.b Deu.27.c

* The heritage that commeth to hastelye at the firste, shall not be praysed at the ende. 2.re.15.a

* Say not thou, I wyl recompence euell: but put thy trust in the Lorde, and he shal defende the. Mat.5.e Ro.12.e

* The Lorde abhorreth two maner of weightes, and a false balaunce is an euel thinge. D pro.11.a and.16.b

* The Lorde ordreth euery mās goinges: howe may a man then vnderstande hys owne way. Jere.x.d

It is a snare for a mā to devour that whiche is holye: and after the bowe to turne to thyne owne vse, the thynge that thou haste bowed.

* A wise kyng destroyeth the vngodly, and drungeth the whele ouer them. 2.re.13.c

The lanterne of the Lorde is the breath of man: and goeth thorowe all the inwarde partes of the body.

* Mercye and faythfulnes preserue the kinge: and with louing kindnes his seat is holden vp. pro.29.b

The strength of younge men is their worshippe, and a gray heed is an honour vnto the aged.

Woundes dryue awaye euyll, and so doe stroppes the inwarde partes of the bodye.

¶ The.xxi. Cahpter.

THe * kynges hearte is in the hand of the Lorde, like as are the riuers of water: he may turne it whither so euer he wyl. A 4.reg.19

Euery man thynketh his owne way to be right: but the lorde iugeth the heartes.

* To do righteousnes & iudgemēt, is more acceptable vnto the lorde then sacrifice. Mich.6.b

A presumpteous loke, a proude stomache: and the plowig of the vngodly, is sinne.

The

The deuises of one that is diligent bring plenteousnes: but he that is vnaduised commeth vnto pouerty.

Who so boasteth vp riches wyth the dyscreatfulnesse of his tongue, he is vayne & a foole, & lyke vnto them that seke theyr owne death.

The robberies of the vngodly shalbe theis owne destruccion: for they wyl not do thy thynge that is ryghe.

The wayes of the frowarde are straunge: but ✠ the woorkes of him that is cleane are ryghe.

Pro.25.b ✠ It is better to dwel in a corner vnder the house top pe, then with a braulyng woma in a wyde house.

The soule of the vngodly wisheth euell: & hath no pitye vpon his neighbour.

Pro.19.b ✠ When the scornefull is punyshed, the ignorant take the better hede: and when he seyeth the wise men prospere, he wil receaue the more vnderstandyng.

The righteous man wisely considereth the house of the wicked: and for theyr wyckednes God ouerthroweth the vngodly.

Prou.18.b ✠ Who so stoppeth his eares at the crye nge of the poore: he shal crie him selfe, and not be hearde.

A pleasy reward pacifieth displeasure, and a gift in the bosome stilleth furiousnes.

The iust delyteth in doing thy thing that is right: but ouer the workers of wickednesse hangeth destruccion.

The man that wandreth oute of the waye of wisdome, shal remayne in the congregacion of the deade.

C

Pro.23.c. He that hath pleasure in banketes, shalbe a poore man.

Who so delyteth in wine and delicates, shal not be ryche.

The vngodlye shalbe geuen for the righteous: and the wicked for the iust.

Eccl.25.f ✠ It is better to dwelle in a wyldernesse, then wyth a chydynge and an angrye woman.

In a wyse mannes house, there is greate treasure and oyle: but a foolyshe body spendeth vp all.

Who so foloweth ryghteousnes and mercy, findeth both life, ryghteousnesse, and honoure.

A wise man wynneth the city of the mighty: and as for the strength that they trust in, he bryngeth it downe.

Pro.21.b ✠ Who so kepeth hys mouthe, & hys tonge: the same kepeth hys soule fro troubles.

He that is proude and presumptuous, is called a scornefull man, which in wrathe dare worcke malycyously.

The voluptuousnes of the slouthfull is his owne deathe: For hys handes wyll not laboure.

He coueteth and desireth all the day longe, but the righteous is alway geuing, and kepeth nothynge backe.

The sacrifyce of the vngodlye is abhominacion: howe muche more when they offre the thing that is gotte with wickednesse?

✠ A false witnes shall perishe: but he that Pro.19.a is a true man, boldelye speaketh that he hath hearde.

An vngodly man goeth forth rashely: but the iust reformeth his owne way.

✠ There is no wisdome, there is no vnderstandynge, there is no councell agaynste the Lorde. Eccl.1.b and.49.b

✠ The horse is prepared agaynste the daye of batayle: But the Lorde, geueth the victorye. Pro.33.c.

¶ The.xxii. Chapter.

A ✠ Good name is more worth then greate riches: & louynge fauour is better then syluer and golde. Pro.22.a Eccle.7.a

The riche, & poore are togethet: the Lorde is the maker of them all.

A wyse man seeth the plage, and hydeth hym selfe, but the folysh go on styl & are punyshed.

The ende of lowlynes & the feare of god is riches, honour, prosperite, and health.

Thornes and snares are in the waye of the frowarde: but he that doeth kepe hys soule, wyl flee from such.

Teache a chylde in hys youth what waye he should go: for he shal not leaue it whe he is olde.

The rych ruleth the poore: and the borower is seruaunt to the lender.

He that soweth wickednesse shal reape sorowe: and the rodde of his crueltye shall perysche.

Ecc.1.b

✠ He that hathe a louynge eye shalbe blessed: for he geueth of hys breade vnto the poore.

(Who so geueth rewardes, shal optaine the victorye & honour: but he taketh away the soule of such as receaue them.)

Cast out the scornefull man, and so shall stryfe goe out with hym: yea, barpaunce and sclaundee shall cease.

Who so delyteth to be of a cleane heart and of gracious lyppes, the kynge shall be hys frende.

The eyes of the Lord preserue knowledge, but as for the wordes of the vnpitefull, he bryngeth them to noughte.

The slouthful body sayeth: there is a Lion without, I might be slayne in the streate.

✠ The mouthe of an harlot is a depe pyt, Pro.22.b wherein he falleth that the Lorde is angry

drye with al.
Folythnes sticketh in the heart of the lad,
and the rodde of correccion shall dryue
it awaye.
¶ Who so doeth a poore man wronge to en-
crease his owne riches, and geueth vnto
the rich to please him, at the last cometh
to pouerte him selfe.
My sonne, bowe downe thyne eare, & her-
ken vnto the wordes of wisdome, applie
thy mynde vnto my doctrine: for thou
shalt be excellent yf thou kepe it in thyne
heart, and practise it in thy mouthe: that
thou mayest put thy truste in the Lorde.
I haue shewed the this day the thing that
thou knowest.
Haue I not warned the very oft with coun-
cel and learnynge, that I myght shewe
the the truth, and that thou with the be-
ryte myghtest annswere them that sende
vnto the.
Se that thou robbe not the poore, because
he is weake, and oppresse not the simple
in iudgement: for the Lorde him selfe wil
defende their cause, and do violence vnto
them that haue vsed violence.
Make no frendeshyp with an angry wilful
man, and kepe no companye with the fu-
rious: lest thou learne his wayes, and re-
ceaue hurte in thy soule.
* We not thou one of them that bynde their
hande vpon promise, and are suerty for
waighty causes: for yf thou hast nothyng
to paye: they shall take away thy bedde
from vnder the.
* Thou shalt not remoue the land marke,
wyche thy fore elders haue set.
Seest thou not, they which be diligent in
their busines, stande before kynges and
not amonge the simple people?

¶ The.xxiii. Chapter.

When thou sittest at the table to este
with a lorde, order thy selfe manerly
with the thinges that are set before the.
Measure thyne appetite: and yf
thou wylt rule thyne owne selfe, be not ou-
er gredy of his meate, for meate begileth
and dyscraueth.
* Take not ouer great trauayle & labour
to be ryche, beware of suche a purpose.
* Why wylte thou set thyne eye vpon the
thing, wherby so denly vanisheth awaye?
for riches make them selues winges, and
take their flyght lyke an Aegle into the
ayre.
Eate not thou with the enuyous, and de-
sire not his meate, for he doeth as a man
that prescribeth a measure to the in hys
heart: he sayth vnto the: eate and drinke,
where as his hearte is not with the: yea,
the morsels that thou hast eaten shalte
thou perbrake, and lose thole swete wor-
des.
Tell nothyng into the eares of a foole: for
he wyl despyse the wisdome of thy wor-
des.
* Remoue not the olde lande marke, and
come not within the felde of the father-
lesse: for he that delivereth them is mig-
tie, euen he shall defende theyr cause a-
gaynste the.
Apply thyne heart vnto correccio, & thyne
eare to the wordes of knowledge.
* Withholde not correccion from the child,
for yf thou beatest him with the rodde, he
shal not dye therof.
If thou smitest him with the rodde, thou shalt
delyuer his soule from hell.
My sonne, if thyne heart receaue wysdom,
my hearte also shall reioyce: yea, my re-
nes shalbe very glad: yf thy lyppes speke
the thyng that is right.
* Let not thyne hearte be gelous to folowe
sinners, but kepe the styll in the feare of
the Lorde all the daye longe: for the ende
is not yet come, and thy patyent abiding
shal not be in vayne.
My sonne geue eare and be wyse, and set
strayte thyne hearte in the waye of the
Lorde.
* Kepe no companye with wine bibbers &
ryotous eaters of fleache: for suche as be
dronckardes and ryotous shall come to
poouerte, and he that is geuen to muche
slepe, shal go with a ragged coate.
Geue eare vnto thy father, that begat the,
and despyse not thy mother when she is
olde.
Laboure for to get the etrueth: sell it not a-
way, & so do by wysdome, nourture, and
vnderstandyng: for a ryghteous father is
marueilous glad of a wyse sonne, and he
that begetteth a wise chylde shall haue
great pleasure of him.
Do so that thy father and mother maye be
glad of the, and that she that bare thee
may reioyce.
My son, geue me thyne hearte, & let thyne
eyes haue pleasure in my wayes.
* For an whore is a depe graue, & an hare
lot is a narowe pyt.
She lurketh lyke a theefe, and dyngeth vn
to her such men as be ful of dyce.
Who hath woe? who hath sorow? who hath
stryfe? who hath dyaulyng? & who hathe
wounds without cause, or who hath redde
eyes? euen they that be euer at the wyne,
and seke excesse.
Loke not thou vpon the wyne, howe red it
is, & what a colour it geueth in the glasse.
It goeth downe softly, but at the last it bi-
teth lyke a serpente, & stingeth as an ad-
der.

der. So shal thyne eyes loke vnto straȝe
wemen, and thine heart shall muse vpon
frowarde thinges.
yea, thou shalt be as though thou layest in
the middest of the sea, or sleptest vpō the
toppe of the maste of a shyppe. They
wounded me (shalt thou saye) but it hath
not hurte me: they haue all to broken me,
but I felte it not, when I am wel wakened, I wyl go to the drynke agayne.

¶ The. xxiiii. Chapter.

A B * Enuy thou gelous ouer wicked mē,
Pro.23.d and.24.c & desire not to be amonge them. For
their heart ymagineth to do hurt, &
their lippes talke of mischiefe.
Through wisdome is an house buylded,
and with vnderstandinge is it set vp.
Through discrecion shall the chambres
be fylled with all costlye and pleasaunte
ryches.
A wise man is euer stronge: yea, a man of
vnderstandyng encreaseth of strength.
For with discrecion must warres be taken
in hande, and wher as are many that can
geue councel, there is the victorye.
Wysedome is to hye a thynge for a foole,
for he dare not open hys mouthe in the
gate.
He that ymagineth mischiefe, may well be
called an vngracious persone.
The thoughte of the foolysche is synne, and
the scornefull is an abhomunacion vnto
men.
If thou be owerlene and negligente in time
of nede, then is thy strength but smal.
B Delyuer them that goe vnto deathe, & are
led awaye to be slayne, and be not negligent therin, yf thou be able to do them
good.
If thou wilt say: I knewe not of it. Thynkest thou that he which made the heartes,
doeth not considre it? and that he which
regardeth thy soule, seeth it not? Shall
not he recompence euery man accordynge
to his workes?
My sonne, thou eatest hony and the swete
hony combe, because it is good and swete
in thy mouthe: Euen so shal the knowledge of wisdome be vnto thy soule, as
sone as thou hast gotte it: and thou shalt
haue longe dayes: yea, thy hope shall not
be in vayne.
Lay no pleuy wayte (o wicked man) vpon
the house of the righteous and disquiet
not his restynge place: * For a iuste man
Pro.37.d. falleth seuen times, and riseth vp againe,
but the vngodly fall into wyckednes.
Pro.17.a * Reioyce not thou at the fal of thyne enemye, and let not thine heart be glad whē
he stombleth: Lest the Lord (when he seeth it) be angrye, and turne hys wrathe
from him vnto the. C
* Let not thy wrath & gelousye moue the, Pro.23.b,
to folowe the wicked and vngodlye: And and.24.a
why? the wicked shal haue no posterye,
and * the candle of the vngodlye shall be Job.21.b
put out. Pro.13.a
* Myssonne, feare thou the Lorde and the Pro.24.a
kinge, and kepe no companye with them
that slide backe from his feare: for their
destruccion shal come sodenlye, and who
knoweth the aduersite that maye come of
them both?
[These are also the sayinges of the wise.]
* It is not good, to haue respecte of anye
persone in iudgement. Pro.18.b
He that sayeth to the vngodlye: thou arte
righteous, him shal the people curse: yea,
the comunaltye shal abhorre him.
But they that rebuke the vngodly, In thē
doth God delyte, and a riche blessing shal
come vpon them.
Euery man shal kysse his lyppes, that geueth a good answere.
First make vp thy worke that is without, D
and loke well to that whiche thou haste
in the felde, and then buylde thine house.
Be no false wytnesse agaynste thy neyghboure, & speake no falshode wyth thy
lyppes.
Saye not: I wyll handle him, euen as he
hath dealte with me, and wyl rewarde euery man accordinge to his dedes.
I went by the felde of the slouthfull, and
by the vineyarde of the folysh man.
And lo, it was all couered with nettles, and
stode full of thystles, and the stone walle
was broken downe: Thys I sawe, and
consydered it well: I loked vpon it, and
toke it for a warnynge. * yea, slepe on stil Pro.9.b.
[I saye] a lytle slombre a lytle, folde thy
handes together yet a lytle: So shal pouerte come vnto the as one that trauayleth by the way, and necessitie lyke a wepened man.

¶ The. xxv. Chapter.

I T is the honoure of God to kepe a thing E
secret, but the kinges honour is to search
out a thynge.
The heauen is hye, the earth is depe, & the
kinges heart is vnsearcheable.
Take the drosse frō the siluer, & there shal
be a clene vessel therof: take away vngodlynes frome the kyng, & his seate shalbe
stablished with righteousnes.
Put not forthe thy selfe in the presence of
the kinge, and preace not into the place
of greate men. * Better is it that it be Luc.14.d
sayd vnto the come vp hither: then thou
to be putte lower in the presence of the Eccl.8.b
prince whom thou seyst with thine eyes. Mat.5.b
* Be not hasty to go to the lawe, lest hap-

pilye

plye thou do some offence after the stryfe be ended, wherby thy neighbour putteth the to shame.

B Handle thy matter with thy neyghboure him selfe, and discouer not another mans secrete: lest whē mē heare therof, it turne to thy dishonoure, and lest thyne euyll name do not ceasse.

[Grace & frendshippe doth delyuer, which see that thou kepe for thy selfe, lest thou be reproued.]

A worde spoken in due season, is lyke apples of gold in a grauen worke of syluer.

The correction of the wyse is to an obedient eare, a golden cheyne, and a Jewel of golde.

Lyke as the wynter cole in the haruest, so is a faithfull messenger to them that send hym: For he refresheth his maysters mynde.

C Whoso maketh greate boastes, and geueth nothyng, is lyke cloudes and wind without rayne.

Pro.15.a With pacience is a prince pacifyed, & * with
gen.32.a a soft tonge is rigorousnes broken.
1.re.25.e If thou findest honye, eate so muche as is sufficient for the: lest thou be ouerfull, and perbrake it out agayne.

Withdraw thy foote from thy neyghbours house: least he be wery of the, & so abhorre the.

Who so beareth false wytnesse agaynst his neighbour, he is a bery clubbe, a iswerde, and a sharpe arowe.

The hope that is put in a false man in time of nede, is like a rotten tothe, and a slipery foote.

B Who so taketh awaye a mans garment in the coolde wether, is lyke vinegar vpon chalke, or like him that singeth songes to an heauye heart.

[Like as the moth hurteth a garment, & a
rom.12.a wourme a tree, so doeth the heupnesse of a
1.re.30.b man hurt the heart.]

* If thyne enemie hongre, fede him: yf he thirst, geue hym drincke: for so shalt thou heape coales of fire vpon his heade, & the Lorde shal rewarde the.

The northwinde driueth away the rayne: euen so doth an earnest sober countenaūce a backbiters tonge.

Pro.21.a * It is better to sytt in a corner vnder the rofe, then with a brawlynge woman in a wyde house.

A good report out of a far countre, is lyke colde water to a thirsty soule. A righteous mā fallyng downe before the vngodly, is lyke a troubled well, & a spring that is destroyed.

Eccl.3.a Lyke as it is not good to eate to muche honye, * euen so he that wyll searche out hie thinges, it shalbe to heuy for hym.

He that can not rule him selfe, is lyke a cite, whiche is broken downe, and hath no walles.

¶ The.xxbi. Chapter.

A Lyke as snowe is not mete in sommer, nor raine in haruestе: euen so is worshyp vnsemely for a foole.

Lyke as the birde and the Swalowe take their flyght, & flye here and there, so the curse that is geuen in vayne, shall not lyght vpon a man. * Vnto the horse be- psa.32.b
longeth a whype, to the Asse a bridle, & a rodde to the fooles backe.

Geue not the fole an aunswere after his folyshnes, lest thou become lyke vnto hym: but make the foole an aunswere to hys folishnes, lest he be wyse in his owne conceate.

He is lame of hys fete: yea, droncken is he in dauite, that committeth anye message to a foole.

Like as in a lame mā his legges are not equal, euē so is a parable in a foles mouth.

He that setteth a foole in hie dignite, that is euen as if a man put a stone in a slyng.

A parable in a fooles mouth, is lyke a thorne that pricketh a dronckен man in the hande. 15

[Great is he that hath formed al thinge: he rewardeth the foole, & recompenseth the transgressors.]

A man of experience discerneth al thinges wel: but he that putteth the foole to silence endeth the strife.

* Like as the dogge turneth agayne to his 2.pe.ii.d
owne vomite, euen so a foole beginneth his folyshues agayne a fresshe.

If thou seest a mā that is wise in his owne conceate, there is more hope in a foole then in hym.

* The slouthfull sayeth: there is a lyon in the way, and a lyon in the myddest of the Pro.22.B
stretes: Lyke as the doore turneth about vpon the henges, euen so doth the slouthfull welter hym selfe in hys bed.

* The slouthfull body thrusteth his hande Pro.19.c
into his bosome, and it greueth him to put it agayne to his mouth.

The slogarde thinketh him selfe wiser thē seuen men that sytt and teache.

Whoso goeth by, and meddleth with other C
mens stryfe: he is lyke one that taketh a dogge by the eares.

Like as a mad mā that casteth fire brāds, and shooteth deadly arowes and dartes: euen so doth a disceyuer with his neyghboure. And then sayeth he: [When he is taken,] I did it but in sporte.

Where no woode is, there the fire goeth out: Euen so where the false detracter is

taken

taken awaye, there the strife ceaseth.
Ecc.28.b *Coales kyndle heate, and wood the fyre: euen so doeth a brawlynge felowe stere vp bargaunce.
A tale bearers wordes are lyke men that stryke wyth hammers, but they pearse the inwarde partes of the body.
Venimous lyppes & a wicked hert, are like a pot sharde couered with syluer drosse.
An enemie shalbe knowen by his talkyng, and in the meane season he ymagyneth mischefe, but when he speaketh fayre, beleue him not: for there are seuen abhominacions in his hert.
Who so kepeth euell wyll secretlye to be hurt, hys malyce shall be shewed before the whole congregacyon.
Eccl.x.b.
Ecc.27.b *Whoso diggeth vp a pit, shall fall therin, and he that weltreth a stone, shall tomble vpon it him selfe.
A dissemblynge tounge hateth one that rebuketh him, and a flatteryng mouth worketh mischefe.

¶ The.xxvii. Chapter.

A MAke not thy boaste of to morowe, Luc.12.c
*for thou knowest not what may Eze.18.a
happen to daye. Jam. 4.b
Let an other man prayse the, and not thine owne mouth: yea, other folkes lyppes, and not thyne.
The stone is heuy, and the sande weighty: but a foles wrath is heuier then the both.
Wrathe is a cruell thynge, and furyousnes is a very tempest: but who is able to abide enuye.
An open rebuke is better the a secrete loue.
Faythfull are the woundes of a louer, but the kysses of an enemye are cruell.
He that is full abhorreth an hony combe: but vnto him that is hungry, euery sowre thynge is swete.
He that ofteymes flytteth, is lyke a byrde that forsaketh her nest.
Balme and swete incense make the hearte mery: so is the swete councell of a mans
B frende that agreeth to his purpose.
Thyne owne frende and thy fathers frend se thou forsake not: but go not into thy brothers house in tyme of thy trouble.
For better is a frende at hande, then a brother farre of.
My sonne, be wyse: and thou shalte make me a glad heart, so that I shal make answere vnto my rebukers.
A wyse man seyng the plage, wil hyde him selfe, as for fooles they go on stil, and suffre harme.
Prou.x.c *Take hys garment that is suertye for a straunger, and take a pledge of hym for the vnknowen mans sake.
He that is to hastye to prayse hys neyghbour aboue measure: shalbe taken as one that geueth hym an euell reporte.
*A brawlynge woman, and the rofe of the house dropppynge in a rayny daye, maye well be compared together. Prou.19.b C
He that refrayneth her, refrayneth the wynde, and holdeth the ople fast in hys hande.
Lyke as one yron whetteth another, so doth one man comforte another.
Who so kepeth hys fygge tree, shall enioye the fruytes therof: euen so, he that wayteth vpon his master, shall come to honoure.
Lyke as in one water there appere dyuerse faces, euen so dyuerse men haue dyuerse hertes.
Lyke as hell and destruction are neuer ful, euen so * the eyes of men canne neuer be satisfyed. Eccle.i.a Ecc.14.a
Siluer is tried in the moulde, and gold in and.27.c
the fornace, and so is a man when he is openly prayed to his face: D
[The hert of a wicked mā seketh after mischefe, but a true hert seketh for knowlege]
Though thou shouldest braye a foole with a pestel in a morter lyke frumenty corne, yet will not his folyshnes go from him.
Se that thou knowe the numbre of thy catel thy self, and loke wel to thy flockes.
For ryches abydeth not alwaye, and the crowne endureth not for euer.
The hey groweth, the grasse commeth vp, and herbes are gathered in the mountaynes.
The lambes shall clothe thee, and for the goates thou shalte haue money to thy husbandrye.
Thou shalt haue goates mylcke ynough to fede thee, to vpholde thy housholde, and to fusteyne thy maydens.

¶ The.xxviii. Chapter.

THe vngodly flyeth when no man chaseth him: but the righteous standeth stiffe as a Lyon. A
*Because of sin the lande doth oft chaunge her prince: but wyse men of vnderstanding & wisedom, a realme endureth long. Leu.26.f
One poore man oppressynge another by violence, is lyke a contynuall rayne that destroyeth the frute.
They that forsake the lawe, prayse the vngodly: but such as kepe the law, abhorre them.
*Wicked men discerne not the thinge that is right, but they that seke after the Lord discusse all thynges. 1.Ioh.2.d
*A poore mā leading a godlye lyfe, is better Prou.19.a
then the rich that goth in frowarde waies. B
Who so kepeth the lawe, is a childe of vnderstandinge: but he that is a companion of

of ryotous men, shameth his father.
He that by vsurye & vniust gaynes gathereth ryches he shal laye them in store for a man that wyl pitye the poore.
prou.1.b • He that tourneth awaye hys eare frome hearyng the lawe, hys prayer shalbe abhompnable.
Whoso leadeth the ryghteous into an euyl way, shal fall into hys owne pyt, but the iust shal haue the good in possession.
The rich man thinketh him selfe to be wise, but the poore that hath vnderstandynge, can perceyue hym wel ynough.
Eccle.x.a * When ryghteous men are in prosperitye, then doeth honoure florysshe, but when the vngodlye come vp, the state of menne chaungeth.
prou.29.a He that hyeth hys sinnes, shall not prosper: but * who so knowledgeth them: and forsaketh them, shal haue mercy.
Job.13.c pſa.32.b
1.Joh.1.b
C Wel is hym that standeth alwaye in awe, as for him that hardeneth his hearte, he shal fal into mischefe.
Lyke as a roaringe Lyon, and an hongrye Beare, euen so is an vngodlye prince ouer the poore people.
Where the princes is without vnderstandyng, there is great oppression & wrong: but yf he be suche a one as hateth couetousnes, he shal longe raygne.
Gen.4.b * He that by violence sheadeth anye mannes bloude: shalbe a runnegate vnto hys graue, & no man shalbe able to succone hi.
prou.x.d. * Who so leadeth a godlye & an innocente lyfe, shalbe saued: but he that goeth frowarde wayes, shal once haue a fal.
prou.12.b * He that tylleth his land, shal haue plenteousnes of breade: but he that followeth ydelenes, shal haue pouertye ynough.
Eccl.xx.b A man that dealeth faythfully, shalbe filled with blessyngs, and * he that maketh
1.tim.6b haste to ryche, shall not be
prou.23.a. vngyltye.
To haue respect of persons in iudgement, is not good, and why? a man wil do wrong: yea, euen for a pece of breade.
D He that wyll be ryche al to soone, hath an euel eye: and considereth not, that pouerte shall come vpon hym.
He that folowyng my precepte rebuketh a man, shal fynde more fauoure at the last, then he that flatereth hym.
mat.xb a * Whoso robbeth hys father and mother, and sayeth it is no sinne: the same is lyke vnto a destroyer.
He that is of a proude stomake and wythout feare, stireth vp stryfe: but he that putteth his trust in the lorde, shalbe wel fed.
He that trusteth i his owne heart, is a fole: but he that dealeth wisely, shalbe safe.
a.tes.5 b * He that geueth vnto the poore, shall not lacke, but he that turneth away his eyes from suche as be in necessite, shall suffre great pouertie hym selfe.
prou.28.b and.29.a * When the vngodly are come vp, men are fayne to hyde them selues: but whē they perysshe, the righteous increase.

¶ The.xxix. Chapter.

HE that is stifnecked, & wyll not be reformed: shal sodenly be destroyed without any helpe.
prou.28.b Eccl.x. a * Whē the righteous haue the ouer hand, the people are in prosperite: but whē the vngodlye beareth rule, there the people mourne.
Whoso loueth wysedome, maketh hys father a glad man: * but he that kepeth cōpany with harlots, spendeth awaye that he hathe.
prou.5.c Luk.x With true iudgemente the kynge setteth by the lande, but yf he be a man that oppresseth the people with gatherynges he turneth it by syde downe.
Whoso flatereth hys neyghboure, layeth a net for hys fete.
The syn of the wycked is hys owne snare, but the ryghteous doeth synge & reioyse.
The righteous considereth the cause of the poore: but the vngodly regardeth no vnderstandynge.
Wicked people bringe a city in decay, but wyse men set it vp agayne.
If a wyse man go to lawe with a fole (whether he deale with him frendly or roughly) he getteth no rest.
The blood thirsty hate the righteous, but the iust seke his soule.
A foole powreth out his spirite altogether but a wyse man kepeth it in: Tyl afterwarde.
If a prince delyte in lyes, all his seruauntes are vngodly.
The poore and the lender mete together, and the Lorde lyghteneth bothe theyr eyes.
C * The state of the kynge that faythfully iudgeth the poore, shal continue sure for euermore.
prou.20.b The rod and correction minister wisdome, but yf a childe be not loked vnto, he bringeth his mother to shame.
When the vngodlye come vp, wickednesse increaseth: But the righteous shall see their fal.
Nurroure thy son with correction, & thou shalt be at rest: yea, he shal do the good at thyne hearte.
When the worde of God is not preached, the people perisshe: but well is hym that kepeth the lawe.
A seruaunt wyll not be the better for wordes, for though he vnderstande: yet wyll

he not regarde them.
If thou seest a man that is hastye to speake vnaduised, thou mayest trust a foole more then him.
He that delycately bringeth vp his seruaūt from a childe, shall make him his master at length.
D An angry man stereth vp strife, and he that beareth eupll wyll in hys mynde, doeth muche euell.
Job.22.b After pryde commeth a fall, * but a lowly spyrite bringeth great worshyp.
Whoso kepeth company with a theefe, hateth his owne soule: he heareth blasphemyes, and telleth it not forth.
He that feareth men, shall haue a fall: but whoso putteth hys truste in the Lorde is without daunger.
Many there be that seke the Princes fauoure, but euery mans iudgement commeth from the Lorde.
The righteous abhorreth the vngodly: but as for those that be in the right waye, the wicked hate them.
[A child that kepeth the word, shalbe with out destruction.]

¶ The.xxx. Chapter.

The wordes of Agur: the sonne of Jakei, and the prophecie that the same man spake vnto Ithiel, euen vnto Ithiel, and Vchall.
I am more foolish then any man, and haue no mannes vnderstandyng, I neuer learned wysedome, nor haue knowledge of holy thynges: who hath clymed vp into heauen? who hathe come downe from thence? who hathe holden the winde fast in his hande? Who hathe comprehended the waters in a garmente? who hath set all the endes of the worlde? what is hys name, or hys sonnes name? Tell me thou tell.
psal.19.c * All the wordes of God are pure & cleane, for he is a shilde vnto all them, that put
deut.13.a their truste in him. * Put thou nor thinge
and.12.d vnto his wordes, lest he reproue the, and thou be founde a lyar.
B Two thinges haue I required of the, that thou wylte not denye me before I dye. Remoue fro me vanytie and lyes: gene me neyther pouertye, nor ryches, onely graunte me a necessarye lyuinge. Lest yf I be to ful, I denye thee, and saye: * who
Exo.5.a. is the Lorde? And leest I beynge con-
deut.8.c. strayned thorowe ponertie, fal vnto steal-
and.31.e. yng, and take the name of my GOD in
Job.21.b vayne.
Accuse not a seruaunte vnto hys mayster, lest he speake eupll of thee, and thou be hurte.
There is a generacyon that curseth theyr father, and doethe not bleste theyr mother.
There is a generacyon that thynche them selues cleane, and yet is not clensed from theyr fylthynes.
There is a generacyon that hath a proude loke, and doeth cast vp their eye lydder.
There is a generacio whose teeth are swerdes, & with their chawe bones they consume, & deuoure the symple of the earth, and the poore from among men.
The horseleeche hath two doughters crying: bring hither, bring hither.
C There be three thinges that are neuer satysfyed: yea, foure thynges sayeth neuer hoo. The graue, a womannes wombe closed: and the earthe that bathe neuer watter ynoughe. As for fyre it saieth neuer hoo.
Pr.21.b, xvii.27.c, * Who so laugheth his father to scorne, and setteth hys mothers commaundemente at naughte: the raueus picke oute his eyes in the valleye, and deuoured be he of the younge Aegles.
There be three thinges to hye for me: & as for the, iiii. that passeth my knowledge.
The way of an Aegle in the ayre, the way of a serpent ouer a stone, the way of a ship in the sea: and the waye of a man with a ponge woman.
Suche is the way also of a wyfe that breaketh wedlocke, which wypeth her mouth like as when she hath eaten, and sayeth: As for me, I haue done no harme.
Thorow three thinges the earth is disquieted, and the fourth may it not beare:
Thorowe a seruaunt that beareth rule:
Thorowe a foole that hathe to muche breade:
Thorow a wyfe worthy hatred when she is maried, and thorow an handmaiden that is heyre to her maistres.
D There be foure thynges in the earthe, the which are very litle: but in wisedom they exceade the wyse. The emmets are but weake people, * yet gather they theyr Pro.30.b,A meate together in the harnest. The comes are but a feble folcke, yet make they their couches amog the rockes. The greē hoppers haue not a gide, yet go they forth together by heapes. The Spider laboureth with her hāds, & is in kiges places.
There be three thynges that go stately: yea, foure are comely in goyng. A Lio which is strongest amonge beastes, and geuerth place to no man: A greyhonde stronge in the hynder partes. A ramme also and a kyng, against whom no man aryseth vp.
If thou hast done foolishelye when thou waste in hye estate, or if thou haste taken euell councell: then laye thyne hand vpon thy mouth.

Who

Who so chyrneth mylcke, maketh butter: & he that rubbeth his nose, maketh it blede: Euen so he that caufeth wrath bryngeth forth ſtrife.

¶ The. xxxi. Chapter.

¶ The wordes of kynge Lamuel, & the leſſō that his mother taught him.

A MY ſonne (why do ye ſo) thou ſone of my body: O my moſt beloued ſonne: geue not ouer thy ſtrēgth and wayes vnto wemen, which are the deſtructiō euen of kynges, O Lamuel, it is not for kynges, it is not, (I ſay) for kinges to drincke wine, nor princes ſtrōge drinke, (for there is no ſecrete where dronkennes raigneth) leſt they bering dronken, forget the law, and peruert the iudgement of all poore mens childzen.

Geue ſtrong drinke vnto ſuch as be cōdēned to death, and wyne vnto thoſe that mourne: that they may drinke it, & forget their miſerye and aduerſitie.

B Be thou an aduocate for the dombe, & ſtand in iudgement thy ſelfe, to ſpeake for all ſuche as be ſocourleſſe in this tranſitory worlde.

Open thy mouth, defende the thynge that is lawfull and ryght, and the cauſe of the poore and helpeles.

Who ſo findeth an honeſt faithfull woman, ſhe is muche more worth then perles.

The hearte of her huſbande maye ſafelye truſte in her, ſo that he ſhall fall in no ponerte.

She wyll do hym good and not euel, al the dates of her lyfe.

She occupieth woll & flaxe, and laboureth gladly with her handes.

She is lyke a marchantes ſhyp, that bringeth her vitayles from a farre.

She is vp in the enyght ſeaſon: to prouyde meate for her houſholde, and foode for her maydens.

She conſydereth lande, and byeth it, and with the frute of her handes ſhe planteth a vyneyarde.

She girdeth her loynes with ſtrength, and courageth her armes.

And yf the perceaue that her houſwyfferye doeth good, her candle goeth not out by night.

She layeth her fingers to the ſpyndle: and her hande taketh holde of the diſtaffe.

She openeth her hande to the poore: yea, ſhe ſtretcheth forthe her handes to ſuche C as haue nede.

She feareth not that the colde of wynter ſhall hurte her houſe, for al her houſhold folkes are clothed with ſcarlet.

She maketh her ſelfe fayre ornamētes, her clothyng is white ſylke and purple.

Her huſbande is much ſet by in the gates, when he ſytteth among the rulers of the lande.

She maketh cloth of ſylcke, and ſelleth it, and deliuereth gyrdels vnto the marchaunte.

Strength & honour is her clothyng, and in the latter daye ſhe ſhall reioyce.

She openeth her mouth wyth wyſedome, and in her tonge is the lawe of grace.

She loketh wel to the wayes of her houſholde: and eateth not her breade wyth ydleneſſe.

Her chyldren ſhall aryſe, and call her bleſſed: and her huſbande ſhall make muche of her.

Many doughters there be that gather ryches together, but thou goſt abone the al.

As for fauoure, it is diſceatfull, and beautye is a vayne thyng: but a woman that feareth the Lord, ſhe is worthy to be praiſed.

Geue her of the frute of her handes, and let her owne workes praiſe her in the gates.

¶ The ende of the Prouerbes of Salomon.

¶ The boke of the Preacher: otherwiſe called Eccleſiaſtes.

¶ The. i. Chapter.

THeſe are the wordes A of the Preacher, the ſonne of Dauid, king of Ieruſalē.

* All is but moſt vayne vanitie (ſaith the preacher) & all is moſt vaine (I ſay) and but playne vanytye. For what els hath a mā of all the labour that he taketh vnder the ſunne? One generacō paſſeth away, an other cōmeth: but the erth abideth ſtyll. The ſunne aryſeth, the ſunne goeth downe, and retyreth to hys place, that he maye there ryſe vp agayne. The wynde goeth towarde the South, and turneth vnto the north, fetcheth his compaſſe, whirleth aboute, and goeth forth, and hys circuite returneth agayne to hym ſelfe. Eccl. 12. b

* All floudes runne into the ſea, and yet the ſea it ſelf not fylled: for loke vnto what place the waters runne, thence they come to flowe agayne. All theſe thynges are ſo harde to be knowē, that no mā can expreſſe them. * The eye is not ſatisfied with ſight: the eare is not fylled with hearinge. * The thynge that hathe bene, commeth to paſſe agayne: and the thing that hath bene done, ſhall be done agayne: There is no newe Iob. 14 b

thyng vnder the sunne. Is there any thing wherof it maye be sayde: lo, this is newe? For it was longe agoe in the tymes that haue bene before vs. The thynge that is paste is out of remembraunce: Euen so the thynges that are for to come, shall no more be thoughte vpon amonge them that come after. I my selfe the Preacher was kynge of Israell at Jerusalem, and dyd applye my mynde to seke out and searche for the knowledge of all thynges that are done vnder heauen. Suche trauayle and labour hath God geuen vnto the children of men, to exercyse them selues therin. Thus haue I consydred all the thynges that come to passe vnder the sunne: & lo, they are all but vanitie & vexacion of mynde. The crobed cannot be made streight, nor the thing that is vnperfect, cannot be accõpted with thinges that are perfect. I cõmuned with myne owne hert, saying: lo, I am come to a great estate, & haue gotte more wisedom, then al they that haue bene before me in Jerusalē. Yea, my hert had greate experiẽce of wysedom & knowledge, for there vnto I applied my mynde, that I might know what were wisdome & vnderstandynge: what were errours and folyshnes: and I perceyued, that this also was but a vexacion of minde: for where muche wysedome is, there is also great trauail & disquietnesse: and the more knowledge a mā hath, the more is his care.

¶ The. ii. Chapter.

Then sayd I thus in my hert. Now go to, I wil take myne ease, & haue good dayes. But lo, that is vanitie also: in so much, that I sayd vnto the man geuen to laughter: thou art mad, & to mirth: what doest thou? So I thought in my heart, to gene my flesche vnto wine, & againe to applie my minde vnto wisdome, & to comprehende folyshnesse vntil the time that (amõg al the thinges which are vnder the Sun) I might se what were best for men to do, so longe as they liue vnder heauen. * I made 3. re. 3. 4. 5. 6.
gorgious fayre workes. I builded me houses & plãted vineyardes. I made me orchardes and gardens of pleasure, and planted
4. re. 4. 6 trees in thē of al maner of frutes. * I made pooles of water, to water the grene & frutful trees withall. I boughte seruauntes & maydens: and had a greate housholde. As for catell and shepe, I had more substaūce of them, then all they that were before me in Jerusalem. I gathered siluer and golde together: euen a treasure of kynges & landes. I prouided me syngers, and women which could play on instrumẽtes, to make men myrthe and pastyme. I gat me psalteries and songes of musycke. And I was greater, and in more worshipe then all my predecessours in Jerusalem. For wysdome remayned with me: and loke whatsoeuer mine eyes desired, I let thē haue it: & wher in soeuer my herte delited or had any pleasure, I withheld it not from it. Thus my heart reioysed in all that I did: and this was my porciõ of al my trauail. But whē I consydred all the workes that my hādes had wroughte, and all the labour that I had taken therin: lo, al was but vanitye & vexacion of mynde, and nothynge of anye value vnder the Sunne. Then turned I me to consydre wysedome, errour and foolyshnes: (for what is amonge men, that might be cõpared to me, the kynge in such workes?) and I saw that wisedome excelleth foolyshnes, as farre as lyghte doeth darkenesse. For a wyse man hath hys eyes in his head, but the foole goeth in the darkenesse: I perceyued also that they bothe had one ende. Thē thought I in my minde: If it happen vnto the foole as it doeth vnto me, what nedeth me then to labour any more for wysedome? So I confessed with in my heart, that this also was but vanytye. For the wyse are euer as lytle in remembraunce as the foolyshe, for the dates shal come when all shalbe forgotten: yea, the wyse man dyeth as wel as the foole. Thus began I to be werye of my lyfe, in so much the that I could awaye with nothing that is doone vnder the Sunne, for all was but vanitye and vexacion of mynde: yea, I was werye of all my labours, which I had taken vnder the Sunne, because I should be fayne to leaue thē vnto an other man that commeth after me: And who knoweth whether he shalbe a wyse man or a foole? And yet shall he be LORD of all my labours, wherin I with such wisedome haue taken vnder the sunne. This is also a vayne thyng. So I turned me to reckaine my minde from all suche trauayle, as I take vnder the Sunne: for so much as a man should werye him selfe with wysedome, with vnderstandynge, and oportunitie, and yet be fayne to leaue his labour vnto another, that neuer swet for them. This is also a vayne thynge & great miserie. For what getteth a man of all the labour and trauail of hys minde, that he taketh vnder the sunne, but heuinesse, sorowe and disquietnesse all the dayes of his lyfe? In so much, that his hert cā not rest in the night: this is also a vayne thynge. * Is it not better then for a man Eccl. 5. b
to eate and drinke, and his soule to be merry in his labour? Yea, I sawe that this also was a gyfte of God. For who wyll eate or go more lustely to his worke then I? And why? God geueth to the man that is good before him, wisedome, vnderstādynge

and

and gladnesse. But vnto the synner he geueth werinesse and superfluous care, that he maye gather, and heape together the thynge that afterwarde shalbe geuen vnto hym, whome it pleaseth God. This is nowe a bayne thynge: yea, a very disquietnesse and veracion of mynde.

¶ The. iii. Chapter.

A EVery thig hath a time: yea, al that is vnder the heauen hath his conuenyent season. There is a tyme to be borne, & a tyme to die. There is a time to plante, and a time to pluche vp the thinge that is planted. A time to slaye, & a tyme to make hole. A tyme to breake downe, and a tyme to buylde vp. A tyme to wepe, and a tyme to laugh. A tyme to mourne, and a tyme to daunce. A tyme to caste away stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to refrayne from embracynge. A tyme to wynne, and a tyme to lese. A tyme to spare, and a tyme to spende.

B A tyme to cut in peces, and a tyme to sowe
Eccl. xx. a 31. d. and xxxi. a. together. * A time to kepe sylence, & a time to speake: A tyme to loue, and a tyme to hate. A tyme of warre, and a time of peace. What hath a mā els (that doth any thing) but werinesse and labour? For as touchig the trauayle and carefulnesse, whiche God hath geuen vnto men, I se that he hathe geuen it them, to be exercised in it. All this hath he ordeyned maruelously goodlye, to euery thynge his due tyme. He hath planted ignoraunce also in the heartes of men, that they shoulde not cōprehende the groūde of his workes, which he doth from the beginnynge to the ende. So I perceiued, that in these thynges there is nothynge better for a man, then to be merye and to do well as longe as he lyueth. For all that a man eateth and drinketh: yea, whatsoeuer a mā enioyeth of all his labour, that same is a gyfte of God. I considred also that whatsoeuer God doeth, it contynueth for euer. And that nothynge can be put vnto it, nor taken from it, and that GOD dothe it to

C the intente, that men shoulde feare hym.
Eccle. i. d * The thynge that hathe bene is now: and the thynge that is for to come, hathe bene afore tyme, for God restoreth agayne the thynge that was paste. Moreouer, I sawe vnder the sunne vngodlynesse in the stede of iudgement, & iniquitie in stede of rygh-teousnesse. Then thought I in my mynde: God shall seperate the righteous from the vngodly, and then shall be the tyme & iudgemente of all counsayles and workes. I communed with myne owne herte also, concernynge the children of men: howe GOD hath chosen them, and yet letteth them appeare, as thoughe they were beastes: for it happeneth vnto men as it dothe vnto beastes: & as the one dieth, so dyeth the other: yea, they haue both one maner of breathe: so that (in this) a man hathe no preemynence aboue a beast, but al are subdued vnto vanitye. They go all vnto one place, for as they be all of dust, so shall they all turne D vnto dust againe. * Who knoweth the spy- Sap. 2. d rite of man that goeth vpwarde, and the breathe of the beast that goeth downe into the earth? Wherfore I perceyue that there is nothynge better for a man, then to be ioyfull in hys labour: for that is hys portion. But who wyll brynge hym to se the thynge that shall come after hym.

¶ The. iiii. Chapter.

SO I turned me, and * considred all the A violente wronge that is donne vnder Abak. 1. B the sunne: & behold, the teares of suche Eccl. 5. b as were oppressed: & there was no man to cōfort thē, or that would deliuer and defende them frō the violence of their oppressiones. Wherfore, I iudged those that are deade, to be more happie then those that be aliue: yea, him that is yet vnborne to be better at ease then they both, because he seeth not the miserable workes that are done vnder the Sunne. Agayne, I sawe that all tra- B uayle and diligence of labour that euery man taketh in hande, was done of enuye agaynste his neighboure. This is also a vayne thynge, and a veracion of mynde. The foole folded his hādes together, and eateth vp his owne flesche. One handefull (sayeth he) is better wyth rest, then bothe the handes full with labour and trauayle of mynde. Moreouer, I turned me, and behold, yet another vanity vnder the Sunne. There is one man, no mo but hym selfe alone, hauing nether childe nor brother: yet C is there no ende of his carefull trauayle: his eyes can not be satisfyed with richesse, [yet doth he not remēbre him selfe, & say:] For whome do I take such trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vaine and myserable thynge. Therfore, two are better then one, for they maye well enioye the profyte of their laboure. For yf one of them fal, his cōpanion helpeth him vp again: But woo is him that is aloone, for yf he fall, he hath not another to helpe him vp. Agayne, whē two slepe together, they are warme: but howe can a body be warme alone? One maye be ouercome, but two maye make resistaunce: A thre fold gable is not lightly broken: A poore childe beynge wise, is bet- D ter then an olde kynge that doteth, and can not beware in tyme to come. * Some one Gen. 47. b 1. Re. 16. c. 3. Re. 13. c commeth out of prison, & is made a kynge: and another whyche is borne in the kyng-

2.pa.33.c dome, commeth vnto ponertie. And I per-
4.rr.25.a ceyned, that all men lyuynge vnder the
Sunne, goe with the seconde chylde, that
shall stande vp in the steade of the other.
As for the people that haue bene before
hym, and that come after hym, they are in-
numerable: And they that come after hym
shall not reioyse of him. This is also a
vayne thynge and a vexacion of mynde.
When thou cõmest into the house of God
kepe thy foote, and drawe nye, that God
1.Re.15.c whiche is at hande may heare: & that thou
gyue not the offeryngꝛes of fooles: for they
knowe nought, but to do euel.

¶ The.v. Chapter.

A BE not hasty with thy mouth, & let not
thine hert speake any thinge rashlye
before God. For God is in heaue, and
thou vpõ earthe, therfore let thy wordes be
fewe. For where much carefulnesse is, ther
are many dreames: and where manye wor-
Deu.23.c des are, there men maye heare fooles. * If
Baru.6.c thou make a vowe vnto God, be not slacke
to perfourme it. As for foolyshe vowes he
hath no pleasure in them: If thou promyse
any thing, pay it: for better it is that thou
make no vowe, then that thou shouldest
promyse, & not paye. Suffre not thy mouth
to cause thy flesshe for to synne, neither saye
thou before the aungel, that it is thy ig-
norannce. For then God wyll be angrye at
thy voyce, and destroye all the worckes of
thyne handes. And why? where as are ma-
ny dreames, and manye wordes, there are
B also dyuers vanyties: but loke that thou
Eccl.4.a feare God. * If thou seeste the poore to
Abac.1.a. be oppressed, and wrongfully dealte with-
all, so that equyte & the ryghte of the lawe
is wrested in the lande, marueyle not thou
at suche a thynge, for one greate man re-
peth touche with an other, and the mighty
men are in auctoryte ouer the poore. The
encrease of the earth vpholdeth all thyng,
yea, the kynge hym selfe is maynteyned by
husbandrye. He that loueth money wyl
neuer be satisfyed wyth money: and who
so delyteth in richesse, shall haue no profyte
therof. This is also a vaine thinge. Where
as muche richesse is, there are manye also
that spende them awaye. And what plea-
sure more hathe he that possesseth them,
C saue that he maye loke vpon thẽ with
hys eyes? A labouringe man sleepeth swet-
lye, whether it be lytle or muche that he
eateth: but the aboundaunce of the ryche,
wyll not suffre hym to slepe. yet is there a
sore plage, whiche I haue sene vnder the
sunne (namely) ryches kepte to the hurte
of hym that hathe them in possession. For
ofte tymes they perysshe wyth hys greate
mysserye and trouble: and yf he haue a
chylde, it getteth nothynge. * Lyke as he Job.1.D.
came naked oute of hys mothers wombe, i.Ti.vi.b
so goeth he thither agayne, and carryed no-
thynge away with hym of all his laboure.
This is a mysserable plage, that he shall D
go awaye euen as he came. What helpeth
it hym then, that he hathe laboured in the
winde? All the dayes of hys lyfe, also he dyd
eate in the darcke, with great carefulnesse,
sickenesse, & sorowe. * Therfore me thynke Eccle.ii.d
it a better and a fayrer thynge, a man to
eate and dryncke and to be refreshed of
all hys laboure, that he taketh vnder the
Sunne all the dayes of hys lyfe, whyche
God geueth hym, for this is hys portion.
For vnto whõsoeuer God gyueth richesse,
goodes and power, he geueth it him to en-
ioye it, to take it for his portion, and to be
refreshed of his labour: this is the gyfte
of God. For he thinketh not muche howe
longe he shal lyue, for so muche as God fil
leth his heart with gladnesse.

¶ The.vi. Chapter.

THere is yet a plage vnder the sunne, A
and it is a general thynge amõg mẽ:
when god geueth a mã riches, goodes
and honoure, so that he wanteth not hynge
of all that hys harte can desyre: and yet
God geueth hym not leaue to enioye the
same, but another man spendeth them.
This is a vayne thynge, and a mysserable B
plage. If a man beget an hundred childre,
and lyue manye yeres, so that hys dayes
are manye in numbre, and yet can not en-
ioye his good, neyther be buryed: as for
hym I saye: that an vntymely birth is bet-
ter then he. For he cõmeth to noughte, and
spendeth his tyme in darcknesse, and hys
name is forgotten. Moreouer, he seeth not
the sunne, and knoweth not of it: and yet
hathe he more reste then the other. Yea,
thoughe he lyued two thousande yeares,
yet hathe he no good lyfe. Come not all to C
one place? All the laboure that a man ta-
keth, is for him selfe, and yet hys desyre is
neuer fylled after hys mynde. For what
hath the wyse more then the foole? What
helpeth it the poore, that he knoweth to
walke with fooles before the lyuynge?
The cleare syghte of the eyes is better, then
that the soule shoulde walke after desires
of the lust. Howbeit, this is also a vayne
thynge, and a disquietnesse of mynde. The
thynge that hath bene is named al readie,
and knowen that it is euen man him selfe,
neither maye he go to lawe wyth him that
is myghtyer then he. Many thinges there D
be that increase vanitye: and what hath a
man els? For who knoweth what is good
for man lyuynge, in the dayes of his vaine

lyfe

lyke, whiche is but a shadowe: Or who wil tell a man what shal happen after him vnder the sunne.

¶ The.vii. Chapter.

A *Good name is more worthe, then
Pro.22.a *pretyous ointment, and the day of
Cāt.1.a death is better thē the day of birth.
It is better to go into an house of mourning, then into a banketting house. For there is the ende of all meane: and he that is lyuynge, taketh it to hert: grauyture is better then to laughe: for when the countenaunce is heuye, the hert is reformed. The hearte of the wyse is in the mournyng house, but
Pro.17.a the hearte of the foolyche is in the house of mirth. * It is better to geue eare to the chastenyng of a wyse man, then to heare the
B songe of fooles. For the laughynge of fooles is lyke the crackynge of thornes vnder a pot. And that is but a vayne thyng. The wyse man hateth wronge dealyng: and abhorreth the herte that coueteth rewardes. Better it is to consydre the ende of a thyng, then the begynnynge. The pacyent of spirite is better then the hye mynded. Be not hastelye angrye in thy minde, for wrath resteth in the bosome of fooles. Saye not thou: what is the cause, that the dayes of the olde tyme were better then they that be nowe? for that were no wyse question.

Wysedom with inheritaunce is good: yet better is it wyth theym that withoute care maye beholde the sunne. For wysedome defendeth as well as money, and the excellent knowledge and wisedome, geueth life vnto him that hath it in possession. Consydre the worke of God, howe that no mā can make the thinge streight whiche he maketh crooked. Vse well the tyme of prosperite, and remembre the tyme of misfortune: for God maketh the one by the other, so that a man
C can fynde nothynge els. All thynges haue I consydred in the tyme of my vanytie: that the iust mā perisheth for hys eyghteousnes
Rom.12.c sake, and the vngodly liueth in his wickednesse. Therfore * be thou neyther to eyghteous, nor ouer wyse, that thou perysh not: be neyther to vnryghteous also, nor to foolyche, lest thou dye before thy tyme. It is good for the to take holde of thys, & not to let that go oute of thy hande. For he that feareth God, commeth forth wyth them al.
Wisdō geueth more courage vnto the wyse,
3.re.8.c. then ten mightie men of the citie: * for ther
2.par.6.g is not one iust vpon earth, that doth good,
Pro.xx.d and synneth not. Take no hede vnto euerye
Job.i.d worde that is spoken, lest thou heare thy seruaunte curse thee: for thyne owne herte knoweth that thou thy selfe also hast ofte tymes spoken euell by other men. All these thynges haue I proued in wysedome: for I thought to be wise, * but the went farther fro me thē she was before: yea, and so depe, that I myght not reach vnto her. I applied my mynde also vnto knowledge, & to seke and searche oute science, wysedom and vnderstandynge: to knowe the foolyshnes of the vngodly, & the errour of dotynge fooles. And I found, that * a womā is bitterer
Pro.7.d then death, for she hathe caste abroade her herte as a net, that men fyshe with, and her handes are cheynes. Who so pleaseth God shall escape frō her: but the synner wyl be taken with her. Beholde (sayth the Preacher) this haue I diligētly searched out and proued. One thynge must be considred with an other, that a man maye come by knowledge: which as yet I seke, and finde it not. Amonge a thousande men I haue founde one, but not one woman among al. Lo, this
Gene.i.d onelye haue I founde, that * GOD made man iuste and eyghte, but they sought many inuencyons.

¶ The.viii. Chapter.

A Who is wise? Who hathe knowledge to make an answere? A mans wisdō *maketh his face to shyne, but vn-
Pro.17.d shamefastnesse putteth it oute of fauoure.
Job.6.d I must kepe the kynges commaundement, & the othe that I haue made vnto God. Be not hastye to go out of his syghte. & se thou continue in no euil thynge, for whatsoeuer it pleaseth him, that doeth he. Like as whē a king geueth a charge, his cōmaūdement is myghty: Euē so * who may say vnto him
Job.9.b what doest thou? * Whoso keepeth the com-
Le.18.a maūdment: shall fele no harme: but a wise mans hert discerneth the tyme and iudgemēt. For euery thyng wil haue opportunite and iudgemēt, & this is the thing that maketh men full of carefulnesse & sorowe. And
B why? a manne knoweth not what is for to come: for who wil tel him? Nether is there any mā that hath power ouer the spirite, to kepe stil the spirite, nor to haue any power in the time of death: is it not he also that cā make an ende of the battayle, nether maye vngodlynes delyuer them that medle withal. All these thynges haue I consydred & applyed my mynde vnto euery worcke that is vnder the sunne: howe one man hath lordshipe vpō another to his owne harme. For
Psa.37.c * I haue sene often the vngodlye brought to theyr graues: and yet they haue retorned into the citie againe, and came frō the place of holy men, which in the citie were growē out of memory, as were those also that lyued well. This is also a vayne thyng. Be-
C cause nowe that euell workes are not hastly punished, the hearte of man geueth him selfe ouer vnto wyckednes. But though an euell persone offende an hundred tymes, &

God dyffer genynge him longe lyfe: yet am I sure, that it shal go wel with them that feare God, because they haue hym before their eyes. Agayne, as for the vngodlye, it shall not be well with him, neither shal he prolonge his daies: but euen as a shadow, so shall he be that feareth not God. Yet is there a vanyte vpon earthe. There be iust men, vnto whome it happened, as though they had the workes of the vngodlye. Agayne, there be vngodly, with whō it goeth as thoughe they had the workes of the righteous. This haue I called also a vayne thynge. Therfore I commende gladnesse, because a man hath no better thyng vnder the Sunne, then to eate and drynke, and to be mery: for that shall he haue of his laboure al the daies of his lyfe, whyche God geueth hym vnder the sunne. And so I applyed my mynde to learne wisdome, and to knowe the trauayle that is in the worlde (& that of suche a fashion, that I suffred not myne eyes to slepe, neither daye nor night) I vnderstode of all the workes of GOD, but it is not possible for a man, to attayne vnto the workes that are done vnder the Sunne: and thoughe he bestow his laboure to seke them out, yet can he not reache vnto them: yea, though a wyse mā would vndertake to knowe them, yet shall he not fynde them.

¶ The.ix. Chapter.

FOr all these thinges, purposed I in my mynde to seke oute. The righteous & wise: yea, & their seruauntes also, are in the hande of god, & there is no man that knoweth ether loue or hate, but al thinges are before them. It happeneth vnto one as vnto another: it goeth with the righteous as with the vngodlye * with the good and cleane, as with the vncleane: and with hym that offereth, as with him that offereth not: lyke as it goeth with the vertuous, so goeth it also with the synner. As it happeneth vnto the periured, so happeneth it also vnto hym, that is afrayed to be forswone. Amonge all thynges that come to passe vnder the Sunne, this is a mysterye, that it happeneth vnto al lyke. This is the cause also that the hertes of men are full of wickednesse, and mad folishnesses in their hertes, as longe as they lyue, vntil they dye. And why? As lōge as a man liueth, he hath an hope: for a quicke dogge (saye they) is better then a deade lion: for they that be liuynge, knowe that they shall dye: but they that be dead: know nothynge, nether deserue they anye more. For their memorial is forgotten, so that they be nether loued, hated, nor enuied: nether haue they any more part in the worlde, in all that is done vnder the Sunne. Go thou thy way thē, eat thy bread with ioye, and drynke thy wyne with a glad harte, for thy workes please God. Let thy garmentes be alway white, and * let thy heade lacke none oyntmente. ✠ Vse thy selfe to lyue ioyfully wyth thy wyfe whome thou louest, all the dayes of thy lyfe, whiche is but vayne, that God geueth the vnder the Sunne, al the daies of thy vanite: for that is thy portion in this life, & al thy laboure and trauayle that thou takest vnder the sunne. ✠ Whatsoeuer thou takest in hande to do, that do with all thy power, for in the graue that thou goest vnto, there is nether worke, councel, knowledge nor wysdome. So I turned me vnto other thinges vnder the Sunne, and I saw, that in runnynge, it helpeth not to be swyfte: in battayle, it helpeth not to be stronge: to fedinge, it helpeth not to be wyse, to ryches, it helpeth not to be suttell: to be had in fauoure, it helpeth not to be connynge: but that all lyeth in tyme and fortune. * For a man knoweth not his tyme, but lyke as the fyshes are taken with the angle, and as the birdes are caught with the snare: Euen so are men taken in the perylous tyme, when it commeth sodenly vpon them. This wisdom haue I sene also vnder the Sunne, and me thought it a great thynge. There was a litle citte, & a fewe mē within it: so there came a great king an besieged it, and made greate bulwarkes against it. And in the cyte there was founde a poore man, (but he was wyse) whiche with hys wysedome delyuered the cyte: yet was there no body, that had anye respecte vnto suche a symple man. Then sayde I: wysedome is better then strengthe. Neuertheles, a symple mans wisdom is despised, and his workes are not heard. A wyse mans counsel is not harde. A wyse mans counsel that is folowed in silēce, is farre aboue the tryinge of a captayne amonge fooles. * For wysedome is better then harnesse: but one vnthryfte alone destroyeth muche good.

Deut.6.b. mat.6.b. ✠pro.8.c. Luk.21.d. Sapi.6.a 2.re.22.c 1.re.17.c

¶ The.x. Chapter.

A Deade flye doth corrupt swet oyntmēt & maketh it to stinche. Euen so oft times he that is made offor wisdome and honour, is abhorred because of a lytle folyshnes. A wyse mans hearte is vpon the ryghte hande, but a fooles heart vpon the lefte. A foole wyl shewe hym selfe when he goeth by the waye, yet thynketh he that euery mā doth as folyshly as hym selfe. If a principal spirite be geuen the to beare rule, * be not negligent then in thine office: for he that can take cure of him selfe, auoydeth great offences. Another plage is there

there, whiche I haue sene vnder the sunne: namely, the ygnorannce that is commenly amonge princes: in that a foole sitteth in great dygnitie, and the ryche are set downe benethe: I haue sene seruauntes ryde vpon horses, and princes goynge vpon their fete as it were seruauntes. * But he that dyg-
Pro. 26 D Eccl. 27. D geth vp a pit, shall fall therin him self: and whoso breaketh downe the hedge, a serpēte shall byte him. Who so remoueth stones, shall haue trauayle wyrhall: and he that heweth wood, shalbe hurt therwith. When an yron is blont, and the point not sharpened, it must be wher agayne, and that with myght: Euen so doeth wisdom folow diligence. A babler of hys tonge is no better,
C thē a serpēt that stingeth without hyllyng. The wordes oute of a wyse mans mouthe, are gracyous, but the lippes of a foole wyll destroye hym selfe. The begynnyng of hys talkynge is fooly chnesse: and the last worde of hys mouth is starcke madnesse. A foole is full of wordes, & a man cannot tell what shall come to passe: who will then warne hym of it that shall folowe after him? The laboure of the folysshe is greuous vnto thē, while they knowe not howe to go into the cyte. Wo be vnto the (O thou land) whose
D kyng is but a child, & whose princes are early at their banckettes. But well is thee (O thou lande) whose kinge is come of nobles, and whose princes eate in due season, for necessite, & not for lust. Thorow slouthfulnesse the balckes fall downe, and thorowe ydle handes, it rayneth in at the house. Meate
Ps. 104 b maketh men to laughe, * and wyne maketh them merry: but vnto money are al thynges obedyent. Wisshe the kynge no euell in thy thought, and speake no hurt of the ryche in thy preuye chambre: for a birde of the ayre shal betray thy voyce, and with her fethers shall she bewraye thy wordes.

¶ The. xi. Chapter.

A CAy thy breade vpon wete faces, and so shalt thou finde thē after many dayes. Geue part seuen dayes, and also vpon the eyght, for thou knowest not what miserye shal come vpon the earth. Whē the cloudes are full, they powre out raine vpon the earth. And when the tre falleth (whether it be toward the south or north) in what place
B soeuer it fal, there it lieth. He that regardeth the winde, shal not sow, & he that bathe respect vnto the cloudes, shal not reape. Now like as thou knowest not the waye of the breath howe it entreth into the litle body, beynge yet in the mothers wombe: Euē so thou knowest not the workes of God, whiche is the workmaster of al. Cease not thou therfore with thy handes to sowe thy sede, whether it be in the morning or in the euenynge: for thou knowest not whether thys or that shal prosper, and if they both take, it is the better. The light is swete, & a pleasaunt thynge is it for the eyes to lake vpon
C the sunne. If a man lyue many yeares, and be glad in them all, let hym remembre the dayes of darcknesse, whiche shalbe manye: and that foloweth, all thynges shal be but banitie. Be glad then (O thou young man) in thy youth, and let thyne herte be merye in thy younge dayes, folowe the wayes of thyne owne hert, and the lust of thyne eies,
D but be thou sure, that God shall bryng the into iudgement for all these thynges.

¶ The. xii. Chapter.

PVt away displeasure out of thine hert, and remoue euell from thy bodye: for
A childehode and youth is but vanitye. Remēbre thy maker the sooner in thy youth, or euer the dayes of aduersitie come, & or the yeares drawe nye, whē thou shalte saye: I haue not pleasure in thē: before the sunne, the light, the moone & starres be darkened, and or the cloudes turne agayne after the raine, whē the keepers of the house shal trēble, & when the stronge mē shal bowe them selues, when the millers stande still, because they be so fewe, and when the syghte of the
B windowes shal waxe dymme, when the dores in the stretes shalbe shut, and whē the voyce of the myller shall be layed downe: when men shall ryse vp at the voyce of the byrde, and when all the doughters of musike shalbe brought lowe: when men shall feare in hye places, and be afrayed in the stretes: when the almonde tree shal florisshe and be laden with the grashopper, & when all lust shall passe (because man goeth to his lōge home, and the mourners go about
C the stretes.) Or euer the syluer lace be take awaye, and or the golden well be broken. Or the pot be broken at the well, and the whele vpon the cysterne: Then shall the dust be turned againe vnto earth frō whēce it came, and the spirite shall returne vnto god, which gaue it. * Al is but banite (saith Eccle. 1. I the Preacher) al is but playne banite. The
D Preacher was yet more wyse, and taught the people knowledge: he gaue good hede, soughte oute the grounde, and set forth many parables. His diligence was to fynd out acceptable wordes, right scripture, and the wordes of trueth. For * the wordes of the Heb. 4. E wyse are lyke prickes and nayles that goe thorowe, wherewith the stuffe gathered is holden vp: for they are geuen of one shepherde onelye. Therfore beware (my sonne) of that doctrine that is besyde this: for to make many bokes, it is an endeles worcke: and to loude cryinge werieth the bodye.

Let vs heare the conclusion of all thynges: feare God, and kepe his commaundementes: For that toucheth all men. For God shall iudge all workes & secrete thynges, whether they be good or euel.

The ende of the booke of the Preacher, otherwyse called Ecclesiastes.

The Ballet of ballettes of Salomon: called in Latyn, Canticum Canticorum.

The fyrste Chapter

A



That he woulde kysse me, with the kisses of his mouthe: For thy loue is more pleasaunt then wyne, and that bycause of the good and pleasaunte sauoure of thy most precious balmes. Thy name is ✳a swet smelling oyntmẽt whõ it is shed forth, therfore do the maidẽs loue the: draw thou me vnto the: we wilrũ after the. The king hath brought me into his preuy chãbres. We wyll be glad, and reioyce in the, we thynke more of thy loue then of wyne. They that be ryghteous loue thee.

Eccl. 7. a

B

I am blacke (O ye doughters of Ierusalem) lyke as ✳the tentes of the Cedarenes, and as the hangynges of Salomon: But yet am I fayre and wel fauoured wythall. Marueyle not at me that I am so blacke: for why? the sun hath chined vpõ me. My mothers chyldren had euyl wyl at me, they made me the keper of the vyneyardes: but myne owne vyneyarde haue I not kepte. Tel me of hym, whome my soule loueth, where thou fedest the shepe, where thou

Gen. 35 b
Ezech. 27. a

C

makest them rest at the noone day: for why shall I be lyke hym that goeth wronge about the flockes of thy companyons? If thou knowe not thy selfe (O thou fayrest amonge women) then go thy way forth after the foteste ppes of the shepe, & fede thy goates besyde the shepeardes tentes. Vnto ✳the hoofte of Pharaos charettes haue I compared the, O my loue. Thy cheekes & thy necke is bewtyfull as the turtyls, and

Ex. 14. c

D

hanged with spanges, and goodly Iewels: a necke bande of golde wyll we make thee with syluer buttons. When the kynge syteeth at the table, he shal smell my Nard: & bondell of Myrre is my loue vnto me: he

wyl lye betwixte my breastes. A cluster of Camphore in the vyneyardes of Engaddi is my loue vnto me. ✳ O howe fayre art thou (my loue) Oh, howe fayre arte thou? thou hast doues eyes. O how fayre art thou (my beloued) how wel fauoured art thou? Oure bedde is wrte with floures, the sylynges of oure house are of Cedre tree, and our crosse ioyntes of Cypresse.

Can. 4. a

The. ii. Chapter.

A

I Am the Lily of the felde, and rose of the valleyes: as the rose amonge the thornes so is my loue among the doughters. Like as the apple tree amonge the trees of the wod, so is my beloued amõge the sons. My delite is to sit vnder his shadow, for his fruit is swete vnto my throte. He bringeth me into his wine seller, his bãner spred ouer me, is loue. Set about me cuppes of wine, cõforte me with apples: for I am sicke of loue: ✳his left hãd lieth vnder my heade, & his right hãd shal embrace me. ✳I charge you (O ye doughters of Ierusalem) by the

Can. 8. a
Can. 5. b

B

Roes and hyndes of the felde, that ye wake not by my loue, nor touche her: tyl she be contente her selfe. Me thynche I heare the voyce of my beloued: lo, there commeth he hoppynge vpon the mountaynes, and leapynge ouer the lytle hylles. My beloued, is lyke a roe, or a yonge hart. Beholde, he standeth behynde our wall, he loketh in at the window, & peyeth thorowe the grate. My beloued answered, and sayd vnto me: O stande by my loue, my bewtifull, and go to thyne owne: for lo, the wynter is nowe

C

past, the rayne is away & gone. The floures are come by in the felde, the tyme of the byrdes syngyng is come, and the voice of the turtle doue is hearde in oure lande. The figge tre bringeth forth her figges, & the vynes beare blossoms, and haue a good smel. O stande by then, and come my loue, my bewtyfull, and come I say (O my doue) oute of the caues of the rockes, oute of the holes of the wal: o let me se thy cõtenãce, and heare thy voyce, for swet is thy voyce, and faire is thy face.

Gette vs the Foxes: yea, the lytle Foxes, that hurte the vynes, for oure vynes beare blossoms. ✳My loue is myne, & I am hys, which fedeth amonge the roses, tyl the daye breake: & tyll the shadowes be gone. Come agayne (O my beloued) and be lyke as a Roe, or a yonge harte vpon the wyde mountaynes. ¶ The. iii. Chapter.

Can. 6. a

B

By night in my bed I sought him, whõ my soule loueth: yea, diligẽtly sought I him, but I coude hi not. I wyll get vp (thought I) & go about the citye, in the wayes, in al the streates wil I seke hi whõ my soule loueth: but when I sought him,

A

I fonde him not. The watchmen also that
B goe aboute the citie, founde me. Sawe ye
not him whom my soule loueth? So when
I was a lytle past thē, I founde him whom
my soule loueth. I haue gotten hold vpon
him, & wyl not let him go, vntyl I bryng
him into my mothers house, and into her
Can.2.b. chambre that bare me. * I charge you (O
ye doughters of Jerusalem) by the Roes
and Wyndes of the felde, that ye wake
not vp my loue, nor touche her, tyll she be
cōtēt her selfe. Who is this, that cometh vp
C out of the wildernes, like vapours of smoke,
as it were a smelle of Myrre, frankencēse,
and all maner spices of the Potecaryes?
Beholde, aboute Salomons bedstede there
Sād. lx. baleant men of the most mighty in
Jrael. They holde swerdes euery one, and
are expert in warre. Euery man also hath
his swearde vpō hys thigh, because of feare
in the night, kyng Salomō had made him
D selfe a palace of the woode of Libanus, the
pyllers are of syluer, the couerynge of gold,
the seate of purple, the grounde is pleas-
saunt ly paued with loue, for the doughters
of Jerusalem. Goe forth (O ye doughters
of Sion) and beholde kynge Salomon in
the crowne: wherewith his mother crowned
him in the daye of his mariage, and in the
day of the gladnes of hys heart.

¶ The.iiii. Chapter.

A * How fayre art thou my loue, how
Can.1.d. fayre art thou? thou hast doues eyes,
beside that which lieth hid within.
* Thy heery lockes are like the wolle of a
Can.6.a flocke of goates that be shorne vpō moūte
Gilead: thy teeth are lyke a shepe of the same
bignes, which wēt vp from the washynge
place: where euery one beareth .ii. twins, &
not one vnfruitful amōge thē. Thy lippes
are lyke a rose coulored ribonde, thy wor-
des are louelye, thy chekes are lyke a pece
of a pōgranate within thyne heeres. Thy
necke is lyke the tower of Dauid buylded
with costly stones, lying out on the sydes,
wher vpon there hange a thousād shildes:
yea, al the weapons of the Swauntes.
Can.7.a. * Thy two breastes are lyke two twins of
B younge Roes, whiche fede amonge roses.
O that I myghte go to the mountayne of
Myrre, & to the hyll of frankencense: Tyll
the daye breake, and tyll the shadowes be
past awaye. Thou art al fayre, O my loue,
and no spotte is there in thee. Come to me
from Libanus (O my spouse) come to me
from Libanus, loke frō the top of Amana,
from the toppe of Sanir, and Hermon, frō
the Lions, dennes and from the mountay-
nes of the Leopardes. Thou haste wyth
loue bewitched my heart, O my sister, my
spouse, thou hast bewitched my hert with
one of thyne eyes, and wyth one cheyne of
thy necke. O howe fayre are thy breastes,
my sister, my spouse? Thy breastes are more
pleasaunt then wyne, & the smelle of thyne
oyntmentes, passeth al spyces. Thy lippes
(O my spouse) drop as the hony cōbe: yea, C
mylke and hony is vnder thy tonge, & the
smell of thy garmentes, is lyke the smel of
Libanus. A garde wel locked is my sister,
my spouse, a garden well locked, & a sealed
wel. The frutes that are plāted in the, are
like a very paradyse of pomgranates with
swete frutes: as Champhore, Nardus, &
Saffron, Calamus, and Synamon, wyth
al swete smellynge trees: Myrre, Aloes, &
al the best spyces: a well of gardens, a well
of liuyng waters, which runne downe frō
Libanus. Vp thou north wind, come thou
southe wynde, and blow vpon my garden,
that the smell thereof may be caryed on e-
uerye syde: yea, that my beloued may come
into his garden, and eate of the swete frui-
tes that growe therin.

¶ The .v. Chapter.

I Am come into my garden, O my sister, A
my spouse: I haue gathered my Myrre,
with my spyce. I haue eaten hony wyth
my hony cōbe, I haue dronke my wine with
my milke. Eate, O ye frendes, drinke & be
merry, O ye beloued. As I am a slepe, & my
hearte is waking, I heare the voyce of my
beloued, when he knocketh. Open to me, O
my sister, my loue, my doue, my darlig: for
my heade is full of dew, & the lockes of my
heere are ful of the nyghte droppes. I haue
put of my cote, how can I do it on agayne?
I haue washed my fete, how shal I file thē
agayne? My loue put in hys hande at the
hole, and my heart was moued within me. B
I stode vp, to open vnto my beloued, and
my handes dropped wyth Myrre, and the
Myrre ran downe by my fingers vpon the
locke. I opened vnto my beloued, but he
was departed and gone hys waye. Nowe
when he spake, my hearte was gone: I
sought hi, but I could not find hi: I cryed
vpon him, neuertheles, he gaue me no ans-
swere. So the watchmen that went aboue
the citye, founde me, smote me, and woun-
ded me: yea, they that kepte the walles,
toke awaye my kercheafe fro me. I charge
you therefore (O ye doughters of Jerusa-
lem) if you finde my beloued, that ye tell hi C
howe that I am sycke for loue. What ma-
ner of man is thy loue aboue all other lo-
uers? O thou fairest amōg wōmē? for what
can thy loue doe, more then other louers,
that thou chargest vs so stratelye? As for
my loue, he is whyte and redde coloured, a
goodlye personne amonge ten thousande:
his head is as the moste fine golde, the loc-
kes

res of hys heere are bushed, and blacke as a crowe. Hys eyes are as the eyes of Doues by the water brokes, as though they were washed with milcke, and are set lyke perles in golde. His cheekes are like a gar-
d den bedd, wherein the potycarye plante all maner of swete thynges: Hys lyppes, are lyke roses that droppe swete smellyng myrre. Hys handes are lyke golde ringes hauig enclosed the precious stone of Tarsis. His bodye is as the pure yuorye, dect ouer with Saphires. Hys legges are as the pyllers of marble, sette vpon sockettes of golde. Hys face is as Libanus, and as the bewtye of the Ceder trees. The wordes of hys mouthe are swete: yea, he is altogether louely. Suche one is my loue. (O ye doughters of Jerusalem) suche one is my loue.

¶ The. vi. Chapter.

A Whither is thy loue gone the (o thou fayrest amonge women) whither is thy loue departed? we wil seke hym with the: my loue is gon downe into his gardē, vnto swet smellig bedes, that he may refreth hī selfe in the gardē, & gather roses.
My loue is mīn, & I am his, which feedth a mōge the roses. Thou art bewtyful, O my loue, as is the place of Thirza: thou arte faire as Jerusalē, fearefull as an armye of mē, with their bāners. Turne away thyne
Can. 2. b. eyes fro me, for they haue sette me on fyre.
B *Thy heerye lockes are lyke a flocke of goates, shewne vpon the mount of Silead. Thy teeth are lyke a flocke of shorne shepe, whych go out of the washyng place: wher euery one beareth twyns, and not one vnfruitfull amonge them. Thy chekes are lyke a pece of a pomegranate, within thy
f. 82. II. a bowpers. There are *lx. Quenes. lxxx. wyues, and damselles wythout numbre.
One is my doue, one is my derelynge. She is the onelye beloued of her mother, and deare vnto her that bare her.
When the doughters sawe her, they sayd: she was blessed. yea, the Quenes and wyues praysed her. What is he this, that loketh forth as the morynge? Fayre as the moone, cleare as the sunne, and fearfull as an armye of men with their bāners? I wēt downe into the Nut garden, to see what grewe by the brookes, & to loke yf the vineyarde flozyshed, or yf the pomegranates were shot forth. I knewe not that my soule had made me the chariot of the people that be vnder trybute. Tourne agayne, tourne agayne. O thou perfect one turne agayne, turne agayne, and we wyl loke vpon thee. What wyl you see in the Sulamite? she is lyke men of warre singyng in a company.

¶ The. vii. Chapter.

O how pleasaunte are thy fredynges with thy shoes, thou prices doughter? thy thighes are lyke a fayre iewel which is wrought by a cōnig workmaster. Thy nauel is like a rounde goblet, whiche is neuer without dzuncke. Thy wōbe is like an hepe of wheat that is set about with roses. * Thy. ii. breastes are like. ii. twis of Can. 4. a
B yōge roes. Thy necke is as it were a towre of yuory: thine eyes also are like the water poles that are in Hesebō, beside the port of Bathzabim: thy nose is lyke the towre of Libanus, whiche loketh towarde Damascus. That head that standeth vpō the, is like Carmell, and the heere of thy heade is lyke purple, and lyke a kyng going forth with
C hys garde aboute him. O howe fayre and louelye arte thou my dearlynge, in pleasures? Thy stature is lyke a palme tree, and thy brestes are lyke grapes. I sayd: I wyl clymbe vp into the palme tre, & take holde of hys hye braunches. Thy brestes also shall be as the vyne clusters, the smell of thy nostrelles lyke the smel of apples, and thy Jawes lyke the best wyne. Whyche goeth strayte vnto my beloued, & bzusteth forth by the lyppes of the auncyent elders.
D There wyll I turne me vnto my loue, and he shal turne hym vnto me. O come on my loue, we wyl go forth into the felde, & take our lodgynge in the villages. In the morynyng wyl we go se the vineyarde: we wyll se yf the vyne be sprongē forth, yf the grapes be growen, & yf the pomegranates be shot out. Ther wyl I geue the my brestes, the Mandragoras gene theyr swete smell: & beside oure dooztes are all maner of pleasaunt fruites, both newe and olde: whiche I haue kept for the, O my beloued.

¶ The. viii. Chaptr.

O That I mighte sinde the without, & I
E kisse the, whō I lone as my brother, which sucke my mothers breastes: * that thou shalt not be despised. I wil leade the, and bzing the into my mothers house: that thou mightest teache me, and that I myght geue the dzuncke of spyced wyne, & of the swete sappe of my pomegranates.
* Hys left hande shal be vnder my heade & Can. 2. a
F his right hand shall embrace me. I charge you (O ye doughters of Jerusalem) that ye wake not vp my loue nor touche her, tyl she be contente her selfe. What is he thys, G
that commeth vp from the wildernes, and leaneth vpon her loue? I waked the vp amonge the apple trees, where thy mother conceyued the, where thy mother (I saye) bzought the into the worlde. O set me as a seale vpon thyne hearte, and as a seale vpō thin arme: for loue is mighty as the death, and gelousye as the hell. Her coales are of

fyre,

fire, and a hery flambe of the Lorde: so that
manye waters are not able to quench loue,
nether maye the stremes drowne it. Yea, if
a mā woulde gene all the good of his house
for loue, he shoulde counte it nothynge.
Oure syster is but yonge, and hath no pz-
stes: what shall we do for oure syster, when
C she shall be spoken for? If she be a wall, we
shall buylde a syluer bolwerche therupon:
yf she be an open doore, we shall fasten her
wyth bozders of Cedze tree. I am a wall, &
my pzestes lyke towzes, then was I as one
that hathe founde fauour in his sight. Sa-
lomon hath a vyneyarde at Baal Hamon,
and this vyneyarde delyuered he vnto the
D kepers: that euery one foz the frute therof
shoulde gene him a thousande peces of syl-
uer. My vyneyarde is in my syght: thou (O
Salomon) muste haue a thousande, and the
kepers two hundzed wyth the frute. Thou
that dwellest in the gardens, O let me hear
thy voyce, that my companyons maye her-
ken to the same. O get the awaye, my loue,
and be as a Roo, oz a yonge harte vpon the
swete smellynge mountaynes.

C The ende of Ballet of Ballettes of Sa-
lomon: called in Latin, Canti-
cum Canticozum.

C The boke of the Pzo-
phete Esay.
C The first Chapter.

A THe vysyon of Esaye
the sonne of Amos why che
he saw vpon Juda and Je-
rusalem: in the dayes of
Wzia and Joathā, Ahaz &
Jehezikiah kynges of Ju-
deu.32.a. da. * Hear, o heuē, & herken,
Mich.1.a O erth: foz the Lozd hath spokē: I haue no-
rished & brought vp children, but they haue
Jere.8.a done wickedly agaynst me. * The oxe hath
knowē his owner, and the asse his maisters
cribde: but Israel hath receaued no know-
ledge, my people hath no vnderstandynge.
Ose.7.c * Alas foz this sinful nacīō, a people of great
B iniquitie, a sede of vngracyous people cox-
rupteng their waies. They haue forsaken
Abac.1.c. the lozd, they haue pzouoked the * holy one
psa.89.c of Israel vnto anger, & are gone backward.
wherby shold ye be plaged any moze, foz ye
are euer falling away: The whole heade is
deu.28.d sick, & the hert is heuy. * Frō the sole of the
fote vnto the head, ther is no whole part in
al your body: but al are woundes, botches,
sozes, & stripes, which cā nether be helped,
bound vp, molified, noz eased with any ointe-
Leuit.26. mēt. * Your land lieth wast, your cities are
C brēt vp, your enemies deuoure your lāde, &
ye must be faine to stande, & loke vpon it: is
it is desolate, as they were subuerted that
alienat frō the Lozd. Moreouer, the dough
ter of Sion is lefte alone like a cotage in a
vineyarde, like a lodge in a garden of cucūb-
bers, like a watted citie. * And excepte the
Lozde of hostes had left vs a fewe aliue: we
should haue bene as Sodoma, & like vnto
Gomozra. Weare the wozde of the Lozd, ye
lozdes of Sodoma: & herken vnto the lawe
of our god, thou people of Gomozra. * Why
offre ye so many sacrifices vnto me, saith the
Lozde? I am full of the bzentofferynges of
wethers, & of the fatnes of fed beastes. I
haue no pleasure in the bloude of bullock-
kes, lābes & goates. Whē ye come to appere
before me, who requyzeth thys of you, to
D tread within my pozches? * Therfoze offre
me no mo oblaciōs, foz it is but lost labour.
Incense is an abhompnable thynge vnto
me. I maye not awaye wyth youre newe
moones, your Sabbothes and gatherynge
together as the solepne dayes. I hate your
new holye daies and solempne feastes, eueh
fro my very hert. I cannot away with such
bamtie & holdynge in of the people. They
lye vpon me as a burthen, and I am wery of
bearing thē. Whan ye holde out your han-
des, I wil turne myne eyes from you. And
thoughe ye make many pzayers, yet will I
heare nothynge at all, seyng * your handes
E are full of bloud. ‡ Wasch e you therfoze, and
make you cleane, put awaye your euel en-
tentes oute of my syghte, ceasse from doyng
of euell. Lerne to do right, applye your sel-
ues to equytie, delyuer the oppressed, helpe
the fatherles to his ryght, let the widowes
complaynte come before you. Come I pzaye
ye (sayeth the Lozde,) let vs reason oure
matter together. Though youre synnes be
as red as scarlet, they shall be as whyte as
snowe. And though they were lyke purple,
they shalbe as whit as wolle. Yf ye be lee-
uing and * obedient, ye shall enioy the best
thynge that groweth in the lande. ‡ But yf
ye be obstinate and rebellious, ye shalbe de-
uoured with the swerde: foz thus the Lozde
hath pzomysed with his own mouth. How
happeneth it then that the ryghteous citie
(whyche was full of equitie) is become vn-
fayethfull as an whoze? ryghteousnes dwelt
in it, but nowe murtherers. Thy syluer is
F turned to dzosse, and thy wyne myxte with
water. Thy princes are wicked and compa-
nions of theues. * They loue giftes altoge-
ther, and gape foz rewardes. As foz the fa-
therlesse, they helpe hym not to hys ryght,
neyther wyll they let the wydowes causes
come before thē. Therfoze, sayeth the Lozd
God of hostes, the myghtie gouerner of Is-
racll. Out vpon ye, I wyl ease me of myne
enemyes, and I wyl auenge me of myne ad-
uer-

Zodoma.

Jere.7.c.
mat.9.b.

Jere.6.c.
Amo.5.b
Esa.1.c, 6.b

Zach.7.b
mat.6.b.
Esa.59.a
‡ Jer.7.a
and. 21.c
and. 22.a

deut.31.b
deu.28.d
‡ Le.26.d

Esa.25.b
Ezr.22.b
Jere.b.c.

wekednes, I shall laye my hande vpon
the, and burne out thy drosse frō the fynest
and purest, and put out all thy tynne, & se
thy iudges againe as they were sometyme
and thy Senatours as they were from the
begynnyng. Then shalt thou be called the
righteous citye, the faythfull cytye. Sion
shalbe redemed with equite, and they that
turne agayne vnto her in rychteousnesse.
For the transgressours and vngodlye, and
suche as are become vnfaythfull vnto the
Lord, must altogether be vtterly destroyed.
For they shall be ashamed of the goddes
that you longed for. And ye shall be put to
shame for the Idols groue gaudys that ye
haue chosen: ye shalbe as a tree whose lea-
ues are fallen away, and as a garden that
hathe no moysture. And as for the glorye
of youre graued Images, it shalbe turned
to drye strawe, and he that made them to
a sparke. And they shal both burne toge-
ther, so that no man shalbe able to quenche
them.

¶ The.ii. Chapter.

A THis is the word that was opened vn
to Esay the sonne of Amos, vpon Iu-
da & Jerusalem. It wilbe also in the
last daies that the hil where the house of the
lord is builded, shal be the chef among hyl
les, & exalted aboue al lytle hilles. And all
nations shal preace vnto him, & the multi-
tude of people shal go, speakynge thus one
to another: vp, let vs go to the hyll of the
lord, & to the house of the god of Jacob: that
he may shewe vs his way, & that we may
walke in his pathes. For the lawe shall
come out of Sion, and the worde of the
Lorde from Jerusalem, and shal geue sen-
tence among the heathē, and shal reforme
the multitude of people: They shall breake
their swearedes also into mattockes, & their
speares to make sithes. And one people
shal not lift vp a weapen against another,
nether shal they learne to fight from thēce
forth. Come ye (O house of Jacob) let vs
walcke in the lyght of the Lord. But thou
hast forsaken thy people, the house of Ja-
cob, because they go farre beyonde the east
contreyes in Sorceries (whome they haue
as the Philystians had) and in straunge
children they thynche them selues to haue
ynoughe. Their lande is full of syluer and
golde, nether is there anye ende of theyr
treasure: Their lande is also full of horses,
& no ende is there of theyr chaeets. Theyr
lande is also ful of vayne goddes, and be-
fore the worke of their owne handes haue
they bowed thē selues: yea, euen before the
thing that their owne fingers haue made.
There kneleth the man, there falleth the
man downe before them, but thou (O Lord)
wilt not leaue them vnpunished. And ther
fore get the into some rocke, and hyde the
in the grounde for feare of the Lorde, and
for the glorie of his maiestie: Whyche ca-
steth downe the hyghe lookes of presump-
tuous personnes, and bryngeth lowe the
pryde of man, and the Lorde onely shal be
exalted in that daye. For the daye of the
Lorde of hostes shal go ouer al pryde and
presumpcion, vpon al them that exalte thē
selues, and shall bryngе them all downe:
vpon all the heighe and stoute Cedre trees
of Libanus, and vpon all the okes of Ba-
san, vpon al high hilles, and vpō all stoute
mountaynes, vpon all costely towres, and
vpon all stronge walles, vpon all shyppes
of Tharsis, and vpon euery thyng that is
glorious and pleasaunt to loke vpon. And
it shall bryngе downe the pryde of man, &
lay mans presumptuousnesse full low, and
the Lorde shall onely haue the victorye in
that daye. But the Idols shall vtterlye be
roted oute. Then shall creepe into holes of
stone, and into caues of the earth, for feare
of the Lorde, and for the glorye of his ma-
iestye: what tyme as he shall aryse vp to
condempne the earth. Then shal man cast
awaye hys Goddes of syluer, and hys
goddes of golde (whyche he neuertheles
had made to honoure them) vnto Molles
and Battes: And they shal creepe into the
caues and rockes, and into the clyftes of
harde stones, for feare of GOD, and for
the glorie of his maiestie, whan he ryseth
to condempne the earth. Feare not ye then
anye man, whose breth is in hys nostrels.
For what is he of reputacion.

¶ The.iii. Chapter.

FOr lo, the lord god of Hostes doth take
away frō Jerusalē and Juda, al posses-
sions & power, al meate & drinke, the
captayne and the souldior, the iudge and
prophete, the wyse and the aged man, the
prince of fyftie yeare olde, and the hono-
rable: the Senatours, and men of vnder-
standynge: the master of crafters and ora-
tours. And I shall geue them children to
be their princes, and babes shall haue the
rule of you. The people also shalbe pyl-
led and polled, and one shal euer de doynge
violence and wronge to another. The
boye shall presume against the elder, and
the vyle personne agaynste the honorable.
Yea, one shall take a frende of hys owne
kynred by the bosome, and saye: thou hast
clothynge, thou shalte be oure heade, for
thou mayest kepe vs from thys fall and
parel. Then shall he sweare and saye: I
cannot helpe you. Moreouer, there is ne-
ther meate nor clothynge in my house,
make me no ruler of the people. For Je
rusalem:

rusalem is ouerthrowen, and Juda muste fall to the grounde, bycause that bothe theire wordes and counceis are agaynst the Lorde, to prouoke the presence of hys maiestie vnto angre. The chaūgyng of theyr countenaunce bewrayeth them: yea, they declare theyr owne synnes them selues, as the Sodomites, and hyde them not. Woo be vnto theyr soules, for they haue rewarded euell vnto them selues. Byd the ryghteous doe well, for they shall enioye the fruytes of theyr studies. But woe be to the vngodly and vnryghteous, for they shalbe rewarded after theyr woorckes. Chyldren are extorcioners of my people, and women haue rule of them. O my people, these that call thee blessed, deceaue thee, and dersaue the waye of thy fote steppes. The Lorde is rysen vp, to commen of the matter, and standeth vp (I saye) to geue iudgement of the people. The LORDE shal come forth to reason with the Senatours, and Prynces of hys people. It is ye that haue burnte vp my vyneyarde, the extorcyon done to the poore is in youre houses. Wherfore doe you oppresse my people, and marre the faces of the poore? Sayeth the Lorde GOD of hoostes? Moreouer, thus sayeth the Lorde: Seynge the doughters of Sion are become so proude, and come in wyth stretched oute neckes, and wyth wanne wanton eyes: seynge they come in teppynge so nicely with their fete: Therefore shall the Lorde shaue the heades of the doughters of Sion, and shall discouer their shame. In that daye shall the Lord take awaye the gorgiousnes of their apparel, and spāges, cheynes, partelettes, and collarres, bracelettes, and hooues, and goodly floured, wyde, and brodered rayment, brooches, and headebaydes, rynges, and garlandes, holy daye clothes and mayles, kercheifes, and pynnes, glasses and cypresses, boncttes and taches. And in steade of good smel, there shalbe stynche amonge them. And for theyr gyrdles, there shal be lowse bandes. And for well set heere there shalbe baldenes. In steade of a stomacher, a sackeclothe, and for theyr bewty wytherneile, and Sunne burnynge. Youre housbandes and myghtye men shall perysshe wyth the sweorde in batayle. At that tyme shall theyr gates mourne and complayne, and they shall sytte as desolate folke vpon the earthe.

wyues. ¶ The. iiij. Chapter.

THen shall seuen wynes take holde of one man, and saye: We wyl fare alone meate and clothynge together in comen, onelye that we maye be called thy wynes and that thys shamefull reproche may be taken fro vs. After that time shal the braūch of the lord be beautiful & myghty, & the fruite of the earth shall be fayre and pleasaunte, for those Israelytes that shall escape therof. Then shal the remnaūte in Sion, & the remnaūt at Jerusalē be called holy: Namelye al suche as are written amonge the lyuynge at Jerusalem: What tyme as the Lorde shall washe awaye the fylthynes of the doughters of Syon, and pourge the bloude oute frome Jerusalem, with the wynde of hys iudgement, & with fire. Moreouer, vpon all the dwellynges of the hyll of Sion, and vpon theyr whole congregation, shall the Lorde prouyde a cloude and smoke by daye, and the shynynge of a flamynge fyre by nyghte: For all theyr gloyre shalbe preserued. And Jerusalē shalbe a tabernacle for a shadowe, because of hete in the daye tyme, a place and refuge, where a man maye kepe hym from wether and rayne.

remaūte.

¶ The. v. Chapter.

NOw wyll I syng, my beloued frende a songe of my frendes, bycause of hys vineyarde. My beloued frende hathe a vineyarde in a verye fruytfull plenteous grounde. Thys he hedged, this he walled rounde aboute, and planted it wyth goodlye Grapes. In the myddest of it he buylded a Tower, and made a wyne pressle therin. And afterwarde when he looked that it shoulde bringe hym grapes, it broughte forthe thornes. Nowe therefore (O ye Citizens of Jerusalem, and whole Juda:) Judge I praye you, betwixte me, and my vineyarde. What mooze coulde haue bene done for it, that I haue not done? Wherfore then hathe it geuen thornes, where I looked to haue had grapes of it? Well, nowe shall I tell you howe I wyll doe wyth my vyneyarde: I wyll take the hedge frome it, that it maye perysshe, and breake downe the walle, that it maye be troden vnder foote.

vyneyarde.

I wyll laye it waste that it shall neither be digged nor cutte, but beare thornes & briers. I wil also forbid the cloudes that they shal not rayne vpō it. As for the vineyard of the Lorde of hoostes, it is the house of Israel, and whole Juda, his fayre plātyng. Of these he looked for equite, but see there is wronge: For ryghteousnes, lo, it is but miserye. Woe vnto them that ioyne one house to another, and bringe one lande so nygh vnto another, that the poore can get no mooze grounde, and that ye maye dwell vpon the earthe alone. These thynges are in the eares of the Lorde of hoostes: shall not many greater and moze gorgious houses be so waste, that no man shall dwell

ioyne hous to house.

in

in them. And ten akers of vines shall geue but a quarte, and .xxx. buchels of sede shal geue but an Ephe. Wo be vnto them, that ryse vp earlye to folowe dronckenes, and to them that continue so vntyl night, and til they be set on fire with wine. * In thole companies are harpes and lutes, tabrettes and pipes, and wyne. But they regard nōt the worcke of the Lorde, and consydre not the operacion of his hādes. * Therfore cōmeth my folke also into captiuitie, because they haue no vnderstandynge. Their glory is samp shed with hunger, & their pryde is marred for thyrst. Therfore gapeth hel, and openeth her mouth maruelous wyde: that their pryde, boastynge and wealth, with suche as reioyse therin, may wtende into it. * Thus gathe man a kall, and is brought lowe, & the high loke of the proude shalbe layed downe. But the Lorde of hoostes is exalted in iudgemente, and GOD that is holye, is pfayled in ryghteousnes: Then shal the shepe eate in ordre, and the riche mens landes that were layed waste, shall straungers deuoure. Woe be vnto them, that drawe wyckednesse vnto them with cordes of vanyte & synne, as it were wyth a carte roope, Whyche vse to speake on thys maner: let hym make haste nowe, and go forth with his worke, that we may see it. Lette the councell of the holye one of Israell come, and draw nye, that we may know it. * Wo be vnto them that cal euell good, and good euyl, whych make darkenesse light, and lighte darknes, that make sowre swete, and swete sowre.

* Woe be vnto thē that are wyse in theyr owne sight, and thincke the selues to haue vnderstandynge. Woe be vnto them, that are stronge to supp out wyne, and expertē men to set vp dronckenesse. * These geue sentence with the vngodlye for rewardes, but cōdempne the iuste cause of the ryghteous. Therfore, like as fire licketh vp the strawe, and as the flame consumeth the stubble: euē so their rote shalbe as corruption: and theyr blossome shal vanish away lyke dust: for they haue cast away the law of the Lorde of Hoostes, and blaspheined the woorde of the holye maker of Israell. * Therfore is the wrath of the lorde vnder lend also agaynst his people, and he hath stretched his hande at them: yea, he hath smitten, so that the hilles did tremble. And theyr harcases did lye in the opē stretes lyke mire. * And in all thys, the wrathe of God hath not ceassed, but hys hande is stretched out styll. * And he shall geue a token vnto a straunge people: And call vnto them in a farre countre: and beholde, they shal come hastely wythspede. There shall not be one layne nor feble amonge them, no not a slombrynge nor slepery persōne. There shall not one of them put of the girdle from his loynes, nor lowse the lachet of hys shoe. His arowes are sharpe, and al his bowes bente. Hys hoofe hoorse are lyke flynte, and his cart wheles lyke a stormy wynde. Hys crye as it were of a Lyon, and he roareth lyke Lyons whelpes. They shal roare and hanethe vp the praye, and no man shall recouer it, or get it from them. In that daye they shalbe so fearce vpō them, as the sea. And if we loke vnto the lād: behold, it shal be al darkenes & sorow. If we loke toward heauen: beholde, it shalbe darke.

¶ The .vi. Chapter.

In the same yeare * that kynge Oziah died, I saw the lorde sitting vpō an high and glorious * seate, and his trayne fylled the temple. And about hym stode the Seraphyns, whereof euerye one had syxe wynges. Wyth twayne eche couered hys face, wyth twayne hys fete, and wyth twayne dyd he flye. They cryed also eche one to another, on this maner: * holy, holy, holye, is the Lorde of hoostes. The whole worlde is full of hys glorye: yea, the gates and dozethekes moued at his cryinge, and the house was full of smoke. Then sayde I: O woe is me. For I am lost: in asmuche as I am a man of vncleane lyppis, and dwelle amonge people that haue vncleane lyppes also: For myne eyes haue sene the kynge and Lorde of Hoostes. Then flewe one of the Seraphins vnto me, hauing an hote cole in his hand, which he had taken from the aulter with the tonges, and touched my mouth, and sayde: lo, thys hathe touched thy lyppes, and thyne vnrighteousnes is taken awaye, and thy sinne forgeuen. Also, I hearde the voyce of the Lorde, sayinge on thys maner: Whome shall I sende, and who wyll be oure messaunger? Then I sayde: here am I, sende me. And he sayde: Goe, and tell thys people: * ye shall heare in dede, but ye shall not vnderstande: ye shall playnely see, and not perceaue. Harden the hearte of thys people, stoppe their eares, and shut theyr eyes, that they se not with theyr eyes, hear not with their eares, and vnderstande not with their heartes, and conuerte and be healed. Then sayde I: Lord, howe longe? he answered: vntyll the cityes be vtterlye wasted without inhabitoures, & the houses without men, vtyll the lande be also desolate, and lye vnbuylded. For the Lorde shall take the men farre awaye, so that the lande shal lye waste a longe season, yet in it shall succeade .x. kynges, and the lande shall retourne and be layed waste. And as the

the Terebinte tree and oke, in wynter cast their leaues, and yet haue their sappe in them, so shal the holy * seed continue in their substaunce.

Gala.3.a

¶ The.vii.Chapter.

Agam. A

IT happened in the time of Ahaz, the sone of Joatham, which was the sonne of Ozias, king of Juda: that * Rasin the kyng of Syria, and Pechah the sonne of Romeliah, king of Israel: went vp towarde Jerusalem to besege it: but Rasin was not able to winne it. Now when the house of Dauid (that is Ahaz) herde wosde therof, that Syria & Ephraim were confederate together: his hert quaked: (yea, and the herte also of his people) lyke as when a tree in the felde is moued with the wynde. Then sayde God vnto Esaye: go mete Ahaz, (thou and thy sonne Sear Jasub) at the heade of the ouer pole, in the fote pathe by the fullers grounde, and saye vnto hym: take hede to thy selfe, and be styll, but feare not, neyther be fainte herted, for these two tayles: that is: for these two smoking fire brandes, the wrathe and furyousnesse of Rasin the Syrian and Romelies sonne: because that the kynge of Syria Ephraim, and Romelies sonne haue wyckedlye conspired agaynste thee, sayenge: We wyll go vp agaynste Juda, vexe them, and bringe them vnder vs, and set a kynge there, euen the sonne of Tabeel. For thus sayeth the Lorde God therto: It shal not so goe forth, neither come to passe: for the heade of Syria is Damascus, but the heade of Damascus is Rasin. And after .lxv. yeare, shal Ephraim be no more a people. And the heed citie of Ephraim is Samaria, but the head of Samaria is Romelies sonne. * If ye beleue not: it commeth of this: that ye are vnfaythfull to God. Moreouer, God spake once agayne vnto Ahaz, sayenge: require a token of the Lorde thy GOD, whether it be towarde the deapth beneth, or towarde the heigth aboue. Then sayd Ahaz: I will requyre none, neyther will I tempte the Lorde. The Lorde answered: Then heare to, ye of the house of Dauid: Is it not ynoughe for you that ye be greuous vnto men, but ye muste greue my God also. And therfore the Lorde shall geue you a token: * Behold, a virgin shal conceaue and beare a sonne, and (thou hys mother) shalte call his name Emanuel. Butter and hony shal he eate, that he maye knowe to refuse the euell, and chose the good. For or euer the chylde come to knowledge, to eschue the euell and chose the good. The lande (that thou so abhorrest) shalbe desolate of bothe her kynges. The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came lence the tyme that * Ephraim departed from Juda) thorowe the kynge of the Assirians. * For at the same tyme shall the Lorde whistle for the flies that are about the water of Egypte, and for the Bees in the Assirians lande. These shall come, and shal light al in the desolate valeyes, in the holes of stones, vpon all thornye and bushye places. At the same tyme shall the Lorde shaue the heere of the heade and the fete, and the beerde cleane of, wyth the rasoure that he shall hier beyonde the water: namely, with the kynge of the Assirians. At the same time shal a man liue with a kow, and two sheepe. Then, because of the aboundaunce of mylche, he shall make butter and eate it. So that euery one whyche remayneth in the lande, shall eate butter and honye. At the same tyme all vineyardes (thoughe there be a thousande vynes in one, and were solde for a thousande syluerlynges) shalbe turned to breers and thornes. Lyke as they shal come into the lande with arowes and bowes, so shall al the lande become breers and thornes. And as for al hilles that are hewe downe, there shal not come vpon the any feare of breers & thornes. But the catel shall be dryuen thyther, and the sheepe shal fede there.

Behol.7.b

Sign

C Matt.1.c. Luce.1.c. Emanu.

¶ The.viii.Chapter.

MOreouer, the Lord sayde vnto me: * Take the a great leafe, & wryte in it, as men do with a penne, make hastye spede to robbe, & hast to the spoyle. And I called vnto me faythfull witnesses to recorde. Uriah the preest, & Zacharias the sonne of Barachiah. After that went I vnto the Prophetesse, that had conceaued & borne a sonne. Ths said the lorde to me: geue him this name: Hedie robber: an hastye spoyler. For why, or euer the chylde shall haue knowledge to crie father, & mother: shal the riches of * Damascus and the substaunce of Samaria be taken awaye by the spoyler, before the king of the Assirians. * The lord spake also vnto me, sayenge: for so much as this people refuseth the stil running water of Silo, & put their delyte in Rasin & Romelies sonne: Behold, the lord shal bring my mighty & greate floudes of water vpo them: namely, the * kynge of the Assirians with al his power: Which shall clyme vp vpon all his floudes, and renne ouer al their banckes. And shal breake in vpo Juda, flowige & increasinge in power, til he get him by the necke. He shall fyll also the wydenesse of thy lande wyth hys brode winges, O Emanuel. Breake downe (o ye people of Assur) and ye shalbe broken

A Esa.30.a

Vrias zamonia & saith fel pste

ysyches name

4.re.16.b
4.re.17.a
B Jere.li.a. pla.4.2.a Esa.30.a Job.ix.a.

3.re.xii.c.
2.pa.32.a
Esa.36.a

ylord whistle for flies & bees

downe: herken to al ye of farre countreys.
Esa.19.c God is with vs. • Muster you, & you shalbe broken downe, prepare you to battel, and you shal be tozne in peces: take youre councell together, yet must youre councel come to noughte: go in hande with hal, yet shal it not prospere: foz
C God is with vs. Foz the Lozde spake thus to me in the power of his hande: & warned me, sayinge vnto me: that I should not walche in the wape of this people. Ye sayde mozeouer: rounde with none of thē,
1.pet.3.b wholoeuer saye: ponder people are bounde together: • feare yᵉ not, nether be afraied
feare yᵉ lorde. of them, but sanctifye the Lozde of hostes,
4 re.17.g mark.x.b • let hym be your feare and dreade. & foz
1.cor.1.d he shalbe the holy place to lye to, & stone
Joh.17.c to stomble at: the rocke to fall vpon: a snare and net to bothe the houses of Israel and the inhabitours of Ierusalem. And manye shal stomble, fall, and be brokē vp-
D on hym: yea, they shalbe snared and take.
Dan.8.b • Bowe laye the wytnesses together, and seale the lawe with my disciples. Thus wil I waite vpon the Lozd that hath cue-
Hebr.2.c ned his face from the house of Jacob, and I will loke foz hym. • But lo, as foz me, and the childzen which the Lozd hath geuē me: we are a token and a wondze in Israel, foz the Lozde of hostes sake, which dwelleth vpon the hyll of Sion. And yf they saye
yᵉ ronsel of god vnto you: aske counsayle at the sothsayers, witches, and chermers, cōurers, thē make them this answere. Is there a people any
Luk.24. where, that asketh not councell at hys
a. God? • Should men renne vnto the deade foz the lyuynge? If any man want lyght,
Mosa. let hym loke vpon the lawe, and the testi-
" mome, whether they speake not after this
" meanynge. If he do not thys, he stombleth
" and suffreth honger. And yf he suffre hun-
" ger he is out of pacience, and blaspheme th his kynge & his God. Then loketh he vp-
" warde, & downewarde to the earthe, & be-
" holde, there is a trouble & darcknesse, vex-
" acion is rouēde about him, and the cloute of
" errour. And out of suche aduersite, shal he
Mat.4.b not escape. Euē like as in time past, it hath bene well sene, that • the lande of Zabulon and the lande of Nephtali (where thozowe the sea wate goeth ouer Jozdane into the
4.re.15.f lād of Galile) • was at the first in litle tron
4.re.17.a ble: • but afterwarde soze vexed.

A ¶ The.ix. Chapter.

light THe people that walcke in darckenes haue sene great light. As foz thē that dwel in the lande of the shadowe of death, vpon them hath the lighte shyned.
Esa.119.c Thou hast multiplied the people, & not increased their ioye. • They reioyse before the, euē as mē make merye in haruest, and as men that haue gotten the victozy, when they dealte the spoile. • Foz thou hast bro-
ppo.16.b ken the yocke of the peoples burthen: the staffe of his shoulder and the rodde of hys oppressoure, • as in the dayes of Madian.
Esa.37.f And truelye euery battayle that the warri-
Jud.6.7. B oure accomplyeth, is done wyth confu-sed noyse, & defylinge theyr garmētes with blonde: But thys batayle shall be wyth burnynge & cōsumynge of fire. • Foz vnto Luce.1.c vs a childe is borne, & vnto vs a sonne is geuen. Vpon hys shoulder bothe the kyngedome lye, and he is called with hys
+ owne name, wonderfull. The geuer of counsell, • the mightye God, the euerla-
phili.4.b stynge father, the prince of peace, he • shall
• dan.7.g make no ende to encrease the kingdom and
and.viii.c peace, & shall sytt vpon the seate of Dauid & in his kingedome, to set vp the same, & to stablish it with equite and righteousnesse, from hence forth foz euermoze. This shall the gelousye of the Lozde of hostes bringe to passe. The LORDE sent a wozde into
C Jacob, the same is come into Israell. And all the people of Ephraim shall knowe, and they that dwell in Samaria, that can saye wyth pryde and hye stomackes, on thys maner. The tyle wozke is fallen downe, but we will builde it wyth squared stones. The Mulberye tymbre is broken, but we shall set it vp agayne with Cedze.
Neuerthelee, the Lozd shal prepare Razin the enemye agaynste them, and so ozdze theyr aduersaryes, that the Sirians shal laye holde vpon them before, and the Philistines behynde, and so deuoure Israell
Esay.5.b with open mouthe. + After all thys is not
and.v.a the wrath of the Lozde ceassed, but yet his hande stretched oute styll. Foz the people turneth not vnto him that chastiseth thē, nether do they seke the Lozde of hostes.
Therfoze hathe the LORD rooted oute of
Esay.19 Israel bothe heade and tayle, braunche and twigge in one daye. By the heade is vn-derstande the Senatoure and honozable man, by the tayle the prophete that
Jere.23.f preacheth lyes. • Foz all they whiche en-courme the people that they be in a ryght case, suche be dysceauers. Suche as men thynche also to be perfecte amonge these,
D are but caste awayes. Therfoze shall the LORDE haue no pleasure in their yonge men, nether fauoure their fatherlesse and widdowes. Foz they are all togethet ypo-crites, and wycked, and all theyr mou-thes speake folye. After all this is not the LORDES wrath ceassed, but yet his hande is stretched oute styll. Foz vn-godlinesse burnethe, as a fyre in the briers and thornes. And as it were oute of a fyre in a wood oz a rede buthe, so ascen-deth the smoke of theyr pryde. Foz because

ye

of the wrathe of the LORDE of hostes, is the lande full of darcknesse, and the people be consumed, as it were wyth fyre: no man dothe spare hys brother, but he robbeth on the right hande: and dothe famishe, he eateth on the lefte hande, and he shall not haue inoughe. Euery man shall eate the fleshe of his owne arme. Manasses shall eate Ephraim, and Ephraim Manasses: and they bothe shal eate Juda. After al this: is not the Lordes wrath ceassed, but yet is his hande stretched out styl.

¶ The. x. Chapter.

Luc. xi. d mat. 23. a Esa. 28. a

WO be vnto them that make * vnrighteous lawes, & denise thiges which be to harde for to kepe: where thorowe the poore are oppressed on euery syde, and the innocentes of my people robbed of iudgement: that widdowes maye be theyr praye, and that they may robbe the fatherlesse. What wyll ye do in tyme of the vysytacion, and when destruccion shall come from farre? To whome wil ye renne for helpe? and to whome wyll ye gene youre honoure, that he maye kepe it? that when I with drawe my hande, ye come not amog the prysoners, or lye amonge the deade?

Esay. 5. d and. ix. c. Esa. 36. a Jer. 25. b

* After all this dothe not the wrathe of the Lorde ceasse, but yet is hys hande stretched onte styll. ¶ Wo be also vnto Assur, * whiche is a staffe of my wrathe, in whose hande is the rod of my punyshmente. I shall sende hym amonge those ypocrity he people, amonge the people that haue deserued my displeasure, that I sende hym, that he maye vtterlye robbe them, spoyle them, and treade them downe, lyke the myre in the strete. Howbeit, his meanynge is not so, neither thynketh his heaete on this fashion. But he ymagineth onely, howe he

4. Reg. 1. f

maye rote oute and destroye muche people, for he saieth * are not my princes all kynges? Is not Calno as easye to wynne, as Charchamis? Is it harder to conquere Hamath then Arphad? Or is it lyghter to ouercome Damascus, then Samaria? As who saye: I were able to wynne the kyngedom of the Idolaters and their goddes: but not Jerusalem and Samaria. Shall I not do vnto Jerusalem and theyr ymages, as I dyd vnto Samaria and their ydoles? Wherefore the LORDE sayeth: Allone as I haue performed my whole worcke vpon the hyll of Sion and Jerusalem, then wyll I vysyt the noble and stoute harte of the kynge of Assiria, wyth

Deu. 8. d Esa. 47. b Eze. 29. b

his proude lookes. For he standeth thus in hys owne conceate: * This do I thorowe the power of myne owne hande, and thorowe my wysedome: For I am wyse, I am he that remoue the landes of the people: I robbe their treasures: and lyke one of the worthyes) I dryue them from their hye seates. My hande hathe founde out the strength of the people, as it were a nest. And lyke as egges, that were layde here and there, are gathered together: So do I gather all countrees. And there is no man, that darre be so bolde, as to touche a fether, that darre open hys mouth or once whisper. * Shal the axe boaste it selfe, a- gaynst him that he weth therwith? or doth the sawe make any bragginge against him that euleth it? That were euen lyke, as yf the rod did exalte it selfe agaynste him that beareth it: or as though the staffe shoulde magnifie it selfe, as who saye: it were no wod. * Therfore shall the Lorde of hostes sende hym amonge hys fatlynges, leanes, and burne vp hys glory, as it were with a fyre. But the lyghte of Israel shalbe that fire, and his Sanctuari shalbe the flamme, and it shal kindle, and burne * vp his thornes and bryers in one daye: yea, al the glorye of his woddes and feldes shalbe consumed wyth body and soule: And they shalbe as an host of men, whose standerde bearer fayleth. The trees also of the felde which remaine, shalbe of suche a numbre, that a chylde maye tell them. After that daye shall the remnaunte of Israell, and suche as are escaped oute of the house of Jacob, seke nomore comforte at hym that smote them, but wyth fayth fulnesse, and trueth shall they truste vnto the Lord, the holy one of Israel. The remnaunte, euen the posteritye of Jacob, shal conuerte vnto God the mighty one. * For though thy people (O Israell) be as the sande of the sea, yet shall the remnaunte of them conuerte in hym. Perfecte is the iudgement of hym that floweth in righteousnesse, and therfore the Lorde of Hostes shal perfectly fulfyl the thynge, that he hath determined in the middest of the whole worlde. Therfore, thus sayeth the Lord God of Hostes: Thou my people, that dwellest in Sion, be not afrayed, for the hynge of the Assirians: he shall smyte the with a rod, and shall wagge his staffe at the, as the Egyptians dyd some tyme: But soone after, shall my wrath & myne indignacion be fulfylled in the destruccyon of them. * Moreouer, the LORDE of hostes shal prepare a scourge for him, like * as was the slaughter of Chadian vpon the roche of Oseb. And he shall lift vp his rod ouer the sea, as he did * some tyme ouer the Egipcians. Then shal his burthen be taken from thy shoulders, and hys yoke from thy necke: yea, the same yoke shall be corrupte for verye fatnesse. He shall come to Aiath, and go thorowe

Esa. 4 ¶ b Rom. 9. d Esa. 37. b mat. 23. a Esa. 37. b Judi. 7. g Ex. 14. c

towarde Migron: at Michmas, ſhall he laye vp his harneſſe, and go ouer the foorde.
Gibea ſhall be theire reſtynge place, Rhamah ſhalbe afrayed, Gibea Saul ſhall flye awaye. The voyce of the noyſe of thy hoſtes (O doughter Gallim) ſhalbe hearde vnto Lays and to Anathoth, which alſo ſhalbe in trouble. Madmena ſhall tremble for feare, but the citezins of Gabin are manly, yet ſhal he remaine at Nob that daye. After that, ſhall he lyfte vp his hande againſt the mounte of the doughter Sion, the hyll of Ieruſalem. But le, the Lorde God of hoſtes ſhall take awaye the proude from thence, with feare. He ſhall hewe downe the proude, and fell the hye mynded. The buſhes alſo of the wod ſhal be rote oute wyth yron, and Libanus ſhal haue a myghtye fall.

¶ The.xi. Chapter.

A Math.1.a
Acts 13.a
Luke.4.b
and. vii.c
AND there ſhall come a rod forthe of the kynred of * Iſai and a bloſſome ſhall ſpryng out of his rote. * The ſpirite of the Lord ſhall lyghte vpon hym: the ſpirit of wyſdom, & vnderſtādynge: the ſpirit of counſel, and ſtrength, the ſpirit of knowledge, & of the feare of the Lorde: and ſhal make hym frequente in the feare of god. For he ſhal not geue ſentēce, after the thing that ſhalbe brought before his eies, neither repzone a matter at the firſt hearynge: but with righteouſnes ſhal he iudge the poze, & with holyneſſe ſhal he refourme the ſymple of the world. * He ſhal ſmite the world with the rod of his mouth, & with the breth of his mouthe ſhall he ſlaye the vngodlye. * Righteouſneſſe ſhalbe the girdle of hys loynes, treuth and faythfulneſſe, the gyrdynge vp of his raynes. * The wolfe ſhall dwell with the lambe, and the Leopārde ſhall lye downe by the geate. Bullockes, Lyons and cattel ſhal kepe compayne together, ſo that a lytle chylde ſhal rule thē. The kowe and the Beare ſhal feade together, & their yonge ones ſhal lye together. The Lyon ſhal eate ſtrawe like the oxe, or the kowe. The chylde whyle he ſucketh, ſhall haue a deſyre to the ſerpentes neſte, and when he is weaned, he ſhall put hys hande into the Cockatryce denne. No man ſhal do euel to another, no mā ſhal miſtrope another, in al the hil of my holines. For the earthe ſhalbe full of the knowledge of the Lorde, euen as the ſea, flowyth ouer wyth water. And in that daye ſhal the gentyles enquere after the rote of Ieſſe whyche ſhal be ſet vp for a token vnto the people, and his dwellinge ſhalbe glorious. At the ſame tyme ſhal the Lord take in hande agayne, to conquere the remnaunte of hys people (whiche ſhalbe left alyue.) From the Aſſirians, Egyptians, Arabians, Moziās, Elamites, Caldeyes, Amuſchians and from the Iſlandes of the ſea. And he ſhall ſet vp a token amonge the Gentiles, and gather together the diſperſed of Iſraell: yea, and the outecaſtes of Iuda from the foure corners of the worlde. The hatred of Ephraim alſo and enemyes of Iuda ſhalbe cleane roted oute. Ephraim ſhall beare no euell wyll to Iuda, and Iuda ſhal not hate Ephraim: but they bothe together ſhal flie vpon the ſhoulders of the Philiſtines towarde the weſt, and ſpoyle them together: they that dwel towarde the Eaſte. The Idumytes and the Moabites ſhal let their handes fall, and the Ammonites ſhalbe obedient vnto them. The Lord alſo ſhal cleue the tunges of the Egyptcians ſea, and with a myghtye wynde ſhal he lift vp his hande ouer Nilus, & ſhall ſmyte hys ſeuen ſtreames, and make men go ouer hie ſhod. And thus ſhall there be a waye for hys people, that remayneth from the Aſſirians, * lyke as it happened to the Iſraelites what time they departed oute of the lande of Egypte. Exo. 14.b

¶ The.xii. Chapter.

SO that then thou ſhalt ſaye: O Lorde, I wil thanche the, for thou waſte diſpleaſed at me, but refrayne thou from thy wrath, & cōfort me. Behold, God is my ſaluacyon in whame I will truſte, and not be afrayde. * For the Lorde God is my ſtrength, & my ſonge, he alſo is become my ſaluation. Therfore with ioye ſhal ye drawe water out of the welles of the Sauioure, and then ſhal ye ſaye: * geue thanes vnto the Lord, call vpon hys name, & declare his counceils amonge the people, kepe them in remembraunce, for hys name is excellente. O ſynge prayſes vnto the Lord, for he hathe done greate thynges, as is knowen in all the worlde. Crye oute, and ſynge thou that dwelleſt in Sion, for great is the holye one of Iſraell in the myddes of the.

¶ The.xiii. Chapter. Babilo.

THis is the henie burthen of Babilon, which Eſay the ſonne Amos dyd ſe. * Lyfte vp the banner vpō the hie hyl, cal vnto thē, holde vp your hande, that the Princes maye go in at the doze. I haue ſet for my debites and my gyaūtes (ſaieth the Lord) which ſhal execute wrath, I wil cal for ſuch, as triumphe in my glorye. * There is a noyſe of a multitude in the mountaines, lyke as of a greate people, a ruſhynge, as though the kingdomes of the naciōs came together. (And the Lorde of hoſtes, muſtreth his armie to battayle.) They come

A Pſal.61.a
B Spirite.
C wyſdom. 2.thel.ii.b
D mouth. Eph. 6.b
E girdle. Eſa.65.b
A Iere.1.d
B 4.re.7.b
2.mac.5.b

oute of a farre countree, from the ende of heauen: Euen the LORD him selfe with the wimmeres of his wrathe, to destroye the whole lande. Mourne ye, for the daye of the Lorde is at hande, and shall come as a destroyer from the almightie. Therfore shall all handes be letten downe, and all mens herres shall melte awaye, they shall stande in feare, carefulnesse and sorowe shall come vpon them, and they shal haue payne, as a woman that trauayleth with childe. * One shall be abashed of another, and their faces shal burne lyke the flamme of fyre. Beholde, the daye of the LORDE shalcome, terrible, full of indygnacyon, furoure and wrath to make the lande waste, and to roote oute the synnes therof. For the starres, and planetes of heauen shall not geue theyr light, * the sune shalbe darkned in the vprysynge, and the moone shall not shyne with hys lyghte. And I wil punysshe the wyckednesse of the worlde, and the synnes of the vngodlye, sayeth the Lorde. The pryde of the proude wyll I take awaye, and wyl laye downe the boldynge of tyrauntes. I wil make a man dearer then fyne golde, and a man to be more worthe then a golden wedge of Ophir. Therfore I wyll shake the heauen, and the earth shal remoue out of her place: in the wrathe of the LORD of hostes, and in the daye of hys fearfull indygnacyon. And Babylon, shalbe as an hunted or chased dog, and as a sheepe that no man taketh vp. Euery man shal turne to his owne people, and flye eche one into his owne lande. Who so is founde alone, shalbe shot thorowe: And who so gather together, shalbe destroyed with the swearde. * Their children shalbe slayne before their eyes, theyr houses spoyled, and their wyues rauished. For lo, I shall brynge vp the Medes against them, whiche shall not regarde syluer, nor be desyrous of golde. With bowes shall they destroye the ponge children, and haue no pytye vpon wemen wyth childe, and their faces shall not spare the children. And Babylon (that glorye of kyngdomes and bewtie of the Caldees honoure) shalbe destroyed, euen as God destroyed * Sodome and Gomorre. It shall not endure for euer, nether shall there be anye more dwellynge there, from generacion to generacion. The Arabians shall pytche no tentes there, nether shall the shepheardes make their feldes there anye more: but fearfull wylde beastes shall lye there, and the houses shalbe full of greate Oules. Ostriches shal dwell there, and Apes shal daunce there. wylde cattes shal crye in the palaces, and dragons shalbe in the pleasaunt houses. And as for Babylons time it is at hande, & her dayes shal not be prolonged.

Oules. Ostriches Apes. wylde cattes Dragons.

¶ The.xiij. Chapter.

BVt the Lord wilbe merciful vnto Jacob, and wil yet chose Israel agayne, & set them in their owne lande. Straungers shal cleaue vnto them, & get them to the house of Jacob. The people shal take them, and carye them home to theyr owne lande. And make them to enherite the house of Israell in the lande of the Lorde that they maye be seruauntes and handemaydens of the Lorde they shall take those prysoners whose captyue they had bene afore: and rule those that had oppressed them. When the Lorde nowe shall brynge the to reste, from thy trauayle, feare, and harde bondage, that thou waste laden wyth all: then shalte thou bse thys mockage vpon the kynge of Babylon, and saye: Howe happeneth it that the oppressoure leaueth of? Is the golden tribute come to an ende? The Lorde hathe broken the septer of the vngodly, and the rod of the lordlye. Which when he is wrothe smyteth the people with continual strokes, and tyrannously raygneth ouer the heathen whom he persecuted without compassion. And therefore the whole worlde is nowe at reste & quietnes: and men synge for ioye, yea, euen the Fyrretrees and Cedres of Libanus reioyse at thy fall sayinge: Nowe that thou arte layde downe, there come no mo vp to hewe downe vs. Hell also beneth trembleth to mete the at thy commynge, and for thy sake hath raysed hys deade, and all myghtye men and princes of the earthe. All kynges of the earthe shalde vp from their seates, that all they maye answere and speake vnto the. Arte thou become weake also as we? arte thou become lyke vnto vs? Thy pompe and thy pryde is layde downe into the pyt, and so is the melodie of thy instrumentes. Wormes be layde vnder the, and wormes be thy couerynge. * Howe art thou fallen from heauen (O Lucifer) thou fayre morynge chylde? howe hatte thou gotten a fall ouer the grounde, and arte become weaker then the people? For thou saydest in thyne heart: I wyl clyme vp into heauen, and exalte my throne aboue, beyonde the starres of God, I wyll syt also vpon the holy mounte toward the North, I wyll clyme vp aboue the cloudes, and wylbe lyke the hyghest of all. Yet thou shalte be brought downe to the depe of * hell. They that se the, shall narowlye loke vpon the, and thynke in them selues, sayinge: Is this the man, that brought all landes in feare, and made the kyngedomes afrayed? Is this he that made the worlde

in a marres waste, and layde the cityes to
the grounde, whiche let not his prisoners
go oute? The kynge of the nacions lye
euerye one in his owne house with wor-
shyp, and thou arte caste oute of thy grane
lyke a fylthye abhominable braunche: like
as dead mens raymente that are thrst thor-
rowe with the swerde, and go downe to the
stones of the depe: as a deade coarse that
is troden vnder fete: and arte not buryed
with them. Euen because that thou haste
wasted thy lande, and destroyed the people.
The generacion of the wicked shalbe with
oute honoure, for euer. Let there a waye be
loughte to destroye their children, that be
in their fathers wyckednes, that they come
not vp agayne to possesse the lande, and
fyll the worlde full of enemyes. I wil stãde
vp against them (sayeth the Lorde of ho-
stes) and roote oute the name and remn-
naunte, sonne, and sonnes sonne of Baby-
lon, (sayeth the Lorde) and wyll gene it to
the Otters, and wyll make water poddels
of it. And I wyll swepe them oute with
the besome of destruccion, sayeth the
Lorde of Hostes. The Lorde of Hostes
hath swoorne an othe, sayenge: It shal come
to passe as I haue determined, and shalbe
fulfylled as I haue deuised. * So that Assi-
ria shall I destroye in my lande, and vpon
my mountaynes wyll I treade hym vnder
foote. Where thorow his yocke shall come
from them, and his burthen shalbe taken
from their shoulder. This deuyce hathe
God taken thorowe the whole worlde, and
this is hys hande stretched oute ouer all
people. For yf the Lorde of hostes determen
a thynge, who is able to disanulle it?
And yf he stretche forthe hys hande, who
maye holpen in agayne? The same yeare
that kynge Ahaz dyed, God thzeatned on
this maner: * Reioyce not thou whole Pa-
lestina, because the rodde of him that bea-
teth the is broken: * for oute of the serpents
rote rare, there shal come an adder, and the
frute shalbe a fiery flyge worme. But the
fyrst borne of the poore shalbe fed, and the
symple shal dwel in a safetie. * Thy rote
also wil I destroy with honger, and it shal
slaye thy remnaunte. Mourne thou porte,
wepe thou citye, for (O whole lande of Pa-
lestina) thou art layde waste, for there shal
come from the North a smoke, that not
one alone maye abyde in his place. Who
shall then aunswere the messangers of the
Gentiles? For the Lorde hath stablyshed
Sion, and the poore of his people that be
therin, do put their truste in him.

¶ The .xb. Chapter.

THis is the burthen vpon Mo-
ab: Ar of Moab was destroyed and
ouerthrowen in the nyghte season:
Kir also in Moab was destroyed & perished
in the nighte. They wente vp to the ydols
house, euen to Bibon, to the hie places, to
wepe for Nebo, & Moab dyd mourne for
Medba: * All their heades were balde, & all
their beardes shauen. In their stretes are
they girded about with sacke clothe. In
all the toppes of their houses and stretes,
shalbe nothynge but mournynge and we-
pynge. Heshebon and Eleale shal crye, that
they: voyce shalbe heard vnto Jahaz.
The worthyes also of Moab shall bleare,
oute and crye for verye sorow of their Mín
des: Woo shal my hert be for Moabs sake.
They shal flie vnto the citye of Zoar, which
is lyke a kayze yonge bullocke of thze yere
olde, for they shal go vp to Luith, we-
pynge. Euen so by the waye towarde Ho-
ronaim they shall make lamentacion for
there bitter destruccion. For the waters
of Nimrim shalbe dryed vp, by reason
wherof the grasse is withzed, the herbes
destroyed, & the grene thynges gone. For
the relydue that he hath done, they are sor-
rie. As for their substãce, the enemies haue
eyed them to the bzoke of the wylloes.
For the crye went ouer the whole lande of
Moab: vnto Eglaim, & vnto Beer Elim,
was there nothynge but mournynge, be-
cause the waters of Dimon were full of
bloude: for I the Lorde shall sende more
bloude vpon Dimon, and lyons vpon the
remnaunte of the lande, and on them that
are escaped from Moab.

¶ The .xb. Chapter.

SEnde the Lord of the worlde a lambe:
from the rocke that lieth towarde the
desert, vnto the hil of the doughter Si
on. For as for the doughter of Moab, they
shalbe as a fremblynge byrde, that is
put oute of hernest, for they shal carye the
vnes Arnon: gather youre councell, come
together in iudgemente, couer vs with
your shadow in the mid daye, as the night
dothe hyde the chased, and bewraye not
them that are fled, let my persecuted peo-
ple dwel amonge you Moab, be thou their
refuge against the destroyer: for the ad-
uersarie is brought to nought, the robber
is vndone, the tyraunte is wasted oute of
the lande. And in mercye shall the seate be
prepared, and he shall syt vpon it in the
truth, in the Tabernacle of Dauid, iud-
gynge and seekynge iudgemẽt, and making
haste vnto righteousnes. * We haue hearde
of the pryde of Moab, he is verye proude,
presumpteous, arrogant, and full of indy-
gnacion, and bayne are hyppyes. There-
fore

Moab.

Ajax.

A Eze. 25.b Sop. 2.b Jere. 48.f

Jere. 48.f. B

C

A

B

Jere. 48.a Eze. 25.b

fore shal Moab make lamētacion, because of the Moabites (that shall be slayne:) yea, they shall wayle altogether. Mourne ye for the foundacyons of the Cytye, that is made of brycke, shall ye complayne: Euen the same people that are left only behynde: For the vynes of Hesebon are cut downe: As for the vyne of Sibma, the Lordes of the Heythen haue broken downe her principall braunches: They are come euē vnto Jezer, they went on wanderynge vnto the wyldernesse. Her goodly braunches were throwen downe, as they wente ouer the sea. Therefore wyll I mourne for Jazer, and for the vyne of Sibma. I wyll poure my teares vpon the, O Hesbon, and Eleale, for the crie of thyne enemies is fallen vpon thy sommer fruites, & vpon thyne haruest. The myrthe and chere is taken awaye oute of the plentyfull felde, and in the vineyardes, there shal be no ioye nor gladnesse. The treader shall treade oute no wyne in the Wozelles, the songe of theyr mervye chere haue I layed downe.

Wherfore, my bowels shal romble lyke an harpe, for Moabs sake, and myne inwarde partes for the cytyes sake, that is made of brycke. And it shal come to passe, that whē it is sene that Moab shalbe wery of his hyll chapels, he shal come to hys temple to praye, but he shall not be able. So then, thys is the sayinge that the Lorde hath spoken concernyng Moab, sens that tyme. But nowe the Lorde hath spoken, sayinge: In thre yeares, whiche shalbe as the yeares of an hired seruaunte: shal the glory of Moab be tourned into confusion, thorowout all his multitude, which is very great. And that whiche remayneth, shalbe very smal and feble.

¶ The.xvii. Chapter.

THis is the heuy burthen vpon Damascus: beholde, Damascus is taken away, to be no more a citie, but shall be an heape of broken stones. The walled city of Aroer shalbe soldes for catel whiche shal lie there, & there shalbe none to fraye thē awaye. Ephraim also shall no more be strong, & Damascus shal no more be a kig dome, and the remnaunt of Syria shall be as the glory of the childrē of Israel, sayeth the Lorde of hoostes. And in that daye it shal come to passe that Jacob shalbe made verye poore, and the fatnes of hys flesche shall ware leane. And he shall be as some that gathereth vp corne in haruest, euen lyke hym whose harme reapeth the eares of corne. He shall be also lyke hym that gathereth eares of corne in the valley of Rephaim. Some gatheryngs in dede shall there be left in it, euē as in the shakyng of an olme tre, there remayne two or thre berries in the toppe of the vppermost bowes, and foure or fyue in the hyode fruteful braūches thereof, sayeth the Lorde God of Israell. Then shall man tourne agayne to hys maker, and hys eyes shall haue respect to the holye one of Israell. As for the altares, whiche are his owne handye worcke, he shall not regarde them, and the thynges that hys fyngers haue made (as groues and ymages) those shall he not cast his eye vnto. In that daye shall theyr stronge cytyes be as the forsaken shrubbes, and braūches, whiche they left because of the childrē of Israel, and the lande shalbe desolate. Because thou haste forgotten God thy sauiour, and hast not bene myndfull of thy stronge rocke, therefore shalte thou set pleasaunt plantes, and shalt graffe the braunche of another mannes vyne. In the daye shalt thou make thy plant to growe, and early in the morning shalt thou make thy sede to florysshe. The haruest shall be gone in the daye of enheritaunce, & there shalbe sorowe without hope of comforte. Wo shalbe to the multitude of muche people, which shal make a soūde like the noise of the sea: And the violence of the nacions, whiche shall rage lyke the enchynge in of many waters: & euē like many waters shal the people rage. God shal rebuke him, and he shal flye farre of. He shall be chaced awaye lyke as dyse strawe vpon the mountaynes, before the wynde, and lyke a thing that turneth before the storme. At euen beholde, there is trouble: And or euer it be morning: lo, he is gone. Thys is the portion of them that oppresse vs, and the lotte of them that robbe vs.

¶ The.xviii. Chapter.

OThat lande that trusteth vnder the shadow of winges, that lāde which is beyonde the waters of Ethiopia: sendyng messagers by the sea, euē in vessels of reedes ouer the water. Get you hence (ye spedie messagers) to a nacion that is scattred abrode, & robbed of that they haue: a fearfull people frō their beginig hitherto: a nacion trodē downe by litle & litle, whose land the floudes haue spoiled. And al ye inhabiters of the worlde, & indwellers of the earth, loke vp when he lifteth vp a token in the mountaynes, and herken when he blowe with the trompe. For so the LORD sayde vnto me: As for me, I wyll take my rest, and loke vpon the matter in myne habitacyon, lyke a fayre heate after the rayne, and lyke a cloude of dewe in the heate of harnest. For afore the haruest, when the braūche is growen, there shall come ripe fruite oute of the floure, and

he shall entre downe the entrecate wyth hy-
thes, and the braunches shall he take a-
waye wyth hookes. Thus shall they be
lefte together vnto the fowles of the moun-
taynes, and to the beastes of the earthe: for
in Sommer the byrdes shall remayne
vpon it, and euery beaste of the lande shal
be vpon it in the wynter. In that tyme
shall there a present be brought vnto the
Lorde of hoostes: euen a people that is scat-
tred abrod, & robbed of that they had, that
same people which hath bene fearfull from
theyr begynnynge hytherto: A nacyon
Deu.12 a trodden downe by lytle & lytle, whose lande
the floudes haue spoyled: To the * place of
the name of the Lorde of hoostes, euen to the
mount Sion. ¶ The .xix. Chapter.

A THe heny burthen of * Egipt: behold,
Jer.46 a the ‡ Lord rideth vpō a swyfte cloude,
Eze.29.a and shall come into Egypte, and the
Aba.2.b ydoles of Egypte shall tremble at the pre-
sence of hym, and the hearte of Egypte
shall quake in the middes of her. And I
wyll sette the Egyptyans one agaynste
another, so that one brother shall fyghte
agaynste another, and one neyghboure a-
gaynste another, cyte agaynst cyte, and
realme agaynste realme. The mynde also
of Egipte shalbe cleane without councell
wythin it selfe, and the deuyce that they
take, wyll I destroye, so that they shall
seke councel at ydolles, and at sothsayers, at
wozchers with spirites, and at sothsayers.
And the Egiptians wil I gene ouer into the
hande of a maruelous cruell Lorde, and a
myghtye kynge shall haue dominion ouer
them, sayeth the Lorde God of hoostes. The
waters of the sea shall fayle, and the ryuer
shal decrease, and be dried vp. The waters
shall be drawen oute: The ryuers of E-
gipt shalbe emptied and dried vp, the reedes
and flagges shalbe cut downe. The grasse
in the riuer and by the ryuers banke, and
all that groweth by the ryuer shal wither
awaye, and be brought al to noughte. The
fishers also shall mourne, & they that cast
an angle into the water, shall make lamē-
tacion, and they that laye for the theyr net
beside the waters shalbe rooted out. Moze
ouer, they that wozke in flaxe, and make
fyne woozckes, shalbe confounded, and so
shall they that weaue open woozckes. For
their open wozkes shalbe euen destroyed, &
all they that make pooles and stewes for
fyshe shal come to naught. ¶ Surely the foolysh
2.re.17 b princes of * Zoan, ye wyse counceloures of
Esay.8.c Pharao, whose wit is turned to foli vnto
howe saye ye vnto Pharao: I am come of
wyse menne, and of auncyente kynges.
Where are they? Where are (I saye) thy
wyse men? Lette them tell the (yf they can)
what the Lorde of hoostes hathe deuysed
vpon Egypt. The princes of Zoan are be-
come fooles, the princes of Noph are dis-
ceaued, they haue disceaued Egipte, euen
they that were taken for the chiefe kynred
thereof. * In the myddes of it hathe the 3.re.21 b
LORDE powred the spyrite of wyr-
rednes, and they haue disceaued Egipte
in euery worke therof, euen as a dronken
man stacketh in his vomite. Neither shal
the heade or tayle, the braunch or rede, be
able to do anye woorke in Egipte. In that
daye shall Egipte be lyke vnto women: It
shall be afrayde, and stande in feare at the
mocion of the hande of the Lorde of hoo-
stes, which he shaketh ouer it. And Egipt
shall be afrayed of the lande of Juda: So
that euery one, which maketh mencyon of
it, shalbe afraid therat, because of the coū-
cell of the Lorde of hoostes, which he de-
uiseth for it. In that daye shal the .v. cities
in the lande of Egipt, speake the language
of Canaan, and ‡ sweare by the Lorde of ho-
stes: The citie of destruccion shall be called
one of them. In that daye shall the auteare
of the Lorde be in the myddes of the lande
of Egipt, and this title beside it: Vnto the
Lord. And it shalbe a token and a witnesse
vnto the Lorde of hoostes in the lande of
Egipte. For they shal crie vnto the Lord,
because of suche as trouble them: and he
shal sende them a sauioure, and a great mā,
to deliuer the. And the lord shalbe knowē
in Egipt, and the Egiptians shal knowe
the Lorde in that daye, & doe sacrifice and
oblacion: yea, they shall bowe a vowe vnto
the Lorde, and performe it. The lord also
shal smite Egipte sooze, and heale them a-
gayne, and they shalbe conuerted vnto the
Lorde, and he shall be entreated of them, &
shall heale them. In that daye shall there
be a comen waye oute of Egypt into Assi-
ria, and Assiria shal come into Egipt, and
Egipt into Assiria, so that the Egiptians
and the Assirians, shall serue the Lorde to
gether. In that daye shal the nacion of Is-
rael be the thirde with Egipt and Assiria,
and they shall be blessed in the myddest of
the lande, which land the Lorde of hoostes
hath blessed, sayinge: blessed is my people
of Egipte. Assur also is the woorke of myne
handes, and Israell is myne inheritaunce.

¶ The .xx. Chapter.

IN the yere that Tharta came to Asdod
(whē Sargō the king of Assiria had sēt
hī) & had fought agaist Asdod & take it.
At the same time spake the lord by the hād
of Esay the sonne of Amos, saying: go, and
take of the sackcloth frō thy lopnes, & put
of thy shue from thy foote. And he dyd so,
walkynge naked and bare foote. And the

Lorde

Lorde sayde: lyke as my seruaunte Esay
hathe walcked naked, and bare foote for a
signe and wonder thre yeres vpon Egipt,
and Ethiopia: Euen so shall the kynge
of Assyria take awaye oute of Egypte,
and oute of Ethiopia, chyldren and olde
men, naked and bare foote, with their
loynes vncouered to the greate shame
of Egypte. They shall be brought in feare
also, and ashamed one of another: Ethio-
pia of Egipte, and Egypte of Ethiopi-
a, consyderynge what glorye they were in
afore. And they that dwelle in the same
yle, shal saye in that daye: Beholde, thus
are we regarded. Whither shal we flye for
helpe, that we maye be delyuered from the
kinge of Assiria? and howe shal we escape?

¶ The xxi. Chapter.

A THe burthen of the waste sea: euen as
the stormye wether that passeth thor-
row at the noone day, to come fro the
wildernes, fro that horrible lande. A gre-
uous vision was shewed vnto me: Let one
disceatefull offender come agaynste ano-
ther, and one distroyer agaynste another.
Vp Elam, laye syege thou of Media, al
their groning haue I layed downe. There-
fore are my loynes fylled with sorowe,
heupnesse hathe taken holde vpon me, as
Esa.13.a the panges of ✶ a woman that is trauay-
Jer.13.a lyng. It made me stoupe when I hearde it,
and it vexed me when I sawe it. My heart
panted, fearefulnesse came vpon me. The
nyght of my volupteousnes, hathe he tur-
ned agaynste me into feare. Whyle they
garnished the table, the watch men loked:
And whyle I was eatynge and drynkynge
(it was sayde:) vp ye captaynes, take you
to youre shylde. For thus hath the Lorde
B sayde vnto me: Goe, and set a watch man,
to tell what he seeth. And he sawe a cha-
ret, which two horsmen sat vpon, with the
carriage of an Asse, and the carpage of a
camell: So he loked, and take very dily-
gent hede. And the Lyon cryed, Lorde, I
stand waytyng all the whole daye, and am
appoynted to kepe my watch euery nyght.
And beholde, here commeth a charret of
men with two horsmen. And he answered,
Jer.51.b and sayde: ✶ Babilon is fallen, it is fallen,
Apo.14.b and all the ymages of her goddes hathe he
and.18.a smytten downe vnto the grounde. Thou
art he whome I must threshe, and thou be-
longest to my corne floore. Thys that I
hearde of the Lorde of hoostes the GOD
of Israell haue I haue shewed vnto you.
Jer.49.b The burthen of Duma: ✶ He calleth vnto
me oute of Seir: Watcheman, what
hast thou espyed by nyght? Watchman,
what haste thou espyed by nyght? The
C watchman sayde; The morninge com-
meth, and so doeth the nyght. If ye will
aske anye question, then aske it: retour-
ne and come agayne. The burthen con-
cernyng Arabia: In the pleasaunt grouide
of Arabia shall ye tarye all nyght, euen Esa.16.b
in the stcates of Dedanim. ✶ The enhabi-
tours of the lande of Thema brought
forthe water to hym that was thyrstye,
they preuented him with their breade that
was fled awaye. For because of the swear-
des are they become fugityue, euen for
the drawen swearde, and for the bente
bowe, and because of the greuousnes of
warre. For thus hathe the Lorde sayde
vnto me: ✶ There is yet a yeare according Jer.49.c
to the yeares of an hyred seruaunte, and
all the glorye of Cedar shal fayle. And the
numbre of them that shall escape from the
bowes shall be minished by the myghtye
children of Cedar, for so the Lorde God of
Israel hath spoken.

¶ The. xxii. Chapter.

THe burthen of the valleye of vision: A
what hast thou to do here, that thou
climest vnto the house toppes? Thou
that are full of occupying, thou seditious &
proude city, thy slayne men are neither put
to death with swearde, nor dead in battel.
All thy captaynes are fugitiue together, the
archers haue taken them prisoners: All
they that are founde in thee, are in cap-
tiuite together, because they fledde farre Luc.19.f
of. Therefore, sayde I: Let me alone and Jere.9.a
✶ I will make lamentacion. Ye shall not
be able to comforte me, because of the de-
struccion of the daughter of my people.
For thys is a daye of trouble, of ruyne,
and of destruccion that the Lorde wyll
bryng to passe in the valley of vision, brea-
kynge downe the cytye, and crienge vnto B
mountaynes. Elam bare the quiuer wyth
a charet of fote men, and of horsemen, and
the citye of Kyr shewed the shylde open.
Thy chiefe valley also was full of charret-
tes, and the horsmen set their faces direct-
lye towarde the gate. And in that daye
dyd the enemye take awaye the dewtye of
Juda, and then dyddest thou loke toward
the armoure of the house of the forest. 2.Pet.b.ii
Ye haue sene also the brooken places of
the ✶ citye of Dauid, howe that they are
manye, & ye gathered together the waters
of the lower poole. As for the houses of
Jerusalē, ye haue numbred them, and the
houses haue ye broken downe to make the C
wall stronge. A pyt also haue ye made be-
twene the two walles, for the waters of
the olde pole, and haue not regarded the
maker therof, neyther had respecte vnto
him that tohe it in hand. And in that daye

dyd

dyd the Lorde God of hoostes call mē vnto weppynge and mournynge, to baldnesse & gyrding about with heeklothe. And Behold, they haue ioye and gladnes, slayeng oxen, and killing shepe, eating flesh, & drinke wine: * Let vs eate and drincke: for to morowe we shal dye. And it came to the eares of the Lorde of hoostes: Thys iniquite shall not be pourged from you tyll ye dye, saieth the Lorde God of hoostes: Thus saieth the Lorde God of hoostes: Go, get the vnto yonder treasurer, euen vnto * Sebna, whiche is the ruler of the house. What hast thou to do here? and whō haste thou here, that thou shouldest here hewe the out a sepulchre, as it were one that heweth hym out a sepulchre on hye, or that graueth an habytacyon for hym selfe in a hard rocke? Behold, O thou mā, the Lorde shall carye thee awaye into captyuytie, and shall surely couer the with confusion. The Lorde shall turne the ouer lyke a ball with hys handes, (and shal sende thee) into a farre contrey: There shalte thou dye, and there (in steade of the charettes of thy pompe) shal the house of thy Lorde haue confusion, I wyll dryue the from thy place, and out of thy dwellynge shall he ouerthrowe thee. And in that daye shall I call my seruaunte Eliakim, the sonne of Helkias. And wyth thy garmentes will I cloth him, and wyth thy girdle will I strength hym: thy power also wyl I commyt into his handes, and he shalbe a father of suche as dwell in Jerusalem, and in the house of Juda.

Job.12.b apoc.3.b. * And the keye of the house of Dauid wyll I laye vpon hys shoulder, so that he shall open, and no man shall shut. He shall

Zach.3.a shut, and no man shal open. * And I wil fasten him as a nayle in a sure place, and he shall be the glorious seate of hys fathers house. Moreouer all generacyons and posteryties shall hange vpon him, al the glory of theyr fathers house, all vesselles bothe greate and smale, and all instrumentes of measure & musycke. In that daye (saieth the Lorde of hoostes) shall the nayle that is fastened in the sure place, depart, be broken and fall, and the burthen that was vpon it, shall be pluckte awaye, for so the Lorde hath spoken.

¶ The.xxiii. Chapter.

The burthen of * Tyre: Mourne ye shyppes of Tharsis, for there cōmeth

Jer.47.c Ezec.26.a & 27.28. such destruction, that ye shal not haue an house to entre into: Out of the lande of Cittim haue they knowledge of this plage. Be styl, ye that dwel in the yle, the marchantes of Zidō, and suche as passe ouer the sea, haue mede the plenteous. The corne that groweth by the great waters of Nilus, & the frutes of the tyuer were her bytayles, so that it became a cōmen marte of the nacyons. Be ashamed thou Zidon, for the see (euen the strength of the sea) hathe spoken, saying: I haue not trauayled, nor brought forth children, nor norysched vp younge mē, or brought vp virgins. When tydynges commeth to the Egyppeyans, they shall be sorye for the rumore that goeth of Tyre. Get you to Tharsis, mourne ye that dwell in the Ile. Is not thys that glorious cytie of youres, whyche hathe bene of olde antiquite? Her owne fete shall carye her forthe to be a sogeourner into a farre countrey. Who hathe deuysed thys agaynste Tyre, (that geueth garlandes vnto other cities) whose marchauntes are princes, & whose captaynes are honourable in the worlde? Euen the Lorde of hoostes hathe deuysed this, to put downe the pryde of all suche as be glorious, and to mynyche all them that be proude vpon earth: Get the oute of thy lande vnto the doughter of Tharsis, * seing thou hast no more strength. He that smote the * kyngdomes together, holdeth oute his hande ouer the sea: euen the Lorde him selfe hath geuen a commaūdement agaynst the same comen place of marchandyse, that they shall vtterly destroye the mighte therof. And he sayde: Make no more thy boaste (O virgin thou doughter Zidon) thou shalt be brought downe: Vp, get the ouer vnto Cittim, where neuertheles thou shalt haue no rest. Behold, this people come not of the Caldees, but Assur made them strong with great shippes. They set vp the strong holdes therof, and destroyed his palaces, and he brought it in decaye. Mourne ye shyppes of Tharsis, for your strēgth is brought downe. And in that daye shall Tyre be forgotten seuentie yeares (accordynge to the yeares of one kynge) and after the ende of the seuentie yeares, shall Tyre synge as doeth an harlot. Take an harpe, and go about the citie (thou harlot thou haste bene forgotten) make swete melodye, synge moe songes, that thou mayest be had in remembraunce. And after the ende of the seuentye yeres shal the Lord visite Tire, & she shall conuerte vnto her rewarde, & shall cōmitte fornication with all the kyngdomes of the earth that are in the worlde. * Their occupyng also and their rewarde shall be holy vnto the Lorde. Theyr gaynes shal not be layed vp nor kepte in store, but it shalbe theyrs that dwell before the Lorde, that they maye eate ynough, and haue clothing sufficiente.

Isa.14.b Job.12.b Dani.2.g Psa.45.b

¶ The.xxiiii. Chapter.

Behold

A Beholde, the Lorde maketh the earthe waste and emptie: he turneth it vp side
Deut.4.b. downe, & scatreth abrode the inhabytours therof: * And the preest shalbe as the people, & the master as the seruaunt, the mastresse lyke the maid, the seller lyke the byer: he that lendeth vpon vsurye, lyke him that boroweth vpō vsurye: the creditoure as the detter. The world shalbe cleane wasted and vtterly spoiled, for so the lord hath spoken. The earthe is sorye, and consumeth away, the worlde is feble & perisheth, the proude people of the earth are come to naughte.

The earthe also is become vnpryckable vnder the inhabytours therof, whiche haue
B transgressed the lawes, chaunged the ordynaunce, broken the euerlastyng couenaūte. Therefore hathe the curse consumed the earth, and they that dwell therein, are fallen into trespasse. Wherefore, the inhabytours of the erth are perished with drouth, and fewe men are lefte behynde. The wyne sayleth: the vyne hath no myght, all they
Apo.18.c that haue bene merye of hearte, are come to mourenynge. * The myrthe of tabrettes is layed down, the noyse of such as haue made merye, is ceassed, the ioye of the harpe is at an ende. They shall dryncke no more wyne with mirth, stronge drincke shall be bitter to them that dryncke it. The cytie of banitie is broken downe, euery house is shutte vp, that no man maye come in.

In the streates is there a crying because of wyne, all cheare is banished awaye, the
C myrthe of the worlde is gone: in the cytye is lefte desolacion, and the gate is smitten wyth destruccyon. For in the myddes of
Esa.17.b the world, euen amonge the people, it shall come to passe, as at the shakynge of * Olyues, and as the grapes are when the vyne harueste is done. They shall lyfte vp theyr voyce: and make a merye noyse, and in magnifying of the Lorde, shal they crye out of the weste. Wherefore, prayse ye the Lorde in the valleys, euen the name of the Lord God of Israell in the Iles of the sea. From the vttermost part of the earth haue we hearde prayses and myrthe, because of the righteous. And I sayde: I knowe a thynge in secrete: I knowe a thyng in secrete, wo is me, the transgressours haue offended, the transgressours haue greuously offended. Fraudulnes, the pit and the snare are vpon thee,
O thou that dwellest on the earth. It wyll come to passe, that * who so escapeth that
Esa.48.f. fearful noise, shal fal into the pytte. And he that commeth vp out of the pytte, shal be taken with the snare. For the wyndowes
D from an hye are open, and the foundacyons of the earth are moued. The earth is vtterly broken down, the earth hath a sore ruine, the earth quaketh vehemently, The earth shall reele to and fro like a dronckerde, and shalbe moued lyke a tente: of one nyghte is the iniquitie therof shalbe heuy vpon it. It shal fal, and not rise vp again. And in that day shal the Lord visite the host above that is on hie: and the kynges of the worlde that are vpon the earth. And they shalbe gathered together, as they that be in prison: and they shalbe shut vp in ward, and after many dates shal they be visited. * The mone Luc.21.g
shal be abashed, and the sunne ashamed, when the Lorde of hoostes shall raigne in mount Sion, and in Ierusalem with worshyp, and in the syght of suche as shalbe of hys counsell.

¶ The.xxv. Chapter.

A Thou art the Lord my God, I will magnifie the, I wyll geue thankes vnto thy name. For thou hast brought wōderful thynges to passe, according to thyne olde councels treuly & faythfullye. * Thou Esa.26 b
haste made of a citie an heape of stones, and brought a stronge towne into decaye. The habytacyon of straungers haste thou made to be no cytie, neyther shalt it be builded any more. Therefore shall the myghtye people geue glory vnto the, the cytye of the baleaunt Heithen shal feare the. For thou haste bene a strength vnto the poze, and a succoure for the neadye in his trouble. A refuge against evil weather, a shadow against the heate. For the blaste of ragynge men is lyke a storme that casteth downe a wal. Lyke as thou bringest heate downe out of a drye place, so shalte thou suppresse the noise of alcauntes. The heate is in the shadowe of the cloude: the braunche of the myghtye shall be brought lowe. And in
Lu.14.A thys mountayne shall * the Lorde of hoostes make vnto all people, a feaste of pleasteous and delycate thynges, euen of moste pleasaunt and deinte dyshes. And in thys mountayne shall the Lord distroye the couering, that all people are wrapped in, and the hanging that is spred vpon all nacions.
Ose.13.b * As for death, he hathe destroyed it for 1.cor.15.f
euer. And the Lorde GOD shall wype 2 Apo.7.c
awaye teares from all faces, and the re- and.21.c
buke of his people shall he take awaye out of all the earth. For so the Lord hathe said. And in that daye it shall be sayde: Loe, C
this is oure God, we haue wayted for him, Epho.2.B
* and he shall saue vs. This is the Lord in whom we haue hoped, we wilbe merye and reioyse in the saluacyon that commeth of him. For in this mountayne shall the hand of the Lorde cease, & Moab shall be threshed vnder him, euen as strawe is thresh-

vpon

vpon the grounde. And he shall stretch out his hande in the myddes of thē (as he that swymmeth, casteth oute hys handes to swymme) and wyth the strength of his hā-des shall he brynge downe the pryde. The stronge holde also and defence of thy walles hathe he ouerthrowen and cast downe, and broughte them to the grounde, euen vnto duste.

¶ The.xxvi. Chapter.

IN that daye shall this song be songe in the lande of Juda. * We haue a stronge cytie. Saluacyon shall God appoynte vn-to vs for walles & bulwarkes. * Open ye the gates that the righteous people which ke-epeth the trueth may entre in. Their minde is set vpon the, by cause thou preseruest thē * in peace: yea, euen in peace: because they put their truste in thee. Put ye your truste alwaye in the Lorde: for in the Lorde God there is strengthe for euermore. * For he hath brought downe the hye mynded cyte-tens. As for the proud cytie he hath brought it lowe: euen vnto the grounde shal he cast it downe, and bring it vnto duste. The fote, euen the foote of the poore, and the steppes of suche as be in necessyte, shall treade it downe: The pathe of equitye wylte thou graunte vnto the iuste, O thou moste righ-teous, * thou shalt ordre the pathe of hym that is righteous. Yea, in the waye of thy iudgementes, O Lorde, haue we put oure truste in thee. Thy name also: and the re-membraunce of the is the thynge that oure soule longeth for. * My soule hathe lon-ged for the all the nyght, & with my spirite (whiche is wythin me) will I seke the ear-lye in the morning. For when thy Judge-mentes are in the earthe, the inhabytoures of the worlde shall learne ryghteousnes.

Shal the vngodly man be fauoured, which hathe not learned ryghteousnesse, but doth wyckedlye in the earthe, where not wynge ought to be done, but that whych is right-teous? He shal not se the glory of the lord. Lorde, when thy hand is lifte vp to strike, they se it not: but they shall se it, and be con-founded with the zele of the people, and the fyer that consumeth thyne enemyes, shall deuoure them. Lord vnto vs thou shalte ge-nide peace: * for thou also hast wrought all oure workes in vs. O Lorde oure God, other lordes beside the hath rulyed vs, but we wilbe mynded only of the, and of thy name: The deade wyll not lyue, and they that be oute of life will not ryse agayne: therefore hast thou visited and roted them oute, and destroyed all the memorye of them. Thou haste increased the people (O Lorde) thou haste increased the people, and thou art pra-sed: thou hast sent them farre of vnto all the coastes of the earth.

* Lorde in trouble haue they visited the: they powred oute theyr prayer, when thy chastenynge was vpon theym. * Lyke as a woman wyth chyld that draweth nye to-warde her trauel, is sory, and cryeth in her paynes, euen so haue we bene in thy sighte, O Lord. * We haue bene wyth childe, & sul-fred paine, as though we had brought forth wynde. For there is no saluacyō in the erth, neither do the inhabitours of the, wold sub-mitte them selues. * Thy deade men shall lyue, euen with my body shal they ryse a-gayne. Awake and synge ye that dwell in duste. For thy dewe is euen as the dewe of herbes, and the earth shall caste oute them that be vnder her. Come my people, * entre thou into thy chambres, and shutte thy doores about thee: * hyde thy selfe for a lytle whyle, vntyll the indyg-nacyon be ouerpaste. * For lo, the Lorde is commynge oute of hys place, to vysyte the wyckednesse of suche as dwell vpō earthe. The earthe also shall dysclose her bloude, and shall no more hyde them that are slayne in her.

¶ The.xxvii. Chapter.

IN that daye, the Lorde wyth hys sore, great, and mightie sweard shall vysyte * Leuiathan the fugitiue serpent, euen Leuiathan that croked Serpente, and he shall slaye the dragon that is in the sea. In that daye, se that ye synge of the con-gregacyon, which is the vyneyarde, that bryngeth the best wyne. Euen I the Lorde do kepe it. In due seasons shall I water it: and leste the enemye do it anye harme, I wyll both nyght and daye preserue it. There is no displeasure in me els, (when the vyneyarde bryngeth me forthe brears and thornes) I would go thorowe it by warre, and burne it vp together. Let it take holde of my strengthe, and it shall be at one wyth me, euen at one shall it be wyth me. * The dayes are commynge, that Jacob shall take roote. Israell shall be greene and florysshe, and the worlde shal be fylled with fruite. Hath he smytten him as sore as he dyd the other that smote hym? Or is he slayne wyth so sore a slaughter as they had that slew hym? In measure doeth he smyte hym, whyle he sendeth vnto him suche chynge, whereby he commeth to his myndе agayne. For in the daye that the caste wynde blowe th sore, it taketh a-waye the frutes. Thus therefore shall the iniquitie of Jacob be reconcyled, & here is all the fruyte of the takynge awaye of

his sin, ye he made al the stones of the aulter of idoles, as chalke stones, that are beaten in sunder, that their groues & ymages rise not vp agayne. Els shal the strong cities be desolate, & the habitacion forsaken & left like a wildernes. * There shal the calfe feede, & there shall he lye and eate vp the grasse therof. When the braunches of it are drye, they are broken of, and the women come, and set them on fyre. * For it is a people of no vnderstandinge, and therefore he that made them, shall not fauoure them, and he that created them, shal geue them no grace. And in that daye shall the Lorde make a threshynge from the mydes of the ryuer Eufrates, vnto the riuer of Egypt: and ye children of Israell shall be gathered together one to another. In that daye shal the great trompe be blowē, so that they whiche were lost in the lande of Assiria: & they that were banished into the land of Egipt, shal come & worshippe the Lord in the holy mount at Jerusalem.

¶ The.xxviii. Chapter.

WOe be vnto the crowne of pryde, euē * to the dronken people of Ephraim, whose greate pompe is as a floure that fadeth away, vpō the heade of valley of such as be in welth, & are ouer lade with wine. Behold, * ther cometh a vehement & soze daye from the Lord, lyke an vnmeasurable hayle and perelous tempest, euen like the fozce of mighty & horrible waters, that violently beareth downe al thynges. The crowne of the pryde of the dronckē Ephraimites shall be troden vnder foote: * so that the floure of his fayrenes, & bewty, which is the heade of the valley of fatnes, shal fade awye, as doeth an vnrypē rype fygge afore harueste. Which when a man spieth, he loketh vpon it, and while it is yet in his hande, he eateth it vp. In that day shal the lorde of hoostes be the crowne of glorye, & diamonde of bewtye vnto the residue of his people. He wylbe also a spirite of perfyte knowledge to him that sytteth in iudgemente, and strength vnto them that turne awaye the battell to the gate of the enemyes. But they are oute of the waye by reason of wine: yea, farre oute of the way are they thorow stronge drynke. * The preest also and the prophete are gone astraye by the meanes of stronge drynke, they are dronckē with wyne, they go amisse thorowe stronge drynke: They fayle in prophecyinge and stomble in iudgement. For the tables are so ful of vomite & filthines that no place is cleane. Whome then shal he vse to teach knowledge? and whom shal he make to vnderstād the thing that he heareth? For they are as yonge ones as yonge children, that are taken from the milke, and are weyned. For they that be such, muste haue after one lesson, another lesson: * after one commaundement another commaundement, after one rule another rule, after one instruccion another instruccion, there a lytle and there a lytle. For he that speaketh vnto thys people, is euen as one that vseth rudenesse of speache and a straunge language. Yf any man saye vnto them: lo, this is the rest wherewyth ye maye ease hym that is weyre, thys is the refreshynge, they wyll not heare.

* Therefore, the worde of the Lorde (lesson vpon lesson, commaundemente vpon commaundement, rule vpon rule, instruccion vpon instruccyon, there a lytle and there a lytle) shall be vnto them an occasion of stomblynge that they maye goe on, and fall backwarde, be dasshed, tangled, and snared. Wherefore, heare the worde of the LORDE, ye mockers, ye that haue rule of this people, whiche is at Jerusalem. Because ye haue sayd: We haue made a couenaunte with death, and with hel are we at agreemente. And though there goe forth a soze plague, it shall not come vnto vs. For we haue made falsholde oure refuge, and vnder vanite are we hyde. Therefore, thus sayeth the Lorde God: beholde, I laye in Sion for a foundacion, a stone, euen a tryed stone, a precious corner stone, a sure foundacion. Who so beleueth, lette hym not be to hastye. Judgemente also wyl I laye to the rule, and rygh teousnes to the balaunce: So that the hayle shall take awaye youre hope confidence as a broome, and the preuye place of youre refuge shall the waters runne ouer. And thus the couenenaunte that ye made with death, shalbe disanulled: and youre agreement that ye made with hel, shal not stād. yea, when the soze plage goeth forth, ye shalbe troden downe vnder it. From the tyme that it goeth forth, it shall take yow away. For early in the morninge euerye day: yea, bothe daye and nyght shall it goe thorowe: and when the noyse therof is perceaued, it shall gender vexation. For the bed is narowe, and not large: and the couering so smal that a man can not winde hym selfe vnder it. * For the LORDE shal stande, as in mounte Perazim, and shalbe wrathe lyke as in the valley * Gibeō, that he may do his worke, his straūge worke, and bringe to passe hys acte, hys straunge acte. Nowe therefore see that ye be no mockers, lest youre punyshment increase; For I haue heard of the Lorde of hoostes,

Deu. 18. c

Deu. 32 b

Esay. 5. c

Esay. 5. a mat. 23. a

1. cor. 14 b

Esa. 36. f 42. rr. 5 b * Jos. 5. b 2. pa. 13 b

f

hoostes, that there shal come a hoyste ende vpon the whole earthe. Heare ye eien, and herken vnto my voyce, considre, and ponidre my speche. Doeth not the husbandman plowe all the daye, and openeth, and breaketh the clottes of hys grounde, that he maye lowe? when he hath made it playne, wyl he not syed abrode the kytches, and sow comin, and cast in wheate by measure, and the appoynted barly, and rye in theyr place? God wyl instructe him to haue discrecio, eus his god wil teach hi. For kytches shal not be thresshed with an harrow: neyther shall a carte whele be broughte ehorowe the comyn: But that kytches are beaten out with a staf, and comin with a rodde. But the seede that breade is made of, is thresshed, thoughyt be not alwaye a threshynge. And the carte whele muste be brought ouer it, lest he grynde it with his eeth. Thys also commeth of the Lorde of hoostes, whiche worketh with wonderfull wisdo, & bringeth excellet workes to passe.

¶ The. xxix. Chapter.

a 2.Re.5.b. WOe vnto the, O Ariel, Ariel, thou city that * Dauid dwelt in: go on fro yere to yere, & let the lambes be slaine. I wyl lay sege vnto Ariel, so that there shall be heuynes and sorow in it: and it shall be vnto me, euen as an altre of slaughter. I wyll belege thee rounde about, and sighte agaynst the thorow a bulwarke: and wyll reare vp hyches agaynst the. Thou shalte be brought downe, and shalte speake out of the grounde, & thy speche shal goe lowe out of the dust. Thy voyce also shal come oute of the grounde lyke the voyce of a witch: and thy talkyng shal whysper oute of the dust. Moreouer, the noyse of thy straunge enemies shalbe like thynne dust, and the multytude of tyrannes shall be * as dry straw that cannot tarye: euen so denlye and in haste shall their blaste goe. Thou shalt be visited of the Lorde of hoostes with thonder, earthquake, and with a great noyse: wyth storme and tempest, and with the flame of a consumynge fire. And the multitude of all nacions that syghte agaynste Ariell shalbe as a dreame sene by night: * euen so shal all they be that make warre agaynst it, & stronge holdes to ouer come it, and that laye anye sege vnto it. In conclusion, it shalbe euen as when an hongry man dreameth that he is eatyng, and when he awaketh, his soule is emptye. Or as when a thrusty man dreameth that he is drinckyng: and when he awaketh, he is yet faynte: and hys soule hathe appetyte. Euen so shall the multytude of all nacions that syghte agaynst Sion. Wonder eyele thynges ouer in youre myndes, and wonder. * Blynded are they them selues, and the blynde guydes of other. They are dronken, but not wyth wyne: they are vnstable, but not throwe strong dryncke. For the Lorde hathe couered you wyth a slombrynge spirite, and hathe closed youre eyes. Youre prophetes also and rulers that shoulde see, them hath he couered. * And the vision of all the Prophetes is become vnto you, as the wordes of a boke that is sealed vp, whyche menne delyuer to one that is learned, sayinge: Reade thou in it. And he sayeth: I cannot, for it is sealed. And the boke is geuen vnto hym that is not learned, sayinge: Reade thou in it, and he sayeth: I am not learned. Therefore, thus hathe the LORD sayde: * For so muche as thys people when they be in trouble, doe honoure me with their mouthe, and with their lyppes: but their heart is farre fro me, & the feare whiche they haue vnto me, proceadeth of a commaundement that is taughte of men. Therfore wyl I do maruels amonge thys people, euen marueloꝰ thynges (I saye) and a wonder. * For the wysdome of theyr wyse men shal perysh, and the vnderstandyng of their wittye men shal hyd it selfe. Woe vnto them that kepe secrete theyr thoughtes, to hyde their councel from the Lorde, and do their workes in darkenesse, sayinge: * who seeth vs? and who knoweth vs? Wontes, youre destruction is (in my handes) in reputacion as the potters clay. And doth the worke saye, of hym that made it, he made not me? And doeth an earthen vessell saye of hym that fashioned it, he hadde no vnderstandynge? Is it not hard at hade, that Lybanus shalbe turned into a lowe felde, & that the lowe felde shall be taken as the wood? And in that daye shall deafe men heare the wordes of the boke, & the eyes of the blynde shall see euen oute of the cloude and out of darkenes. The meke spirited also shalbe merye in the Lord, and the poze amonge them that be lowly, shall reioyce in the holye one of Israell. For he that did violence, is broughte to nought, & the skornefull man is consumed: and they rooted oute that were hastye so soone to bwrighteousnes. Making a man to synne in the worde, and that toke him in a snare, whiche reproued them in the open place: and they that haue turned the cause of the righteous to nought. Therfore thus sayeth the Lorde vnto the house of Jacob, euen thus sayeth he that redemed Abraham: * Jacob shal not now be confounded, nor his face pale. But when he seeth his children, the worke of my handes in the myddes of him, they shall sanctifie my name, & sanctifie

Mat.15.b

Esay.6.b

Mat.15.a
Mar.7.a

Ro

Abdi.i.c.
1.Cor.1.c

Esa.47.b
Eccl.23.d
Ezec.9.c

Esa.41.b

prayse the holy Lorde of Jacob, and feare the God of Israell. They also that haue bene of an erronyouse spirite shall come to vnderstandynge: and they that haue bene scorneful, shall learne doctryne.

¶ The. xxx. Chapter.

A Esa. 8.b. ALas, for those disobediente children (saith the Lorde,) * that they wyll take counsel without me. Alas, that they will take a secrete aduice, and not out of my spirite, & therfore adde they sinne vnto sinne. Euen they that walke to go down into Egypte, and haue asked no question at my mouth: but seke strēgth in the might of Pharao, and truste in the shadowe of Egypte. Therefore shall the strength of Pharao be youre confusyon, and the trust in the shadowe of Egypte youre shame.

4. Reg. 18. b Jer. 17. b Eze. 29. a For his captaynes were at Zoan, and hys ambassadoars came vnto Hanes. * They were all ashamed of the people that coulde do theym no good, and that myghte not helpe them, nor shewe them anye profyte,

B but were their confusion and rebuke. The heauy burthen of the beastes of the south in a lande of trouble and angusshe, from whence shall come the ponge and olde lion, the viper and fyrye serpente, that flyeth against theim that vpon coltes beare theyr ryches, and vpon camels their treasures, to a people that can do theym no good. For vayne and nothynge worth shall the helpe of the Egypcyans be. Therefore haue I cryed vnto Jerusalem. They shall haue strength ynoughe, yf they wyll settle their myndes in quietnes. * Nowe therefore, go thy waye, and wryte this before them in a table, and note it in a booke, that it maye finally remayne and be kepte styll for euer.

Esay. 1. b For it is an obstynate people, * and dissembling chyldren, chyldren that refuse to

C heare the lawe of the Lorde. For they saye vnto the sears: Se not, and to theim that be cleare of iudgemente: loke not oute ryghte thynges for vs: but speake fayre wordes vnto vs: loke oute errowrs, get you oute of this waye, departe out of thys pathe, and tourne the holye one of Israell from vs. Wherefore thus sayeth the holye one of Israell: Because youre heartes ryse agaynste thys worde, and because ye truste in wrong dealyng and peruerse iudgemēt, and put your confydence therin.

Therefore shall ye haue thys mischefe for youre destruction and fall, lyke as an hye wall that fallethe, because of some ryfte or blast, whose breakynge commeth so dennly. 2. b lye. * And the hurte thereof is lyke an earthen bessell, whyche breaketh whythoute helpe: so that in the burstynge of it, there is not founde one sheurd to fetche fyre in, or to take water whyrhall owte of the pytte.

For thus sayeth the Lorde God, euen the holye one of Israell: In repentaunce and in D

* rest shall ye be safe: in quietnesse and sure Ex. 14. e confydence shall be youre strength. But 2. Pa. xx. c ye haue hadde no luste thereto. For ye haue sayde: Nay, but we wyll escape thorow horses. (Therfore shall ye flie) and we wyl get vs vp vpon swyfte beastes.

And therfore shall youre persecutours be swyfter. * A thousande shall flye at the re- Leu. 26. d buke of one, and at the rebuke of fyue shal ye al flye, tyll ye be lefte as a shyppmast vpon the toppe of a mountayne, and as a beacken vpon an hyll. * Therefore doth the Rom. 2. a LORDE cause you to watte, that he maye haue mercye vpon you: to the intente that he maye haue the preemynence, when he is gracyous vnto you. For the LORDE is the GOD of iudgement.

Blessed are all they that hope in hym. If the people remayne in Syon, and at Jerusalem, thou shalte not be in heuynesse: but E

at the voyce of thy complaynt shal he haue mercye vpon thee. And when he heareth it, he shall geue thee an answere. And thoughe the LORDE geue you the breade of trouble, and the water of aduersitie, thy rayne shall be no more so shante, but thyne eyes shall se thy rayne. yea, and thine eare shall heare the talckynge of hym that doth speake behynde thee. • This is the waye, Deu. 4. d walcke ye in it. Turne not alyde neyther to the ryghte hande nor to the lefte.

ye shall destroye also the couerynge of youre syluer ymages, and the deckynge of youre golden ydolles. Euen as fylthynes shall ye put them awaye. And thou shalte saye vnto it. Get the hence. Then shal God geue rayne vnto thy seede, that thou halte sowe the grownde wythall: and breade of the increase of the earthe, whyche shall be fatte and derye plenteous. In that daye also, shall thy catell be fed in large pastures The oxen lykewyse, and the ponge asses, that eate the grounde, shall eate cleane prouender, whyche is purged wyth the wynde and the fanne. Fynally, vpon euery hye mountayne and hyll shall there be ryners and streames of waters, * in the daye F 2. pet. 3. b of the great slaughter, when the towers fal. Moreouer, the lyghte of the Moone shall be as the lyghte of the Sunne: and the Sunne lyghte shall be seuen folde, & haue as muche thyne as in seuen dayes beside, when the LORDE byndeth vp the sore of hys people, and healeth the stroke of theyr wounde. Beholde, the fame of the LORDE commeth from farre, and hys presence is so whote, that no man is able to abyde. His lyppes are full of indignacyon,

and

and hys tounge is a consumynge fyre. His
breth is as a vehemēt flonde of water, that
reacheth vp to the neche . That he maye
syfte awaye the heathen in the sive of va-
nytye . And hys breath is as a bridle of
errour in the chawes of the people. And ye
shall synge, lyke as in the nyght, when the
holye solempnitie begynneth. And ye shall
haue gladnesse of hearte , lyke as when one
commeth wyth a pype vnto the hyll of the
Lorde, and to the mooste myghtye one of
Jsraell. And the Lorde shall cause his gla-
ryous voyce to be hearde, and shall declare
his stretched out arme with a terryble cō
tenaunce, and with a flame of a consumyng
fyre, with noysome lyghtenyng, with a sho-
wer, and with hayle stones. For throwe
the voyce of the Lorde, shal + Assur be de-
stroyed, whiche smote other men wyth the
rodde. And it shall come to passe, that whi-
chesoeuer he goeth, the rodde shal cleue vn-
to him, which the Lord shall ley vpon him,
with tabrettes and harpes: and with great
warre shall he fyghte agaynste his hoaste.
+ For the fire of payne is ordeyned from the
begynnynge: yea, euen for kynges is it pre
pared. This hath the Lorde set in the depe,
and made it wide: the burnynge whereof is
fyre and muche woode . The breath of the
Lord, which is a ryuer of brymstone, doeth
kyndle it.

¶ The. xxxi. Chapter.

WO be vnto them that go downe into
Egipt for helpe, and trust in hoses,
and put their confidence in charet-
tes, because they be many, and in horsmen,
because they be lusty & stroge. But they re-
gard not the holy one of Jsrael, & they aske
no question at the Lorde. Where as he ne-
uertheless (beyng wisest of all) plageth the
wycked, and yet goeth not from hys word,
when he steppeth forth, & taketh the bicce-
te agaynst the housholde of the frowarde,
& agaynst the helpe of euel doers. Now the
Egipcians are men, and not God, and their
horses flesh, and not spirite. And as sone as
the Lorde stretcheth out his hande, the shall
the helper fall, & he that should haue bene
helped, and they shall all together be de-
stroyed. For thus hath the Lorde spoken
vnto me: Like as the + lyon or lyons whelpe
roareth vpon the pray that he hath gotte,
and is not afrayed, though the multitude of
shepherdes crye out vpon him, neyther a-
dathed for all the heape of them. So shall
the Lorde of hoostes come downe to fyghte
for mount Syon, and defende hys hyll.
¶ Lyke as byrdes flotre about their nestes,
+ so shall the Lorde of hoostes kepe, saue,
defende and deliuer Jerusalem. Therfore,
O ye childrē of Jsrael, tourne agayne
from that vnfaythfulnesse, wherin you drowned
your selues. + For in that daye euery man
shall caste oute hys ydolles of syluer, and
hys ydolles of golde, whiche ye haue made
wyth your owne handes vnto your synne.
+ Assur also shalbe slayne with the swerde,
not wyth a mannes swearde, neyther shall
the swearde of anye manne deuoure hym:
And he shall fle from the slaughter, and his
seruauntes shalbe discomfited in their her-
tes. Ye shall go for feare to hys stronge
holdes, and hys princes shall fle from hys
badge . Thus hathe the Lorde spoken,
whose lyghte burneth in Sion, and hys fire
in Jerusalem.

¶ The. xxxii. Chapter.

BEhold, a kyng shal gouerne after the
rule of righteousnes, and the princes
shall rule, accordyng to the balaunce
of equitie. And that man shalbe vnto men
as a refuge for tempest: lyke as a ryuer of
water in a thirsty place, and the shadow of
a great rocke in a dry lande . The eyes of
the seynge shall not be dym, & the eares of
the that heare, shal take diligent hede. The
hert of the vnwise shall attayne to know-
ledge, & the vnperfect tōg shal speake plain
ly and distinctly. Then shal the foly chyncle
gard be no more called gētle, nor the churle
liberal. But the nigarde will be nygardlye
minded, and his hert will worke euel, and
playe the ypocrite, and ymagine abhomina-
cyons agaynst God, to make the hongrie
leane, and to wythholde drynche from the
thyrstye. These are the perelous weapons
of the churlishe, these be hys shamefull
counselles: that he maye begyle the poore
wyth vngodly wordes: yea, euen there as
he shoulde geue sentence wyth the poore.
+ But the liberall persone ymagyneth ho-
nest thynges, & commeth vp for liberalitie
vnto promocyō. Vp (ye rychē & welwoms)
herken vnto my voyce . Ye careles cyties,
marke my wordes. After yeares and dayes
shall ye be vrought in feare, O ye careless,
cities. For harueste shalbe oute, & the grape
gatheryng shal not come. O ye rythe ydell
cyties, ye that feare no parell. Be abashed,
you that lyue in abounduance tremble: you
that lyue careless, caste of youre rayment,
make your selues bare, put sacke clothe a-
boute you . For as the vnfaythfull wepe
when their mothers fetes are vsed: so shal
you weape for youre fayre feldes and
frutefull wyneyardes. Thy peorles felde
shall bryngе thornes and thystles: and so
shall it be euen in euery house of dolynte-
ousnesse, and in euery cytye that reioyseth.
The palaces also shall be forsaken, and the
greatly

greatly occupied clyped desolate. The tow
res & bulwarckes shall become dennes for
euermore, the pleasure of mules shalbe tur
ned to pasture for theyr: vnto the time that
the spirit be powred vpon vs from aboue.
Thē shal the wilderines be a fruitful felde,
& the plenteous felde shalbe reckened for a
wod. Thē shal equitie dwel in the desterte,
Rom. 5.a & righteousnesse in a fruceful lande. * And
the rewarde of righteousnesse shalbe peace,
Jere. 23.c & her frute rest & quietnes for euer. * And
my people shal dwel in the innes of peace, &
in sure dwellynges in safe places of cōfort,
Hyle. And when the hayle fallech, it shall fall in
the wodde, and the citie shalbe set lowe in
the valleye. O howe happie shal ye be, whē
ye shall sakelye sowe youre seed beside all
waters. and dryue thither the fete of youre
e Jen and asses.

¶ The. xxxiii. Chapter.

A WO to the that destroyest, when thou
waste not destroyed, thou breakest
the lege, where as none hath broke
Exo. 21.b it with the: for whē thou shalte leaue de-
Le. 24.d. stroying. * then thy selfe shalt be destroied.
Sap. 11.c And whē thou ceasest frō breking the leage,
Mat. 7.a thē shal they breake le to the. O lord, haue
Psa. 9.b. mercy vpō vs: we haue put our hole trust
in the. Be an arme to such early: and * our
helth, in the tyme of trouble. At that cōsule
nopse, the people fled, and at thyne exal-
tinge, the heathen were scatered. And the
spoyles shalbe gathered (whyche shalbe
youres) as are the gathering of Bzachus.
B And the multitude goynge to it, shalbe as
locustes runnynge to and fro. The Lozde
is exalted, for it is he that dwelleth an
hye: he hath fylled Sion with iudgement
and righteousnes. And a sure stably binge
of thy times shalbe strength, health, wyse-
dome, and knowledge: and the berye feare
of the LORDE shalbe the treasure of it.
Beholde, the messengers shall crye wyth-
out: and the ambassadours of peace shall
wepe bitterly. The stretes are waste, there
walketh no man therin. God hath broken
the appoyntmēt, the cities are cast awaye,
and men are nothinge regarded, the deso-
late eorthe is in heynes. Libanus is sha-
med: and hewen downe. Saron is lyke a
wyldernesse: Basan and Charmel are
spoyled of their frutes. And therfore sayth
the Lozde: I wyll vp nowe: nowe wyl I be
Jere. b.c. anaunced: now will I be exalted as a migh
F.. tye God. * ye shal conceaue stable, & beare
strawe, & your spirit shalbe the fier, that it
maye consume you, and the people shalbe
burnt like lime, and as thornes burne that
are hewen of, & cast in the fier. Now herke
to ye that are farre of, howe I haue done, &
consider my power, ye that be at hande.
The sinners of zīō are afraied, a lode fear-
fulnes is come vpon the ypocrites. What
is he amonge vs, saye they, that shal dwell
by the consumynge fyer: whiche of vs may C
abyde that euerlastynge heate? * He that pla. 14.a
ledeth a godly lyfe saye I, and speaketh the and. 23.d
trueth. He that abhorreth gaynes monne
by violence and dyscreyte: that keepeth his
hande that he touche no rewarde: whyche
stoppeth his eares, that he heare no coun-
cel against the innocent blonde wyth: hol-
deth downe his eyes, that he se none euell.
He it is, that shall dwell on hye: whose
sauegard shalbe in a bulwarche of rockes,
to him shalbe gens meate, and his waters
shall not fayle. Thyne eyes shal se the king
in his glorie: eue the king of the farre cōs-
treis shall they see thyne herte studyed for i.Cor.1.a
feare thinkynge thus. * What shall then
become of the scrybe? of the receyuer of
oure money? what of hym that taxed oure
fayrest houses? There shalt thou not se a
people of a straunge tonge to haue so dyk-
fused a language, that ye maye not be vn-
derstanne, nether so strōge a speache, but D
it shalbe perceaued. There shal Sion be
seene the heed citie of our solempne feastes.
There shall thyne eyes se Jerusalem that
glorious habitacion: * the tabernacle that Heb.13.b
neuer shall remoue: whose nayles shal ne-
uer be taken oute, wosse wythoute ende:
whose coardes euerychone shall neuer cozr-
rupte: for the glorious maiestye of the
Lozde shall there be presente amonge vs:
as a place, where kayre broade ryuers and
streames are, thozowe the which shall ne-
ther galey rowe, nor greate shyppe sayle. Jaco.4.c
* For the Lozde is oure iudge, the Lozde
is oure lawe geuer. The Lozd is our king,
and he dyrn selfe shalbe oure sauioure.
There are the coardes so layde abroade,
that they cannot be better. And therefore
they haue not fixed their maste, nor spreade
abroade theyr sayle. Then there is deuided
great spoyle: yea, lame men conneafter the
praye. There lyeth no man that sayeth: I
am sycke, but all euel is taken away from
the people that dwel there.

¶ The. xxxiiii. Chapter.

A COme ye Heathen and heare, take
hede ye people. Herken thou earthe
and all that is therin: thou rounde
compasse and all that groweth there vpon:
for the lord is angry with all people, & hys
displeasure is kindled against all the mul-
titude of them, he hathe destroyed them, and
delinered them to the slaughter. So that
their slayne shalbe cast out, & their bodyes
stincke: that euē the very hilles shalbe wet

with the blonde of them. All the starres of heauen shal wast, & the heauē shal fold together lyke a roule, and all the starres therof shal fal, lyke as the leaues fal, from the vines and figtrees. For my swerde shalbe bathed in heauen, and shall immediatlye come downe in iudgement vpon Idumea, and vpon the people, which I haue curssed for my vengeaunce. And the Lordes swerd shalbe ful of bloude, & be rustye with the fatnes & bloude of lambes & goates, with the fatnes of the kidneys of wethers. For the Lorde shall kyll a greate offeryng in Bozra, and a greate slaughter in the lande of Idumea. There shall the Vnicornes falle with them, and the Bulles with the giauntes: and their lande shalbe dronken with bloude, and their grounde corrupted with fatnes. Vnto thee also, O Sion, shall come the daye of the vengeaunce of God, and the yeare when thine owne iudgementes shall be recompensed. And his stouddes shal be turned to pytche, and hys earth to brymstone: And ther with shal the land be kindled, so that it shal not be quenched day nor nyght: but smoke euermore, and so forth to lye waste. And no man shall goe thorowe it for euer. But pellicanes, storckes, great oules and rauens shal haue it in possession, and dwel therin. For God shall spred oute the lyne of desolation vpon it, and weye it with the stones of emptynes. When kinges are called vpon, there shall be none, and all princes shalbe away. Thornes shall growe in their places, neteles and thystles in their strong holdes, that the dragons may haue their pleasure therein, and that they maye be a couet of estriches. Ther shal straunge beastes and Monsterous beastes mete one another, and the wylde bepe companye together. There shall the Lamia rye, and haue her lodgynge. There shall the oule make her nest, buylde: be there at home, & bring forth his yonge ones. Ther shal the Kytes come together eche one to his fyke. Seke thorowe the scripture of the Lorde and reade it. There shall none of these thynges be lefte oute, there shall not one nor such lyke fayle. For what hys mouthe commaundeth, that same doeth, his spirite gather together, or fulfilleth. He hath cast the lot for the, & to those beastes hath hys handes deuyded the lyne: Therefore those shall possesse the inheritaunce from generacion to generacion, and dwell therein for euer.

Starres fal.

¶ The. xxxv. Chapter.

BVt the desert and wylderne shall reioyce, the waste grounde shall be glad and flozy the as the Lylye. She shal flozyshe pleasauntly, & be ioyfull, and euer be geuing of thankes, moze & moze. For the glozye of Libanus, the bewtye of Charmell and Saron shall be geuen her. These shall knowe the honoure of the Lorde, and the maiestye of oure god. * And therefore strengthe the weake handes, and confozte the feble knees. Saye vnto them that are of a fearefull hearte. Be of good chere, and feare not. * Beholde, youre God cometh to take vengeaunce: and you shall se the rewarde that God geueth: god commeth his owne selfe, and wyll delyuer you. * Then shall the eyes of the blynde be lightened, and the eares of the deafe opened. Then shall the lame man leape as an harte, and the dome mans tonge shall geue thankes: * In the wyldernesse also there shalbe welle sprynges, and floudes of water in the desert. The drye grounde shall turne to riuers, and to the thirsty spriges of water: Where as dragons dwelt afore, there shall growe swete floures and grene ruches. There shall be fote pathes and common streates, whyche shall be called the holye way. No vncleane person shal go thorowe it: for the Lorde him selfe shal go with the that waye, & the wayfarer nor ignorannte shall not erre. There shalbe no Lyon, and no rauenyng beastes shal come therin, nor be ther, but mē redemed shal go ther fre & safe. And the redemed of the Lorde, I saye, shal conuert and come to Sion with thanksgeuinge. Euerlastynge ioye shall they haue, pleasure and gladnes shalbe amonge them. And as for all sorow and heuines, it shal banyshe awaye.

Ver. 12 b

15

Deu. 11 a and. 31. b

Mat. 11 a and. 15. c Luk. 7. c

Ipl. 8. a. *esa. 41 e 43. c 44 c

C

D

Red (med.)

¶ The. xxxvi. Chapter.

IN * the. xiiii. yeare of kynge Hezekias, came Senacherib king of the Assirians doune, to lay syege vnto all the stroge cities of Juda to conquere the. And the kinge of the Assirians sent Rabsaketh from Lachis toward de Jerusalē against king Hezekias, with an exceadinge hoost, whyche set him by the condute of the ouer poole in the way that goeth thorowe the fullers lande. And so there came forth vnto him Eliakim Helkias sonne the president, * Sabna the scribe, & Joah Asaphs sonne, the secretary. And Rabsaketh sayde vnto them: Tell Hezekias, that the great kynge of Assiria sayeth thus vnto hym: what presumption is this, that thou trustest vnto? I saye: Surelye thou trustest in vayne woordes, when councell or strengthe are necessarye to battayle: of els where to trustest thou, that thou castest thy selfe of fro me? * Lo, thou puttest thy trust in a broken staffe of

A

4. re. 18 b 2. pa. 32 a esa. 7. b. 8. b. 10. a 17. b. 32 a

esa. 22. a

4. re. 18 b esa. 29. a

∴ Rabsaketh blasphemeth the kinge

rede (I meane Egypte) whiche he that leaneth vpon, it goeth into hys hande and thoureth him thorowe. Euen so is Pharao the kinge of Egipt, vnto all them that trust in hym. But ye thou wouldest saye to me: we truste in the Lorde oure GOD. A godlye God in deade: Whose hie places & aulters Hezekia tooke downe, and commaunded Juda and Jerusalem to worshippe only before the aulter. Nowe therfore, delyuer hoostages, that thou rebelle nomore against my lorde the kynge of Assirians. And I will geue the two thousande horses: yf thou be able to sette men vpon them. Howe dareste thou resiste the power of the smallest prynce, that my Lorde hathe? howe dareste thou truste in the charettes and horsmen of Egipte? Moreouer, thynkest thou that I am come vp hyether to destroy thys lande without the lordes will? The Lorde sayde vnto me: goe vp into the lande, that thou mayest destroye it. Then sayde Eliakim, Sabna, and Joah vnto Rabsaketh: Speake to vs thy seruauntes, (we praye thee) in the Syrians language, for we vnderstande it well. And speake not to vs in the Jewes tonge, least the folcke heare, which lieth vpon the wal. Then answered Rabsaketh: Thyncke ye that the kinge sente me to speake thys onelye vnto thy Lorde and the? Hath he not sent me to them also that lye vpon the walle? That they maye be compelled to eate their owne dounge, and drincke their owne stale with you? And Rabsaketh stode vpright, and cryed C with a loude voyce in the Jewes tongue, and sayde: Howe take hede how the great kynge of the Assirians geueth you warnyng: Thus sayeth the kyng: Let not Hezekias deceaue you: for he shal not be able to delyuer you. Moreouer let not Hezekias comfort you in the Lorde, when he sayeth: The Lorde without doubte shall defende vs, and shal not geue ouer thys cytye into the handes of the kyng of the Assirians, beleue him not. But thus sayeth the kyng of Assiria: optayne my fauour, encline to me, so maye euerye man eniope his vineyardes and figge trees, and drincke the water of hys cesterne, vnto the time that I come my selfe, and bringe you in to a lande that is lyke your owne: wherin is wheate & wine, whiche is both ful with fede, and planted with vineyardes. Let not Hezekias deceaue you whē he sayeth vnto you: the lord shall delyuer vs: & wyghte the Goddes Esa. 37. b of the Gentyles kepe euerye mans lande, frome the power of the kynge of the Assirians? Where is the God of Hemath and Aephad? Where is the GOD of Sepharaim? And who was able to defende Samaria oute of my hande? for whiche of all the Goddes of these landes hath delyuered theyr countrey oute of my power? Is the Lorde in dede able to delyuer Jerusalē from my hande? Vnto this Hezekias messaungers helde their tonges, and aunswered not one worde, for the kynge had charged them that they shoulde giue him none answere. So came Eliakim Helkias sonne the presydent, Sobna the scribe, and Joah Asphas sonne the secretary vnto Hezekia, with rent clothes, and tolde hym the wordes of Rabsaketh.

Egypcia vena is holy

¶ The. xxxvii. Chapter.

WHen Hezekias hearde that, he rente his clothes, & put on a sackecloth & went into the temple of the lorde but he sent Eliakim the presydent, Sobna the Scribe, with the eldest priestes clothed in sackecloth, vnto the prophet Esay the son of Amoz, & they sayd vnto him: thus sayth Hezekias: This is the daye of trouble, of plage & of blasphemye: for the children are come to the place of birthe: but there is no power to bring the forth. The lord thy god (no doubte) hath well considered the wordes of Rabsaketh, whō hys Lord the kyng of the Assirians hathe sente to defye and blaspheme the lyuynge God: Wyth suche wordes as the Lorde thy God hath hearde right wel. And therfore lyft vp thy prayer for the remnaunte, that yet are lefte. So the seruauntes of the kinge Hezekias came to Esay. And Esay gaue the this answere: Say thus vnto your Lorde, thus sayeth B the Lorde: Be not afrayed of the wordes that thou hast hearde wherwith the kynge of the Assirians seruauntes haue blasphemed me. & Beholde, I will cause a wonder to goe ouer him, assoone as he heareth the Esa. 31. b rumour, he shal goe againe into his countre: ther wyl I destroy him with the sworde in his owne lande. & Nowe when Rabsaketh retourned, he founde the kyng of Assiria layinge syege to Libnas, for he had vnderstande that he was departed from Lachis. For there came a rumour that Tharaka kynge of Ethiopia was come for to warre agaynste hym. And when the kynge of Assiria hearde that he sent other messaungers to kyng Hezekias with this commaundement: Speake thus to Hezekias kynge of Juda. Let not thy god dysceaue the, in whom thou hopest, and sayest: Jerusalē shall not be geuen into the handes of the king of Assiria. For lo, thou knowest well howe the kynges of Assiria haue handled al the landes, that they haue subuerted, and hopest thou to escape? Were the people of the Gentyles (whom my progenitours cōquered) delyuered at any time

h. ii. thorowe

thozowe their goddes? As namelye, Go-
3.re.17.a zan, Haran, Reseph, and the chyldren of
Eden, whiche were at Thalassar. Where
is the kynge of Hemath, and the kynge of
Arphad, and the kynge of the cytye Se-
pharuaim, Ena, and Aua? Now when He-
zekia had receaued the letter of the mes-
saungers, and reade it, he went vp into the
house of the Lorde, and opened the letter
Ezechias prayeth. before the Lorde: and Hezekias prayed be-
fore the Lorde, on thys maner: O Lorde of
Ex.25.c. Hostes, thou God of Israell, whiche dwel-
,,leest vpon ✠ Cherubin. Thou art the God,
,,that onelye is God of all the kyngdomes
,,of the worlde, for thou onelye hast ✠ crea-
Gen.1.a. ,,ted heauen and earth. ✠ Enclyne thine eare
2.Par.2.c ,,Lorde and consider, open thyne eyes, O
,,Lorde, and see, and ponder all the wordes
,,vpon Sennacherib, whiche hathe sent hys
,,embassage to blaspheme the lyuynge god.
,,It is true, O Lorde, that the kynges of As-
,,syria haue conquered all kyngdomes and
,,landes, and caste their goddes in the fyre.
No goddes. ,,Notwithstandinge those were no goddes,
,,but the workes of mens handes, of wod or
,,stone, therefore haue they destroyed them.
Delyuer vs then, O Lorde oure God, from
,,the handes of Sennacherib, that all king-
,,domes of the earthe maye knowe, that
,,thou onelye arte the Lorde. Then Elaye
Esai. the sonne of Amoz sente vnto Hezekia,
sayinge: Thus sayeth the Lorde God of
Israell. Where as thou haste made thy
prayer vnto me, as touching Sennacherib
the kynge of Assyria, this is the answere,
that the Lorde hath geuen concerning hi.
Lo, despised art thou, ✠ mocked (O dough-
ter of Sion) he hath shake his head at the
(O doughter of Jerusalē). But thou Sen-
nacherib: ✠ whome haste thou defyed and
Zach.2.b blaspheмed? ✠ Agaynste whome haste thou
Esa.25.d lifted vp thy voyce, and exalted thy proude
Acts.9.c. lookes? euen agaynste the holye one of Is-
rael. Thou with thy seruauntes hast blas-
phemed the Lorde, and thus boldest thou
of thy selfe. I will ouer the hye mountay-
nes, and sydes of Libanus with my horse-
men. And there wyll I cut downe the hye
✠ Ceder trees, and the chyefest Fyrre trees,
I will vp into the heyghte of it, and into
the chiefest of hys cymbre woddes. ✠ there
be no water, I will graue and drynke. And
as for waters of defence, I shall dryye them
vp with the sole of myne foote. Yea, haste
thou not heard, what I haue take in hand,
and brought to passe of olde tyme? That
same wyll I do nowe also, wast, destroy, ✠
bring stronge cities vnto heapes of stones.
For they yt inhabitours shall be dryue lame
me, brought in feare ✠ confounded. They shal
be like the graile ✠ grene herbes i the feld,
like the hey vpō the house toppes, that wi-
thereth afore it be growē vp. I knowe thy ✠
wayes, thy going forth, and thy comming
home: yea, and thy madnes agaynste me.
Therfore, thy furiousnes agaynst me, and
thy pryde is come before me. I wyl put my
ringe in thy nose, and my bridle bytte in
the chawes of the, and tourne the aboute,
euen the same waye thou camest. I wyll
geue the also thys token (O Hezekia) thys
yeare shalte thou eate suche as groweth of
it selfe, and the seconde yeare, that whiche
springeth agayne of the same, and in the
thirde yeare, ye shall sowe and reape: yea,
ye shal plante vineyardes, and enioye the
fruites therof. And suche of the house of
Juda as are escaped, shall come together,
and the remnaunt shal take roote beneth,
and bringe forthe fruite aboue. For the
escaped shall goe oute of Jerusalem, and
the remnaunt frome the mounte Syon.
And this shall the gelousye of the Lorde of
Hostes bringe to passe. Therefore, ✠
thus sayeth the LORDE, concernynge
the kynge of the Assirians. He shall not
come into thys cytye, and shall shote no
arowe into it, ether shal no shylde hurt it,
neyther shall they caste dyches aboute it.
The same waye that he came, he shall re-
tourne, and not come at thys cytye, sayeth
the Lorde: And I wyll kepe and saue the
cytye (sayeth he) for myne owne, and for
my seruaunte Dauids sake. ✠ Thus the 4.re.19.c
angel of the Lorde wente forth, and slewe Ec.48.d
of the Assirians hoste, an hundred foure Esa.31.b
score, and fyue thousande. And when men 2.ma.15.b
arose vp early in the morninge. Beholde,
they were slayne, and all laye full of deade
bodies. So Sennacherib the kynge of the
Assirian, brake vp, ✠ dwelt at Ninive. Af-
terward, it channced, as he prayed in the
temple of Nesrah his God, that Adramа-
lech and Sarazer his owne sonnes slewe
him with the swearde, ✠ fled into the lande
of Armenia. And Asarhadan hys son rayg-
ned in his steade. Ezechias sycke.

¶ The .xxxviii. Chapter.

IN Oe longe afore thys, was Hezekia
sicke vnto death, ✠ the prophet E-
sai the son of Amoz, came vnto him 4.re.20
✠ sayd: Thus cōmaundeth the Lorde: Set 2.pa.32
thyne house in ordre, for thou muste dye,
and shalt not escape. Then Hezekia tur-
ned his face towarde the wall, and prayed
vnto the Lorde, and sayde: Remembre
(O Lorde) that I haue walked before
the in truth, and a stedfast heart, and haue
done the thynge that is pleasaunte to the.
And Hezekia wept sore. Then sayde God
vnto Esai: Go, and speake vnto Hezekias
The LORDE God of Dauid thy father
✠ commaundeth
sendeth

sendeth the thys woꝛde: I haue heaꝛde thy
Jona.3.b prayeꝛ, and consideꝛeth thy teaꝛes, * beholde, I wyll put fyftene yeaꝛes mo vnto thy lyfe, and delyueꝛ the and the cyty also, from the hande of the kynge of Assiria, foꝛ I wyll defende the cyeye: * And take
1.reg.2.f the this token of the Loꝛde, that he wyll doe it, as he hathe spoken: Beholde, I wyll
B reconeine the shadowe of Ahaz dyall, that nowe is layed oute with the Sunne, and bꝛyng it ten degrees backwaꝛde. * So the
Josu.x.c Sunne turned ten degrees backwaꝛd, the which he was descended afoꝛe.

¶ A thanckesgeuinge, whiche Hezekia kinge of Juda wꝛote, when he had bene sycke, and was recouered.

I thought I shoulde haue gone to the gates of hel, when mine age was shoꝛtened: and haue wanted the reſydue of my yeaꝛes.

I shake within my selfe: I shall neuer beset the LORDE (the Loꝛde I saye) in thys lyfe.

C I shal neuer se man amonge the dwellers of the woꝛlde.

Mine age is folden vp together, and taken away fꝛo me lyke a shepheꝛdes cotage: I haue hewen of my lyfe by my sinnes: like as a weuer cutteth of his web.

He wyll with pinynge sickenesse make an ende of me: yea, he wyll make an ende of me in one daye.

Job.4.b * I thought I woulde haue liued vntil the moꝛowe, but he bꝛoseth my bones lyke a Lyon, and in one daye thou wylte make an ende of me.

Then chatred I lyke a swalowe, and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes into the heyghte: O Loꝛde (saye I) my sycknes repeth me downe: ease thou me.

What shal I saye? The Loꝛde hathe made a pꝛomyse to me. yea, and he hym selfe hath peꝛfourmed it.

D I shal theꝛefoꝛe so lange as I lyue remembꝛe this bytteꝛnes of my lyfe.

O Loꝛde, men maye lyue beyonde theiꝛ yeaꝛes, and I will declaꝛe to all men: that euen in thoſe yeaꝛes I haue a ioyfull lyfe, and that it was thou that cauſedeſt me to slepe, and agayne thou haſte geuen lyfe to me.

Beholde, bytteꝛ as gal was my penitencesse, so sooꝛe longed I foꝛ health.

And it was thy pleasure to delyueꝛ my lyfe, fꝛom the pyt thye pytte, foꝛ thou it is (O Loꝛde) that haſt caſte all my synnes behynde thy backe.

psal.6.a. and.38.b 115.b * Foꝛ hel pꝛayseth not the, deaꝛth doth not magnifye the.

They that go doune into the graue pꝛayse not thy tꝛueth: but the liuynge: yea, the lyuynge a knowledge thee, lyke as I doe thys daye.

The fathee telleth his children of thy faith fulneſſe.

* To heale me it is the Loꝛdes woꝛke, and we wil synge my songes in thy house, al the dayes of oure lyfe. Luk.1.g

And Esay sayde: take a playster of fygges: and laye it vpon the sooꝛe, so shall it be whole. Then sayde Hezekia: O what a geaꝛte myracle is thys, that I shall goe vp in the house of the Loꝛde.

¶ The.xxxix. Chapter.

A T + the same tyme, Merodach Baladā, Waladamus son, kinge of Babylon, sēt letteꝛs & pꝛesentes to Hezekia. Foꝛ he vnderstode howe that he had bene sicke, & was recouered agayne. * And Hezekia was glad theꝛeof, and shewed thē the cōmodities of his tꝛeasure, of syluer, of gold, of spices and otes, of pꝛecious oyles, al that was in his cubboꝛdes and tꝛeasure houses. There was not one thynge in Hezekias house, & so thoꝛow out al his kyngdome, but he let them se it. Thē came Esay the pꝛopheteo kynge Hezekia, and sayde vnto him: What haue the men sayde, and fꝛom whence came they vnto the? Hezekia aunswered, they came out of a farre countꝛe vnto me out of Babilon. Esaye sayde: what haue they loked vpon i thine house? Hezekia answered: All that is myne house haue they sene: and there is nothyng in my tꝛeasure, but I shewed it thē. Then sayde Esay vnto Hezekia: vnderstand the woꝛde of the LORDE of hoostes. * Beholde, the tyme wil come that euery thynge whiche is in thine house, and al that thy pꝛogemcours haue layde vp in stoare vnto this daye, shalbe caꝛied to Babilon, & nothing left behynde. Thus sayeth the Loꝛde: yea, and paꝛt of thy sonnes, that shall come of the, and whō thou shalt get, shalbe caꝛyed hence, and become gelded chamberlaynes in the kyng of Babilons courte. Thē sayde Hezekia to Esaye. Nowe GOD pꝛospeꝛe his owne councell, whiche thou haſt tolde me. He sayde moꝛeouer: So that there be peace and faythfulnes in my tyme.

A 2 Kings of Babil. 4.reg.xxe 2.pa.32.a B Esai. C 4.re.24.f D

¶ The.xl. Chapter.

COmfoꝛt my people (O ye pꝛopheteꝛs) comfoꝛt my people, sayeth youꝛ God: comfoꝛt at Jerusalē the harte, & tell heꝛ: that heꝛ cꝛeaturelesse is at an ende, that heꝛ offece is pardoned, that she hath receaued of the loꝛdes hād, sufficiēt coꝛrectiō foꝛ all heꝛ synnes. * A voyce cryeth in wilderneſs. Pꝛepaꝛe the way foꝛ the Loꝛde in the wilderneſs, make stayte ight the pathe foꝛ oure

A Mat.3.a marke.1.a Luk.3.a John.1.c Esa.57.c

John.i.c God in the delerte. Let all valleys be exal-
Esa.57.c ted, and every mountayne and hyl be layed
lowe, what so is croked, lette it be made
straight: & let the rough be made playne fel
John.12.b des. * For the glorye of the Lorde shall ap-
peare, & all flesh shall at once se it, for why?
the mouth of the Lorde hathe spoken it.
The same voyce spake: Howe crye. And
the prophete answered: what shall I crye?
Ps. 90.b * that all flesche is grasse, and that all the
Jame.1.c goodlynesse therof, is as the floure of the
1.Pet.1.b felde: The grasse is wythered, the floure
Ec.14.b. falleth awaye. Euen so is the people as
grasse, when the breathe of the Lorde blo-
weth vpō them. Neuertheles, whether the
grasse wyther, or the flower fade awaye.
Esa. 33.b * Yet the worde of our God endureth for ev-
and.117 a uer. Go vp vnto the hye hyll (O Sion)
1.pet.1.d. thou that bryngest good tydynges, lifte vp
Jame.1.b thy voyce wyth power, O thou preacher
C Jerusalem. Lyfte it vp with out feare, and
saye vnto the cytyes of Juda: Beholde,
youre God, beholde, the Lorde God shall
come wyth power, and beare rule with his
arme. Beholde, he bryngeth hys treasure
wyth him, and his workes go before him.
He shall fede his flocke lyke an herdeman.
He shall gather the lambes together wyth
hys arme, and carye them in hys bosome, &
shall hyndelye intreate those that beare
+ younge. Who hathe holden the waters in
hys fist? Who hath measured heauen with
his spanne, and hathe comprehended al the
earth of the worlde in thre measures?
Who hathe weyed the mountaynes and
hilles in a balaunce? Who hathe refoumed
the mynde of the Lorde? or to whom hathe
D he shewed hys counsell? * Or who is of
Sap.9.b his counsel to teach him? or who hath geuen
Rom.11.b. him vnderstandynge, and hath taught him
the path of iudgement? Who taughte hym
connynge, and opened to hym the waye of
vnderstandynge? Beholde, all people are in
comparison of him, as a droppe, to a bocket
ful, and are counted as the least thing that
the balaunce weyeth. Yea, and the yles he
taketh vp as a verye litle thinge. Libanus
is not sufficyent to minister fyre for his of-
ferynge, and all the beastes thereof, are not
ynough to one sacrifice. All people in com-
parysone of hym are reknened as nothynge,
Wis. 12.d * yf they be compared with hym, lesse then
E nothynge, and as it that is not. To whom
then wyll ye liken God? or what symylitude
wyll ye set vp vnto hym? Shall the caruer
make him a carued ymage? And shal the
goldsmith couer him with gold, or cast him
into a fourme of syluer plates? Furthermore,
shall the ymage maker, that the poore man
whyche is disposed, maye haue some thyng
to set vp also, seke oute and chouse a tree,
that is not rotē, & earne therout an image,
that moueth not? & knowe ye nothynge o
wretches? Heard ye neuer of it? Hathe it
not bene preached vnto you sence the be-
gynninge? Haue ye not bene enformed of
this, by the foundacion of the earthe, that
he sytteth vpon the syrcle of the worlde,
and that all the inhabitours of the worlde
are in comparison of hym, but as grashop-
pers. * That he spreadeth oute the heauens Esa.44.b
as a couerynge, that he stretcheth them
oute, as a tente to dwel in. That he bryn-
geth princes to nothynge, & the iudges of
the earth to dulle, so that of thē it maye be
said: they be not planted nor sowen again.
nether their stocke roted again in the erth.
For as soone as he bloweth vpon them,
they wither and fade away, like the straw
in a whirle wynde. To whom now wil ye
lyken me, and whom shal I be like, sayeth
the holy one? Lyfte vp youre eyes on hye,
and considre: * who hath made these thyn- ps. 147.b
ges, which come out by so greate heapes? &
he can call them all by theyr names. For
there is nothing hid vnto the greatnes of
his power, strength, & myght. How maye
then Jacob thincke? or howe maye Israell
saye? My wayes are hid from the LORD,
and my god knoweth not of my iudgemen-
tes. Knowest thou not, or hast thou not
hearde, that the euerlastynge GOD, the
Lorde whiche made all the corners of the
earthe, is nether weerye nor fainte? & that
hys wysedome cannot be comprehended?
but that he geueth strength vnto the wee-
rye, & power vnto the faynte? Chyldrē are
weery and fayne, and the strōgest men fal.
* But vnto them that haue the lord before Jer.17.b
their eyes, shall strength be encreased. An-
gels wynges shal growe vpon them. Whē
they runne they shal not fal: and whē they
go, they shal not be weerye.

C The.xli. Chapter.

BE styll (ye Ilandes) and herken vnto A
me. Be strōg ye people. Come hither,
and shewe me your cause, we wil go
to the law together. Who raised vp the inst
mā frō the rising of the Sūne, & called him
to go forthe? who caste downe the people, &
subdued the kinges before him: that he may
throwe them all to the grounde wyth hys
swearde, & scatre thē lyke stubble with his
bowe? He foloweth vpō thē, & goeth safely
him selfe. And that in a waie where before
his fote had not troden. Who hathe made
and created these thynges? euen he that B
called the generacions frō the begynnyng. Esa.44.b
* Euen I the Lorde, whyche am the first, and. 48.c
and with the laste. The yles sawe it, and a po.ii.b
did feare, and the endes of the earth, were
abashed, drewe nye, & came hither. Euery
man

man exhorted his neyghboure, & brother, and bad him be stronge. The carpēter cō-forted the goldesmyth, and the goldesmyth the hammer man, saying: Glue wyl do bery well in it. It shalbe good, that we fasten this cast worke: and then they fastened it with nayles, that it should not be moued.

C But thou Israel arte my seruaunte: thou Iacob art electe, thou art the sede of Abraham my beloued, thou arte he whom I led from the endes of the earthe by the hande. For I called the frō farre, euen frō amonge the glorious men of it, and sayde vnto the. Thou art my seruaunt, I haue chosen the, Esa. 43, b and nat caste the awaye: + be not afrayed, for I am wyth the. Wyll not awaye as ware, for I am thy God, to strengthe the, helpe the, and to kepe the with thys right hande of myne. Beholde, all they that resist the, shal come to cōfusion and shame: and thyne aduersaryes shalbe destroyed and brought to nought. So that who so seketh after them, shal not finde them. Thy destroyers shal perysshe, and so shal they that vndertake to make battaile against the, be as it that is not, and as a thyng of nought. D For I thy Lorde and God, wyl strengthen thy right hāde. Euen I that saye vnto the. Feare not. I wil helpe the. Be not afraied thou lytle wozme Iacob, & thou despised Israel: for I wyl helpe the, sayeth the lord, and the holy one of Israell thyne auenger. Beholde, I wyll make the a treadinge cart and a newe flayle, that thou maiest threshe and grynde the mountaynes, and brynge the hilles to poulder. Thou shalt fanne thē and the wynde shal carie them awaye, and the whirlewynde shal scatre thē. But thou shalt reioyse in the Lorde, and shalt delyte E in prayspynge the holy one of Israel.

Gen. xi. c + When the thirstye and pooze seke water and fynde none, and when theyr tonge is drye of thyrste. I geue it them sayeth the Lorde. I the God of Israel forsake them not. + I bringe foorthe floudes in the hyl- Esa. 35. b les, and welles in the plaine feldes. I turne 43. c 44. a the wyldernes to ryuers, and the drye lāde to condytes of water. I plante in the waste grounde trees of Cedre, Bore, Oyre, and Olyues. And in the drye I set Fyre trees, Elmes, & Hawthornes togethre. All thys do I, that they all togethre may se and marcke, perceaue with their hertes, and cō sidre, that the hād of the lord maketh these thynges, and that the holye one of Israell F bringeth them to passe. Stande at youre cause (sayeth the Lord) & bring forth youre strongest groūde, sayeth the kyng of Iacob. Esdras. Let thē bringe forth their goddes, and let theyr gods tel vs what shal chaunce here after: yea, let them shew vs the thinges that are past, what they be: let them declare thē vnto vs, that we maye take them to herte, and knowe them hereafter. Ether, shew vs thinges for to come, and tel vs what shalbe done hereafter: so shal we knowe, that you are godes: do somthing, ether good or bad: so wyll we be the knowledge the same, and tel it out. Behold, ye godes are of nought, G and your makinge is of naught: yea, abhominable is the man that hathe chosen you.

Neuertheles, + I haue waked vp one frō Esa. 43. a the North, and he shal come. And another from the Easte, whiche shall call vpon my name, and shall treade bys princes as bys clay, and as the potter treadeth downe the myre: Who declared this from the begynnynge, and we wyl knowe hym. Or frō the olde tymes, and we wyll confesse, and saye that he is rygheteous. But there is none that sheweth or declareth any thing, there is none also that heareth youre wordes.

The fyrste is he that shall saye to Sion. Beholde, beholde they are present, and to Ierusalem it selfe wyl I geue an Euangelyste. But when I consyder, there is not a man amonge them, nor anye that can geue councell, nor when I examen them that can answere one word. Lo, wicked are they and vayne, with the thinges also that they take in hande: yea, theyr ymages are but wynde and vayne thynges. ymages.

C The. xlii. Chapter.

BEholde, + this is my seruaunte vpon whom I leane, myne elect, in whome A my soule is pacified. I haue geue him math. 3. b my spirite, that he maye shew forth iudge- 12. a. and ment, & equitie amōg the Gētiles. He shal xvii. a not be an outecryer, nor lifte vp his voyce. His voyce shal not be hearde in the stretes. And a bruised rede shal he not breake, & the smokynge flaxe shal he not quenche: but faithfull & truly shal he geue iudgemēt, not be pensiue nor carefull, that he may restore righteousnes vnto the erth, & the Gentiles also shal kepe his lawes. + For thus saieth god the Lorde vnto him (euen he that made Esa. 40. c the heauens & spred thē abrode, & set forth and. 44. c the earth with her increase: which geueth B breath vnto the people that is in it, & spirit to them that dwel therin) I the Lord haue called the in righteousnes, & led the by the hād. + Therfore wil I also defēde the, and Esa. 49. b geue the for a couenaūte of the people, & to be the + light of the gētiles. That thou maiest open the eyes of the blinde, + let out the Luke. 2. c prisoners from their bondes, and them that Zac. 9. b sit in darkenesse, out of the dōgeon house. Euen I am the lord, and this is my name: ((God's glorie. + And my glorye wil I geue to none other, ((pf. 150. c neither mine honoure to graue images. Be- (holde, olde thynges are come to passe, and

hewe thinges do I declare. And or euer they come, I tell you of theym. Synge vnto the Lorde, a newe songe of thanckesgeuynge, blowe oute hys prayse frome the ende of the worlde. They that be vpon the
C sea, and all that is therin prayse hym, the Iles and they that dwell in them. Let the wyldernesse wyth the cytyes, lyfte vp her voyce, the townes also that they of Cedar dwell in. Let theym be glade that syt vpon rockes of stone, and lette them crye downe frome the hye mountaynes, ascribyng glory vnto the Lorde, & magnifyng him among the Gentyles. The Lorde shall come forthe as a graunte, & take a stomacke to him lyke as a freche man of warre. He shal roare and crye, and ouercome hys enemyes. I haue longe holden my peace (sayeth the Lorde) I haue bene styll and refrayned my selfe, but nowe I will crye lyke a trauelyng woman, and at once will I destroy, & deuoure. I wyll make waste bothe mountayne and hyll, and drye vp euerye grene thyng that groweth theron. I wyll drye vp the floudes of water, and dryncke vp the ryuers. I wil dryngе the blynde into a streate, that they knowe not, & lede thē into a fotepath, that they are vnknowen in. I shall make darcknes lyght before them, and the thynge that is croked to be strayghte. These thynges
Esa.44.b haue I done vnto them, and not forsaken them. * They are fallen backe: yea, let them be ashamed earnestlye, that hope in Idoles, and saye to cast yonen ymages: ye are oure goddes. Heare, O ye deafe men, and sharpe your sightes to se (O ye blynd.)
Mat.15.b * Who is blinde but my seruaunte? Or so deafe, as my messanger, whom I sente vnto them? For who is the ruler so blynde (saye they) as the perfecte manne, and so blynde as the Lordes seruaunte? Thou vnderstandest muche, and kepest nothynge: the eares are open, and no man heareth. The Lorde is mercyfull vnto them for his ryghteousnesse sake: that hys worde myghtye magnified and praysed. But the people theym selues be robbed, and troden vnder the fote, chayned in dongeons, and they all (I saye)
Ier.28.b be shutte into pryson houses. * They be caryed awaye captyue, and no man doeth lowse theym. They be troden vnder foote, and no man doeth laboure to bryngе them
Esa.44.a agayne. * But who is he amonge you, that pondreth thys, that considereth it, & taketh it for a warninge in tyme to come? * Who
Baru.1.b suffred Jacob to be troaden vnder fote, and
Tobi.3.a Israell to be spoyled? Wyd not the Lorde,
Dani.9.a Because we haue synned agaynste him, and haue had no delyte to walcke in his waies, neyther dyd we worke vnto his lawe. Therfore hath he powred vpon him hys wrathful displeasure, and strange battaile, which fyreth him on euery syde, yet wil he not vnderstande. He burneth him vp, yet layeth it not into his hert.

¶ The .xlii. Chapter.

BVt nowe, the Lord that made thee, O
A Jacob, & he that fashioned thee: O Israel, sayeth thus: * Feare not, for I
Esa.44.a haue redemed thee, * I haue called thee by
Esa.41.b name, thou art myne owne. * If thou goest
Deu.7.a thorowe the water, I wil be with thee, that
and.26.d the strōg floudes thuld not pluck the away.
Ex.14.c * And if thou walckest thorowe the fire, it
Dan.3.a shal not burne the, & the flame shal not kindle vpō the. For I am the Lorde thy God, the holy one of Israel, thy Sauiour. I gaue Egipt for thy deliuerance, the Mozians, & the Sabees for the: because thou wast deare in my sight, & because I set by the, & loued the. I wil geue ouer al men for the, & delyuer vp all people for thy sake, feare not: for
Esa.41.d I am with the. * I will bryng thy sede from
mat.8.d the East, and gather the together from the
B west. I wyll saye to the South, let go And
Esa.29.d to the South, kepe not backe: * but bryngе
Gala.3.a me my sonnes from farre, and my doughters from the endes of the worlde. Namely all those that be called after my name. For them haue I created, fashioned, and made for mine honour. * Bringe forth that peo-
Luc.14.c ple, which is blinde, & yet hath eies, which are deafe, although they haue eares. * If
Eph.2.c all nations come in one, & be gathered togeather. Which among them shal declare such thynges, & tell vs what is to come? Let thē bring their witnes, & so shall they be frē: eis, let them heare, and saye: it is truth. you are my witnes (saith the Lord) & my seruaunt, whom I haue chosen: therefore be certyfyed and geue me faithfull credence: and cōsyder,
* that I am he, before whome there was
Esa.44.d neuer any God, and that there shalbe none
Apoc.1.d afore me. I am, euen I am the onely Lorde,
* and besyde me there is no Sauioure. I
Ose.13.b gaue warnynge, I made whole, I taughte C you whē there was no straūge God among you. And thys recorde muste ye beare me your selues, (sayeth the Lorde) that I am God. And euer he am I frō the begynnynge, and * there is none that can take any thyng
Joh.7.b out of my hand. I do the worke, & who shall be able to let it. Thus saieth the Lord, the
Esa.5.d holye one of Israell youre redemer: * for your sake I haue sent to Babilō, & brought downe the strōgest of thē. Al they are fugitiue with the Chaldees that boast theim of theyr shippes: Euen I the Lorde your holy
Josu.3.c one which haue made Israel, and am youre
* Ex.14.c hynge. Thus sayeth the Lorde (* euen he
Esay.7.c that maketh a way in the sea, & a foteparth
and.27.a in the mightie waters; * whiche bringeth forth

foz the the charettes and hozses, the hoste and the power of warre, that they may fall and neuer ryse, & be extincte, lyke as towe is quenched. Remēber not thinges of olde, & regarde nothynge that, that is paste beholde, I shal make a newe thing, & shortlye shal it appere, and shal you not knowe it? I wil make stretes in the deserte, & riuers of water in the wildernes: The wilde beastes shal worshippe me: the dragons, and the ponge Estriches. * Foz I shall geue water in the wyldernes, and streames in the desert: that may geue drynke to my people, whome I chose. This people haue I made foz my selfe: & they shal shewe foz the my prayse. Foz thou (Jacob) wouldest not call vpon me, but thou haddest an vnlust towarde me, O Jsrael. Thou gauest me not thy beastes foz burnt offerynges, neyther dyddest honoure me wyth thy sacrifyces. Thou boughtest me no deare spyce wyth thy money, neyther pouredest the fat of thy sacrifices vpon me. * Howbeit, I haue not bene chargeable vnto the in offerynges, nether greuous in incense. But thou haste laden me with thy synnes, and wery'd me wyth thyne vngodlynesse. * Where as I yet, euen I, am he onely, that foz myne owne selfes sake do awaye thine offences, and forget thy synnes. so that I wyll neuer thincke vpon them. Put me now in remēbraunce (foz we wyll reason together) and shewe what thou haste foz the to make the ryghteous. * Thy first father offended soze, and thy rulers haue synned agaynste me. Therfoze I ether suspended, oz slue the cheefest princes. I did curse Jacob, and gaue Jsrael into reprofe.

D

B

¶ The. xliiii. Chapter.

SO heare now, O Jacob my seruāute, & Jsrael whō I haue chosē, foz thus saith the lozd, that made the, fashioned the, & helped the. euē from thy mothers wombe. We not afrayed, O Jacob my seruaunte thou righteous, whō I haue chosen. * Foz I shal powze water vpon the drie groūde, and ryuers vpon the thurstie. * I shall poure my spyryte vpon thy sede, and myne encreasle vpō thy stocke. They shal growe together, lyke as the grasse, & as the wyllowes by the waters syde. One shal saye: I am the Lordes. Another shall call hym selfe after the name of Jacob. The thyrde shall subscrybe wyth hys hande vnto the Lozde, and geue hym selfe vnder the name of Jsrael. Thus hathe the Lozde spoken, euen the Kynge of Jsrael, and his redemer, the Lozd of hostes: * I am the fyrste and the last, and wythout me is there no God,

Psa. 81.d
Esa. 35.b
xli. c.
xliii. a

Esay. 1.a
Jere. 7.c.

psa. 24.a
Jere. 33.b

Gen. 3.b.
Mu. xx. d

Esa. 35.b
xli. c.
xliii. c.
ezec. 36.d
Joel. 2.f
Zeres. 11.b

subscribe.

Esa. 41.a
Apo. 22.c

If any de like me, let him cal foxth the thyng that is paste & openly shew it, and lay it plaine before me, what hath chaūsed sence I appointed the people of the world, and what shal be shortely, oz what shall come to passe, in tyme longe to come, let theym shewe these thynges. We not achamed noz afrayed. Foz haue not I euer told you hitherto, and warned you? ye can beare me recorde youre selues. Is there any God excepte me? oz any maker, that I should not know hi? All carueres of Jmages are but vayne, & the carued ymages that they loue, cā do no good. They must beare recorde them selues, that (seyng they can neyther se noz vnderstande) they shall be confounded. * Who dare then make a God, oz fashion an image, that is profytable foz nothyng? * Beholde, all the felowshyppe of them muste be brought to confusyon. And truely al the worke masters of them are men, they shal all be gathered together, they shall stande, tremble, and be confounded one with another. The smythe maketh an axe, & tempereth it wyth hoate coales, and fashyoneth it with hammers, and worcketh it wyth all the strengthe of hys armes: yea, sometyme he is faynte foz very hunger, and so thurstye, that he hathe no moze power. The carpenter (oz ymage caruer) taketh measure of the tymbre: and sprydeth foxth hys lyne: he marketh it with some coloure. He plaineth it, he ruleth it, & squareth it, & maketh it after the ymage of a mā, & accoūding to the bewte of a mā: that it maye stande in the temple. Moreouer, he goeth out to hewe downe Cedre trees. He bringeth home Elmes and Okes: and taketh a bolde corage, he seketh out the best tymbre of the woode. He hym selfe hathe planted a pyne tree, whiche the rayne hath kwelled, whiche woode serueth foz men to burne. Of this he taketh and warmeth hym selfe withall: he maketh a fyre of it to bake bread. And afterward maketh a God therof, to honoure it: and an ydole to knele before it. One pece he burneth in the fyre, with anosher he roseth fleche, that he may eate roste his belye full: with the thyrd he warmeth him selfe, and sayeth: Aha, I am well warmed, I haue bene at the fyre. And of the reslydue he maketh hym a God, and an Idole foz hym selfe. He kneleth before it, he worshyppeth it, he prayeth vnto it, & sayeth: delyuer me, foz thou arte my God. * Yet men nether cōsyder noz vnderstande, because their eyes are stopped, that they cannot se: & their hertes, that they cannot perceaue. They pōder not in their myndes, foz they haue nether knowledge noz vnderstandinge, to thynche thus, I haue brent

Esa. 44.b
Apoc. 1.b
Esa. 48.c

Esa. 42.d

pf. 114.d
Sap 13.c

ymage.

smithe.

carpenter.

C

idolatrie.

Esa. 42.g

one

one pece in the fyre. I haue baked breade with the coales therof, I haue rosted flesh withall, and eaten it: shall I nowe of the reſidue make an abhominable ydoll, and fall downe before a rotten pece of woode? Thus he doeth but lose his laboure, and his heart, which is diſceaued, doeth turne him a syde: so that none of them can haue a fre conſcience to thinke: may not I erre? Conſider this (O Jacob, and Jſrael) for thou arte my ſeruaunte. I haue made the, that thou myghteſt ſerue me. O Jſraell, forget me not. * As for thyne offences, I haue dryuen them awaye lyke the cloudes, and thy ſinnes as the miſt. Turne the agayne vnto me, for I haue redemed thee. Be glad ye heauens, whom the lorde hathe made, for the lorde hath dealte graciouſlye with his people, let all that is here beneth vpon the earth be ioyful. Reioyce ye mountaines & woodes, withall the trees therof: for the Lorde hathe redemed Jacob, and wyl shewe his glorye vpon Jſraell. Thus ſayeth the Lorde thy redemer, euen he that fashioned the frome thy mothers wombe: * I the Lorde, doe all thynges my ſelfe alone. I onely ſpred out the heauens, and I onelye haue layed the foundacion of the earthe by myne owne ſelfe. I deſtroye the tookens of Wytches, and make the ſoothſayers fooles. As for the wiſe, I tourne the backward, & make their connyng folyſhneſſe. He doeth set vp the purpose of hys ſeruaunt, and fulfylleth the councel of hys meſſaungers. Concernynge Jeruſalem, he ſayeth: It ſhall be inhabited. And of the citeyes of Juda: They ſhall be buylded agayne, and I wyll repayre their decayed places: He ſayeth to the grounde: Be drye. And I will drye vp thy water floudes. He ſayeth of Cyrus. He is myne herdeman: ſo that he ſhal fulfil al thiges after my wyl. He ſaieth alſo of Jeruſalē: It ſhalbe buildeded, & of the tēple: It ſhalbe laid groūded.

¶ The. xlb. Chapter.

Thus ſayeth the Lord vnto Cirus his anoynted, whom I haue taken by the right hand, to ſubdue nations before him. * I will louſe the girdle of kinges, & I wil opē the gates before his face, & not to ſhut their dores. I wyl goe before the, and make the croked ſtrayghte. I ſhall breake the braſedores, and burſt the yron barres. I ſhal geue the the hyd treaſures, and the thinge whiche is ſecretlye kepte: that thou mayeſt knowe that I am the Lorde God of Jſraell, whiche haue called the by thy name: And * that for Jacob my ſeruauntes ſake, & for Jſraell my cholen. For I called the by thy name, and ordeyned the or euer thou knewеſt me. * Euen I the Lorde before whom ther is none other: for without me there is no God. * I haue prepared the & or euer thou knewеſt me, that I myghte be knowen from the riſing of the ſunne to the goinge downe of the ſame, that all is nothing without me. For I am the Lorde, & there is els none. Je is I that * created the light and darckenes. * I make peace and trouble: yea, euen I the Lorde, do all theſe thinges. Ye heauens frome aboue droppe downe, & let the cloudes rayne ryghteouſnes: The earth open it ſelfe, & bryng forth health, that there by righteouſnes maye floryſhe. Euen I the lord bryng it to paſſe. * Wo be vnto hi that ſtriueth with his maker, the potsherde with the potter. Sayeth the clay to the potter. What makeſt thou? or thy worke ſerueth for nothynge? Wo be vnto him that ſayeth to his father. Why begetteſt thou? and to his mother: why beareſt thou? Thus ſayeth the Lord, euen the holy one, & maker of Jſraell. Aske me for thynges to come, concernyng my ſons & put me in remēbrāce, as touchyng the worckes of my handes. I haue made the earthe, and created man vpon it. Wyth mine handes haue I ſpred forth heauen, & geuen a commaundement for al the hoaſte therof. I ſhall wake him vp with righteouſnes, & order al his wayes. * Ye ſhall buylde my city, & let out my priſoners: and that neither for gift nor rewardes, ſayeth the Lorde of hooſtes. Thus ſaith the lorde: The occupiers of Egipt, the marchauntes of the Mozians & Sabees, that come vnto the with tribute, they ſhall be thine, they ſhall folowe the, and goe wyth cheynes vpon their fete. They ſhal fall downe before the, and make ſuplicacion vnto the. For God (without whome there is none other God) ſhalbe with thee. * O howe prokounde arte thou, O God, thou godnd Sauioure of Jſrael. Confounded are they al, and put to dishonoure: they are gone hence together with ſhame, euen the makers of ymages. But Jſraell ſhalbe ſaued in the Lord, whiche is the euerlaſting ſaluacion. Ye ſhal not come to ſhame nor confuſion, worlde without ende. For thus ſaieth the Lorde: * euen he that created heauen, the God that made the earth, that faſcioned it, and set it forth. He dyd not make it for nought, but to be inhabyted. Euen I the Lord, without whome there is none other. I haue not ſpoken ſecretlye, neither in darke places of the earthe. It is not for naught, that I ſayde vnto the ſede of Jacob: ſeke me. I the Lorde, whiche when I ſpeake, declare the thynge that is righteous and true: gather you, and come together, draw nie hither, you that are eſcaped

of

Esa. 44 c of the people. * Haue they any vnderstan-
Bar. 6. c. ding, that set vp the stockes of their Idols,
Idols. and praye vnto a God, that can not helpe
them? Drawe nie, come hyther, and let them
take counsel one at another, and them forth.
What is he, that tolde this before? or who
Esa 46. b not I the Lorde done it? * wythoute whom
there is none other God? the true GOD
and Sauioure, and there is els none but I?
Esa 44 b * And therefore tourne you vnto me (all
ye endes of the earth) that ye may be saued:
for I am God, and there is elles none. I
sweare by my selfe, oute of my mouth com-
meth the worde of righteousnesse, and that
Ro. 14, b maye no man turne: * but all knees shall
Phil. 2. a. bowe vnto me, and all tonges shall sweare
by my name, sayinge: Verely, in the Lorde
is my righteousnes and strength. To hym
shall men come: but all they that hynche
frome hym, shalbe confounded. And the
whole sede of Israell shall be iustified and
make theyr boast in the Lorde.

A ¶ The. xlvi. Chapter.

Bel. c. BEl * is fallē. Nabo is broken downe:
1. re. 15. a whose ymages were a burthen for
Jer. 50. a the beastes and catel, to ouerlade thē,
and to make them wery. They are sonche
downe, & fallen together, for they may not
ease thē of their burthē, therfore must they
go into captiuitie. Yherē vnto me, O house
of Jacob, and al ye that remayne yet of the
houshold of Israell: whome I haue borne
from your mothers wombe, and brought
you vp from your byrth, tyll ye were gro-
B wen. I, I, which shall beare you vnto your
Exo. xx. a laste age. I haue made you, I wyll also no-
rych you, beare you, and saue you * Whom
will ye make me lyke? or to whom will ye
make me equall or compare me, that I
Exo. 32. a shoulde be lyke hym, in falshyon or ymage,
that I maye be lyke hym? * ye fooles (no
doubte) wil take out syluer and golde oute
of youre purses, and weye it, and hyre a
goldesmyth to make a God of it: that men
Esa. 44 c maye knele downe & worshippe it. * yet
Bar. 6. c. muste he be taken on mens shoulders, and
C borne, & set in his place, that he may stande
and not moue oute of his place. Alas, that
men shoulde crye vnto hym whiche geueth
no answere: and delyuereth not the man
that called vpon hym, from hys trouble.
Consydre thys well, and be ashamed. Goe
into your owne selues (O ye runnegates.)
Remember the thynges whyche are paste,
sence the begynnynge of the worlde: that I
am God, and that there is els no God: yea,
and that there is nothynge lyke vnto me.
In the begynnynge of a thynge, I shewe
the ende thereof: and I tell before, thyn-
ges that are not yet come to passe. My do-
uice standeth stedfastly stablyshed, and I
fulfyll all my pleasure. * I call a byrd out Esa. 16. a
of the East, and the man by whom my coū-
cel shall be fulfylled out of farre countreis,
as soone as I thynche to deuyse a thynge,
I do it. Heare me, O ye that are of an hye
stomache, but farre from righteousnesse,
I shall brynge forth my righteousnesse. It
is not farre, and my health shall not tarye
longe awaye. I wyll laye healthe in Syō,
and in Israell my glorie.

¶ The. xlvii. Chapter.

BVt as for the (O doughter: thou be-
gin Babilon) sit thou downe in the
dust, sit vpon the grounde, and not in
a throne (O thou maiden of Caldea.) Thou
shalt no more be called tender & pleasaunt.
Bryng forth the querne, and grinde meele,
vntruss thy broded heere, put of thy shoes,
make bare thy knees: & wade thorowe the
water riuers. * Thy shame shalbe discouē- Exe. 16. d
red, & thy pryuities shalbe sene. For I will Nah. 3. a
auenge me of the, & wil shewe no mercye to
the, as I do to other men, sayeth oure rede-
mer, whyche is called the Lorde of Hostes,
the holy one of Israell. Sit styll, hold thy
B tonge, and get the into some darke cozner,
(O doughter Caldea) for thou shalte no-
more be called lady of kyngdomes. I was
so wroth with my people, that I punyshed
mine enheryteūce, & gaue thē into thy po-
wer. * Neuertheles, thou shewedest theym Deu. 28. d
no mercye, but euen the verye aged men of Jer. 50. b
them, bydest thou oppresse vyghe sore wyth
thy yocke, and thou thoughtest thus: I
shall be lady for euer. And beside al thas
thou hast not regarded these thinges, ney-
ther remembred what was the ende of thas
citie Jerusalē. Heare nowe therefore, thou
wilful that syttest so carelesse: and speakest
thus in thyne hert: * I am alone, and with Esay. x. b
oute me is there none: I shall neuer be Apo 18. b
widow, nor desolate agayne. And yet bothe
these thinges shall come to thee vpon one C
day, in the twinclyng of an eye: * Namely, Dani. b. c
widdowheade, and desolacion. They shall
mightely fall vpon thee, for the multytude
of thy witches, and for the greate heape of
thy conjurers. For thou haste trusted in
thy wyckednesse, and hast sayde. * No man Esa. 29. c
seyth me. Thyne owne wysedome and con-
nynge hath deceaued the. In that thou hast
sayde: I am alone, and without me there
is none. Therfore shall trouble come vpon
the, and thou shalt not know from whence
it shall aryse. Mischefe shall fal vpon the,
whyche thou shalte not be able to put of. A
sodayne vtter destruccion, shall come vpon
the or euer thou be aware. Nowe go to thy
conjurers, and to the multitude of thy wit-
ches) wyth whome thou hast weryed thy
selfe

selfe from thy youthe) yf they maye helpe
the, or strengthen the. Thou haste hytherto had many councels of them, so let the
yeres. heauen galers & the beholders of starres,
and moone, prophetes come on now and de-
liuer the: yea, & led them shew, when these
thinges shall come vpon the. Beholde
they shalbe lyke straw, which if it be kind-
led wyth fyre, no man maye eyd it for the
behemencie of the flame. And yet it geueth
no synders to warme a man by, nor cleare
fire to sit by. Thus are thei with who thou
hast wered thy selfe, and thus are thy mar-
chautes that haue bene with the from thy
youth. Euery one hath take his own way,
and none of them shall defende the.

¶ The. xlviii. Chapter.

HEare this, O thou house of Jacob, ye
that are called by the name of Israel,
& are come out of one stocke with Ju
da: which sweare by the name of the lord,
& beare wytnes by the God of Israel (but
Ephe. 2 b not with trueth & right) whych * are called
fre men of the holy citie, & are grounded vp
Esa. 51. c on the God of Israel, * whose name is the
and. 54. a lord of Hostes. The thinges that I shewed
Jere. 31. f you euer sence the begynnynge, haue I not
brought the to passe, immediatlye as they
came out of my mouth, & declared the, and
thei are come? Howbeit, I know that thou
Gardnes. art obstinate, & that thy neche hath an yron
seyne, and that thy browe is of brasse.
Meuertheles, I haue euer sence the be-
ginninge shewed the of thinges for to come,
and declared them vnto the, or euer they
came to passe: that thou shouldest not say,
myne Idole hath done it, my carued or mol
ten ymage hath shewed it. Thou herdest it
before, & beholde, It is come to passe, and
whether can ye prophecye of thynges to
come? But as for me I tolde the before at
Esd. 38. c the begynnynge, newe and secrete thiges,
that thou knewest not of. * And some done
nowe, not of olde tyme, wherof thou neuer
herdest before they were brought to passe:
that thou canst not saye: Behold, I knewe
of them: Moreouer, there be some wherof
thou hast neither hearde nor knowen, ney-
ther haue they bene opened vnto thyne
eares afore time. For I knewe that thou
wouldest maliciously offende, therfore haue
I called the a transgressoure, euen frō thy
mothers wombe. Neuertheles, for my na-
mes sake, I wil withdrawe my wrath, and
it shalbe for my honoures sake, yf I pa-
cientlye forbeare the, and do not rote the
out. Behold, I haue pourged the: yet not
as syluer. * I haue cholen the in the fyer of
Ecclus. iii. b afflictiō, and that only for mine owne sake:
Esa. 41. a yea, * euen for myne owne sake wil I do
plutt. b this: or els, what dishonoure wolde they
plutt. b

do to my name? Herken vnto me, O Jacob,
& Israel who I haue called. I am he, I am
euen he that is, I am the first and the last.
My hāde hath layde the foundacion of the
earth: and my right hande hathe spanned
ouer the heauens. Allone as I call them
they are there. Gather you all together,
and herken: whiche of yonder goddes hath
declared this? The LORD hathe a loue C
vnto him, and he shall perfourme hys will
agaynste Babel, and declare hys power
azainst the Chaldees. I my selfe alone, euē
I haue tolde you this before. Yea, I did cal
him: and bringe him forth, and he shal geue
a prosperous iorney. Come nye and heare
this: haue I spoken any thing darckly, sence
the begynnynge? whē a thing beginneth,
I am there. Wherfore, the Lorde God and
his spirit hath sente me. And thus sayeth
the Lord God thy redemer, the holy one of
Israel. I am the Lorde thy GOD, whyche
Rom. 7. B teache the * profytable thinges, & leade the
i. tim. i. b thy waye, that thou shouldest go. * O that
Tit. iii. b thou hadst regarded my commaundmētes,
* deu. 28. then had thy welthinges bene as the water
streame: & thy righteoulnes as the waues
D flowynge in the sea. Thy sede also had be
lyke as the sāde in the sea, & the frute of thy
bodie like the grauel stones therof. Yhis
name should not be roted out: nor destroied
Jer. 51. b before me. * Go away from Babilon, flye
i. Esd. i. b from the Caldees: with a merye voice, speake
of this, declare it abroade, and go forth vn-
to the ende of the world, say ye: The Lorde
hath redemed his seruaunte Jacob, that
they suffred no thurste, he leade them thor-
owe the wildernes, and caused the waters
Ex. 17. b. to flowe out vnto thē frō oute of the rocke.
Nu. xx. b * He claue the rocke a sonder, & the water
* Esa 57. c gushed oute. * As for the vngodlye, they
haue no peace, sayeth the Lorde.

¶ The. xlix. Chapter.

YE yles, herke vnto me, & take hede ye
people from farre. The lord hath cal-
led me fro my birth, & made mention
Esai. 51. c of my name fro my mothers wōbe: he * hath
* Eph. 6. c made my mouth like a sharpe swoorde, vn-
der the shadowe of his hād hath he defēded
me, & hid me in his quiuer as a good arow,
& said vnto me. Thou art my seruaunt Is-
rael, * I wil be honoured in the. Then an-
swered I: I haue loste my labour, I haue Job. 17. B
spent my strēgth in vayne. Neuertheles I
wil cōmit my cause & my worcke vnto the
lord my God. And now saieth the lord, euē
he that fashioned me fro my mothers wōbe
to be his seruaunt, that I may bring Jacob
againe vnto him: howbeit Israel wyll not
be gathered vnto him agayne. In whose

sight

lyghe I am greate, which also is my Lord, my God, & my strength. And he saide: It is but a smal thing that thou art my seruaũt, to sette vp the kynredes of Jacob, and to
Esa 42.b restore the destruction of Israell. * For I
Joan. 8.b haue made thee, the lyghte of the Gentils,
Acts. 13.c that thou mayest be my helth vnto the ende
C of the worlde. Moreouer, thus sayeth the Lord, the redemer and holy one of Israell: because of the abhorrynge and despysynge amonge the Gentiles, concernynge the seruaunt of all them that beare rule, kynges and princes shal se, and arise and worshipp, because of the Lordes that is faythfull: and because of the holye one of Israell, whyche hath chosen the. And thus sayth the Lord:
2.cor.6.a * In the tyme accepted haue I hearde the,
Jere. 31.a and in the daye of saluation haue I helped
Esa. 13.a the. * I will preserue the, and make thee to
Esa 42.a be the attonement of the people, that thou maiest helpe vp the earth agayne: and possesse agayne the desolate heritages. * That
Zach. 9.b thou mayest say to the prysoners: go forth,
Luk. 4.b and to them that are in darckenes: come into the lyghte: they shal fede in the hye waies,
Apoc. 6.c & get theyr pasture in all hie places. * They shall neyther honger, nor thurste, heate nor sonne shall not hurte theym. For he that fauoureth them, shall leade them, & gene them drinke of the spring wels. I will make waies
D vpon al my mountaynes, & my fote pathes shalbe exalted. And behold, they shal come from farre: loe, some from the north & west, some from the lande of Sinis, whyche is
Esa. 52.a in the South. * Reioyse ye heauens: and synge prayses, thou earth. Talche of ioye ye hilles, for God hathe conforted his people, and will haue mercye vpon his that be
Rom. 11.a in trouble. But Sion sayde: * God hathe forsaken, and my Lorde hathe forgotten me. Wyll a wyfe forgette the chylde of her wombe, and not pytie the sonne whome she hathe borne? And though she do forget, yet wyll I not forgette thee. Beholde, I haue written the by bys my handes, thy walles are euer in my syght. They make haste to buylded thee by agayne, As for those that
E ouerthrewe thee, and made the waste, they
Gen. 15.a shall departe from thee. * Lyfte by thyne
Esa. lx.a. eyes, and loke aboute the: all these gather them together and come to thee. As truelye as I lyue (sayeth the Lorde) thou shalt put them all vpon the, as an apparell, and gird them to the, as a bryde doth her iewels. As for thy lande that lyeth desolate, wasted, and destroyed: it shalbe to narowe for them that shall dwell in it. And they that would deuoure the, they shalbe farre away. Then the chylde whome the baren shall bringe forth vnto thee, shall saye in thyne eare: thys place is to narowe, gene place that I maye haue rowme. Then shalte thou thynche by thy selfe: Who hathe begotten me these? seynge I am baren and alone, a captyue and an oute caste? And who hath norysshed them by for me? I am desolate and alone, but from whence come these? F
And therfore thus sayeth the Lorde God: Beholde, I wil stretche oute myne hande to the Gentyles, & set vp my token to the people. They shal bring the thy sonnes in theyr lappes: and carye thy daughters vnto there vpon their shoulders. For kynges shall be
thy nurshynge fathers, and Quenes shalbe
thy nurshyng mothers. They shall fall before thee with theyr faces flatte vpon the earthe: and lycke vp the duste of thy feete: that thou mayest knowe howe that I am the Lorde. * And who so putteth his truste Rom. 9.a
in me, shall not be confounded. Who spoyled the Gyaunte of hys praye? Or who taketh the prysoner from the myghtie? And therfore, thus sayeth the Lorde. The prisoners shall be taken from the Gyaunte: and the spoyle delyuered from the byolente, for I wyll maynteyne thy cause agaynste thyne aduersaryes, and saue thy sonnes. And wil fede thyne enemyes with theyr owne flesh, & make them drinck of their owne blondi as of swete wyne. And all flesh shall knowe, O Jacob, that I am the Lorde thy sauiour, thy noble redemer. ¶ The. I. Chapter.

THus sayeth the Lorde: * where is the byl of your mothers deuorcemẽt that I sent her away? Or who is the dsurer, to whõ I solde you? * Behold, for your Jere. 3.a. Syn.
owne offences are ye sold, because of youre Esa. 50.a
transgression, is your mother forsaken. For why? when no man receaue me, whẽ I came? & when I called, no man gaue me answere. * Is my hande shortened that it myght not num. xi.c
helpe? or haue I not power to delyuer? lo, Esa. 50.a
at a worde I drinke by the sea, * & of wa- * Ex 14.c
terfloudes I make drie land: so that for want * Jol. 3.b
of water the fyshe corrupt & dye for thirst. W
* As for heauen, I cloth it with darckenes, Exod. 3.q
and put as it were a sacke vpon it. The Lord God hathe geuen me a well learned tonge, i. cor. 1. & 3
* so that I can comforte them whiche are troubled, yea, and in due season. He wake- Jsa. 39.b
neth myne eare by by tymes in the morn- Hed. 5.a.
nynge: by tymes in the morynng, I say: he Mat. 26.g
will waken mine eare, that I myght herke Luc. xx.c
as to the scole masters. * The Lorde God G
hath opened myne eare, therefore can I not Jsa. 55.a
saye naye, nor withdrawe my selfe: * but Hed. 13.a
I offre my backe vnto the smyters, and my
cheekes to the myrryers. * I turne not my
face fro shame & spityng, & the Lorde God
shall helpe me, therfore shall I not be confounded. I haue hardened my face lyke a
flynte stone, for I am sure, I shall not come

my

to conclusion. Ye ⁊ at hande that iudifieth me, who will then go with me to Law? Let vs stande one againste another: yf there be any that wyll reason wyth me, let hym
Rom.8.d come here forthe to me. ✶Behold, the Lord God standeth by me, what is he then that
pſ.102.d can cõdẽne me? lo, ✶ they shalbe all lyke
Iſa.51.b as an old cloth, the morthe shal eat thẽ vp. Therfore, who so feareth the Lord amõge you, let him heare the voyce of his seruãt. Who so walketh in darchenesse, ⁊ no light shineth vpon him, let hym put his trust in the name of the Lorde, ⁊ holde him by hys God. But take hede, ye all kyndle a fyre of the wrathe of God, ⁊ steare vp the coales: walke on in the glisteryng of youre owne fyre ⁊ in the coales that ye haue kyndled. This cometh vnto you fro my hãde, namelye that ye shal slepe in sorowe.

¶ The.li. Chapter.

A Herkẽ vnto me, ye that holde of righteousnes, and ye that seke the Lord. Take hede vnto the stone, whereunto ye are hewen, and to the graue whereout ye
Gen.27.a are digged. Considre ✶ Abrahã your father
Rom.3.a and Sara that bare you: how that ✶ I cal-
Isa.51.a led him alone, ⁊ blessed him, ⁊ encresed him. Therfore shal the Lord cõforte Sion, ⁊ repayre al her decaye: makynge her deserte as a paradise: ⁊ her wildernes as the garden of the lord. Mirth ⁊ ioye shalbe founde there, thanckesgeuing ⁊ the voyce of prayse. Haue respecte vnto me then, o my people both high ⁊ lowe, ⁊ laye thyne eare to me:
Esay.li.a ✶for a law ⁊ an ordinaunce shal go forthe fro me, to lighte the Gẽtils. It is harde by that my health ⁊ my righteousnes shal go forth ⁊ the people shalbe ordred with mine.
B arme. The Ilades, that is the Gẽtiles shal ho pe in me, ⁊ put their trust in mine arme
pſ.102.d Lift vp your eyes towarde heauẽ, and loke
mat.24.c vpõ the earth beneth. ✶ For the heuẽs shal
2.pet.3.b vanish awaye like smoke, ⁊ the earth shal waxe olde lyke a clothe, and they that dwel therin shal perysshe in like maner. But my saluacio shall endure for euer, ⁊ my righteousnesse shal not ceasse. Herken vnto me ye that haue pleasure in righteousnesse, thou people that ✶ bearest my law in thine
Jere.31.c mat.5.b heart. ✶ Feare not the curse of men: be not
Luk.12.a afrayed of their blasphemies ⁊ reuylinges:
✶pſ.cii.d ✶ for wormes and mothes shal eat them vp lyke cloth and wol. But my righteousnes shal endure for euer, ⁊ my sauing helth frõ generacion to generacion. Wake vp, wake vp: ⁊ be stronge. O thou arme of the Lorde, wake vp: lyke as in tyme paste, euer ⁊ sẽce
Esa.14.d the worlde beganne. ✶ Arte not thou the
Exo.14.c same arme, that hast wounded the proude Egypte, and hewen the Dragon in peces? Arte not thou euen he, which hast dryed vp the depte of the sea, which hast made plaine the sea grounde, that the deliuered myght go thorow? Therfore the redemed of the Lorde shal turne againe, ⁊ come wyth ioye
6.Esd.i.b vnto Sion, ther to endure for euer? ✶ That mirth and gladnes myght be with them: that sorowe and wo might flie from them?
2.Cor.i.c ✶ yea I, I am euen he, that in all thynges
D geueth you consolacion. What arte thou then, that feareste a mortal man: the fylde of man, which ✶ goeth awaye as dothe the
Esa.40.a floure? And forgetteste the Lorde that made
1.Pet.i.d the, that spred out the heauens, and layde the foundacion of the earthe. But thou art euer afrayed for the sight of thyne oppressoure, which is readye to do harme. Where is the wrath of the oppressoure? The tyme commeth on fast: when the prisoner shalbe losed, and he shall not dye in the dongeon, nor yet be consumed by famisheméte.
Mat.8.b ✶ I am the Lorde thy God (that make the
⁊ Esa. sea to be styll, and to rage:) ✶ whose name
xlviii.a is the Lorde of hostes ✶ I haue put my
✶Esa.4.d woordes in thy mouth, ⁊ haue defended the in the shadowe of my hande: that I maye plante the heauens, ⁊ laye the foundacion of the earthe, and saye vnto Sion: thou
E arte my people. Awake, awake, and stande vp, o Jerusalem, thou that from the hãde
pſa.75.b of the Lorde haste dronken oute ✶ the
Jere.25.a cuppe of his wrathe: thou that haste supped of, and sucked out the dregges of hys deadely cuppe to the botome. For amonge al the sonnes whom he hath begotte, there is not one that maye holde it vp: and not one to leade it by the hande: of al the sonnes that he hathe norysshed. Bothe these thiges are happened vnto the, but who is sorie for it: yea, destruccion, wastynge, hũger, and sweard: but who wyl cõforte the?
F Thy sonnes lye comfortelesse at the heade of euery strete lyke a taken bemylon, and are full of the terrybile wrathe of the Lord, and punyshment of thy God. And therfore, thou miserable and dronken (howbeit not with wyne,) heare this. Thus sayeth the Lorde: thy Lorde and God, the defender of hys people: Beholde, I wil take the stumbling cup out of thy hãd, euẽ the cup with the dregges of my wrath: that from hence forth, thou shalt neuer drincke it more, but
G I wil put it into their hãd that trouble the: which haue spokẽ to thi soule, Coupe downe, that we may go ouer the: ⁊ thou hast layd thy body euẽ with the grounde, ⁊ as the strete to go vpon.

¶ The.lii. Chapter.

VP Sion vp: take thy strength vnto the: put on thyne honeste rayment, O Jerusalem, thou holy Cite. For from thys tyme forthe, there shal no vncircumcised nor vncleane person

come

come in the. Shake the from the dust: arise and stande vp, O Jerusalem: Plucke oute thy necke from the bonde. O thou captyue
B Rom.7.b doughter Sion. For thus sayeth the Lord: * ye are solde for naught, therefore shall ye be redemed also wythout anye money. For
gen.46.a thus sayeth the Lorde God: * My people
Exod.1.a went downe afore tyme into Egypte,
& 4. Reg. there to be straungers, & and the kynge of
xviii.c. the Assyrians oppressed them without any cause. And nowe what profite is it to me (sayeth the Lorde) that my people is freely caryed awaye, and broughte into bondage
Ese.36.b by their rulers, * and my name euer styll
Ro.2.b. blasphemed: sayeth the LORDE. But that my people maye knowe my name, therefore I saye, in that daye they shall
Num.2.a know it, that I am he that do speake: I
Rom.x.c saye, euen I. * O howe beweyfull are the feete of the Embassydoure, that bryngeth the message from the mountayne, and proclaimeth peace: that bryngeth the good tydynges, and preacheth health, and saith vnto Sion: thy God is the kynge. Thy watche men shall lyfte vp theyr voyce: with loude voyce shall they preache of hym: for they
1.Joh.i.c shall se him presente, when the Lord shal
esa.49.c conuerte Sion. * Be glade wyth thanckes
C geuinge. O thou desolate Jerusalem, and reioyce togethere: for the Lorde hathe conforted his people, he hath delyuered Jerusalem. The Lorde hath made bare his holy arme, and shewed it forth in the syght of al
psa.98.a the Gentyles, * and all the endes of the earth hath sene the sauynge healthe of oure
ii.cor.vi.c God. * Awaye, awaye, get you oute frome thence: and touche no vncleane thynge. Go oute from amonge such. And be cleane, that beare the vesselles of the Lorde. For ye
Exo.12.d shalbe not escape by rennyng, nor by flying awaye: but * the Lorde shall go before you,
D and the GOD of Israell shall gather you together. Beholde, me seruaunt shall deale wyselye, therefore shall he be magnified, exalted, & greatly honoured. Like as the multitude shall wondre vpon him, because his
esa.53.c face shal so disfourmed, & not as mans face, his * bewtye lyke no man: Euen so shal the multitude of the Gentiles loke vnto hym, and kinges shal shut their mouthes before
esa.65.c him. * For they that haue not bene tolde of
Rom.15.c him, shal se him, & they that heard nothing of him, shal beholde him.

¶ The.liii. Chapter.

A
Joh.12.c
Rom.12.c
esa.52.c
BVt who hath * geue credēce vnto the thing that we heard? Or to whom is the arme of the Lord knowen? For he did grow before the Lord, like as a braūch, & as a rote in a drye grounde. * He hath neyther bewtie nor fauour. When we shal loke vpō him, there shalbe no fayrenes: we shal haue no lust to hi. * He is despised & abhorred of mē, he is such a mā as is ful of sorow, & as hathe good experyence of infirmities. We haue reckened him so vile, that we hyd our faces frō him: yea, he was dispised, and therfore we regarded him not. Howbeit * he only hath taken on him our infirmities, & bore our paynes. Yet we dyd iudge hym, as thoughe he were plaged, & cast down of God: & punished * where as he (not wyth-standyng) was wounded for oure offences, & smitten for our wickednes. For the chastice mēt of our peace was layde vpon him, and with his stripes are we healed. * As for vs, we haue gone al astray (like sheepe) euery one hath turned his owne way. But the lord hath heaped together vpō him, the iniquitie of vs all. He suffred violence, & was euil intreated: & did not yet opē his mouth. * He shall be ledde as a sheepe to be slayne, yet shall he be as stil as a lambe before the shearer, & not open his mouth. He was had away frō prison: his cause not heard, and without any iudgement: Whose generatiō yet who may numbre? he was cut offrō the grounde of the liuinge; whiche punishmente did go vpō him, for the transgression of my people, which in me had deserued that punishment. * His graue was geuē him with the condēpned, & with the riche man at his death. * Where as he did neuer violēce: nor
2 Cor.5.c bnright, neyther hath there bene anye dis-
1.pet.ii.d ceatfulnes in his mouth. * Yet hath it pleased the Lorde thus, to bruse him with plages, & to smyte hym wyth infirmyetye, that
Joh.xii.c when he had made his soule an offryng for
Rom.8.d synne, he might se long lastynge sede. And this deuice of the Lord shal prospere in his hande. Of yeth trauayle and laboure of hys soule, shall he optayne frute, and be shal-
Rom.3.c be satysfyed, * by the knowledge of hym whiche is my ryghteouse seruaunt: he shal iustifye the multytude, for he shall beare awaye theyr synnes. Therfore will I geue hym the multitude for hys part: & he shall deuide the spoyle with the stronge, because he geueth ouer his soule to death: * And is
mar. 15.c reckened among the transgressours, whych
Luc.23.b neuertheles hath taken away the synnes of the multitude, and made intercessiō for the mysdoers.

¶ The.liiii. Chapter.

BE glad now * thou baren that bearest not, reioyce, synge: and be merye, thou
Gala.4.b that art not with childe: For the wyfe
Luc.13.c late hath mo childrē then the maried wyfe, saieth the Lord. Make my tentes wyder, & spreade out the hanginges of thyne habitacion: spare not, laye forth thy coardes, and make fast thy stakes: for thou shalt be multiplied on the right hāde & on the lefte, and thy

thy sede shall haue the Gentyles in possessi-
on, and dwel in the desolate cyties. Feare
not, for thou shalt not be confounded: Be
not ashamed, for thou shalte not come to
confusion. yea, thou shalte forget the shame
of thy youth, and shalte not remembre the
dyshonoure of thy widdowheade. For he
Esa. 62.a that made the, shalbe thy Lorde, * and hus-
Ezec. 16 b bande (whose name is * the Lord of hoostes,)
2.cor.11.a and thy redemer shalbe euen the holye one
Iesa.48.a of Israell, the Lorde of the whole worlde.
For the Lorde hath called the beyng as a
desolate sorowfull woman, and as a young
C wyfe that hath broken her wedlock, sayeth
Esa.26.c thy God. * A lytle whyle haue I forsaken
Psa. 19 .d thee, but with greate mercyfulnesse shall I
take the by vnto me. When I was angerye,
I hyd my face from thee for a lytle season,
but thorowe euerlasting mercy haue I par-
doned thee, sayeth the Lord thy redemer.
Gen. 9.b * And this is vnto me as the water of Noe,
for like as I haue sworne that I will not
bringe the water of Noe any more vpō the
2.reg.7.a worlde: * so haue I sworne that I will ne-
ner be angerye wyth thee, nor rebuke thee:
The mountaynes shall remoue, & the hilles
shall fall downe: but my louynge kyndnes
shall not moue, & the bōde of my peace shal
not fall downe frō thee: sayeth the Lorde thy
mercyful louer. Behold, thou poore, oner-
Esai. 54. b wheimed with tempest * & without cōfort.
I wyl make thy walles of precyous stones,
and thy foūdacion of Saphires, thy wyn-
dowes of Christall, thy gates of fine cleare
stone, & al thy borders of pleasaunt stones.
D * Thy childzen shall al be taught of God,
.Jo.vi.d. and I wyl geue thē plenteousnes of peace.
Jo hn. 6.c In righteousnes shalt thou be grounded, &
be farre from oppression: for thy whyche
thou nedest not be efrayed, nether for hyn-
deraunce, for it shall not come nye the. Be-
holde, the aleaunte that was farre from me,
shall dwell with the, & he that toyneth ba-
raple against the, shall perysshe. Behold, I
made the smith that bloweth the coales in
the fyre, and he maketh a weapon after his
handye worcke, I make also the waster to
destroye: but all the weapōs that are made
Luc 21. b against the: thee shall not prosphere. * And as
Acte. 4.c for all tonges, that shal resist the in iudge-
ment, thou shalt ouercome them, and con-
dempne them. This is the heritage of the
Lordes seruauntes, & theyr righteousnesse,
commeth of me, saith the Lorde.

¶ The.lb. Chapter.

A Come to the waters all ye that be
Eccl. li.d thurstie, & ye that haue no money.
John.7 d Come bie, that ye may haue to eate.
Apo.2.d Cōe, bie wine & milk without any money, or
money worth. Wherefore do ye ley out youre
money for the thyng that feedeth not, & spende
your labour about the thinge that satisfieth
you not? But herken, herken rather vnto
me, & ye shal eate of the best, and your soule
shal haue her pleasure in plēteousnes. En-
cline your eares, and come vnto me, take
Act. 13.b hede (I say) & your soule shal lyue. * For I
2.reg.7.a B wil make an euerlastynge couenaūt wyth
you, euen the sure mercies of Dauid. Be-
hold, I gaue him for a witnes amonge the
folke, for a Prince & captaine vnto the pea-
ple. So thou shalte call an vnknowen peo-
ple: and a people that had no knowledge
of the, shal runne vnto the: because of the
Lorde thy god, and the holy one of Israel,
whiche glorifieth the. Seke the lord, while
Eze. 18.d he maye be founde: & call vpon him whyle
and. 33.f he is nye. * Let the vngodlye man forsake
his owne wayes, and the vnrighteouse his
owne imaginacions, & turne agayne vnto
the Lord: so shal he be mercyful vnto him:
psl. 103.a and to our god. * For he is verie readye to
Esa. 65.a C forgeue. For thus sayeth the Lorde: my
thoughtes are not youre thoughtes, and
youre wayes are not my wayes, but as
farre as the heauens ar hier thē the earth,
so farre do my wayes exceade youres, and
deu. 32.f my thoughtes youres. * And lyke as the
raine and snow cōmeth downe frō heane,
and returneth not thyther again, but wa-
tereth the earthe, maketh it frutefull and
grene, that it maye geue corne vnto the so-
wer, and breede to hym that eateth. So
the worde also that commeth oute of my
D mouth: shall not turne agayne voyde vnto
me, but shal accomplishe my wil, and pro-
spere in the thynge whereto I sende it. And
so shal ye go forthe wyth ioye, and be led
with peace. The mountaynes and hylles
shall synge wyth you for ioye, and all the
trees of the felde shal clappe their handes.
For thornes there shall growe Firre trees,
and the Ayvre tree in the steade of bra-
res. And this shalbe done to the prayse of
the Lorde, and for an euerlastynge token,
that shal not be taken awaye.

¶ The.lbi. Chapter.

Thus saith the lorde: * kepe equitie, & A
do right: for my sauig helth shal come mat. iii.
shortly, & my righteousnesse shall be
opened. Blessed is the mā that doeth thus:
& the mās childe which kepeth the same.
* He that taketh hede, that he vnhalowe Esa. 58.
not the Sabboth (that is) he that keepeth
him selfe that he do no euil. The shall not
the straunger, which cleaueth to the Lorde, deu. 23.d
say: * Alas the lord hath shut me cleane out B
frō hys people. Neyther shall the * gelded * Sa. 3.b
man saye: lo, I am a drye tree. For thus Gelded
sayeth the Lorde vnto the gelded that ke-
peth my Sabboth. Namely, that holdeth
greatly of the thing that pleaseth me, and
keepeth

Sabboth halowed.

kepeth my couenaũt. Vnto thẽ wil I gene in my house holde, and within my walles, a
John.1.c better heritage and name, then yͤ they had
C bene called sonnes and doughters. * I wyl gene them an euerlastyng name, that shal not perishe. Agayne, the straungers that
Joh.8.a. ſtyche to the Lorde, to serue him, & to loue his name: * and to be his seruaũntes. And al they, whiche kepe thͤ selues, that they vnhalome not the Sabboth, namely, that they fulfyll my couenaunt: Them wyll I bryng to my holye mountayne, and make them ioyfull in my house of prayer. Their burnt offeryngeꝫ and sacrifices shalbe ac-
1.reg.8.c cepted vpon my aulter. * For my house
Mat.21.b shall be called an house of prayer, for all
Mar.11.b people. Thus sayeth the Lord God, which
Lub.19.b gatthereth togecther the scatred of Israell: I wyl bringe yet another congregacion to him. Come all ye beastes of the felde, that
D ye maye deuoure all the beastes of the wod. * For hys watchmen are all blynde,
Jer.11.b + they haue all togethͤr no vnderstanoyng,
Esa.34.a they are all dommie dogges, not beyng able to barcke: they are sleepy, slogyshe are they, and lye snoozinge: they are shameles dogges, that be neuer satisfyed. The shep-
Jere.9.b herdes also, in lyke maner haue no vnder-standynge. * but euerye man tourneth hys owne way, euery one after hys owne couetousnes with al hys power. * Come (saye
Esa.22.b they) I will fetch wine, so shall we fil our
1.cor.15.b selues, that we may be dronken. And to to
Sap.2.b morow, lyke as to day: yea, & much mooze.

¶ The.lvii. Chapter.

A Sap.2.b THe * righteous perysheth, & no man regardeth it in his heart. Good godly people are taken away, & no man consydereth: Namely, that the righteous is conueyed away from the wicked. He commeth into peace, & godly men rest in theyr chambres, and before the godlye mã goeth peace. Come hither therefore ye charmers
: chyldren, * ye sonnes of the aduoutrer,
mat.12.b and the whore: Wherin take ye your pleasure? Vpon whome gape ye with youre mouth, and bleare out youre tongue: are ye
B not children of aduourye? & a sede of dyssimulacion? * Ye make youre ſtye vnder the
Eze.16.b ones, and vnder al grene trees, and ye offre
Esa.65.b children in the valleyes, & dennes of stone.
Jere.7.a Thy parte shall be with the stony rockes
Deu.18.b by the ryuer: yea, euen these shall be thy
Eze.20.d parte. For there thou hast powred meate
Leu.xx.a and drinke offeryng vnto them. Shoulde
Deu.32.c I delyre in that? Thou hast made thy bedde vpon hie mountaynes, thou wentest
Deu.37.b vp thyther, and there hast thou slayne sa-
C crifices. * Behynde the doores and postes, hast thou set vp thy remembraunce. When thou haddest discouered thy selfe to ano-

: Against charmers & idole.

ther then me, whe thou wentest vp & made thy bedde wyder, & with those Idols hast thou made a couenaunt, and louedest their couches, where thou sawest them. Thou wentest sreyghte to kynges, with oyle & diuerse oynemẽtes (that is) thou hast
Eze.16.b sent thy messaungers farre of, and yet arte
Ose.12.a thou fallen into the pyte thereby. Thou art wery for the multytude of thyne owne wayes, yet saydest thou neuer: I wyl leaue of. * Thou hast had the lyfe that thyne ha-
mat.9.b des wroughte, and therfore thou art care-lesse. For when wyte thou be abashed or feare, seynge thou hast broken thy promyse, and remembrest not me, neither, hast me in thy heart? Thinkest thou that I al-so wyll holde my peace (as a foze tyme) that thou fearest me not? yea, beleue, I wyl declare thy goodnes and thy wozkes, but they shall not profyte the: when thou cryest, lette thy chosen heape delyuer thee. But the wynde shal blow them fozth, and
Rom.xi.a vanyte shall take them all awaye. * Ne-
D uertheles, they that put theyr trust in me, shall inherite the lande: and haue my holy hyl in possession. And therefore thus he sayeth: * Wyde playne, make playne, and
Esay.xl.c clense the streate, take vp the stumblynge blockes oute of the waye that leaderh to my people. For thus sayeth the hie and ex-ceilent, euen he that dwelleth in euerla-stynge stylle, whose name is the holye one:
God dwelleth. * I dwell hye aboue: & in the Sanctuary, pſa.50.b and with him also, that is of a contrite and Esa.66.a humble spirite doe I dwell: That I maye beale a troubled mynde, & a contrite heart. * For I chyde not euer, and am not wroth pſ.103.a without ende. But the blasting goth from Jere.3.c me, & is included in the bodye, and I made the breath: I am wrathe with him for his couetousnesse. I smyte hym, I hyde me, and am angry, when he turneth him selfe, and foloweth the hye waye of hys owne
hye waye. hearte. I haue sene hys wayes, and I heale Luc.15.a him. * I leade him and restoze to him con-foze, & to those that were sozye for hym. I make the fruites of thanckesgeuynge, that he maye saye, Peace, peace, * vnto Eph.2.c. them that are farre of, and to them that are nye, sayeth the Lorde, and I make him whole. But the wycked are lyke the ra-gyng see, that cannot reste, whose water foometh with the myre and grauell. Euen so the * wycked haue no peace, sayeth God. Esa.48.b

¶ The.lviii. Chapter.

CRye * now, as loude as thou canst. A Leaue not of, lift vp thy voyce like a Eze.3.c. trompet, & shew my people their of- Jere.19.a fences, & the house of Jacob their sines. For they seke me daily, & wil know my wayes, euen as it were a people that dyd righte, and

hadde not forsaken the statutes of theyr God. They argue with me concernynge right iudgement & wyl be nye vnto God.

Mat.9.b

Fayre.

Esa.1.b. B

* Therefore fayre we (saye they) and thou seyst it not? we put our lyues to straytnes, and thou regardest it not. * Beholde, when ye fayre, youre lust remaynyth styll: For ye doe no lesse violence to youre detters: lo, ye fayre to stryfe and debate, & to smyte with the fyste of wyckednesse. Nowe ye shall not fast thus that your voyce myght be herde aboue: * Thincke ye thys fayre pleaseth me, that a man shoulde chastē him selfe for a daye, and to writh his heade as a bour lyke an hoope, & to lie vpon the earth in an heery clothe? Shoulde that be called fastynge, or a day that pleaseth the Lorde? Wolde not this fastynge rather please me, that thou * loose him out of bondage, that is in thy daunger? That thou breake the othe of wycked bargaynes? that thou let the oppressed goe free, and take from them all maner of burthens? * To deale thy breade to the hungrye, and bringe the poore wanderynge home into thyne house? when thou seest the naked that thou couer him, and hyde not thy face from thy neyghbour (and despyse not thyne owne fleath).

Zach.7.a and.b.

Esa.58.b

Mat.25.c

C

Luc.xi. d

* Then shall thy lyght breake forthe as the morynge, and thy healthe sprynge out right shortely: thy righteousnes shall goe before the, and the glory of the Lord shall embrace the. * Then yf thou call, the Lorde shall answere the: yf thou cryest, he shall saye: here I am. yf thou layest awaye from the thy burthens, and holdest thy fingers, and ceasest from blasphemous talkynge, * yf thou haste compassion vpon the hongrye, and refreshest the troubled soule: Then shal thy lyght sprynge out in the darkenesse, and thy darkenes shalbe as the noone daye. The Lorde shall euer be thy gupde, & satisfye the desyre of thyne heart in the tyme of drought, and fyll thy bones with marye. Thou shalte be lyke a freshe warred garden * and lyke the fountayne of water, that neuer leaueth runnig. Then the place that euer haue bene waste, shall be buylded of thee: There shalt thou laye a foundatiō for many kynarenes. Thou shalte be called the maker of hedges, and the buylder agayne of the weye of the Sabboth. yea, yf thou tourne thy fete in the * Sabboth, so that thou doe not the thyng, which pleaseth thy selfe in my holy daye: and thou call the pleasaunt, holy and glorious Sabboth of the Lorde, and if thou geue hym the honoure: So that thou doe not after thyne owne ymaginacyon, neyther se the thyne owne wyll, nor speake thine owne wordes, Then shalt thou haue

Esa.58.b

Prou.21. b

Zach.7.a

Psa.5 b

Joh.4. b

Sabboth sanctified 30 yeares.

Esa.56.a and.66.b

thy pleasure in the Lorde, and I wyl carye the aboue the earth, and fede the with the heritage of Jacob thy father: For the Lordes owne mouthe hathe so promysed.

¶ The.lix. Chapter.

Esay.l.a

Mat.11.a

Jer.b.b

Esay.1.b

Job.15.b

psa.vii.b

Job.18.a. psal.b.d. and.13.a

Ro.13.b

Esay.5.a

Job.30.c

1 Cor.28.c

Joh.12.c

Osee.4.a

BEholde, * the Lordes hande is not so shortened that it cannot helpe, neither is his eare so stopped that it may not heare. But * your mysdedes haue seperated you frō your god, & your * sinnes hyde his face frō you, that he heareth you not. For your hādes are defiled with bloude, & your fingers with vnrighteousnes: your lippes speake lesinges: & youre tonge setteth out wickednes. No man regardeth righteousnes, & no mā iudgeth truly. Euery māhopeth in dayne thinges, ymagineth disceate, & cōceaueth wery nesse, & bryngeth forthe euell. They bede Cockatrype egges, and weaue the spyders webbe: Whoso eateth of their egges, dyeth. But yf one treade vpon them: There commeth vp a serpent. Their webbe maketh no clothe, and they may not couer them with their labours. Their dedes are the dedes of wickednesse, and the worke of robberye is in their handes. * Theyr fete runne to euyll: and they make haste to shedde innocente bloude, their councels are wicked councels, harme and * destruccion are in theyr wayes. But the waye of peace they knowe not. In their goynges is no equite: Their wayes are so croked: that whoso euer goeth therin, knoweth of no peace. And thys is the cause that equite is so farre frome vs, and that righteousnes commeth not nye vs. * We looke for lyght: lo, it is darckenesse, for the morning shyne: se, we walke in the darcke. * We grope lyke the blynde vpon the walle, we grope euen as one that hath none eyes. We stomble at the noone daye, as though it were towarde nyght: In the fatlyng places, like mē that are halfe ded. We roare all lyke Beares, and mourne styll lyke doues. We looke for equitie, but there is none: for healthe, but it is far from vs. For our offences are manye before the, and our sinnes testifie agaynst vs: yea, we must confesse that we offende, & knowledge that we doe amysse: Namely, trāsgresse and dissemble agaynste the Lorde, and fall awaye frome oure God, bringe preclumptious and trayterous ymaginations and talkynge false matters in oure heartes. And therfore is equitie gone alyde and righteousnes standeth a farre of, * truethe is fallē downe in the sterte, and the thyng that is playne and ope, maye not be shewed. yea, the truethe is taken awaye, and he that refrayneth him selfe frō euell, muste be spoyled. When the Lorde sawe thys, it displea-

(sed

ted him fore, that there was no equite. He sawe also, that there was no man, ryghteousle, and he wondred that there was no man to helpe him. Wherefore he helde him by his owne power, and he sustayned hym by his
Eph. 6.b 1. Tes. 5.a owne righteousnes. * He put ryghteousnes vpon hym for a brest plate, & set the helmet of healthe vpon hys heade. He put on wrath in steade of clothinge, and toke gelousye aboute hym for a cloke: (lyke as when a man goeth forthe wrathfullye to recompence hys enemyes, and to be auenged of hys aduersaryes.) Namely that he myght recompence & rewarde the Ilandes, where thorowe the name of the LORDE myghte be feared, from the rysynge of the Sunne: and hys maiestye, vnto the goynge downe of the same. For he shal come as a violente water streame whyche the wynde of the
C
Psal. 13. a LORDE hath moued. * But vnto Sion
Rom. 11. d there shall come a redemer, and vnto them in Jacob that turne frō wickednes, sayeth the Lorde. I will make this couenaūt with
Gebe mark. them (sayeth the Lorde.) My spyrytte that is vpon the, and the wordes which I haue put in thy mouth, shal neuer go out of thy mouth, nor out of the mouth of thy children
A childrē, from this time forth: for euermore worlde without ende, sayeth the Lorde.

¶ The lx. Chapter.

Act. 26. c Eph. 5. b ARyse the vp by tymes, & be brighte (o Jerusalem) for thy * light cōmeth and the glory of the Lord is risen vp vpō thee. For lo, while the darckenes & cloude couereth the earth & the people, the lord shal shew the lyght, & his glorye shalbe sene in
Esai. 49. d thee. * The Gentiles shal come to thy light, mark. 8. d & kinges to the brightnes that springeth forth vpō thee. * Lyfte vp thine eyes, & loke rounde about the. All these gather them selues: & cum to the, thy sōnes shal cum vnto
Gen. 15. a the frō farre, & thy doughters shall gather the selues to the on euery side. Then thou shalt se this: & be glorious, thou shalt marueil exceedingly, & thine hert shalbe opened: when the aboundaūce of the sea, shalbe cōuerted vnto the (that is) when the riches of the Gentiles shal come vnto the. The multitude of Camels shal couer the, the dromepsal. 72. b daries of Madian and Epha. * All they of
Mat. 2. b Saba shal cum, bryngynge golde & incēse, and shewynge the prayse of the Lorde. All the cattell of Cedar shalbe gathered vnto the. the rāmes of Nabaioth shal serue the, to be offered acceptablye vpō mine aulter,
Heb. 13. b & * which I haue chosen, & in the house of my glory which I haue garnished. But what are these, that flee here lyke the cloudes, & as the doues flynge to their wyndowes? The Iles also shal wayte for me, & special lye the shyppes of Tharsis: that they may bring thy sonnes from farre, & their siluer & their golde with them, vnto the name of the Lorde thy God, vnto the holye one of Israel, that hath glorifyed the. * Straun- Esa. 54. b gers shall buylde vp thy walles, and their kinges shal do the seruyce. For why I was angrye, I smote the: and of my mercye, I pardoned the. * Thy gates shal stande open Apo. 21. b all both daye & nyght, and neuer be shut: that the hoste of the Gentiles maye come, & that their kynges maye be bronght vnto the. For euery people and kyngedome that serueth not the, shal perysshe, & be destroied with bitter destruccion. The glory of Libanus shal come vnto the. The fyrre trees, Boxes and Cedres together, to garnysshe the place of my sanctuary, for I wil glorysfie the place of my fete. Moreouer, those C shal come knelynge vnto the, that haue vexed the: and all they that despysed thee, shall fall downe at thy fote. Thou shalte be called the cytye of the Lorde, Sion the cytye of the holye one of Israell. Because thou hast bene forsaken and hated: so that no man went thorowe the: I will make the glorious for euer and euer, and ioyful thoEsa. 49. a rowe out all the posteritees: * Thou shalt suche the mylcke of the Gentiles, and kinges breestes shal fede the. And thou shalt knowe, that I the Lord am thy Sauioure and redemer, the mightye one of Jacob. For brasse: wyll I gene the golde, and for yron syluer: for wood brasse, and for stones yron. I wyll turne thyne oppression into peace, and thyne exaccions into rightcousnes. Violence and robbery shall neuer be hearde of in thy lande, neyther harme and destruccion within thy borders. Thy walles shalbe called healthe: and thy gates the Apo. 21. a prayse of God. * The sunne shall neuer be thy day light: and the lyght of the Moone shall neuer shyne vnto the: but the Lord Sonne goone. Apo. 22. b hym selfe shalbe thyne euerlastynge lyghte, and thy God shalbe thy glorye. + Thy sunne shall neuer go downe, & thy Moone shall not be hyd: for the LORD hym selfe shalbe thyne euerlastynge lyghte, and thy sorow shall dayes shalbe ended. Thy people shall be all ryghteous: & possesse the lande euer, the floure of my plātinge: the worcke of my handes, wherof I wyll reioyce. The yongest and leest shall growe into a thousande, and the simplest into a stronge people. I the Lorde shall shortly bringe thys thynge to passe in his tyme.

¶ The lxi. Chapter.

A Luk. 4. c and. bii. c Esa. xl. a esa. 57 b THe spirit of the lord god is vpō me, for the Lord hath annoynted me, and sent me to preche good tidiges vnto the poore, that I might binde vp the wounded hertes: that I might preach deliueraūce to the

t.ii. captyue,

and.66.a captyue, and open the pryson to them that are bounde: that I might declare the accep
mat.15.a table yeare of the LORDE, and the daye
and.21.a of the vengeaunce of oure God: * that I might conforte al them that are in heuines, that I might geue vnto them that mourne in Sion, that I myght geue I saye: bewtye in stede of ashes ioyefull oyntemente for heuynge, pleasaunte rayment for an heuye wynde: That they myght be called trees of
B ryghteousnes, a plantynge of the Lorde for hym to reioyce in. They shal build the löge rooughe wyldernesse, and set vp the wild desserte. They shall repayre the waste places, and suche as haue bene voide thorowoute many generacyons. Straungers shal stãde and fede youre cattell, and the aleauntes shall be your plowemẽ, and dyggers of your
Esa.66.a vynes. * But ye shalbe named the preestes
Jere.33.d of the Lorde, and men shal call you the seruauntes of our God. ye shal enioy the goodes of the Gentyls, and triumphe in their substaunce. For your greate reproche you shall haue double ioye, and for shame shall they haue ioye of theyr porcyon. For they shall haue double possessyon in their lande, and euerlastynge ioye shall be with them. For I the Lorde which loue right, & hate robbery (though it were offered me) shall make
C their workes ful of faythfulnes, and make an euerlastyng couenaunt with thẽ. Their sede also, and their generacyon, shalbe knowen amonge the Gentils, and amonge the people. All they that se theim, shall knowe that they are the hie blessed sede of the lord.
Luce.2.b And therfore * I am ioyful in the Lord, and
psl 132.b my soule reioyseth in my God. * For he hathe put vpon me the garmente of saluacyon, and couered me with the mantle of
Ezec.16.b ryghteousnesse. * He shall decke me lyke a bryde grome, and as a bryde that hath her apparell vpon her. For lyke as the grofide bungery foxth frute, and as the garde bringeth forth sede: so shall the Lorde God cause ryghteousnesse, and praise to God to florish forthe before al the heathen.

¶ The.lxii. Chapter.

A FOr Sions sake therfore wil I not holde my tonge, & for Jerusalems sake, I wyll not ceasse, but pyll their ryghteousnesse breake forth as the shining light, & their saluacyõ as a burning lãpe. Thẽ shal the Gen-
John.1.c tils se thy righteousnes, & al kinges thy glo-
Apo.11.c rie. Thou shalt be named with a new name, which the mouth of the lord shal shew.
B Thou shalt be a crowne in the hãde of the Lord, & a glorious garlãde in the hãd of thy god. Fro this time forth thou shalt neuer be called the forsaken, & thy lãd shal no more be called the wildernes, but then shalt be called: my pleasure is in her, & thy lande shalbe called: the maried woman: for the Lorde loueth the, & thy lande shalbe ioyned in mariage. * And like as a yonge man taketh a
Ezec.16.b doughter to mariage, so shal thy sonnes be
Oseer.2.c maried vnto the. And as a brydegrome is
Esa.54.a glad of his bryde, so shall thy God reioyse ouer the. I haue set watchmẽ vpo thy walles (O Jerusalem) which shal neither cease
C day nor night to preache the Lord. And ye also that remembre the Lorde, ye shall not kepe him close, nor leaue to speake of him, vntil Jerusalẽ be set vp, & made the praise of the worlde. The Lorde hathe swoone by his ryght hande, and by hys stronge arme, that frõ hence forth he wil not geue thy corne to be meate for thine enemies, nor thy wine (wherin thou hast laboured) to be dinck for the straungers. But they that haue gathered in the corne, shal eate it, & geue thankes to the lord, & they that haue bozne in the wine: shal drinck it in the courte of my Sanctuarie. Go you, go you thorowe the gates,
D make cleane the way for the people, make playne, make playne thy foote path, & take away the stones out of it, & set out a token
A token. for the people. Beholde, the Lorde proclaymeth vnto the endes of the worlde: * tell the
Esa.40.b doughter Sion: se, thy Sauioure commeth,
Zach.9.c behold, he bringeth his treasure with him, &
mat.21.a his workes go before him. For they whome the Lord deliuereth, shalbe called the * holy
Esa.54.a people: & as for thee: thou shalte be named the greatly occupied, & not the forsaken city.

¶ The.lxiii. Chapter.

WHat is he this, that cõmeth frõ Edõ, with redde coloured clothes of Bosra? (which is so costly cloth) & com-
meth in so mighetly with al his strength. I am he that teacheth righteousnes, & am of power to helpe. Wherefore then is thy clothing red, & thy raimẽt, like his that treadeth in the wine presse? I haue troden the presse my selfe alone, & of all people there is not one with me. Thus wil I treade down mine enemies in my wrath, & set my fete vpon thẽ in my indignacyon. And their blode shalbe spronge vpõ my clothes, & so wyl I
B stayne all my raiment. * For the day of ven-
Esa.34.b geance is allygned in my hearte, and the yeare when my people shal be delyuered, is come. I loked aboute me, and there was no mãn to helpe me any helpe: I maruayled that no man held me vp. Then I held me by myne owne arme, and my feruentnesse sustayned me. And thus wyll I treade downe the people in my wrath, and bath thẽ in my displeasure, and vpon the earth wyll I lay their strength. * I will declare the goodnes
Exo.15.a of the Lordes, yea, and the prayse of the
Esa.12.a.
Lordes

Lorde, for al that he hath geuen vs. for the great good that he hathe done for Israell: whiche he hathe geuen them, of hys owne fauoure. and accordynge to the multytude of his louinge kyndnesses. For he sayde: These, no doubt are my people, & no chyldren chyldren, & so he was their sauioure.
Exo.13.b 14.d.2.c In their troubles, * he was also troubled with them, & the angell that went for the from his presence delyuered them: Of herye loue and kyndenesse that he had vnto them, redemed them. He hath borne them, and caried them vp, euer sens the worlde beganne But after they prouoked hym to wrath, and vexed his holy mynde, he was their enemy, and fought agaynst them hym selfe. yet remembred Israell the olde tyme of Moses & his people, * sayinge: Where
Ex.14.c is he that brought them from the water of the sea, * with the that fede his sheepe?
pla.77.b wher is he that hath geuen hys holye spirite amonge the? He led them by the right hande of Moses with his glorious arme: deuydinge the water before them (whereby he gat hym selfe an euerlastynge name) he led them in the depe, as an horse is led in the playne, that they shoulde not stomble: as a tame beaste goeth in the felde: and the
D breathe geuen of God, geueth hym rest. Thus (O God) hast thou ledde thy people, to make thy selfe a glorious name wyth-
Deu.26D Wace.2.c all. * Loode downe then from heauen, and beholde the dwellynge place of thy sanctuary, and thy glorye. Howe is it that thy gelosy, thy strength, the multitude of thy mercyes, and thy louynge kyndenesse, wyll not be entreated of vs? yet arte thou
Mat.6.b Luk.11.a and.23.a *oure father. For Abraham knoweth vs not, neither is Israel acquaynted with vs. But thou Loode, arte our father, and redemer, & thy name is euerlastyng. O Loode, wherfore hast thou led vs out of thy way?
Ps.119.b * Wherfore hast thou hardened ours hearts, that we feare the not? Be at one with
Gal.4.a vs agayne for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a lytle of thy sanctuary in possession, for oure enemyes haue troden downe the holy place. And we were
+ thine from the beginnyng: when thou wast not their Loode, for they haue not called vpon thy name.

¶ The.lxiiij. Chapter.

O That thou wouldest cleaue the heauen in sonder, & come downe: that the mountaynes might melt awaye at thy presence, like as at an hote fire: & that the malicious might bowle as the water doth vp the flee: wherby thy name might be knowē amōge thine enemies, & that the gentiles might tremble before thee. When thou wroughtest wonderous straunge worckes, we loked not for them. Thou cammest downe, and the hylles melted at thy presence. For sence the begining of the worlde it hath not bene heard or perceyued, * neyther hath any eyes sene another god beside
1.Cor.2.c the: which doeth so much for them that put their truste in the. Thou helpest him that
B doeth ryght with cherefulnesse, and them that thinke vpon thy wayes. But lo, thou hast bene angry, for we offended, and haue bene euer in sinne, thoughe the world hath cleaued to them: * yet shall we be saued.
Rom.3.b We are all as an vncleane thynge, and all
pla.14.a oure ryghteousnesse are as the clothes stayned with the flowres of a woman: We fall euerychone as the leafe, for our sinnes
C carye vs awaye lyke the wynde. There is no man that calleth vpon thy name, that standeth vp to take holde by thee. Therefore hydest thou thy face from vs, and consumest vs because of our sinnes. But now
Rom.9.a O Loode, thou father of oures: * We are thy clave, & thou are our potter, and we all
((are the worcke of thy handes. * Be not to
pla.79.a sooze displeased (O Loode) and kepe not
Jere.3.b D our offences to loge in thy remembraunce, but consider that we are all thy people. The citye of thy Sanctuarye lyeth waste. * Sion is a wylderneste, and Jerusalem a desert. Oure holye house whiche is oure
mich.3.c beawtye, where our fathers praysed the, is brent vp: yea, all our commodities & pleasures are wasted awaye. Wylt thou not be intreated (Loode) for all this? Wylte thou holde thy peace, and scourge vs so sore?

¶ The.lxv. Chapter.

1. THey seeme, that hitherto haue not asked for me: they finde me, that hytherto haue not soughte me. * I haue
Esa.52.c Ro.10.a sayde: I am here, I am here. I am found of a people that neuer called vpon my name. For thus long haue I euer holden out my handes to an vnfaythfull people that goe not the right way, but after their owne ymaginations: to a people that is euer teasyng me to my face. * They make their ob-
deu.xij.a and.14.b 1.Esr.xxd lacions in gardens, and theyr smoke vpon altares of bryche, they lurke amonge the greues, and lye in the dennes al nyght. * They eate swines flesche, and vncleane broothe is in theyr belles. Yf thou commest nye them, they saye: Touche me not, for I
Deu.14.a Leu.11.a am holyer then thou. All these men when I am angrye, shall be tourned to smoke and * fyre, that shall burne for euer. Beholde, it is written before my face, and shall not
Mat.25.b be forgotten, but recompensed. * I shall
B reawarde it them in to theyr bosome: I
Jere.7.a meane youre myssedees, and the myssedees
Esa.57.a of youre fathers togyther (sayeth the
Exe.xx.b

Lorde) whiche haue made their smokes vpon the mountaines, and blasphemed me vpon the hylles: Therfore wyll I measure their old dedes into their bosome agayne.
Ro.11.b Moreouer, thus sayeth the Lorde: * Lyke as when one wouldē gather holye grapes, men saye vnto hym: breake it not of, for it
3.re.19.c is holye: * Euen so wyll I doe also, for my
Rom.9.c seruauntes sakes, that I wyll not destroye them all. But I wyll take a sede oute of Jacob, and oute of Juda one, to take possession of my hyll. My chosen shall possesse these thynges, and my seruauntes shall
Josu.7.b dwell there. Saron shalbe a shepefold, and * the valleye of Achor shall geue the ly-
1Pet.1.c lyng for the catell of my people that seeke
Jere.7.b me. * But as for you, ye are they that haue forsaken the Lorde, & forgotten my holye hyl. ye haue sette vp an aulter vnto Jupiter, and geuen riche drynkofferinges vnto the planettes. Therfore, wyl I nombre you with the swerde, that ye shalbe destroyed al together. For when I called, no man gaue me answere: whē I spake, ye herkened not vnto me, but dyd wickednesse before myne eyes, and chose the thyng that pleased me not. Therfore, thus sayeth the lord God; Beholde, my seruauntes shall eate, but ye shal haue hongre: Beholde, my seruauntes shall drynke, but ye shall suffre thyrste. Beholde, my seruauntes shall be merye, but ye shall be confounded. Beholde, my seruauntes shal reioyse for very quietnesse of heart: But ye shall crye for sorowe of hearte, and complaygne for vexation of mynde. your name shall you leaue accursed amonge my chosen, for God the Lorde shall slaye you, and call hys seruauntes by another name. * Whoso reioyseth vpon earth, shal reioyse in the true
Jere.9.b God. And whoso sweareth vpon earthe,
2.cor.1.c shall sweare in the true God. For the olde
2.cor.5.a enmitie shalbe forgotten, and taken away out of my syghte. * For lo, I shall make a newe heauen, and a newe earthe. And as
11.pe.3.b. Apo.21.a for the olde, they shall neuer be thoughte vpō, nor kept in mynde: but the lord saith: be glad, & euermore reioyce, for the thinges that I shall doe. For, why? Beholde, I shall make a ioyfull Jerusalem, and hys people ioyfull: yea, I my selfe wyll reioyse with Jerusalem, and be glad with my people. * And the voyce of weepyng, and wayling, shall not be heard in her from thence forthe. There shall neyther be chylde nor
D olde man, that haue not their full dayes. But when the chylde commeth to an hundred yeare olde, it shal dye. And yf the that is an hundred yeares of age do wronge, he shall be cursed. * They shall buylde houses, and dwel in them: they shal plant vi-
Esa.65.c neyardes, & eate the frukes of them. They shal not buylde, and another possesse: They shall not plante, and another eate: * But the lyfe of my people shall be lyke a tree,
Gen.2.b and ye shall the woorcke of their handes.
Jer.17.b My chosen shall lyue longe, they shal not
psal.1.a. labboure in vayne, nor beget with trouble: for they are the hye blessed sede of the Lorde, and their frutes with them. And it shalbe, that or euer they call, I shall answere them. Whyle they are yet but thynkynge howe to speake, I shall heare them.
Esa.11.b * The wolfe and the lambe shall fede together, and the Lyon shall eate haye lyke the bullocke. * But earth shalbe the Ser-
Gene.3.c pentes meate. There shall no man harte nor slaye another, in all my holye hyll, sayeth the Lorde.

¶ The.lxvi. Chapter.

THus sayeth the lorde: * heauen is my seate, and the earthe is my foote stoole. Where shal now the house stande that
A 4.re.8.c. ye wyl buyld vnto me? And where shalbe
2.pa.vi.c the place that I wyl dwell in? As for these
Acts.7.c thynges my hande hathe made them all, & they are all created, sayeth the LORDE. * Whyche of them shall I then regarde?
psa.50.b Euen him that is poore, & of a lowlye trou-
Esa.57.c bled spirite, and trembleth in awe of my
and.6.c wordes. For whoso slayeth an oxe for me, doth me so great honour as he that byl-
B leth a man, he that killeth a shepe for me, knocketh a dog. He that bringeth me meat offringes, offereth swines bloude. Whoso maketh me a memoryall of incense, prayseth the thynge that is vnryghte. Yee take they suche wayes in hande, and their soule delyteth in these abhominations. * Ther-
Job.6.d. fore wyl I also haue pleasure in laughyng the to scorne, and the thig that they feare, wyll I bringe vpon them. * For when I
Apo.1.b. Esa.55.b called no man gaue answere: whē I spake, they wolde not heare: But did wycked nes before myne eyes, & chose the thinges that displeased me. Heare the worde of the Lorde al ye that feare the thinge whyche he speaketh. Your brethren that hate you, and caste you out for my names sake, say: The Lord is greuous agaynst vs, but you shal se him
C in ioye, when they shall be confounded.
Zac.14.b * Then shalbe heard a greate noyse from the cirye & the temple, and the voyce of the Lorde, that wil rewarde, & recompence his enemyes. Lyke as when a wyfe bryngeth forthe a man chylde, or euer she suffre the payne of the byrth, & anguysshe of the trauayle. Who euer hearde or sawe such thinges: doeth the grounde beare in one daye? or are the people borne all at once, as Sion trauayled with chylde by the and bare
D her sonnes? For thus sayeth the LORDE:

Am I

Gen.16.a 29.f.30.a

* Am I he that maketh other to beare, and beare not my selfe? Am I not he that beareth, and maketh baren: Sayeth thy God: Reioyse with Ierusalem, and be glabde with her, all ye that loue her. * Be ioyfull mat.b.a. with her, all ye that mourned for her. For ye shall sucke comforte oute of her breestes: and be satisfied. Ye shall taste, and haue delyte in the plenteousnesse of her power. For thus sayeth the Lorde: beholde, I wyll let peace into her, lyke a water floude, and the myght of the heythen lyke a flowynge streame. Then shall ye sucke, ye shall be borne vpon her sydes, and be ioyfull vpon her knees. For lyke as a chylde is cõforted of his mother, so shal I comforte you, and ye shalbe cõforted in Ierusalem. And when Ioh.10.d ye see thys, youre heart shal reioyse, * and Eze.37.a youre bones shall florysshe lyke an herbe. E Thus shall the hande of the LORDE be knowen amonge his seruauntes, and hys indignacion among hys enemyes. For beholde, the Lorde shall come with fyre, and hys charet shall be lyke a whyrle wynde, that he may recompence his vengeaunce in his wrathe, and his indignacion with the flame of fyre. For the Lorde shall iudge all flesch with the fyre, and with his swerde. F and there shalbe a great numbre slayne of the Lorde. Such as haue made them selues holy, and cleane in the gardens, and those that haue eaten swines flesh, mice, & other abhominacions, shalbe taken away together, sayeth the Lorde. For I wyll come to gather all people and tongues with theyr workes & ymaginacions: these shall come and see my glorye. Vnto them shal I geue a token, and sende certayne of them (that be delyuered) amonge the Gentyles: Into G Cilicia, Affrica, and Lydia (where men can Esa.49a handle bowes) into Italie, and also Greke 52.a.60a lande. * The Iles fatre of: That haue not Iud.65.a hearde speake of me, and haue not sene my glorye, shal preach my prayse amonge the Gentiles & shall bringe al youre brethren for an offerynge vnto the Lorde, out of all the people, vpon horses, charettes, & horse lytters, vpon mules, and cartes to Ierusalem my holy hyl (sayeth the Lorde) lyke as the children of Israell bryng the offeringe in cleane vessels to the house of the Lorde. Esa.61.a * And I shall take oute certayne of them 1.pe.ii.b for to be Priestes and Leuites, sayeth the Ro.12.a. Lorde. For lyke as the newe heauen, & the newe earth, whiche I wyll make, shall be fast stadly shed by me, (sayeth the Lorde). So shall youre sede, and youre name continue, and there shall be a newe Moone for the other, and a newe Sabboth for the other, and all flesch shall come to worshyp before me (sayeth the Lord:) And they shal go forth, and looke vpon the caryons of them that haue transgressed agaynste me. * For theyr wormes shal not dye, neither shall their fire be quenched, and all flesche shal abhorre them. Mat.9.c

¶ The ende of the booke of the Prophet Esaye.

The booke of the Prophete Ieremye.

¶ The.i. Chapter.

THese are the sermons of Ieremye the sonne of Helkiah the Preest, one of the A that dwelt at * Anathoth, Jer.11.a in the land of Benjamin, when the Lorde had first spoken wyth hym in the tyme of Iosiah the sonne of Amon, kynge of Iuda, in the thyrteenth yeare of hys raygne: And so durynge vnto the tyme of Iehoakim the sonne of Iosiah, kynge of Iuda, * and vntyll the .xi. yeare of Zedekiah, the sonne of Iosiah kynge of Iuda were ended: when Ierusalem was taken, euen in the fifth Moneth. The woorde of the Lorde spake thus vnto me: * Before I fashioned the ithy mothers wõbe, I did knowe thee. And or euer thou wast borne, I sanctifyed the, and ordeyned thee, to be a Prophete vnto the people. Then sayde I: * Oh, LORDE God, I can not speake, for I am yet but younge. And the Lorde answered me thus: Saye not so: I am to younge: * For thou shalte goe to al that I shall sende the vnto, * and what soeuer I commaunde the, that shalte thou speake. Be not afrayed of their faces, for I am with the, to delyuer the, sayeth the Lorde: * And with that, the Lorde stretched oute his hande, and touched my mouth, and the same Lorde sayde vnto me: Beholde, I put my woordes in thy mouthe: and beholde, thys daye doe I set the ouer the people and kyngdomes, that thou mayest roote oute, breake of, destroye, and make waste: & that thou mayest buylde vp, and plante. After this, the Lord spake vnto me saying: Ieremy, what seest thou? And I sayd: I se a rod of an almonde tree. Then sayde the Lorde vnto me: thou haste sene righte, for I wyll make haste spedelye vpon my woorde, to performe it. It happened afterwarde, that the Lord spake to me agayne, & sayd: What seest thou? And I sayde: I doe see a seethynge * pot, lokynge from oute of the Northe. Then sayde the Lorde vnto me: Esa.44.a and.49.a psa.70.a B Exo.4.c Act.9.b. Mat.x.c xi.co.3.B psa.bi.a. Jere.18.c Job.14.b

Jer.14.b and.25.b
* Oute of the northe ſhal come a plage vpō all the dwellers of the lande. For lo, * I will cal al the kinredes of the kingdomes of the northe (ſayeth the Lorde:) And they ſhal come, and euerye one ſhal ſet his ſeate in the gates of Ieruſalem, and in all theyr walles rounde aboute, & in al the cyties of Juda. And thorow them ſhal I declare my iudgemēt, vpon al the wickednes of thoſe men that haue forſaken me: that haue burnt incenſe vnto ſtraūge goddes, & worſhipped the workes of their owne hādes. * And therefore girde vp thy loynes, aryſe and tell them all, that I gyue them commaundemente: Feare them not, leſte I deſtroye the before them. * For beholde, this daye do I make the a ſtrōge defended towne, an yron pyller, and a braſen wall againſt the hole lande, agaynſt the kynges and myghtie men of Juda, againſt the prieſtes and people of the lande. They ſhal fyght againſt the: but they ſhal not be hable to ouercome the, for I am with the, to deliuer the, ſayeth the Lorde.

Ezec.xii.a
Jer.15.d

¶ The.ii. Chapter.

MOreouer, the worde of the lord came vnto me, ſayinge: Go thy waye: crie in the eares of Ieruſalē, and ſaye: Thus ſaieth the lord: I remēbre the for the kindnes of thy youth, & because of thy tred faſte loue at the time of thy eſpouſynge, in that thou folowedſt me thorow the wildernesſe, in an vntilled lande. Iſrael was an halowed thyng vnto the lord, & ſo was his firſt frutes. * All they that deuoure Iſrael ſhal offēde: miſchefe ſhal cal vpō the ſayeth the lorde. Heare therefore the worde of the Lord, O thou houſe of Jacob, and al the generations of the houſe of Iſrael. Thus ſayeth the Lorde. What vnfaythfulneſſe founde youre fathers in me, that they went ſo farre away from me, & followe ye lyghtnes, & being ſo vayne? They thought not in their hertes. Where haue we lefte the Lorde, that brought vs oute of the lāde of Egypt. * that led vs thorow the wildernes, thorow a deſerte and roughe lāde, thorow a drie & a deadly lāde: yea, a lande that no man had gone thorow, and where in no man had dwelt. * And whē I had brought you into a pleſaunte well buylded lande, that ye might emoye the frutes and all the commodities of the ſame: ye went & defyled my lande, and brought myne herytage to abhominacion. The prieſtes them ſelues ſayde not: Where is the Lorde? They that had the law in their hādes, knew me not; The ſhepherdes offended againſt me. The prophetes dyd Aſcribe vnto Baal, and folowed ſuch thynges as ſhal brynge them no profyte. Wherfore

Jer.x.d
Zach.ii.d
Exo.14.e
Deu.viii.b

I am contrayned (ſayeth the lord) to make my complaynte vpon you, and vpon your childrēs childrē: Go vnto the Iles of Cethim, & loke well: ſende vnto Cedar, take diligēt hede, and ſe, whether ſuch thynges be done there, whether the Genetyes them ſelues deale ſo falſlye and vnfaythfully with theyr goddes (whych yet are no goddes in dede.) But my people haue chaūged their glorye into ſhame for a thynge that maye not helpe them. Be aſtomyſhed (O ye heauens) be afrayed and abached at ſuche a thynge, ſayeth the Lorde. For my people haue done two euyls. They haue forſaken me the well of the * water of lyfe, and dygged them pyttes: yea, brokē and broken pyttes, that can holde no water. Is Iſrael a bonde ſeruaunte, or one of the houſhold? Why then is he ſo ſpoyled? Why do they roze and cepe then vpon hym, as a lyon? They haue made hys lande waſte, * his cyties are ſo brent vp, that there is no mā dwellinge in thē. Yea, the children of Noph and Tophnes haue defyled thy necke.

Ero.4.d
Jer.17.d
Joh.4.b.
Eſai.1.a

*Commeth not this vnto the, because thou haſte forſaken the Lord thy God, euer ſins he led the by the waye? And what haſte thou nowe to do in the ſtrete of Egypte: to drinke the water of Nilus? Ether what makeſt thou in the waye of Aſſiria? To drincke water of the floude? * Thine owne wickednes ſhall repreue the, & thy tourneynge away ſhal codempne the: that thou mayeſt knowe and vnderſtande: how euell and hurtful a thynge it is, that thou haſte forſaken the Lorde thy God, and not feared hym, ſayeth the Lorde God of hoſtes. * I haue euer broken thy yocke of olde, & burſte thy bondes: yet ſayeſt thou: I wyl no moze offende, but (lyke an harlot) thou runneſt aboute vpon al the hylles, & amōg al grene trees: where as I planted thee as a noble vyne, and a good rote, whole ſeed is all faythful. * How arte thou turned thē into a byttter vnfruteful, & ſtraūge grape? yea, and that ſo ſore, that thoughe thou waſhe the with Nitrū, and make thy ſelfe to ſauoure with that ſweete ſmellyng herbe of Bozith: yet in my ſight thou art ſtayned with thy wickednelle, ſaieth the Lord thy God. Saye not nowe: I am not vnclene, and I haue not folowed Baal. * Loke vpon thyne owne wayes in the woddes, valeies, and vnnes: ſo ſhalt thou know, what thou haſte done. Thou arte lyke a ſwifte Dromedarie, that goeth eaſely hys waye: & thy wantonneſſe is lyke a wylde Aſſe, that bleſſe the wylderneſſe, and that ſnoffeth & blowerh at his wil. Who can tame the? All they that ſeke the ſhal not faple, but fynde the in thyne owne vnclennes. Kepe thon

Jer.32.d
Job.22.d
Eſa.45.a
Ezec.x.d
* Jerr.3.b
Eſay.v.a
O 4.ee.17.b
Jere.iii.d
and.b.d
Eſa.57.a
Ezc.16.b

from

thy foote from nakednesse, and thy throte from thirst, and wilt nowte shame thou answeredst. No, for I have loved straungers & them will I folowe. Lyke as a theefe that is taken with the dede commeth to shame, euen so is the house of Israel come to confusion: the commen people, their kynges and Roma.i.c rulers, their preestes and prophetes. * For they say to a stocke: thou art my father: & to a stone: thou haste begotten me: * yea, Jere.32.D they have turned their backe vpon me, and Zac.vii.b not their face. * But in the tyme of theyr 1 Esd.32.c trouble when they saye: stande vp, & helpe F vs, I shal answere them. Where are nowe thy goddes, that thou haste made the? let them stande vp, and helpe the in the tyme Jere.xi.b of nede (yf they be able.) * For loke howe many cities thou haste (O Juda) so manye goddes haste thou also. Wherfore then wyll ye go to law with me, seyng ye al are synners against me, sayeth the Lord? It is but lost labour, that I smite your children, 2.Par.24.D for they receaue not my correction. * Youre owne swearde destroyeth youre prophetes lyke a deuouryng lyon. O ye people, take vpon the worde of the Lorde. Am I then become a wyldernesse vnto the people of Israel? or a lande that hath no lyght? Wherfore sayeth my people then: we are lordes, we wyll come no more vnto the? Dothe a mayden forget her raymente, or a bryde her stomacher? But as for my people, they have forgotte me, dayes innumerable. Why boostest thou thy waies so hyghlye (to obtaine fauoure there thorow) when thou haste G yet stayned them with blasphemies? & trea- Deu 18.b chest thine owne waies? * Vpō thy wiges is Jer. viii.a founde the blonde of poore & innocent peo- Ezec. xx.d ple, & that not in cōners & holes onely, but Ps. 105.c openly in al these places. Yet darrest thou say: I am without sin & giltlesse. Tushe, his wrath can not come vpō me. Behold, I cōdēne the in iudgemēt, because thou dar rest saye: I haue not offended. And why runnest thou so often to and fro to chaunge thy wayes? For thou shalt be confounded, as well of Egypte, as of the Assyrians: yea, thou shalte go thy wayefrom them, and smyte thyne hādes together vpō thyne heed. Because the Lord dothe abhorre that confydence and hope of thyne, & thou shalt not prosperre withal.

¶ The.iii. Chapter.

A Comenly, * when a mā putteth awaie deu.24.a his wife, & she goeth frō him, & marrieth with another, thēthe question is: should he resorte vnto her anye more after that? Is not this felde then defyled & vn- Osee.ii.a. clene? * But as for the: thou haste played the Ezec.16.b harlot with many louers: yet tourne again to me, sayeth the Lord. Lifte vp thyne eyes vnto the hilaunteres, and loke yf thou be not defiled with whordō. Thou haste waited for the in the stretes, as a murtherer in the wildernesse. Thy whore thy whoredome and shameful blasphemies is the lande defyled. * This is the cause that the rayne I.re.17.a and euenynge awe hath ceased. Thou haste gotten the an whores forehead, and wylte not be ashamed. Els wouldest thou saye vnto me: O my father, thou art he that haste brought me vp, & led me from my youth. Wilte thou then put me awaye, and cast me of for euer? Or wylte thou wythdrawe thy selfe cleane fro me? Neuertheles, thou speakest C such wordes, but thou art euer doing worse Jer i.a.2.b and worse. * The Lorde sayde also vnto 4.re.17.b me: in the time of Josiah the kynge: haste thou sene what that rebellyon Israel hath done? howe she hath runne vp, vpō all the hilles, and among al thicke trees, and there played the harlot: hast thou sene also (when she had done all thys) howe I sayde vnto her: that she shoulde turne agayne vnto me, & yet she is not returned? * Juda that Ezec. 23.b vnfaithfull sister of hers also sawe this: Namely, that after I had wel sene the adououtrie of the shunkynge harlot Israel: * I 4.re.17.a put her awaye, and gaue her a bil of deuorcemente. For all this, her vnfaythful sister Juda was not abashed, but wēt backe and played thy the whore also: yea, and the noyse of her whoredome hathe defyled the whole lande. For she hathe committed fornication with stones, & stockes. Neuertheles, her vnfaithfull syster Juda is not Osee.b.d. * turned vnto me againe with her whole D herte, but faynedlye, sayeth the Lord. And Ezec. 16.d the Lorde sayde vnto me: * The backslyder Israel is more righteous, then the vnfaithful Juda: & therfore go preache these wordes towarde the northe, and saye: Thou disobediente Israel, turne agayne (sayeth the Lorde) and I wyll not let my wrathe fal vpō you: for I am mercyful (sayeth the Lorde) and I wyll not always * beare dys- Psa.103.a pleasure against the: but this I wyll, that thou know thy great blasphemye, Namelye, that thou haste vnfaithfully forsaken the Lorde thy God, and hast made thy selfe partaker of straunge Goddes * vnder all Jere.b.b. grene trees, but haste had no wyll to heare Ezec. 17.a my voyce, sayeth the Lorde, * O ye dys- E obedient children, turne agayne sayeth the Ezec. ii.b. Lorde, and I wyll be maried wyth you. Osee.14.a For I wyll take one out of the cyte, and two out of one generation, from amonge you and bringe you into Sion: and wyll geue you herdmen after myne owne minde, which shal fede you wyth learnynge and wisedom. Moreouer, whe ye be increas-

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sed and multiplied in the lande, then (sayth the Lorde) there shall no more boaste be made of the Arke of the Lordes testament: No man shall thinke vpō it: neyther shall any man make mencīō of it: for from thēce forth it shal neyther be visited, nor honoured with gyftes. * Then shall Jerusalem be called the Lordes seate: and all heathen shalbe gathered vnto it: for the name of the lordes sake, which shalbe set vp at Jerusalem. And from that tyme forthe, they shall folowe no more the imagination of theyr owne frowarde heerte. Then those that be of the house of Juda shall go vnto the house of Israel: * and they shall come together out of the Northe, into the same lande that I haue geuen youre fathers. I haue chewed also how I toke the vp beynge but a chylde, and gaue the a pleasaunte lande for thyne heritage: yea, and a goodly hoost of the heythen, and howe I commaunded the, that thou shouldest * cal me father onely, & not to shrynke fro me. But lyke as a woman vnfaythfullye fayleth her husbande, so are ye vnfaythfull vnto me (O ye house of Israell) sayeth the Lorde. * And therfore the voyce of the chyldren of Israel was heard on hye, weepynge and waylynge: for they haue defiled their waye, and forgotte God their Lorde. O ye disobedient children, tourne agayne (sayinge: lo, we are thine, for thou arte the Lorde our God: And so shal I heale youre backe turninges. Truly, vaynely trusteth he for helth that loketh for it in the hilles, and in bayne is it sought in the multitude of the mountaynes, * but the healthe of Israel standeth onely vpon God our Lord. * Confusion hath deuoured oure fathers labour from our youth vp: yea, their shepe and bullockes, their sonnes and doughters. So do we also slepe in oure confusion, and shame couereth vs: * for we and oure fathers frō our youth vp vnto this day, haue synned against the lord our god, & haue not obeyed the voyce of the Lord our God.

¶ The.iiii. Chapter.

O Israel, if thou wilt tourne the, then turne vnto me, saith the lorde. And if thou wilt put awaye thine abhominacīōs out of my sighte, thou shalte not be moued: * And shalt sweare: The lord liueth: in trueth, in equitie & righteousnesse & al people shalbe fortunable and ioyfull in him. For thus saith the lord, to al Juda and Jerusalem, plow youre lande, and sowe not among the thornes. * Be circūcised in the lorde, & cut awaye the foreskinne of youre hertes, al ye of Juda, and al the indwellers of Jerusalem: * that my indignacīō breake not out like fire, and kindle, so that no mā may quenche it, because of the wyckednesse of your imaginacions. * Declare in Juda & Jerusalem, crie ofte and speake: blowe the trompettes in the lande, crie that euery mā may heare, gather together, & saye: Gather you together, & we will go into the stronge cities. Set vp the token in Sion, spew you, and make no tarynge: * for I wyll bryng a greate plage, and a greate destruccyon from the northe. For the spoyler of the Gentiles is broken vp from his place, as a Lion out of his denne, that he maye make thy lande waste, and destroy the cityes, so that no man maye dwel therin. Wherfore, girde youre selues about with sacke clothe, mourne, and wepe, for the feareful wrathe of the Lorde is not withdrawen from vs. At the same tyme (sayeth the Lorde) the herte of the kynge and of the princes, shal be gone, the priestes shalbe astonished, and the Prophetes shalbe sore afrayed. Then sayde I: O Lorde God, hast thou then deceyued this people and Jerusalem, sayinge: * ye shall haue peace, and nowe the swearde goeth thorowe theyr lyues? Then shall it be sayde to the people & to Jerusalem: * a stronge wynde in the hye places of the wyldernesse commeth thorowe the waye of my people, but neyther to fan, nor to cleanse. After that, shal there come vnto me a stronge wynde from those places, and then wyll I also gyue sentence vpon them. For lo, he commeth downe lyke as a cloude, and his chariottes are lyke a stormye wynde: * Hys horsemen are swyfter then the Egle. Woo vnto vs, for we are destroyed. O Jerusalem, * washe thyne herte from wyckednesse, that thou mayest be helped. How longe shall thy noysome thoughtes remayne with the? For a voyce from Dan and from the hil of Ephraim speaketh out, and telleth of a destruccion. Remembre the heythen, & geue Jerusalem warnynge, and preache vnto her, that watchers one her, are cōmynge frō far countreys. They haue cried out against the cityes of Juda. And they haue beset her about in euerie place, lyke as the watchmen in the felde: * For they haue prouoked me to wrathe, sayeth the Lorde. * Thy wayes and thy thoughtes, haue brought the vnto thys, suche is thine owne wyckednesse and disobedience: and because it is a bitter thing, it hath stryken the to the hert. Ah my helpe, ah my helpe, (shalte thou crye) howe is my hert so sore? my hert panteth within me: I can not be styl, for I haue herde the cryinge of the trompettes, & peales of warre. They crye: murther vpon murther, the hole lande shal perysshe. Immediatlye, my tētes were destroyed

destroyed, and my hangynges in the twinkelynge of an eye. Howe longe shall I se the tokens of warre, and heare the noyse of the trompettes? Neuertheleſſe, thys shall come vpon theym, * because my people is become foolyſche, & hath not knowen me. * They are the chyldren of foolyſchneſſe, and wythoute anye diſcretion. To do euyll, they haue wytte ynoughe: but to do well they haue no wyſedome. I haue loked vpon the earth, and se: it was waſte and voyde. I loked towarde heauen, and it hadde no chyne. I behelde the mountaynes, and loe, they trembled, and all the hylles were in a feare. I loked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waſte: yea, all theyr cyties were broken downe at the preſence of the Lorde, and in dyſpleaſure of hys wrath. For thus hath the Lorde ſayde: The whole lande ſhalbe deſolate, yet will I not then haue done. And therefore, that the earth mourne, and the heauen be ſory aboue: for the thynge that I haue ſpoken to the Prophetes, and taken vpon me to do, ſhall not repent me, and I will not go from it.

The whole lande ſhall flye, for the noyſe of the horſemen and bowemen: they ſhall runne into dennes, into woddes, and clime vp the ſtonye rockes. All the cyties ſhall be voyde, and no man dwellynge therein.

What wylte thou nowe do, thou beyng deſtroyed? * For thoughe thou clotheſt thy ſelfe wyth ſcarlette, and decketſt the wyth golde: * thoughe thou paynteſt thy face wyth colours nowe, yet ſhalt thou trimme thy ſelfe in vayne. For thoſe that hitherto haue bene thy greate fauourers, ſhall abhorre the, and go aboute to ſlaye the. For I heare a noyſe, lyke as it were of a woman trauelyng, or one labourig of her firſt child, Euen the voice of the doughter Sion, that calleth out her armes, & ſwowneth, ſaying: Ah woo is me, how ſore vexed and faynt is my hert, for feare of the murtherers?

¶ The.v. Chapter.

RUnne thorowe Jeruſalem, beholde and ſe Seke thorowe her ſtretes alſo wythin, if ye can fynde one man that doeth equal & ryght, or ſeketh for the truth, and I ſhal ſpare that cytie (ſaith the Lord.) * For though they cā ſay: the Lorde liueth, yet do they ſweare to diſceiue. Where as thou (O Lorde) loueſt onely vpon fayeth and trueth. Thou haſt ſcourged theym, but they toke no repentaunce: thou haſte corrected theim for amendemente, but they refuſed thy correction. They made theyr faces harder then a ſtone, and woulde not amende.

Therefore I thoughte in my ſelfe: peraduenture they are ſo ſymple and foolyſche, that they vnderſtande nothyng of the Lordes waye, and iudgementes of oure God. * Therefore, wyll I go vnto theyr heades and rulers, and talcke wyth theym: for they knowe the waye of the LORDE and the iudgementes of our God. But theſe (in like maner) haue broken the yocke, and burſte the bondes in ſondre. * Wherefore, a Lion out of the woode hathe hurt them, and a wolfe in the euenyng ſhall deſtroy them. The Leoparde doeth lye lurkyng by their cytyes, to teare in peces all theym that come therevnt. For theyr offences are multyplied, and theyr departynge awaye is encreaſed. Shoulde I then for all thys haue mercye vpon thee? Thy chyldren haue forſaken me, and * ſwoone by theym that are no goddes. And albeit, that I fedde them to the full, yet they fall to aduoutrye, and haunte harlottes houſes. In the deſyre of vncleanly luſte, they are become lyke the ſtoned hoſſe, * euerye manne neyeth at his neyghbours wyfe: Shoulde I not correcte this, ſayeth the Lorde? Shoulde I not be auenged of ſuche people, that is lyke vnto thys? Clyme vp vpon theyr walles, beate them downe, but deſtroy them not vtterly, take awaye theyr forcetrelles, by cauſe they are not the Lordes: For vnfaythfully hath the houſe of Iſraell and Juda forſaken me, ſaieth the Lorde: * They haue denyed the Lorde, and ſayde: it is not he that loketh vpon vs * Tuſh, there ſhall no miſſortune come vpon vs: we ſhall ſee neyther ſweard nor hunger. * As for the warnynge of the Prophetes, they take it but for winde, yea, there is none of theſe whiche wil tell them, that ſuch thinges ſhall happen vnto them. Wherefore, thus ſayeth the Lorde God of hoſtes: becauſe ye ſpeake ſuche wordes; beholde: * The wordes that are in thy mouth will I turne to fyre, & make the people to be woode, that the fire maye conſume them. * Loe, I wyll bryngе a people vpon you from farre, O houſe of Iſraell (ſayeth the Lorde) a myghtye people, an olde people, a people whoſe ſpeache thou knoweſt not, neyther vnderſtandeſt what they ſaye. Theyr arowes are ſodayne deathe: yea, they them ſelues be verye gyaunnes. This people ſhall eate vp thy frute, & thy meate, yea, they ſhall deuoure thy ſonnes and thy doughters, thy ſheepe and thy bullockes. They ſhall eate vp thy grapes, and fygges. As for thy ſtronge and well defenſed cyties, wherein thou vpoldeſt truſte, they ſhall bryngе to pouertye, and that throwe the ſweарde. * Neuertheleſſe I wyll not then haue done with you, ſayeth the Lorde.

Eſay.v.b. Bar.3.b. Oſe.4.b

Jere.2.c.

4.reg.9.f

Jere.4.a and.12.c.

Deut.17.b

Deut.32.b

Soph.1.a

C Eze.22.b Jer.9.a

2.pet.2.a

Jer.14.b and.24.c deu.29.a. Soph.1.c Jer.6.b and.23.b

Eſa.33.b

Deu.28.a Bar.4.b

Jer.16.b

Lorde. But yf they saye: wherefore doeth the Lorde oure GOD all thys vnto vs?
Deu.28.g Then answere them: * because, that ye
as ye haue forsaken me, and serued straunge goddes in youre owne lande, euen so shall ye serue other Goddes also in a straunge lande. Preache thys vnto the house of Jacob, and cepe it oute in Juda, and saye thus: Heare thys (thou folish and vnwiseest
Esa.vi.b people) * ye haue eyes, but ye se not: eares
Jerm.9.d haue ye, but ye heare not. Feare ye not me, sayeth the Lorde? Are ye not ashamed to
Job.26.b loke me in the face? * whyche bynde the
and.38.a sea wyth the sande, so that it can not passe hys boundes. For though it rage, yet cā it do nothynge, and thoughe the wawes thereof do swell, yet maye they not go ouer.
F But thys people hathe a false and obstinate heert, they are wyxroted & gone away fro me.
They thynke not in their hertes: O let vs feare the Lorde oure God, that gyueth vs rayne early & late, when nede is: which
Jerm.5.a reserueth euer styll the harueste for vs yearely.
* Neuertheles, youre mysdeedes haue turned these fro you, & your synnes haue robbed you hereof. For amonge my people are
founde wycked persons, that spyuely laye snares, and waite for men, to take them and destroye theym. And lyke as a net is full of byrdes, so are theyr houses full of that
whiche they haue goten wyth falsheed and dyscepte. Hereof commeth they great substaunce and ryches, herof are they fat and welthy, and are moze mischeuous then any
Esay.1.a other. * They mynistre not the lawe, they
make no ende of the fatherles cause: yea, and they prospere: yet they iudge not the poore
Jerm.5.b accordyng to equitie. * Shoulde I not pu-
nish vp these thynges, saith the Lorde? Should not I be auenged on all such people as these be? horrible & greuous thynges are done in the lande. The prophetes teache falsehy, and the preestes receyue giftes, and my people * hathe pleasure therin: What wyll come
Wee.7.a. therof at the last?
Rom.1.d.

¶ The.vi. Chapter.

A COme out of Jerusalē, ye stōg children of Ben Jamin: blowe vp the trompetes, ye * Tecuytes, set vp a token vnto
Ezec.14.a Wethearan, for a plage and a great misery appeareth out frō the North. I wyll like the doughter Sion to a faire and tēder woman, & to her shal come the shepherdes with
their flockes. Their tētes shall they pytche rounde about her, & euery one shal fede ths that are vnder his hande. Make battrayle
agaynst her (shall they saye). Aryse, let vs go vp, while it is yet day. Alas, the day goeth away, & the nighe shadowes fal downe:
Arise, let vs go vp by night, and destroy her
strong holdes, for thus hath the Lord of hoostes cōmaūded. Hew downe her trees. & set vp bulwarkes agaynst Jerusalem, for the
tyme is come that this citie must be punyshed: for in her is al maliciousnes. Lyke as a condyte spouteth out waters, so she spouteth oute her wyckednesse. Robberye and
vnryghteousnesse is hearde in her, sorowe and woundes are euer there in my syghte.
Amende thee (O Jerusalem,) lest I wythdrawe my hearte from thee, and make thee
desolate: and thy lande also, that no man dwell in it. For thus sayeth the Lorde of hoostes: The reselydue of Israell shall be gathered, as the remnaunte of grapes. And
therefore turne thyne hande agayne into the basshette, lyke the grape gatherer. But
G vnto whom shall I speake, whome shall I
Jerm. 4.a warne, that he maye take hede? * Theyr
and.ix.b, eares are so vncircumcised, that they maye
* Jer.5.c. not heare. Beholde, * they take the worde
and.xx.b of GOD vnt for a scorne, and haue no luste
therto. And therefore, I am so full of thyne
indignacyon, (O Lorde) that I maye suffre
no longer. But shede it oute vpon the chyldren that are without, and vpon al yonge
men. Yea, the man muste be taken prysoner wyth the wyfe, and the aged with the creepell. Their houses with theyr landes, and
wiues shalbe turned vnto straungers, who I stretch out myne hande vpon the inhabitours of thys lande, sayeth the Lorde.
H * For from the least vnto the moste, they
Esa.56.c Jerm.8.b hange al vpon couetousnesse, and from the
Prophete vnto the preest, they go all about
wyth falsheade and lyes. * And beside
Esa.59.c that, they heale the hurt of my people with
Jerm.8.b. swete wordes, sayynge: peace, peace, when
Ezec.13.b there is no peace at all. Were they ashamed when they hadde committed abhominacyon? Truelye nay, they be past shame.
Jerm.3.c. * And therefore they shall fall amonge the
slayne, and in the houre when I shall visit them, they shall be brought downe, sayeth the Lorde. Thus sayeth the Lorde: go into the stretes, consider and make inquisition for the olde waye: and yf it be good and vpright waie, thō go therin, that ye may
I finde rest for youre soules. But they saye: we wyll not walcke therein: and I wyll set watchemen ouer you, and therefore take hede vnto the boyce of the trompetce. But they saye: we wyll not take heede. Heare therefore, ye Gentyles, and thou congrega-
cyon vnder stande, what I haue deuysed for them. Heare thou earth also: Beholde,
Jerm.19.b * I will cause a plage to come vpon thys people, euen the fruite of their owne imaginacions. For they haue not bene obe-
Esay.1.b. dient vnto my wordes, and to my lawe, but
Jerm.7.b abhorred them. Wherefore, * bringe ye
me

me incense from Saba, and swete smelling Calamus from farre countreys: your burnt offerynges displease me, and I receyve not in your sacrifices. And therfore thus saieth the Lorde: beholde, I will make this people fal, and there shal fal from among them the father with the childe, one neyghbour shal perysshe wyth another. Thus saieth the Lord. * Beholde, there shal come a people from the North, & a great people shall aryse from the endes of the earth, with bowes & with dartes shal they be weapened. Jer. 1.c and. b.c Habac. i. c. They are a rough & fearce people, & an unmerciful people, their voice roreth lyke the sea, they ryde vpon horses wel appointed to the battaile against the, O doughter Sion. The crie of the have we heard. Oure armes are feble, heuinesse and sorow is come vpō vs, as vpon a woman travelynge with childe. Let no man go forthe in to the felde, let no man come vpō the hie streete: for the swearde and feare of the enemy is on euery syde. Wherfore, girde a sacke clothe about the (O thou doughter of my people) sprynkle thy selfe with asshes, * mourne and wepe bitterly as vpō thy only beloued sone. For the destroyer shal sodenly fal vpō vs. Thee have I set for a stronge tower (o thou prophete) and a well fensed wall amonge my people, to seke out and to trye their waies. * For they are al stubburne apostates, and fallen away, walkynge dysceytfully, they are cleane drasse and yron, for they hurte and destroye euery man. The bellous are brente in the fyre, the leade is not molten, the melter melteth in vayne, for the euel is not taken awaye from them. Therfore do they call them naughtie siluer, because the Lorde hathe caste them oute. Amo. 8.b pſa. 14. a and. 53. a Rom. 3. c

¶ The. vii. Chapter.

These are the wordes that God spake vnto Jeremie: saying. * Stande vnder the gate of the Lordes house, and crie out these wordes there with a loude voyce, and say: Heare the worde of the Lord all ye of Juda, that go in at this dore, to worship the Lorde. Thus saieth the Lorde of hostes, the God of Israell, * Amende your wayes and your counceils, and I wil let you dwel in this place. Trust not in false lyinge wordes, saynge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde. But rather in dede amende your wayes and counceils, * and iudge right betwyxte a man and his neyghbour: oppresse not the straunger, the fatherles, and the widdow: shede not innocēt bloud in this place: cleue not to straunge goddes to youre owne destruccion: then will I let you dwell in this place: yea, in the lande that I gaue afore tyme vnto your fathers for euer. But take hede: ye trust in lyinge tales, that begyle you, and do you no good. For why? ye have stollen, murthered, committed aduoutrie, and periurye. When ye have offered vnto Baal, folowinge straunge & unknowen goddes, shall ye be punished? & yet then come ye, & stād before me in this house, * which hath my name geuen vnto it? & say: Truly, we are delolued, saynge, thoughe we have done al these abhominacions. * What? thinke you this house that beareth my name, is a denne of theues? * And yet I se what you thinche, saieth the Lorde. Go to my place in Silo, * where vnto I gaue my name a fore tyme, and loke wel what I did to the same place for the wyckednes of my people of Israel. And nowe, thoughe ye have done al these dedes (saieth the Lorde) and I my selfe rose vp euer by tymes to warne you, & to cōmen with you, yet would ye not heare me. * I called, ye would not answere. Therfore, * euē as I have done vnto Silo, so wil I do to this house, that my name is geuen vnto (and that ye put your trust in) yea, vnto the place that I have geuē to you, and your fathers. And I shall thruste you out of my sight, * as I have cast out al your brethrē the whole sede of Ephraim. Therfore, thou shalte not praye for this people, thou shalte nether gene thankes, nor byd prayer for them: thou shalte make no intercession to me for them, for in no wyse wyl I heare the. Sest thou not what they do in the cityes of Juda, and in the stretes of Jerusalē? * The children gather stickes, the fathers kyndle the fire, the women knede the doughe, to bake cakes for the quene of heauen. They poure out drinckofferynges vnto straunge goddes, to prouoke me vnto wrathe. Howbeit they hurt not me (saieth the lorde) but rather confounde, and shame them selues. And therfore thus saieth the Lorde God: beholde, my wrathe and my indignacio shalbe poured out vpō this place, vpon men & catel, vpō the trees of the felde and frute of the lande, and it shall burne so that no man may quēch it. Thus saieth the Lorde of Hostes, the GOD of Israell: Heape vp youre * burnte offerynges with youre sacrifyces, and eate the flesh. * For when I brought youre fathers oute of Egypte, I spake no worde vnto them of burnte offringes and sacrifyces: but this I commaunded them, saynge: * herken and obeye my voyce, and I shalbe your God, and ye shal be my people: so that ye walcke in al the wayes, whiche I have cōmaūded you, that ye maye prospere. * But they were Jer. 44. a Jer. 17. b and. 26. a Esai. i. c Jere. 26. c Ero. 22. f Zach. 8. a Leu. 29 g Job. 23. a Esa. 1. a * deu. 5. a Esa. 43. a Ex. 19. a. Zach. 7. a

were not obedyent, they enclyned not their eares therevnto, but went after theyr own ymaginacyons, and after the mocyons of theyr owne wycked hert, and so turned the selues awaye, and conuerted not vnto me. And thys haue they done, frō the tyme that youre fathers came out of Egypte, vnto
F Jere 25.a & 29.c.43.a thys daye. * Neuertheles, I sente vnto you, al my seruauntes the prophetes. I rose by earlye, and sente you worde, yet woulde they not herke, nor ofyre me their eares, but were obstynate, and worse then theyr fathers. And thou shalt nowe speake all these wordes vnto them, but they shal not heare the: thou shalt crye vpon them, but they shall not answere the. Therfore shalt thou saye vnto them: this is the people, that neyther heareth the voyce of the Lorde theyr God, Jere. 5.a. nor receaueth hys correction. * Faythfulnes and trueth is cleane rooted out of theyr
Ezec.b.a mouth. * Wherefore cut of thyne heere, O Ie
G rusalem, and caste it awaye, take vp a complaynt on hye, for the Lorde hathe caste away, and scatered the people that he is displeased withall: For the children of Juda Jere.32.b haue done euell in my syght, saith the lorde. * They haue set vp theyr abhominacyons, in the house that bathe my name, and haue defyled it. They haue also buylded an aulter
deut.32.c at * Topheth, whiche is in the valley of the 4.reg.23.c. children of Hennō, that they myght burne psal.cvi.c theyr sonnes and doughters in fyre, which Jer.44.a I neuer commaunded them, neyther came it euer in my thought. And therfore beholde, the dayes shall come (sayeth the Lord) that it shall no more be called Topheth, or the valley of the children of Hennom, but the Jere.xix.c valley of slaughter, * for in Topheth, they shall be buried, because they shall els haue Jere.8.b no rowme. * Yea, the deade bodyes of thys and.xi.c. people shall be eaten vp of the foules of the ayre, & wylde beastes of the earth, & no man
Jer.16.b shall feape them awaye. * And as for the and .25.d boyce of myrth and gladnes of the cityes of Ezec xvi b Juda, and Jerusalem, the voyce of the bridgrome, and of the bryde. I will make them reatle, for the lande shalbe desolate.

¶ The.viii. Chapter.

A AT the same tyme sayeth the Lorde, the bones of the kinges of Juda, the bones of his paynces, the bones of the priestes and prophetes, yea, & the bones of the citezins of Jerusalē, shalbe brought out of their graues, and layed agaynste the
Matt.4.c * sunne, the moone & all the heauenly hoste: whō they loued, whō they serued, whō they wāt after, whō they sought & worshipped. They shal nether be gathered together nor buried, but shal lye as donge vpō the erth, to theyr shame & defylinge. * And all they Luc.23.a that remayne of thys wycked generacyon, shall desyre rather to dye the to lyue, whersoeuer they remayne, and where as I scatred them, sayeth the Lorde of hoostes. Thys shalt thou say vnto them also. Thus sayeth B the Lorde. Wo men fall so, that they aryse not by agayne? Or ye Israell repente, wyll not God turne againe to them? Wherefore then is thys people, and Jerusalem gone so farre backe, that they turne not agayne? They are euer the lōger the more obstinat, and wyll not be conuerted. * For I haue Eze. xx.f loked, and consydred: but there is no man that speaketh a good word: there is no man that taketh repentaunce for his synne, that will so much as say: wherfore haue I done thys? But euery mā (as soone as he is turned backe) runneth forth styll, lyke a wilde horse in a battaile. The Storke in the ayer knoweth hys appoynted tyme, the Turtle C Esai.i.a. boye, the Swalowe and the Crane, consydre the tyme of theyr trauayle, * but my people wyll not knowe the tyme of the punishment of the Lorde. Howe dare ye saye then, we are wyse, we haue the lawe of the Lorde amonge vs? True ye in dayne hath he prepared hys pēne, and daynly haue the wryters wrytten it, therfore shall the wise be confounded, they shalbe afrayed and taken: for lo, * they haue cast oute the worde Deut. 4.a of the Lorde: what wysedome can then be psa. xiv.a amonge them? Wherfore, I wyl geue their wyues vnto Aleauntes, and their feldes to D destroyers. * For from the lowest vnto the Eze.vii.b hyest, they folowe all thyr lucre: and frō the Prophete vnto the Prieste, they deale all with lyes. * Neuertheles, they heale Ezay 56.c the hurte of my people very slenderlye, say- Jere.vi.b inge: peace, peace, where there is no peace Eze.13.b at all. Fye for shame, howe abhominable thynges do they? and yet they be not ashamed: yea, they knowe of no shame.

* Wherefore, in the tyme of theyr vysitacion, they shal fal among the deade bodies, Jere.7.b and be ouerthrowen sayeth the LORDE. Moreouer, I wyll consume them in dede (sayeth the Lorde) so that there shall not be one grape vpō the vine, nether one figge E vpon the frygge tree, and the leanes shalbe plucte of. And the thynge that I haue geuen them shalbe taken frō them: why prolonge we the tyme? Let vs gather oure selues togethre, and go vnto the strong cytie, there shall we be in rest.

For the Lorde our God hath put vs to sylence, & geuen vs water mixte with gall to Jer. 14.b drinke: because we haue synned agaynste hym. * We loked for peace, and we fare not F the better, wayted for the time of healthy, & lo, here is nothyng but trouble. The noise of

of hys hoostes is heard frome man, the whole lande is afrayed at the reuenge of hys stronge hoostes: for they are come in: and haue deuoured the lande, with al that is in it: the cytyes, and those that dwell therein. * Moreouer, I will sende Cockatrices and serpentes amonge you (whyche will not be charmed) and they shall bite you, sayeth the Lorde. I would haue had comfort agaynst sorowe: but sorowe is come vpon me, and heuynesse vexeth my hearte: for loe, the voyce of the cryenge of my people is heard for feare of theym, that come seome a farre countrey. Is not the Lorde in Syon? Is not the kyng in her? Wherfore then haue they grened me (shall the Lorde say) with their ymages, and foolish straūge fashions of a foreyne god? The haruest is gone, the Sommer hathe an ende, and we are not holped. I am sore vexed, because of the hurte of my people. I am heuye & abashed, is there no triacle at Gilead? Is there no physicio there? Why the is not the helth of my people recouered?

Jer. 25 b

¶ The. ix. Chapter.

A O Who * wyl gene my heade water ynough, and a wel of teares for mine eyes: that I may wepe night & day: for the slaughter of my people? Would God, that I had a cotage seme where farre from folck, that I might leaue my people, and go frō them: for they be all aduouterers and a shyncking sorte. They bende their tonges like bowes, to shote out lies. They ware stronge vpon earth. As for the trueth, they may nothyng away with al in the worlde. For they go from one wyckednesse to another, and will not know me, sayeth the lord.

Esa. 22. a

B * Yea, one must kepe him selfe from another, no man may safely trust his owne brother: for * one brother vntermaudeth another, one neyghboure begyleth another. Yea, one dyssembleth with another, and they deale with no trueth. * They haue practysed their tonges to lie, and taken great payne to do mischefe. Thou syttest in the middes of a dyssemblynge false hed, with out knowe me, sayeth the Lorde. Therefore, thus sayeth the Lorde of hoostes: Beholde, I will melte them, and trye theym, for what shoulde I elles do to my people? * Their tonges are lyke sharpe arowes, to speake deceate. With their mouthe they speake peaceably to their neyghboure, but prpuely they laye wayte for hym. * Shoulde I not punyshe them for these thynges, sayeth the Lorde? Or shoulde I not be auenged of anye suche people as this?

Jer. 12. b
Mat. 5. c
Mic. 7. a.
Psa. 28. a.
C
Jer. 5. b.

Upon the mountaynes wyl I take vp a lamentacyon and a sorowfull crye, and a mournynge vpon the fayre playnes of the wylderneile. Namely, howe they are so brente vp, that no manne goeth there any more. Yea, a man shall not heare one beaste crye there. Byrdes & catel are al gone from thence. * I wyll also make Jerusalem an heape of stones, and a denne of venymous wormes.

D
Psa. 79. a
Mich. 3. a

I wyll make the cities of Juda so waste, that no man shall dwell therin. What man is so wyse, as to vnderstande this? Or to who hath the Lord spoken by mouth, that he maye shewe this, and saye. O thou lande, why perisheth thou so? Wherfore are thou so brente vp, and lyke a wylderness, that no man goeth thorowe? Yea, the Lorde hym selfe tolde the same vnto theym, that forsoke hys lawe, and kepte not the thynge that he gaue them in commaundement, neither lyued thereafter: * but folowed the wickednes of their owne hearten, & serued straunge Goddes, as their fathers taught them. Therefore, thus sayeth the Lorde of hoostes, the God of Israell, Beholde, I wil fede this people with wormwode, and geue them gall to drynke, * I wil scatre them also amonge the heathen, whome neither they nor their fathers haue knowen: * and I wyll sende a swearde amonge theym, to persecute theym, vntill I destroye them to naughte. Moreouer, thus sayeth the Lorde of hoostes. Beware of the vengeaunce that hangeth ouer you: and call for mournynge wymen: that they come shortlye, and synge a mournynge songe of you: that the teares may fall oure of oure eyes, and that your eye lyddes may gushe oute of water. For there is a lamentable voyce heard of Sion. O howe are we so sore destroyed? O howe are we so pytcously confounded.

Deut. 29. b
Jos. 24. a
E
Deut. 28. b
Jere. 23. b
F

We muste forsake oure owne naturall countrey, and we are shut out of our owne lodgynges. Yet heare the worde of the Lord (O ye wemen) and let youre eares regarde the wordes of hys mouthe: that ye maye learne your doughters to mourne, and that euerye one maye teache her neyghbours to make lamentacyon. Namely thus: Death is clymynge vp in at oure windowes, he is come into oure houses, to destroy the childe before the dooze, and the yonge man in the strete. But tell thou playnelye, thus sayeth the Lorde. * The deade bodyes of men shal lye vpon the grounde, as the dounge vpon the feilde, and as the hepe after the mower, and there shall be no man to take them vp. Thus sayeth the Lorde. Let not the wyse man reioyse in his wysedom, nor the stroge man in his strength, neither the ryche man

Jere. 7. b
and. 8. b

in his rychesse. * But whoso wyll reioyce,
Esa.55.c let hym reioyce in thys, that he vnderstan-
1.cor.1.d deth, and knoweth me: for I am the lorde,
2.cor.11.a which do mercy, equitie and ryghteousnes
vpon the earth. * Therefore, haue I pleas-
Mat.9.d sure in such thynges, sayeth the Lorde: be-
and.xii.a holde, the time cometh (sayeth the Lorde)
Osee.6.b that I wyl visit al them, whose foreskinne
is vncircumcysed. The Egyptians, the
Iewes, the Idomites, the Ammonites, the
a Jer.4.a Moabites, a and the shauen Madianites
Jer.25.b that dwell in the wyldernesse. For all the
and.16.c Gentiles are vncircumcised in the flesh,
Rom.2.c but al the house of Israel are vncircumci-
sed in the heart. ¶ The x. chapter.

HEare the woorde of the Lorde, that
he speaketh vnto the, o thou house of
Israell. Thus sayeth the Lord: * ye
Esa.47.c shall not learne after the maner of the hea-
then, and ye shall not be afrayed, for the
tookens of heauen: For the heathen are
afrayed of suche: yea, all the customes
Esa.44.b and lawes of the Gentiles, are nothynge
but vanite. * They hewe downe a tree in
the wod with the hawes of the woorckemā,
and fashion it with the axe: They couer it
ouer with golde or syluer, they fasten it
with nayles and hamers that it mout not.
Jr standeth as tyght as the palmetree, it can
Baruc.6.c neither speake nor goe on syde, but muste be
4.re.17.g borne. * Be ye not afrayed of suche, for
they cā do neither good nor euell. But there
Apo 15.a is none like vnto the, O lorde, * and great
is the name of thy power. Who would not
feare the, O kinge of the Gentiles: for thine
b is the dominion. For amonge all the wyse
men of the Gentiles, and in all their kyng-
domes, there is none that maye be likened
vnto the. They are al together brutysh and
vnlearned, and vnwyse in thys one thynge. All theyr
conninge is but vanite: namely, wod. siluer,
whiche is brought out of Tharsis, & golde
1.re.9.a.b. from Ophir, a
to plates: and golde from * Ophir, a
worke that is made wyth the hāde of the
craftesman, and the caster, clothed wyth
purple sylke and scarlet: Euen so is the
woorke of them wise mē al together. But
the Lorde is a true God, a lyuynge God, &
Matt.1.a an euerlastynge kynge. * If the be wrathe,
the earth shaketh: al the Gentiles may not
abide his indignatiō. As for their goddes,
thus shal you say to them: they are goddes
that haue neither heauē nor earth, therfore
shall they perysh from the earth, and from
al thinges vnder heauen. But (as for oure
Gen.1.a. God). * He made the erth with his power,
and with his wisdome doeth he order the
c whole cōpasse of the worlde, with his dis-
crecion hath he spred out of the heauēs. At
Ps.144.a his voyce the waters gather together: the
ayre, * he drawyth vp the cloudes frō the
vttermost partes of the earth: he turneth
lyghtenyng to rayne, and bringeth forthe
the wyndes oute of their treasures. Hys
wildome maketh al men fooles. And con-
founded be all casters of ymages, for that
they cast, is but a vayne thynge, and hathe
no life. * The vayne craftesmen with their Esay.1.b
woorckes, that they in theyr vanytie haue and.44.b
made, shal perysh one with another in the Jere.6.c.
tyme of vysitacyon. Neuertheles, Jacobs
portio is none such: but it is he, that hath
made al thynges, and Israell is the rodde
of his inheritaunce. The Lorde of hoostes
is his name. Gather vp thy wares oute of
the lande, thou that art in the stroge place.
For thus sayeth the Lorde: Behold, I wyl
now throwe as with a stone slinge, the in-
habitoures of thys lande at thys once, and
I wil bringe trouble vpon them, that they
shall proue true the woordes that I haue
spoken by the prophetes. Alas howe am I
hurte? Alas howe paynful are my scourges
vnto me? For I consider this sorow by my
selfe, and I muste suffre it. My tabernacle
is destroyed, and all my coardes are broke.
My children are gone fro me, and can
woorde be founde. Howe haue I none to
spred out my tent, or to set vp my hangin-
ges. For the herdmen haue done folysshly,
that they haue not sought the lord. There-
fore, haue they dealt vnwyssely with theyr
cattel, and al are scarred abrode. Beholde,
the norse is harde at hand and great sedi-
cion out of the north: to make the cityes of
Juda a wildernes, and a dwellynge place
for dragons. * Howe I knowe (O Lorde) Pro.20.d
that it is not in mans power to order his
owne wayes, or to rule his owne steppes,
and gouges. Therefore, chasten thou vs,
O Lord, but with fauour, * and not i thy psal.6.a.
wrath, bringe vs not vtterlye to nought. and.38.d
* powre out thine indignacion rather vpō esa.64.b
the Gentyles, that knowe the not, * vpon psa.79.a
the people that cal not on thy name. * And Jer.36.a.
that because they haue consumed, deuou- * Jer 50.1
red and destroyed Jacob, and haue made and.50.d
his habitacion waste. ¶ The xi. Chapter.

THis is another Sermon, which the A
Lord cōmanded Jeremy for to prea-
che, saying: hear the wordes of the co-
nenaunt, & speake vnto the men of Juda, &
to all the that dwell at Jerusalē. And saye
thou vnto them: Thus sayeth the Lorde
God of Israell: * Cursed be euerye one Deu.27.
that is not obedient vnto the woordes of and.28.b
this conenaūt: which I commanded vnto Gala.3.b
youre fathers, what tyme as I brought
them out of Egipt, from the yron fornace,
sayinge: * Be obedient vnto my voyce, and Ex.19.d
doe accordynge to all that I commaunde
you: so shal you be my people, and I wylbe
your

poure GOD, and wyll kepe my promise,
Gen.xb.c 26.8.28 c * that I haue swoꝛne vnto youre fatheꝛs. Namely, that I wouldе geue them a lande whiche floweth with milche and honye: as ye se it is come to passe vnto this day. Thē answeꝛed I, and sayd: Amen. Let it be enē so Loꝛde, as thou sayest. Then the Loꝛde sayde vnto me agayne: Preache this in the
B cyties of Juda, and rounde about Jerusalem, and saye: Heare ye woꝛdes of thys couenaunte, that ye maye kepe them, foꝛ I haue dilygentlye exhoꝛted youre fatheꝛs, euer sence the tyme that I bꝛought theim oute of the lande of Egipte, vnto this day.
Jere.13.b I gaue them warnynge by tymes, saying: herken vnto my voyce. * Neuertheles, they would not obeye me, noꝛ encline theiꝛ eares vnto me, but folowed the wycked ymaginacyons of theiꝛ owne hertes. And therfoꝛe, I haue accused them as trāsgressours of all the woꝛdes of this couenaunte, that I gaue theym to kepe: whyche they (notwithstandyng) haue not kept. And the Loꝛde said vnto me: It is founde out, that whole Israell, and all these citezins of Jerusalem are gone backe. They haue turned theym selues to the blasphemyes of theiꝛ foꝛefatheꝛs, which had no lust to heare my woꝛd. Euen lykewise haue these also folow-
C ed straunge goddes, and woꝛshipped thē. The house of Israell & Juda haue bꝛoken my couenaunte, whiche I made with theiꝛ fatheꝛs. Therfoꝛe, thus sayeth the Loꝛde. Beholde, I wyll sende a plage vpon theim, whiche they shal not be able to escape: and
Zach.7.b thoughe they cry vnto me, I wil not heare theym. * Then shall the townes of Juda,
mute.35.c and the citezins of Jerusalem go, and call vpō * their goddes, vnto whom they made theiꝛ oblacyons: but they shal not be able to helpe theym in tyme of theiꝛ trouble.
Jere.2.b * Foꝛ as manye cytyes as thou haste, O Juda, so many goddes hast thou had also. And loke howe manye streates there be in the, (O Jerusalē) so many shamefull alters
Jere.7.d. and.15.a haue ye set vp, aulters I say, to offre vpon theym vnto Baal. * Therfoꝛe, pray not thou foꝛ thys people, bydde neither pꝛayse noꝛ pꝛayer foꝛ them, foꝛ thoughe they crye vnto me in theiꝛ trouble, yet wyll I not heare them. What parte hathe my beloued
Agge.2.b in my house, seing he hath woꝛked abominacyon seruing many goddes? * The holy fleih offeringes in the tēple are gone from the, O Juda, and thou whē thou hast done
Jere.17 d euell maiest thy boaste of it. * The Loꝛde
Mat.7.b called the a grette olyue tree, a fayꝛe one, a
Rom.xi.c fruteful one, a goodly one: but with greate claymoꝛ hath the enemy set fyꝛe vpō it and the bꝛaunches of it are destroyed. Foꝛ the Loꝛde of hoostes that planted the, hathe deuysed a plague foꝛ thee (O thou house of Israell and Juda) foꝛ the euyll that ye haue done to pꝛouoke them to wꝛath, in that ye dyd seruyce vnto Baal. This (O Loꝛd)
D haue I learned of the, and vnderstande it, foꝛ thou haste shewed me theiꝛ ymagynacions. * But I am (as a meke lambe) an
Esa. 52.b oxe that is caried awaye to be slayne, not knowynge, that they hadde counsell agaynst me, saying: * We wyll destroie his meate with wood, and dyue him oute of the lande of the liuynge: that hys name shall neuer be thought vpon. Therfoꝛe, * I wyll beseche thee nowe (O Loꝛde
Jere.xx.a and.22.b of hoostes) thou ꝛyghteous iudge, thou that tryest the reynes and the hertes: lette me se thee auenged of them, foꝛ vnto thee haue I committed my cause. * The Loꝛde
Esa.30 b therefoꝛe spake thus of the Cytezins of Anathoth, that soughte to slaye me, saying: * Pꝛeache not vnto vs in the name of
Amo.7.b the Loꝛde, oꝛ elles thou shalte dye of oure handes. Thus (I saye) spake the Loꝛde of hoostes. Beholde, I wyll viset you. youre younge men shall perishe with the sweꝛd, youre sonnes and youre doughters shall bitterly dye of honger, so that none shall remayne. Foꝛ vpon the citezins of Anathoth will I bꝛinge a plage, euen the yeꝛe of theiꝛ visitacion.

¶ The.xii. Chapter.

O Loꝛde thou art moꝛe ꝛyghteous then
¶ that I should dispute with the. Neuertheles, let me talke with thee in
Job.21.a Abac.i.b. psal.73.a thinges reasonable. * Howe happeneth it, that the waye of the vngodly is so pꝛospeꝛous? & that it goeth so well with theym, which (without any shame) offende, & lyue in wickednes? Thou plātest thē, they take rote, they gꝛow, & bꝛing foꝛth fꝛute. They boast muche of thee, yet art thou farre fꝛom their reines. But thou Loꝛd (to whō I am well knowen) thou that hast sene, and pꝛoued my herte, * take theym awaye, lyke as
2.Pe.2.c a flocke is caryed to the slaughter house, and appointe thē foꝛ the day of slaughter.
Jer.14.a Howe longe shall the lande mourne, * and all the herbes of the felde perysshe, foꝛ the wyckednesse of theym that dwell therein. The cattell and the bydes are gone, yet
B deu.xix.c saye they that shē, * God wyll not destroye
Jere.b. b and.23.c. Soph.i.c vs bttterly. Seynge, thou art weery in run nynge with the fote men, howe wilt thou thē runne with hoꝛses? In a peaceable sure lande thou mayest be safe, but howe wylte thou do in the furious pꝛyde of Jozdane? Foꝛ thy bꝛethꝛen and thy kynred haue all togeꝛther deuysed thee, and cryed out vpon thee in thyne absence. * Beleue them not, thoughe they speake fayꝛe woꝛdes to thee.

As for me (I saye) I haue forsaken myne owne dwellynge place, and left myne heritage. My lyfe also that I loue so well, haue I geuen into the handes of myne enemyes. * Myne heritage is become vnto
Esa. 19.c me, as a Lyon in the wood. It cryed oute vpon me, therfore haue I forsaken it.
Myne heritage is vnto me, as a speckled
C byrde, a byrde of diuerse coloures is vpon it. Come, and gather ye to gether all the beastes of the felde. Come that ye maye
Esa. 56.c eate it vp. * Diuerse herdmen haue broke
& Esa. 5a. downe my * vineyarde, and troden vpon my portion. Of my pleasaunte portion, they haue made a wylderues and desert. They haue layed it waste: & now that it is waste, it sygheth vnto me. yea, the whole lande lyeth waste, and no man regardeth it. The
D destroyers come ouer the heeth euery waye, for the swearde of the Lorde dothe consume from the one ende of the lande to the other, and no flesh hath rest. They haue sowen wheate, and reaped thornes. They haue take herytage in possession, but it doth them no good. And the prophetes were ashamed of your frutes, because of the great
D wrathe of the Lorde. Thus sayeth the Lord vpon al myne euel neyghbours, that laye hande vpon myne heritage, which I haue possessed, euen my people of Israel. Behold, I wil plucke them (namelye Israel) oute of theyr lande, and put out the house of Juda
Deu. 4.c. frome amonge them. * And when I haue
and. xxx.a roted them oute, I wyl be at one with them
Esa. 53.b agayne: and I wil haue mercy vpon them:
&. Ez. 1.a * and brynge them agayne, euery man to hys owne heritage, and into his lande.
And yf they (namely that trouble my people) wil learne the waies of them, to sweare by my name. The Lorde lyueth (like as they learned my people to sweare by Baal) then shall they be reckened amonge
mat. 22.b my people. * But yf they wyll not obeye, then wyll I rote oute the same folke, and destroye them, sayeth the Lorde.

¶ The. xiii. Chapter.

A Thus sayeth the Lord vnto me: go thy way, and get the a linnen bzeche, and gyrde it about thy loynes, and let it not be wet. Then I got me a bzeche, accordynge to the commaundement of the Lord, and put it about my loynes. After this the seconde tyme, the Lorde spake vnto me agayne. Take the bzeche that thou hast prepared, & put about the, and get the vp; and go vnto Euphrates, and hide it in a hole of the roche. So wente I, and hyd it at Euphrates, as the Lorde commaunded me.
And it happened longe after this, that the Lorde spake vnto me. Vp, and get the to Euphrates, and fet the bzeche from thence: which I cōmaunded the to hide there. Thō went I to Euphrates, and dygged vp, and toke the bzeche from the place where I had hyd it: & behold, the bzeche was corrupt, so that it was profytable for nothynge. Then
B sayde the Lorde vnto me. Thus sayeth the Lorde: euen so wyl I corrupte the pryde of Juda, and the hye mynde of Jerusalem.
This people is a wycked people, * they Jere. 7. c
wyll not heare my worde, they folowe the xi. b. 18. a
wicked imaginacions of their owne heart, and. 19. c
and hange vpon straunge goddes, thē they serue and worship: and therfore they shalbe as this bzeche, that serueth for nothynge.
For as straytely as a bzeche lyeth vpon a mans loynes, so straytely dyd I bynde the whole house of Israel, & the whole house of Juda vnto me, sayeth the Lorde: * that Deu. 4. c.
they myght be my people: that they myght and. 26. d
haue a glorious name: that they myght be Jere. 30. d
in honoure: but they would not obeye me.
Therfore laye this rydle before them, and saye: Thus sayeth the Lorde GOD of Israel: Euery pot shalbe fylled wyth wyne. And they shal say: thinckes thou we know not, that euery pot shalbe filled with wine? Thē shalt thou say vnto thē. Thus sayeth the Lorde: Behold, I shall fyll all the inhabitours of this lāde with dronckennes, the kynges that syt vpon Dauids stole, the
C priestes, and prophetes, wyth al that dwel at Jerusalem. And I wyl set them one agaynst another: yea, the fathers against the sonnes, sayeth the Lorde. I wyl not pardō them, I will not spare them, nor haue pitie vpon them: but destroye them. Be obedient, geue eare: take not disdayne at it, for it is the Lorde him selfe that speaketh. Honoure the Lorde your God herein, or he take his light from you, & or euer your fete stomble in darcknesse at the hyll: lest when ye loke for the lyghte, he turne it into the shadow and darcknesse of death. But yf ye wyl not heare me, that geue you secrete warnynge, I will mourne frō my whole hert for youre
Jer. 31. c. stubburnes. * Piteously wyl I wepe, and
Thre. 1. a. the teares shall gushe oute of myne eyes. For the Lordes flocke shall be caryed away captyue. Tel the king and the quene: Humble youre selues, set you downe lowe, for your dignitie shal be throwne downe, and the crowne of your glory shall fall frō youre head. The cities towarde the south shalbe shut vp, and no man shall open thē. All Juda shalbe caried awaye captyue, so
D that none shal remaine. Lift vp your eyes, and beholde them, that come from the Northe, where is the flocke (o thou lande) that was geuē the? And where are thy fat and riche sheepe. * To whō wilt thou make
Jer. 27. b
Esa. 13. b
thy mone, when the enemye shall come vpon

vpon the? for thou haste taughte them thy selfe, & made them maisters ouer the. Shal not sorowe come vpon the, as on a woman trauaylynge wyth chylde? And yf thou wouldest saye then in thyne herte. Wher-
Jere.15 b fore come these thinges vpon me? * Euen for the multitude of thy blasphemyes, shal thy hynder partes and thy fete be discouered. For lyke as the man of Inde maye chaunge his skinne, & the cat of the mountayne her spottes: so maye ye that be exercysed in euell, do good. Therfore wyll I scatre them, lyke as the stoble that is take awaye with the south winde. This shalbe your portion, and the portion of your measure, wherwith ye shalbe rewarded of me, sayeth the Lorde: because ye haue forgotte me, & put your trust in disceatful thinges.
Osee.ii.b * Therfore shall I turne thy clothes ouer thy heade, and discouer thy thyghe, that thy pruities maye be sene, thy aduoutrye, thy deadly malice, thy beastlinesse, and thy shameful whoredome. For vpon the feldes & hylles I haue sene thy abhominacions. Wo be vnto the (o Jerusalem) when wylte thou euer be clensed any more?

¶ The. xiii. Chapter.

A THe worde of the Lorde shewed vnto Jeremy, concernynge the derth of the frutes. Juda hathe mourned, his gates are desolate: they are brought to heuinesse euen vnto the grounde, & the crie of Jerusalem goeth vp. The Lordes sente their seruauntes to fetche water and whe they came to the welles, they dyd fynde no water, but caried their vessels home empty. They be ashamed and confounded, & couer
Jere.23.b their heades. * For the grounde is dried vp, because there commeth no rayne vpo it. The plowm & also be ashamed, and couer theyr heades. The hynde also forsoke the ponge fawne, that she brought forth in the felde, because there was no grasse. The wylde Asses did stande in the hie places, & drewe in theyr wynde lyke the dragons, theyr
B eyes dyd fayle for wante of grasse. Doutles oure owne wyckednes dothe rewarde vs. But Lorde, do thou accordynge to thy name, thoughe oure transgressions and sinnes be many, & against the haue we sin-
Esa.49 b ned. * For thou art the cofort & helpe of Jsrael in the time of trouble. Why wilt thou
Jer.16.c and.17.c be as a straunger in the lande, & as one that goeth ouer the felde, and commeth in onely to remayne for a nyghte? Why wylte thou make thy selfe a cowarde, and as it were a giaunte that yet maye not helpe? For thou (O Lorde) arte in the myddest of vs, & thy name is called vpon of vs: forsake vs not. Thus hath the Lord sayde vnto this people: seynge they haue had suche a luste to wandre abrode, and haue not refrayned their fete, and therfore displeased the lord: but he wyl nowe bynge againe to remembraunce all their mysdedes, and punishe al their sinnes. Yea, euen thus sayd the Lorde vnto me: * Thou shalt not praye to do this Jere.7.b.
people good. * For though they fast, I wyl * Esa.1.b
not heare their prayers, and thoughe they offre burnte offrynges & sacrifyces, yet wil not I accepte them. For I wyll destroye C
them with the swearde, honger and pestylence. Then answered I: O Lorde God, * the prophetes saye vnto them: Tushe, ye Jere.5.d.
shall * nede to feare no swearde, and no Soph.1.c
honger shal come vpon you, but the Lorde * Jer.12.a
shall geue you continual rest in this place. and.23.c.
And the Lord sayde vnto me: The prophetes preache lyes in my name, where as I
Jere.23 b haue not * sent them, nether gaue I them any charge, nether dyd I speake vnto the: yet they preache vnto you false dyspons, charmynge, banyre, and disceatfulnes of their owne hert. Therfore, thus sayeth the Lorde. As for those prophetes that preache in my name (whome I neuertheles haue not sente) and that saye: Tushe, there shall no swerde nor honger be in thys lande.
Zach 13 a * With swearde and with hōger shal those prophetes perishe, and the people to whom they preache shalbe caste out of Jerusalem, dye of honger, & be slayne with the swearde
Jer.16.a * (and there shalbe no man to burie them) both they and theyr wyues, theyr sonnes & theyr doughters. For thus wyl I poure D
Tren.i.b and.ii.c theyr wickednes vpō the. This shalt thou say also vnto the. * Myne eyes shal weape without ceasige day & nyght, for my people shalbe destroyed with great harme, & shall perysshe with a great plage. For yf I go into the felde: lo, it lyeth all ful of slayne men. If I come into the cytye: lo, they be all famished of honger. yea, their prophetes also and prestes: shalbe led into an vnknowne lande. Haste thou then vtterly forsake Juda? doste thou so abhorre Sion? Or haste thou so plaged vs, that we can be healed nomore? * We loked for peace, and there
Jere.8.c commeth no good: for the tyme of healthe, and lo, here is nothynge but trouble. We knowledge (o Lorde) al our mysdedes, and the synnes of our fathers, that we haue offended the. Be not displeased, (O Lorde) for thy names sake, * forget not thy louing Esa.49.a
kyndnesse. Remembre the throne of thyne honoure, breake not the couenaunte, that thou haste made with vs. * Are there any Jere.5.d.
amōg the goddes of the Gētiles: that sende rayne or geue the showers of heauen? Or maye the heauens droppe raine without thy commaundemente? Doste not thou it, O Lorde our God, in whome we trusse? yea,

Lorde: thou dooste al these thynges.

¶ The. xv. Chapter.

Jere. 7.b xi.c 14.b Ezec. 14.c

THo̅ spake the lord vnto me: * Though Moses, & Samuel stode before me, yet haue I no heart to this people, Wisse them awaye, that they maye go oute of my sight. And if they saye vnto the. Whyther shal we go? then tel the̅: The lorde sayeth

Ezec. b, c

you this answer. * Some vnto death, some to the swerde, some to hȫger, some into captiuite. For I wil bringe foure plages vpon the̅, sayeth the lord. The swearde shal slaye

Jer. 16.a

the̅, the dogges shal teare them in peaces, * the foules of the ayre, & beestes of the erth shal eate them vp, and destroye them. I wil scattere them about also in all kyngedomes

4. Reg. 21.a

and landes to be plaged: because of * Manasseh the sonne of Hezekia, kynge of Juda, for the thynges that he dyd in Jerusalem. Who shall then haue pitie vpon the, O Jerusalem? Who shall be sorye for the? Or who shall make intercession to optaine peace for the? Seynge thou goeste fro me, and turnest backewarde, sayeth the lord? Therfore, I dyd stretche oute myne hande agaynste the, to destroye the, & I haue bene sorye for the so longe that I am werye. I haue scatred them abrode with the fanne

Jere. 7.c

on euery syde of the lande. * I haue wasted my people, and destroyed them. Yet they haue had no luste to turne from their owne wayes. I haue made their wyddowes mo in numbre, then the sandes of the sea. Who̅ the mothers of their children did I bringe

1. Thes. 5.a

a destroyer in the noone daye. * Sodenlye and vnwares dyd I sende a feare vpo̅ their cities. She that hath borne seuen children,

Amo. 8.b

hath none, her hert is ful of sorowe. * The Sunne doth sayle her in the cleare day, she is confounded & shamed for very heuinesse. As for those that remayne, I will delyuer the̅ vnto the swearde before their enemies,

Jere. xx.d

sayeth the lord. * O mother, alas that euer thou didest beare me, a brawler and rebuker of the whole lande: Thoughe I neuer lent nor receaued vpon vsurye, yet all men

¶

speake euel vpon me. And the lorde answered me: Verelye thy remnaunte shall haue welthe. Come not I to the, when thou arte in trouble: and helpe the, whē thyne enemy oppresseth the? Wothe one ryon hurte another? for one metal that commeth from the

Jer. 17.a and. xx.b

Mozthe, another? * As for thy rychesse and treasure, I will geue the̅ out into a praie, not for any money, but because of all thy

Deu. 32.c

synnes, that thou hast done in all thy coastes. * And I wyl bringe the with thine enemyes into a lande, that thou knowest not: for the fyre that is kyndled in my indignacio̅, shal burne you vp. O Lord, thou knowest: therfore remembre me, and vyset me, delyuer me fro my persecuters. Take me not from this life in the time of the lōge patience, thou knowest, that for thy sake I

Psa. 109 Ezec. 3.a D

suffre rebuke. * When I had founde thy wordes, I did eate them vp gredelye: they haue made my hert ioyful & glade. For thy name was called vpō me, O lorde God of Hostes. I dwel not among the scorners, neither is my delyte therin: but I dwell onely in the feare of thy hande, for thou hast fylled me wyth thy bytternes. Shal my heuynes endure for euer? Are my plages thē so great, that they maye neuer be healed? Wilt thou be as one that is false, and as a water, that falleth, and cannot contune? Vpon these wordes, thus sayde the Lorde vnto me. If thou wilt turne agine, I shal set the in my seruice: and if thou wilt take out the thinges that are precious from the vile, thou

Jer. 21.a

shalt be euē as mine owne mouth. * They shal conuerte vnto the, but turne not thou vnto them: and so shal I make the a lrōge brasen wall againste this people. * They

Jere. 1.b

shal fight against the, but they shall not preuayle. For I my selfe wyll be wyth the, to helpe the, & deliuer the, sayeth the lorde. And I wyll ryde the oute of the handes of the wycked, and delyuer the out of the hāds of tyrauntes.

¶ The. xvi. Chapter.

THus said the Lorde vnto me. Thou A shalt take the no wyfe, nor beget children in this place. For of the children that are borne in this place, of their mothers that haue borne thē, and of their fathers that haue begotte them in this lāde: thus saieth the lord: They shal die an horryble death, * no man shall mourne for thē nor burie them, but they shal lye as dounge

Leu. x.b Jer. 14.c

vpon the earth. They shal perishe thorow the swearde and honger, * and their bodies

psal. 29.a

shal be meate for the foules of the ayre, and beastes of the earthe. For thus sayeth the Lorde: Go not thou in vnto them, nor come to mourne and wepe for them: for I haue taken my peace from thys people (sayeth the Lord:) yea, my fauoure and my

Jere. 15.a

mercy. And in this lande shal they die, olde B and yonge, and shal not be buried: no man shal bewepe them, no man shall clyppe or shaue him selfe for them. There shall not one bifet another, to mourne with them for their deade, or to comforte them. One shall not offre another the cuppe of consolacyō, to forget their heuynes for father and mother. * Thou shalt not go into their frende

1. Cor. 15.b

house, to sytt downe, to eate & drincke with them. For thus saieth the Lorde of Hostes

Jere. 7.d. and. 25.b

the God of Israell, * Beholde, I shall

take

take awaye out of thys place, the boyce of
C myrthe and gladnesse the voice of the bride-
grome, and of the bride: yea, and that in
your daies, that ye maye se it. Nowe when
Jere.v.d. thou shewest this people all these wordes,
and they saye vnto thee. * Wherefore
hathe the LORDE deuysed all this great
plage for vs? Or what is the offence and
synne, that we haue done against the Lord
deute.4.d oure God? Then make thou theym thys
Jere.7.b. answeere: * Because youre fathers haue
forsaken me (sayeth the Lorde) and haue
walked after straunge goddes, whom they
haue honoured and worshypped: but me
Jere.7.d haue they forsaken, and haue not kepte my
lawe. * And ye wyth your shamefull
blasphemyes, haue exceaded the wicked-
nesse of youre fathers. For euerye one of
you hathe folowed the frowarde and euyll
deu.28.c ymaginacyon of hys owne hert, and is not
obedyent vnto me. * Therfore wyll I caste
you oute of thys lande, into a lande that ye
and youre fathers knowe not: and there
shall ye serue straunge Goddes daye and
Jere.23.b nyght, there wyl I shewe you no kauoure.
* Beholde, therfore (sayeth the Lorde) the
dayes are come, that it shall no more be
sayde: The Lorde lyueth, whyche brought
the chyldren of Israell oute of the lande of
Egypte: but it shall be sayde: the Lorde
lyueth, that brought the chyldren of Is-
raell from the Northe, and from all landes
where he hadde scatred them. For I wyll
bringe theym agayne into the lande, that
I gaue vnto their fathers. Beholde (saieth
Mat.4.c the Lorde.) * I wyll send out many fyshers
to take theym, and after that wyll I sende
out many hunters to hunte them out, from
all mountaynes and hylles, and oute of the
caues of stone. For myne eyes beholde all
theyr wayes, and they cannot be hydde fro
my face, neither can theyr wicked dedes be
kepte close oute of my sight. But firste will
I suffycyentlye rewarde theyr shamefull
blasphemies and sinnes. bicause they haue
defyled my lande: Namelye wyth theyr
stinckynge Idols, and wyth the carions of
Jer.14.c theyr abhominations, wherwith they haue
eyd.17.c. fylled myne heritage. * O LORDE, my
strength, my power, and refuge in tyme of
trouble. The Gentylles shall come vnto
thee, from the endes of the worlde, and
saye: Verelye oure fathers haue cleaued
vnto lyes, their Idols are but vayne and
vnprofitable. Howe can a man make thole
his goddes, whiche are not able to be god-
des? And therfore I wyl once teache them,
sayeth the Lorde, I wyll shewe theym my
hande and my power, that they may know,
that my name is the Lorde.

¶ The.xvii. Chapter.

YOure synne (O ye of the tribe of Iu-
da) is writte in the table of your hee-
tes, and grauen so vpon the edges of
your aulters with a penne of yron, & with
an adamāt clawe: that as the fathers thick
vpon their children, so thincke you also vp
on your aulters, woodes, thicke trees, hye
hilles, mountaines and feldes. * Wherfore,
I wyl make my moūt that standeth in the
feld, al your substaunce and treasure, to be
spoyled, for the greate synne that ye haue
done vpon youre hye places, throwe oute
all the coastes of youre lande. ye shall be
caste oute also from the heritage, that I
gaue you. And I will subdue you vnder the
heue bondage of your enemies, in a lande
that ye knowe not. For ye haue mintstred
fyre to my indygnacion, which shal burne
euermore. Thus sayeth the Lorde. * Cur-
sed be the manne, that putteth his trust in
man, and that taketh flesshe for his arme:
and he, whose hearte departeth frome the
Lorde: he shall be lyke to heathe, that
groweth in the wyldernes. As for the good
thynge that is for to come, he shall not se
it: but dwell in a drye place of the wilder-
nesse, in a salte and vnoccupyed lande. * O
blessed is the man, that putteth hys trust
in the Lorde, and whose hope is the Lorde
hymselfe. * For he shall be as a tree, that is
planted by the water syde: whiche spredeth
oute the roote vnto moystnesse, whom the
heate cannot harme, when it commeth, but
his leafe shalbe greene. And thoughe there
growe but lytel frute, because of drouthe,
yet is he not careful, but he neuer leaueth
of to bringe forth frute. Amonge all thyn-
ges, manne hath the moste discreatefull and
stubbourne herte. Who shall then knowe
it? * Euen I the Lord, searche out the
grounde of the hearte, and trye the reynes,
* and rewarde euerye manne accordyng to
hys wayes, and accordynge to the frupte
of hys woordes. * The partrych maketh
a nestle of egges, whyche she layde not.
Ye commeth by ryches, but not ryghte-
ously. In the myddest of hys lyfe muste
he leaue them behynde him, and at the last
be founde a very foole. But thou (O Lord)
whose trone is most glorious, excellēt and
of moost antiquitie, which dwellest in the
place of oure holy rest: Thou arte the com-
forte of Israell. All they that forsake thee,
shall be confounded: all they that departe
from thee, shall be wrytten in earthe, * for
they haue forsaken the Lorde, the hery con
dyte of the waters of lyfe. Heale me, O
Lorde, and I shall be whole: saue thou me,
and I shalbe saued, for thou art my prayse.
Beholde, these men saye vnto me. Where
is the worde of the Lorde, (Lette it come

A
Jer.xb.a and.xx.b
B
psa.49.c Jer.10.ii.c. Jere.46.c and.48.a Eze.29.a
psal.2.b and.39.c. Pro.22.a psal.1.a. Pro.xi.d
C
Jere.xl.d Apo.ii.d. psal.7.b roma.2.a pro.23.a psal.52.b Luc.13.b
Jere.3.d Eze.36.d John.4.b
D

nowe.) Wherefas I neuertheleſſe obediently folowed the as a shepeherde, and haue not vncalled taken thys office vpon me, thys knowest thou well. My woordes also were
Jer.14.b and.16.c right before the. Be not now terrible vnto me. O Lorde, + for thou arte he in whome I hope, when I am in parel. Let my perſecuters be confounded, but not me: let them be afrayed, and not me. Thou shalt bringe vpon them the tyme of their plage, & shalt
Jere.7.a. and.26.a destroye them right sore. Thus hathe the Lorde sayde vnto me: + Go and stande vnder the gate, where thorow the people and the kynges of Juda go out and in, yea, vnder all the gates of Jerusalem, and say vnto them. Heare the woorde of the Lorde, ye kynges of Juda, and all thou people of Juda, and all ye citezins of Jerusalem, that
E go thorow this gate. Thus the Lorde com-
Exo.23.b maundeth: • Take hede for youre lyues,
Deute.5.b that ye carye no burthen vpon you in the Sabboth, to bringe it thorowe the gates of Jerusalem: ye shall beare no burthe also out of your houses in the Sabboth. Ye shal do no labeure therin, but halowe the Sab-
Exo.xx.b both, + as I commaunded your fathers. Howbeit, they obeyed me not, neyther herkened they vnto me: but were obstinate and stubburne, & neither obeyed me: nor receaued my correction. Neuertheles, if ye will heare me (sayeth the Lorde) and beare no burthen into the cyetye thorowe this gate vpon the Sabboth: If ye wyl halow the sabboth, so that ye do no worke therin: then shal there go thorow the gates of this cytie, kynges and princes, that shall sit vpon the throne of Dauid: They shal be carted vpon charetes, and ride vpon horses, both they & their princes. yea, whole Juda, & all the citezins of Jerusalem shal go here thorow, and this cytie shall euer more and more be inhabyted.
F There shal come men also from the cities of Juda, from aboute Jerusalem, and from the lande of Ben Jamin, from the playne feldes, from the mountaines, and from the wylder nes: which shal bring burntoffrynges, sacrifices, oblations, and incense, and offre vp thanckesgeuinge in the house of the Lorde. But yf ye wyl not be obedyent vnto me, to halowe the Sabboth, so that ye wyll beare your burthens thorowe the gates of Jerusalem vpon the Sabboth. Then shall I set fire vpon the gates of Jerusalē, and it shall burne vp the houses of Jerusalem, and no man shalbe able to quenche it.

¶ The. xviii. Chapter.

A This is another communication that God had with Jeremye, saying: Arise, & go downe into the Potters house, and there shall I tel the more of my mind. Nowe when I came to the Potters house, I founde him makinge his worcke vpon a whele. The vessell that the Potter made of clay, brake amonge his handes: So he began a newe, and made another vessel accordinge to his mind. Then said the Lord thus vnto me. + Maye not I do with you as this Potter doeth, O ye house of Israell sayeth the Lorde? Beholde, ye house of Israell, ye are in my hande, euen as the claye in the Potters hande. + When I take in hande to roote oute, to destroye, or to waste away anye people or kyngdome: yf that people (against whom I haue thus bended) conuerte frō their wickednes: I repent of the plage, that I deuised to bring vpon the. + Againe, when I take in hande, to builde, or to plāte a people or a kyngdome: if the same people do euell before me, and heare not my boyce: I repent of the good, that I deuysed to do for them: Speake now therefore vnto whole Juda: and to theym that dwell at Jerusalem. Thus sayeth the LORDE: Beholde, I am deuysynge a plage for you, and am takynge a thynge in hande against you.
Esa.45.b Jere.19.c Rom.9.c Wisd.12.c Ezec.18.c and.33.c. Luc.15.a Jon.3.d Jer.15.b
+ Therefore let euerye man turne from hys euyll waye, take vpon you the thinge that is good, and do right. But they sayde: No-
Jer.15.b and.35.c Jona.3.b more of thys, + we wyll folowe oure owne imaginacions, and do euery man according
Jer.2. 14.a. to the wylfulnesse of hys owne mynde.
C Therefore thus sayeth the Lorde. Aske amonge the heathen, yf any man hath herde suche horrible thinges, as the doughter of Sion hathe done.
Shall not the snowe (that melteth vpon the stonye rockes of Libanus) moysten the feldes? Or maye the springes of waters be so grauen awaye, that they runne nomoze, geue moysture, nor make frutefull? But my people hathe so forgotten me, that they haue made sacrifice vnto vayne Goddes.
And their Prophetes make theym fall in theyr wayes from the auncient pathes, and to go into a fote waye not vsed to be troden of lustie men.
Where thorowe they haue brought theyr lande into an euerlastynge wyldernesse and scorne. • So that who so euer trauayleth therby, shalbe abashed, and wagge theyr hedes. With an east wind wil I scatre theym, before theyr enemye. And when theyr destruccyon commeth, I wyll turne my backe vpon theym, but not my face.
Jere 19.b and.49.c
Then sayde they: + come, lette vs ymagen some thynge agaynste thys Jeremye. For the Priestes shall not be destytute of the lawe, neyther shall the wysemen be destytute of councell, nor the Prophetes destytute of the woorde of God. Come, and lette
Jere.xi.b

vs smyte him with the tonge, and lette vs
marche all hys wordes. Consydre me, O
Lorde, and heare the voyce of myne enemi-
pſa.cix.a es, * shall they recompense euell for good?
* Jer.x.d. for they haue digged a pytte for my soule.
* Remembre, howe that I stode before the,
to speake good for them, and to turne away
Jos.xxiv.b. thy wrath from them. * Therefore, lette
Then.3.f their chyldren dye of hunger, and let theym
be oppressed with the swearde.
Let their wyues be robbed of their childrē,
and become wyddowes: let their husban-
des be slaine, let their yonge men be killed
wyth the swearde in the fyelde. Lette the
noyse be hearde oute of their houses, when
Jere.xi.d the murtherer commeth sodenly vpō them.
* For they haue dygged a pyt to take me,
and layed snares for my feete. yet LORD,
thou knowest all their counsell, that they
haue deuysed to slaye me. Forgeue not their
wyckednesse, and let not their synne be put
oute of thy syghte: but let them be iudged
before the as the giltie: This shalt thou do
vnto them in the tyme of thy indignacion.

¶ The.xix.Chapter.

G THus said the Lord: Go thy waye, and
bie the an earthen pytcher, & bynge
forth the Senatours, and chiefe prie-
stes into the valley of the children of Hen-
nō, which lieth before the doze that is made
of brick, & shew thē therethe wordes, that I
shal tel the, and say thus vnto them. Heare
the worde of the Lord, ye kynges of Juda,
3.re.,21.c and ye citezins of Jerusalē. * Thus sayeth
s Jer.vi.c the Lord of Hostes the God of Israel. s Be-
holde, I wyl bring such a plage vpon thys
place, that the eares of al that heare it, shal
glowe. And that because they haue forsa-
ken me, and vnhalowed this place, & haue
offered in it vnto straunge goddes: whome
neither they, their fathers, nor the kinges of
Juda haue knowen. They haue fylled this
place also wyth the bloude of innocentes,
15 * for they haue set vp an aulter vnto Baal,
Deut.12.d to burne their children for a burntoffryng,
and.28.b vnto Baal, whiche I neither commaunded
pſ.106.e nor charged thē, neither thought once there
Eze.16.c vpon. Beholde therefore, s the tyme com-
and.xx.d meth (sayeth the Lorde) that thys place
* Jer.7.b shall no more be called Topheth: nor the
valley of the chyldren of Hemnon, but the
valley of slaughter: For in this place wyll
I slaye the Senatours of Juda and Je-
rusalem, and kyll theym downe wyth the
swearde in the syght of their enemyes, and
of them that seke their lyues. And their
deade carcases wyll I geue to be meate for
the foules of the ayre, and the beastes of the
¶ fielde. And I wyll make thys cytye so deso-
late and despysed: * that who so goeth 3.reg.9.b
thereby, shall be abashed, and gealle vpon Jere.18.b
her. because of all her plages. * I wyll fede and.49.f
them also wyth the fleshe of their sonnes and 50.b
and their doughters. * yea, euery one shall s Ezech.4.b
eate vp another in the besegyng and straite- * Deu.28.c
nesse, wherewyth their enemyes (that seke 4.reg.7.f
their lyues) shall hepe them in. And the
pitcher shalt thou breake in the syght of the
men, that shall be with the, and saye vnto
them. Thus sayeth the Lorde of Hostes:
* Euen so wyll I destroye thys people, and Jer.18.a
cytie: as a man breaketh an earthen vessel, Jere.7.b.
that can not be made whole agayne. * In
Topheth shal they be buried, for they shall
haue none other place. Thus wyl I do vn-
to this place also, sayeth the Lorde, and to
them that dwel therin: yea, I wil do to this
cytie as vnto Topheth. (For the houses of
Jerusalem, and the houses of the kynges
of Juda shall be defyled, lyke as Topheth)
because of all the houses, in whose parlers
they dyd sacrifyce vnto all the Hoost of
heauen, and powred drynck offerynges vn-
to straunge Goddes. And so Jeremye came
from Topheth, where the Lorde hadde sent
hym to prophecye, and stode in the court of
the house of the Lorde, and spake to all the
people: Thus sayeth the LORD of Hos-
tes, the GOD of Israel: Beholde, I wyll
bynge vpon thys cytye, and vpon euerye
towne aboute it, all the plages that I
haue deuysed agaynste theym: * for they Jere.7.c.
haue bene obstynate, and wolde not obeye and.13.b
my warnynges.

¶ The.xx.Chapter.

A WHen Phashur the prieste, the sonne
of Emer, chyefe in the house of the
Lorde, herde Jeremie preache so sted-
fastly: * he smote Jeremy, & put him in the Joh.18.c
stockes, that are by the hye gate of Ben Ja- Act.23.a
min in the house of the Lord. The next day
folowyng Phashur brought Jeremy oute
of the stockes againe. Then said Jeremy vn-
to him. The Lord shal cal the no more Pha-
shur (that is excellent & increasynge,) but
Magor, (that is fearfull & afrayed) euerye
where. For thus sayeth the Lord: beholde,
I wyl make the afrayed, euen thy selfe, and
al that kauoure the, which shal perish with
the swearde of their enemies, euen before thy
face. And I wyll geue whole Juda vnder
the power of the kynge of Babilon, whiche
shal cary some vnto Babilon prysoners, &
slaye some with the swearde. * Moreouer, 4.re.20.f
all the substaunce of thys lande, all theyr Jere.15.c
precyous and gorgeous worckes, all costly- and.17.a
nes, and all the treasure of the kynges of
Juda: wyll I geue into the handes of their
enemyes, which shall spoyle them, and cary
theym vnto Babilon. But as for thee, (O

Phashur) thou shalt be caried vnto Babi-
lon, with al thine houshold, and to Babi-
lon shalt thou come, where thou shalt die,
and be buried: thou and all thy fauourers,
to whome thou hast preached lies. O lord,
yf I am disceaued, then hast thou disceа-
ued me: thou hast dealt strongely, and hast
preuayled, and makest me stronge agayne.
Trem. 4 b * All the dayе longe, am I despised, &
laughed to scorne of euerye man, because I
haue nowe preached longe agaynst maly-
cious Tirannye, and shewed them of de-
struccion. * For the whyche cause they cast
Jere. 6 .b the worde of the Lorde in my teeth, & take
me euer to the worst. Wherefore, I thought
C from hence forth, not to speake of him, nor
to preache any more in hys name. But the
worde of the Lorde was a verye burnynge
fire in my hearte, and in my bones, whiche
when I wolde haue stopped, I might not.
For why? * I heарde so manye derisions &
psa. 31, b. blasphemies on euery syde of me: cõplayne
vpon hym, saye they: and we wyll tel hys
tale: yea, euē of myne owne companyons,
and suche as were conuersaunte with me:
went about to murther me, sayinge: vpon
him: we shal ane way or other begile him,
and prevayle against him, and be auenged
of him. But the Lorde stode by me, lyke a
mightye giaunt, therfore my persecutores
fell, and coulde do nothing. They shall be
sore confounded, for they haue done vnwi-
sely, they shal haue an euerlasting shame.
Jere. xi. d * And nowe O Lorde of Hoostes, thou
righteous searcher (whiche knowest the
reynes and the verye hearte:) let me se thy
punyshed, for vnto thee I committe my
D cause. Synge vnto the Lorde, and prayse
hym, for he hath delyuered the soule of the
Job. 3. b. oppressed, frome the hande of the violente.
Jere. 15 b * Cursed be the daye wherin I was borne,
vnhappye be the daye, wherin my mother
broughte me forth. Cursed be the man that
broughte my father the tydynges to make
him glad, saying: thou hast gotten a sonne.
Let it happen vnto that man, as to the ci-
Gen. 19. c ties * which the lord turned vp side downe.
Let him heare crienge in the morninge,
and at none daye lamentable howlynge.
Why slewest thou not me, as soone as I
came out of my mothers wombe? O that
my mother hadde bene my graue her selfe,
that the birth myght not haue come oute,
but remayned still in her. * Wherefore
Job. 10. c came I forth of my mothers wombe? To
haue experience of laboure and sorowe,
and to lede my lyfe with shame?

A

¶ The. xxi. Chapter.

These are the wordes that the Lorde
Jer. 37. a spake vnto Jeremy, * what tyme kig
Zedekiah sent vnto him Phashur,
the sonne of Melchias, & Sophonias the
son of Maasias preest, sayинg: * aske coun- 3. re. 23. b
cel of the lord (we pray the) of our behalfe, 2. pa. 18 a
for Nabuchodonozor the kynge of Babilō Jer. 42. a
besegeth vs, yf the Lorde (peraduenture)
wyl deale with vs, according to his mer-
uelous power, and take him from vs. The
spake Jeremye. Beue zedekias thys answere. Thus sayeth the Lorde GOD of
Israell: Beholde, I wyll tourne backe the
weapons that ye haue in youre handes,
wherewyth ye fight agaynst the kynge of
Babilon and the Chaldees, whiche besege
you rounde about the walles, and I wyll
bynge them together into the myddest of
this citye, and I my selfe wyl fight against
you with an out stretched hand, and with
a mightye arme, in great displeasure, and
terrible wrath. and wyl smyte them that
dwell in thys citye: yea, both men and ca-
tel shal dye of a greate pestilence. * And B
after thys, sayeth the Lorde, I shal deliuer Jer. 39. a.
zedekias the kynge of Juda, and hys ser-
uauntes, his people (and suche as are esca-
ped in the citie, from the pestylence, sword
and hongre) into the power of Nabucho-
donozor kynge of Babilon: yea, into the
handes of their enemyes, into the handes
of those that folowe vpon theyr lyues,
whiche shall smyte them with the swerde:
they shall not pitye them, they shall not
spare them, they shal haue no mercy vpon
them. And vnto thys people thou shalt C
saye: Thus sayeth the Lorde: * Beholde, Deu. 30. c
I laye before you the waye of lyfe and
deathe. * Whoso abideth in this citye, shal Jer. 27. a
perish: either with swearde, with hongre, and. 38. a
or with pestilence. But whoso goeth oute
to holde on the Chaldees part, that besege
it, he shall saue his life, and shal wyn hys
soule for a praye. * For I haue set my face
agaynst this cytye (sayeth the LORD) to Jer. 22. a.
plage it, and to do it no good. It muste be
geuen into the hande of the kynge of Ba-
bilon, and he bzent with fyre. And vnto the
house of the kynge of Juda, saye thus:
Heare the worde of the LORDE (O thou
house of Dauid) for thus sayeth Lorde:
* Minister ye righteousnesse, and that sone, Esay. 1. c
deliuer the oppressed frome violente po- Jer. 22. a
wer, or euer my terryble wrathe breake Zach. 7. b
oute lyke a fyre, and burne, so that no man * Jer. 4. a
maye quenche it, because of the wickednes D
of your ymaginacions. * Beholde, sayeth Jer. 48. a
the Lorde: I wyl come vpon you that dwell
in the valleyes, rockes and feldes, & saye: Deu. 29. c
* Tush, who wil make vs afrayde? or who Jere. b. b
wyll come into oure houses? For I wyll 12. a. 14 b
visite you, sayeth the Lorde: because of the and. 22. c
wickednes of your inuētions, & wil kindle Soph. 1. c
such a fire in youre wood, as shal cōsume
all

all that is aboute you.

¶ The.xxii. Chapter.

A Thus sayde the Lorde: goe downe into the house of the kig of Juda, & speake there these wordes, & saye: Heare the worde of the lord, thou king of Juda, that sittest in the kingly state of Dauid: thou & thy seruātes, & thy people that go in & out, at this gate. Thus the lord cōmaundeth:

Esay.1.c Jer.12.c Zach.7.c * kepe equite and righteousnes, delyuer the oppressed frome the power of the violent: doe not greue nor oppresse the straūger, the fatherlesse, nor the wydow: & shed

B no innocent blonde in thys place. And if ye kepe these thinges faythfully the shal there come in at the doze of thys house kynges, to syt vpō Dauids seat: they shalbe caried in charettes, and ryde vpon horses, bothe they and their seruauntes, and their peo-

Esay.1.c Jer.51.c Heb.vi.b ple. But if ye wil not be obedīēt vnto these commaundementes. * I sweare by myne owne selfe, sayeth the Lord: this house shall be waste. For thus hath the Lorde spoken vpon the kynges house of Juda. Thou

C Gilead art vnto me the head of Libanus. Shall I not make thee so waste (and thy cities also) that no man shal dwell therin? I wil prepare a destroyer with his weapēs for the, to hewe downe thy speciall Cedre trees, and to cast them in the fire. And all

Deu.29b 3.re.9.. b 2.cro.25 D 3.reg.9 b 4.re.33 b 2.pa.7 .b *4 re 23c the people that go by this citie, shal speake one to another. * Wherefore hathe the Lorde done thus vnto thys noble cytye? Then shall it be aunswered: * Because they haue broken the couenaunte of the Lorde their God, and haue wurshypped and serued straunge Goddes. * Mourne not ouer the dead, and be not wo for them, but be sory for him that departeth awaye: for he commeth not agayne, and seeth hys natyue countre no more. For thus sayeth the Lorde, as touchynge * Selum, the son

2.pa.3.c. of Josias kynge of Juda, whiche raygned after his father, and is caried oute of thys place, he shall neuer come hyther agayne, for he shall dye in the place, where vnto he is led captyue, & shal see this land

D no more. * Woo worth him, that buyldeth

Esay.b.c Agge.1 a his house with vnrighteousnesse, and hys parlers with the good that he hath gotten by violence: Whyche neuer recompēseth his neyghbours laboure, nor payeth hym his hyre: He thinckeith in him selfe. I wyll buylde me a wyde house, and gorgeous parlers. He causeth windowes to be hewē therein, and the silinges & roysters makeith he of Cedre, and paynteth the with Synaper. Thinckest thou to raygne nowe, that thou pronokest me to worathe with the Cedre trees? Wyd not thy father eate and drynche, and prosper well, as longe as he dealt with equitie and righteousnes? yea, whō he helped the oppressed, & pore to their ryght, then prosperēd he wel. From whēce came thys? but onelye because he had me

E before hys eyes, sayeth the Lorde? Neuertheless, as for thyne eyes, and thyne heart, they looke vpon conetecousnesse, to shed innocente blonde, to doe wronge, and violence. * And therefore, thus sayeth the 4.re.23.c and.24.a LORDE agaynste Jehoahim: the sonne of Josias kynge of Juda. They shall not Jer.36.b mourne for hym (as they vse to doe) alas, brother, alas sister. Nether shall they saye vnto hym: Alas syr, alas, for that noble prynce. But as an Asse shall he be buryed, corrupt, and be caste without the gates of Jerusalem. Climbe vp thy hil of Libanus, O thou doughter of Syon, lyfte vp thy voyce vpon Basan, crye frome all partes: for all thy louers are destroyed. I gaye the warninge, whyle thou wast yet in prosperite. But thou saydest: I wil not heare. And this maner hastest thou vsed frome thy

F youth, that thou wouldest neuer heare my voyce. All thy herdmen shalbe dryuen with the winde, and thy darlinges shalbe caried awaye into captiuite. Then shalte thou be brought to shame and confusyon because of all thy wickednes: Thou that dwellest vpon Libanus, and makest thy nestе in the Cedre trees. * O howe lyste shalte thou be

Esa.13.b and.21.a Jer.12.b and.30.a 24re 24b regarded when thy sorowes and pangues come vpon the, as a womā traueling with chylde. * As truelye as I lyue, sayeth the Lorde: Thoughe Conanias the sonne of Jehoakim, kynge of Juda were the sygnet of my ryghte hande, yet wyll I pluckе him of. And I wyll geue the into the power of them that seke to slaye thee, & into the power of them that thou fearest: into the power of Nabuchodonosor the kynge of Babilon, and into the power of the Chaldees. Moreouer, I wyll sende the, & thy mother that bare the into a straunge

G lande, where ye were not borne, and there shall ye dye. But as for the lande that ye wyl desyre to returne vnto, ye shall neuer come at it agayne. Thys man Conanias shalbe lyke an ymage robbed and tourne in peces, which pleaseth noman, for all his apparell. Wherefore bothe he and hys sede shalbe sent awaye, and cast out into a lād, that they knowe not. O thou earthe, earth, earthe: Heare the worde of the LORDE. Thus sayeth the LORDE: Wryte thys man amonge the oure lawes, for no prosperite shall this mā haue al his life long. Nether shal any of his sede, be so happye, as to sit vpon the state of Dauid, and to beare rule in Juda.

¶ The.xxiii. Chapter.

Wo

A Ezr.34.a WO ✣ be vnto the shepherdes, that de-
stroye & scatter my flocke, sayeth the
Lorde: wherfore, this is the cõman-
dement of the Lord god of Israel, vnto the
shepherdes that fede my people: ye scatre
& thrust oute my flocke, & loke not vpon thẽ.
Therfore, now will I viset the wyckednes
of youre ymaginations, sayeth the Lorde: &
wyl gather together the remnaunte of my
flocke, from all landes that I had dryuen
them vnto, and wil bring them agayne to
their pastures, that they maye growe and
B increase. I wyll sette shepherdes also ouer
them, whiche shal fede them. They shal no
more feare and dreade, for there shall none
Jer.33.a. of them be losse, sayeth the Lorde: ✣ Be-
holde, the tyme cometh, sayeth the Lorde:
I That I wyll rayse vp the righteous
Esa.11.a braunche of Dauid, ✣ whiche kynge shall
beare rule, and he shall prosper with wys-
dome, and shall set vp equite and righte-
ousnesse agayne in the earthe. In thys
Deut.33.c tyme shall Juda be saued, and ✣ Israell
shall dwell without feare. And this is the
name that they shall call hym: ✣ Euen the
1.cor 1.b. Lorde, oure righteousnesse. ✣ And there-
Jer.16.c fore beholde, the tyme commeth, sayeth the
Lord, that it shall no more be sayde: The
Lorde lyueth, which brought the children
of Israell oute of the lande of Egypte:
But the Lorde lyueth, whyche brought
forthe, and ledde the seede of the house of
Israel, oute of the Northe lande: and from
all countreyes where I had scattred them,
and they shall dwelle in their owne lande
agayne. My hearte breaketh in my bodye,
because of the false prophetes, all my bo-
nes shake: I am become lyke a dronckẽ
man (that by the reason of wyne can take
no reste) for berye feare of the Lorde, and
of hys holye wordes: Because the lande is
ful of adulouterers, and therow swearynge
Jer.14.a it mourneth, ✣ and the pleasaunte pastu-
res of the deserte are dryed vp. Yea, the
C waye that men take, is wycked, and theyr
gouernaunce is nothynge lyke the holye
worde of the Lord. For the Prophetes and
the preestes them selues are poluted hypo-
crites, and their wickednesse haue I founde
in my house, sayeth the Lorde: Wherfore,
their way shall be slipperye in the darckne-
nesse, where in they maye stacker and fall.
For I wyl bring a plage vpon them, euen
the yeare of their visitacyon, sayeth the
Lorde: I haue sene folye amonge the Pro-
phetes of Samaria, that they preached for
Baal, and disceaued my people of Israell.
I haue sene also, amonge the Prophetes
of Jerusalem, moule aduouterye, & pestlum-
peous lyes. They take the most shamefull
men by the hande, strayninge them, so that
they can not retourne frõ their wickednes.
All these with their citesyns are vnto me,
as Sodome, and as the inhabiters of Go-
morra. Therefore, thus sayeth the Lorde
of Hoostes: Concernynge the Prophetes.
✣ Beholde, I wyl fede them with wormwod
and make them drinke the water of gall.
For from the Prophetes of Jerusalem is
ypocrisye come into all the land. And there-
fore the Lorde of Hoostes geueth you thys
warnynge. ✣ Heare not the wordes of the
prophetes that preache vnto you, and
disceaue you: Surelye they teache you
vanite for they speake the meanynge of
theyr owne hearte, & not out of the mouth
of the LORDE. ✣ They saye vnto them
that despyse me: The Lorde hathe spoken
it: Tusherye shall prosper ryghte wel. And
vnto all them, that walcke after the luste
of their owne hearte, they saye: Tushe,
there shall no mischaunce happen you.
For who hath sitten in the councel of the
Lorde, that he hath heard and vnderstande
what he is about to doe: Who hathe mar-
ked his deuice, and heard it? ✣ Beholde,
the stormye wether of the Lorde (that is,
his indignacion) shall go forth: & a violent
whirlwinde shall fal doune vpon the head
of the vngodly. And the wrath of the Lorde
shal not turne agayne, vntyl he perfourme
and fulfyl the thoughte of his heart. ✣ And
in the latter dayes ye shal knowe his mea-
nynge. I haue not sente these Prophetes
(sayeth the Lorde) and yet they ranne. ✣ I
haue not spoken vnto thẽ & yet they prea-
ched. But if they had continued in my coũ-
cel, they had opened to my people my wor-
des, & they had turned my people frõ their
D euel wayes & wicked ymaginations. ✣ Am
I then god that seyth but the thyng, which
is nye at hande, and not that is farre of:
sayeth the Lorde? ✣ Maye anye man hyde
him selfe so, that I shall not se him: sayeth
the Lorde? ✣ Doe not I fulfyll heauen and
earth, sayeth the Lorde? I haue heard wel
ynough what the prophetes say, that pre-
che lies in my name, saynge: I haue dream-
med, I haue dreamed. How longe wil this
continue in the prophetes heart to tel lies,
and to preache the craftye sotylte of theyr
owne hearte? Whose purpose is (wyth the
dreames that euery one tell) to make my
people forget my name, as theyr fore-
fathers dyd, when Baall came vp. The pro-
phet that hathe a dreame, let hym tell it,
✣ and he that vnderstandeth my worde, let
him shewe it faythfullye. For what hathe
chaffe and wheate to do together? Sayeth
the Lorde: Is not my worde lyke a fyre,
E sayeth the Lorde: & lyke an hammer, that
breaketh the harde stone? Therfore, thus
sayeth

Jere.17.b
and.29.b
Jere.12.a
and.14.b
Soph.3.c
Jer.30.d
Jer.30.d
Jer.14.b
pſ.130.a
Ezec.8.d
pſa.139.a
Amo.9.a
:eſa.66.a
Acteſ.7.f
and.17.b
4.
ii.cor.4.a
1.pet.4.b

sayeth the Lorde: beholde, I wyll vpon the
prophetes, that steale my worde priuelye
from euery man: Behold, here am I (sayeth
the Lord) against the prophetes, that make
tunges tender to speake, & saye: The Lorde
hath sayde it. Beholde, here am I (sayeth
the Lorde) against those prophetes, that
darre prophecie lynge dreames, & discreane
my people with their vanities, & miracles,
whome I neuer sent, nor cõmaunded the.
They shall do this people greate harme,
sayeth the Lorde. If this people, ether anye
prophet or priest aske the, and saye: what
is the burthen of the Lorde? Thou shalt
saye vnto them, what burthen? Therfore
wyl I caste you fro me, (sayeth the Lorde)
because ye youre selues are a (burthen.)
And the prophete, priest or people that
vseth this terme (the burthen of the Lord)
him wyll I visit, and his house also. But
thus shall ye saye, euery one to another,
and euery man to his brother. What an-
swere hathe the Lorde geuen? or what is
the Lordes commaundemente? And as for
the burthen of the Lorde, ye shall speake
no more of it: for euery mans owne worde
is his burthen because ye haue altered the
wordes of the lyuynge GOD, the Lorde of
Hostes oure God. Thus shall euerye man
saye to the Prophetes: what answere hath
the Lorde geuen the? Or what sayeth the
Lorde? And not once to name the burthen
of the Lorde. Therfore thus sayeth the
Lorde. For so muche as ye haue vsed this
terme (the burthen of the Lord) where as I
not wythstandynge sent vnto you, & forbad
you to speake of the Lordes burthen. Be-
holde therfore, I wyl repute you as a bur-
then, and wil cast you oute of my presence:
yea, & the citye also, that I gaue you and
youre fathers: and wyll bringe you to an
euerlastinge cõfusion, & into such a shame,
as shal neuer be forgotten.

¶ The. xxiiij. Chapter.

THe lord shewed me a vision: Behold,
there stode two maundes of figges be-
fore the temple of the Lord, after that
* Nabuchodonosor kynge of Babylon had
led awaye captyue Jechonias the sonne of
Jehoakim kynge of Juda, the nughty men
also of Juda, with the worcke maisters, and
connynge men of Jerusalem, vnto Babilõ.
In the one maunde were very good figges,
euẽ lyke as those that be fyrste rype. In the
other maunde were verye naughty fygges,
whiche myght not be eaten, they were so
euell. Then sayde the Lorde vnto me:
what seyst thou Jeremye? I sayde * fygges,
wherof some be verye good, and some so
euell, that no man maye eate them. Then
came the worde of the LORDE vnto me,
after this maner: Thus saieth the Lorde
the God of Israel: lyke as thou knowest the
good fygges, so shall I knowe the men
led awaye, whome I haue sent oute of thys
place into the lande of the Caldees, for
their profyte: and I wil set myne eyes vpõ
them for the beste, for I wyll bringe them
agayne into this lande: I will builde them
vp, & not breake them downe: I wil plante
them, and not rote them out. * And I wyl
geue them an herte, to knowe howe that I
am the Lorde. They shalbe my people, and
I wyl be their God, for they shall returne
vnto me with their whole herte. * And
lyke as thou knowest the naughtie figges,
whiche maye not be eaten, they are so euel:
Euen so wil I (sayeth the Lorde) let Zede-
kias the kynge of Juda, (ye and all hys
princes, and the residue of Jerusalem, that
remayne ouer in this lande, and them also
that dwell in Egipte) to be vexed and pla-
ged in all kyngdomes and landes. And wil
make them to be a * reproffe, a common
by worde, a laughynge stocke and shame,
in all the places, where I shal scatre them.
I wil sende the swearde, honger and pe-
stilence amonge them, vntyl I haue cleane
consumed them oute of the lande, that I
gaue vnto them and their fathers.

¶ The. xxv. Chapter.

A Sermon that was geuen vnto Jere
my, vpon al the people of Juda. In
the fourth yere of Jehoakim the son
of Josias kig of Juda that was in the fyrste
yeare of Nabuchodonosor king of Babilõ.
Whiche sermon, Jeremy the prophet made
vnto all the people of Juda, and to all the
inhabitours of Jerusalem, on this maner.
From the thirtene yere of Josias the sonne
of Amon kynge of Juda, vnto this presente
daie (that is euẽ. xxiii. yere) the word of the
lord hath bene cõmitted vnto me. * And so
I haue spoken to you, I haue risen by ear-
lye, I haue geuen you warning in season,
but ye would not heare me. * Thoughe the
lord hath sent his seruauntes, al the prophe-
tes vnto you in season. Yet would ye not o-
bey, ye wouldenot enclyne youre eares to
heare. He said: * turne again euery mã fro
his euel waie, & frõ your wicked ymagina-
tions, and so shall ye dwell for euer in the
lande, that the Lorde promysed you and
your forefathers. And go not after straũge
goddes, serue thẽ not, worshyp thẽ not, &
anger me not wyth the worckes of youre
handes: then wyll not I punysshe you.
Neuertheles, ye would not heare me (saieth
the Lorde:) but haue defyed me wyth the
worckes of youre handes, to youre owne

greate

4.Reg.24.d

Oseæ. 9.b

Jer.29.a
deu.29.a
Je.xxx.b
xxxi.f.g.
xxxii.e
Jer.29.e
Josa.79.a
Baru.3.a
Jer.29.f.
and.35.c.
and.38.a
2.Para
xxxvi.c
4.Reg.17.c

greate harme. Wherfore thus sayeth the
Jere. 1.b Lorde of hoostes: * Because ye haue not
herkened vnto my worde: lo, I wyll sende
out, and cal for all the people that dwell
in the Northe, sayeth the Lorde, and wyl
prepare Nabuchodonosor the kynge of
Esay.47.a *Babylon my seruaunte, and wyl bringe
Jere.17 a them vpon this lande, and vpon all that
dwel therin, and vpon all the people that
are about them, and wyll vtterly rote thē
oute. I wyll make of them a wyldernesse,
C a mockage, and a contynuall deserte.
Jere.7.b. *Moreouer, I wyll take from them the
and.16.b voyce of gladnesse, and solace, the voyce of
the bryde grome, and the bryde, the voyce
of the anoynted, with the crechettes: and
thys whole lande shall become a wylder-
nes, and these nacions shal serue the kyng
of Babylon three score yeares and ten.
2.pa.36 d *When the.lxx. yeares are expired, I wyll
1.Esd. 1.a vysit also the wyckednesse of the kynge of
Jere.b.e Babylon, and his people sayeth the Lorde:
and.29.b yea, and the lande of the Caldees, and wyll
Dan.ix.a make it a perpetual wyldernesse, and wyll
Zacha.1.b fulfyll al my wordes vpō that lande, which
I haue denysed agaynste it: yea, al that is
wrytten in this boke, whiche Jeremy hath
prophecyed of all people: so that they also
Job.34 b shall be subdued vnto dyuerse nacions and
great kynges: *for I wyl recompense thē,
accordynge to theyr dedes and workes of
theyr owne handes. For thus hathe the
D Lorde GOD of Israell spoken vnto me:
Esa.51.d Take thys *wyne cuppe of indygnacion
Jobl.75 b from my hande, that thou mayest cause all
the people to whome I sende the, for to
drincke of it: that when they haue dronken
therof, they maye be mad, and out of theyr
wittes, when the swearde commeth, that I
wyll sende amonge them. Then toke I the
cuppe from the Lordes hande, and made
all people to drincke therof, vnto whome
the Lorde had sent me. But fyrste, the citie
of Jerusalem, and all the cytyes of Juda,
theyr kynges and prynces, to make them
desolate, waste, dispised, and hyssed at, and
cursed, accordynge as it is come to passe
E this daye. Yea, and Pharao the kynge of
Egypte, hys seruauntes, hys prynces and
hys people al together, one with another
and all kynges of the lande of Hus, all
kynges of the Philystines lande, Ascalon,
Azah, Accaron, & the remnaunte of Azoot,
the Edomites, the Moabytes and the Am-
monytes, al the kynges of Tirus & Sidō:
the kynges of the Iles that are beyonde
the sea: Dedan, Thema, Buz and all them
that dwell in the vttermoste partes of the
worlde: al the kinges of Araby & (generally)
al the kinges that dwell in the deserte: all
the kinges of Zamri, al the kinges of Elā,
al the kynges of the Medees, al the kinges
towarde the North, whether they be farre
or nye, euery one against hys neyghbours:
yea, and all the kyngedomes that are vpon
the whole earthe. The kynge of Sezach
sayde he, shal drincke wyth them also.
Therfore saye thou vnto thō: This is the F
commaundemente of the Lorde of hoostes,
the God of Israell: Drincke and be dronc-
ken, spewe and fall, that ye neuer ryse, and
that thorowe the swearde, whyche I wyll
sende amonge you. But yf they wyl not re-
ceaue the cuppe of thy hande, and drincke
it, then tell them: Thus doth the Lorde of
hoostes threate you: drincke it ye shall, and Jer.49.b
that shortely. For lo, *I begynne to plage Ezec.9.b
the cytye, that my name is geuen vnto: 1.Pet.4.a
thincke ye then that I wyll leaue you vn-
punished? ye shal not go quyte, for why? I
call for a swearde vpon all the inhabitours
of the earthe, sayeth the Lorde of hoostes.
Therefore, tel them all these wordes and Joel.4.c.
saye vnto them. * The Lorde shal crye frō Amo.1.b.
aboue, and let hys voyce be herde from hys
holy habitacion. With a greate noyse shall
he crie frō his courte regall. He shall gene
a greate voyce (lyke the grape gatherers)
and the sounde therof shalbe herde vnto the
endes of the worlde. For the Lorde hath a
iudgemente to gene vpon all people, & wyll
holde his courte of iustyce with al flesche, &
punysche the vngodly, saieth the Lord. For
thus sayeth the Lorde of hoostes: * Be- G
holde, a myserable plage shal go from one Jer.xxxb
people to another, & a greate stormie water
shall aryse from al the endes of the earth.
And the same daye shall the Lord him selfe
slaye them, from one ende of the earthe to
another. There shall no mone be made for
any of thē, none gathered vp, none buried
but shall lye as dunge vpon the grounde.
Mourne (O ye shepherdes) & crie: sprinkle
youre selues with ashes, O ye Rammes of
the flocke: for the tyme of youre slaughter
is fulfylled, that ye shal slaye one another,
and ye shalbe scattered, & ye shall fall lyke pl. 142.a
beastes cunnyngly made for pleasure. * The
shepherdes shall haue no waye to flie, and
the rammes of the flocke shall not escape.
Then shall the shepherdes crye horribly
and the rammes of the flocke shal mourne:
for the Lorde hath consumed their pasture,
and their beste feldes lye deade because of
the horrible wrath of the Lord. They haue
forsaken their foldes lyke as a Lyon: For
theyr lande is wast, because of his furious
cruelte, and of his fearful indignacion.

¶ The.xxvi. Chapter.

IN the beginning of the raigne of Jehoa- I
kim the sonne of Josiah king of Juda, cāe
this word frō the Lorde, sayinge: Thus
sayeth

ſayeth the Lorde: ✱ſtande in the courte of
Jere.7.a. the lordes houſe, & ſpeake vnto al thē whi-
and.17.b che ſoute of the cities of Juda) come to doe
worſchip in the Lordes houſe, all the wor-
deu.4.a. des that J commaunde the to ſay. ✱Looke
and.12.b that thou kepe not one word backe, if (per-
aduenture) they wil herken, & turne euery
Jer.18.a mā frō his wicked way: ✱ that J maye alſo
Joh.3.b repent of the plage, which J haue determi-
ned to bringe vpon them, becauſe of theyr
wicked inuencions. And after thys maner
ſhalt thou ſpeake vnto them: Thus ſayeth
B the lorde: yfye will not obey me, to walcke
in my lawes, which J haue geuen you, & to
heare the wordes of my ſeruauntes, the pro-
pheres, whome J ſent vnto you, riſynge vp
tunely, and ſtyl ſendinge. yfye wyl not fo-
lowe thē (J ſay) then wil J do to this houſe
Jere.7.a. ✱as J dyd vnto Siloh, and wyll make
thys citye to be abhorred of all the people
of the earthe. And the Prieſtes, the Pro-
pheetes, and all the people heard Jeremy
preache theſe wordes, in the houſe of the
Lorde. Now when he had ſpoken oute all
the wordes, that the Lorde commaunded
him to preache vnto the people, then the
prieſtes, the propheres, and all the people
tobe holde vpon hym, and ſayde: thou ſhalt
dye. Howe dareſt thou be ſo bolde as to
ſaye in the name of the Lorde it ſhall hap-
C pen to this houſe, as it dyd vnto Siloh: &
this citie ſhalbe ſo waſt that no man ſhall
dwel therin? And when al the people were
gathered about Jeremy i the houſe of the
Lorde, the princes of Juda hearde of thys
rumoure, and they came ſoone oute of the
kinges palace, into the houſe of the Lorde,
4.re.15.g and ſat them downe before the ✱newe doze
Jer.36.b of the Lorde. Then ſpake the Prieſtes
and the Propheres, vnto the rulers: and to
Joh.19.a all the people, theſe wordes: ✱Thys man
Mat.26.g is worthye to dye, for he hathe preached
agaynſt thys citie, as ye your ſelues haue
hearde with your eares. Then ſayde Jere-
my vnto the rulers and to all the people:
The Lorde hath ſent me to preach agaynſt
D this houſe, and agaynſte this citie, all the
wordes that ye haue hearde. Therefore,
amende youre wayes, and youre aduiſe-
mentes, and be obediente vnto the voyce
of the Lorde youre God: ſo ſhall the Lorde
repente of the plague, that he had deuyſed
agaynſte you. Howe as for me: J am in
youre handes, doe with me as ye thincke
expediente and good. But thys ſhall ye
Mat.23 E knowe: yfye put me to death, ✱ye ſhall
make your ſelues, this citie, and al the in-
habitours therof, guilty of innocent bloud.
For thys is of a truth: that the Lord hath
F ſent me vnto you, to ſpeake all theſe wor-
des in your eares. Then ſayde the rulers
and the people, vnto the prieſtes and pro-
phetes: This man maye not be condemned
to death, for he hathe preached vnto vs in
the name of the Lorde oure God. The
elders alſo of the land ſtode vp, and ſayde
thus vnto all the people: Micheas the
Morathite, ✱whyche was a prophet in-
der Hezekiah kynge of Juda, ſpake to all Mich.1.a
the people of Juda: Thus ſayeth the lorde
of hooſtes: ✱Sion ſhall be plowed lyke a
felde, Jeruſalem ſhalbe an heape of ſtones, Mich.3.c
and the hyll of the Lordes houſe ſhall be
tourned to an hye woode. Vpd Hezekiah
the kyng of Juda, and al the people of Ju-
da, put hi to death for thys: ✱No verely: Jona.1.b
but rather feared the Lorde, & made their
prayer vnto him: for the whyche cauſe al-
ſo the Lorde repented of hys plage, that he
had deuiſed agaynſt them. Should we then
do ſuche a ſhameful dede agaynſt our ſou-
les. There was a prophete alſo, that preа-
ched ſtiffly in the name of the Lorde, called
Vrias. Vriah the ſonne of Semeyah of Cari-
thiarim: this man preached alſo agaynſte
this citie, & agaynſt this land, accordinge
to all as Jeremy ſayeth: nowe when ✱Je- G
hoakim the kynge wyth all the eſtate and 3.re.22.d
prynces had heard the wordes, the kyng
went, aboute to ſlaye him. ✱When Vriah 3.re.19.a
perceaued that, he was afrayed, and fled, & Mat.2.c.
departed into Egypte. Then Jehoakim
the king, ſent his ſeruauntes into the lād of
Egypte: Namelye Elnathan the ſonne of
Achdor, and certayne men with him into
Egipte, whyche fetched Vriah oute of
Egipte, & brought him vnto kyng Jehoa-
kim, that ſlew hym with the ſwearde, and
caſt his deade body into the comen peoples
graue. But Ahikam the ſonne of Saphan
helped Jeremy that he came not into the
handes of the people to be ſlayne.

¶ The.xxvii. Chapter

I N the beginninge of the raygne of Je- A
hoakim, the ſon of Joſiah kig of Juda,
cāe this word vnto Jeremy frō the lord,
which ſpake thus vnto me: make the bon-
des & chaynes, & put thē about thy necke,
& ſende thē to the king of Edō, to the king
of Moab, to the king of Ammon, to the kig
of Tirus, & to the king of Sidon: and that
by the meſſaungers, whiche ſhall come to
Jeruſalem, vnto Zedekiah the kynge of
Juda, & byd them ſaye vnto their maſters:
Thus ſayeth the Lorde of hooſtes, the B
God of Jſrael, ſpeake eh vnto youre may- Deu.x.c.
ſters: ✱J am he that made the earthe, the
men, & the catel that are vpon the grounde,
with my greate power and outſtretched Ec.10.a.
arme, and haue geuen it to whome it plea- Jud.xi.d
ſed me. ✱And nowe wyll J delyuer all Jere.32
theſe landes into the power of Nabucho- Dan.4.a
donoſor

donozor, the kynge of Babilon * my ſer-
Jer.25.b uaunte. The beaſtes alſo of the felde ſhall
*Jer.21b I geue hym to do him ſeruyce. * And al the
38.a.42c people ſhall ſerue hym, and hys ſonne, and
his childzens childzen, vntyll the tyme of
the ſame lande be come alſo: yea, many peo-
ple, & great kynges ſhall ſerue him. Moze-
ouer, that people and kyngdome, whyche
wyll not ſerue Nabuchodonozor, and that
wyl not putte their neckes vnder the yoke
of the kynge of Babilon: The ſame people
will I viſet with the ſwearde, with hun-
ger, with peſtilence, vntyll I haue conſu-
med them in his handes, ſayeth the Lozde
Jere.23.a * And therefoze folowe not youre Prophe-
and.29.a tes, Sothſayers, expounders of dzeames,
Charmers, and Witches, which ſaye vn-
to you: ye ſhall not ſerue the kynge of Ba-
bilon. Foz they preache you lyes: to bzinge
you farre frome youre lande, and that I
might caſt you out and deſtroye you. But
the people that put theyr necks vnder the
yoke of the kynge of Babilon, and ſerue
him: Thoſe wyll I lette remayne ſtyll in
their owne lande (ſayeth the Lozde) and
they ſhall occupye it, and dwell therein.
C All theſe thinges told I Zedekiah the king
Jer.38.a of Juda, and ſayde: * put youre necke vn-
der the yoke of the kynge of Babilon, and
ſerue him & his people, that ye maye lyue.
Why wilt thou & thy people perych with
the ſwearde, with hunger, with peſtilence:
lyke as the Lozde hath deuyſed foz all peo-
ple that wyll not ſerue the kynge of Ba-
Jere.23.a bylon? * Therefoze geue no eare vnto
Jer.39.b thoſe Prophetes (that tell you: ye ſhall
not ſerue the kynge of Babilon) foz they
preache you lyes, neyther haue I ſent them,
ſayeth the Lozde: How be it they are bold,
falſely to prophecye in my name, that I
might the ſoner dzyue you out, and that ye
might perych with your preachers. I ſpake
to the prieſtes alſo, and to all the people:
Thꝰ ſayeth the Lozde: Heere not the woz-
des of thoſe Prophetes, that preache vnto
Jere.28.a you, & ſaye: Beholde, * the veſſelles of the
Lozdes houſe, (hal ſhortly be brought hi-
ther agayne from Babilon: Foz they pro-
phecye lyes vnto you. Heare them not, but
D ſerue the kynge of Babilon, that ye maye
lyue. Wherefoze wyll ye make this citie to
be deſtroyed? But yf they be true Pro-
phetes in deede, and yf the woꝛde of
the Lozde be committed vnto them, then
let them praye to the Lozde of Hoſtes, that
the remnaunte of the ornamentes (whyche
are in the houſe of the Lozde, and remayne
yet in the houſe of the kynge of Juda, and
at Jeruſalem) be not caryed to Babilon
alſo. Foz thus hath the Lozde of Hoſtes
ſpoken concernyng the pyllers, the lauer,
the ſeate: the reſydue of the ornamentes
that yet remayne in thys Cytye, whyche
Nabuchodonozor the kynge of Babylon
toke not, * when he caryed awaye Jecho-
4.re.24c nah the ſonne of Jehoakim kynge of Ju-
da, with all the power of Juda and Jeru-
ſalem, from Jeruſalem vnto Babilon, cap-
tiue. yea, thus hath the Lozde of Hoſtes,
the God of Iſraell ſpoken, as touchynge
the reſidue of the ornamentes of the Loz-
des houſe, of the kynge of Judas houſe,
and of Jeruſalem: * They ſhalbe caryed
4.re.25.c vnto Babilon, and ther they ſhal remayne
vntyl I viſet them, ſayeth the lozde: * then
1.Eſ.1.b wyll I bzynge them hyther agayne.
And this was done in the ſame yeare, euen
in the begynnyng of the raygne of Zedeki-
ah kynge of Juda.

¶ The.xxbiii. Chapter.

BVt in the fourth yeare of the raygne A
of Zedekiah kinge of Juda in the.v.
moneth, it happened that Hananiah
the ſonne of Azur the prophete of Gibeon
ſpake to me in the houſe of the Lozd, in the
preſence of the prieſtes, & of al the people, &
ſayde: Thus ſayeth the Lozd of hoſtes, the
God of Iſraell: I haue bzoken the yoke of
the king of Babilon, * and after two yere,
wyll I bzinge agayne into thys place: Jer.27.d
al the ornamētes of the lozdes houſe, that
Nabuchodonozor kyng of Babilon caried
away from this place vnto Babilon, yea,
I wyll bzynge agayne Jechoniah the ſone
of Jehoakim the kinge of Juda him ſelfe,
with all the pryſoners of Juda (that are
caried vnto Babilon) euē into this place,
ſayeth the Lozde: Foz I wyll bzeake the
yoke of the kynge of Babilon. Then the B
prophete Jeremye gaue anſwere vnto the
prophet Hananiah, before the prieſtes, &
before all the people that were preſente in
the houſe of the Lozde. * And the prophete
Jeremy ſayde: Amen, the lozde do that and Mich.3.c
graunt the thing, which thou haſt prophe-
cyed: That he maye bzynge agayne all the
ornaments of the Lozdes houſe, and re-
ſtoze all the pryſoners frome Babilon into
this place. Neuertheles, herken thou alſo:
what I wyll ſaye, that thou & all the peo-
ple maye heare. The prophetes that were
before vs in tyme paſte, whiche prophecied
of warre, oz trouble, oz peſtylence, ether of
peace, vpon many nacions and great king
domes, were proued by thys (yf God had
ſent them in deed dede) * whan the thynge deu.18.b
came to paſſe, which that prophet told be- Jhu.16.a
foze. And Hananiah the prophete toke the
chayne from the prophete Jeremies necke,
and bzake it, and with that ſayde Hana-
niah, that al the people might heare. Thus
hath

hathe the Lorde spoken: Euen so wyll I breake the yoke of Nabuchodonosor kyng of Babylō, from the necke of all nacyons: yea, and that wythin thys two yeare. And so the Prophete Jeremye wente his waye.

Nowe after that Hananiah the Prophete hadde taken the chayne from the Prophete Jeremies necke, and broken it: The worde of the Lorde came vnto the Prophete Jeremye, saying: So, and tell Hananiah these wordes. Thus sayeth the Lord: Thou hast broken the chayne of woode: but in steade of wood thou shalt make chaynes of yron.

D For thus sayeth the Lorde of Hoostes the God of Israell: I wyll put a yocke of yron vpon the necke of all thys people, that they maye serue Nabuchodonosor the kynge of Babylon: yea, and so shall they do. And I wyll gene hym the beastes in the felde.

Then sayde the prophete Jeremy vnto the prophet Hananiah: * Heare me Hananiah: The Lord hath not sent the, but thou bringest thys people into a false belefe. And therefore thus sayeth the Lorde: beholde: I wyll sende the oute of the lande, and within a yeare thou shalte dye, because thou haste falsely spoken agaynste the Lorde. So Hananiah the prophet dyed the same yeare in the seuenth moneth.

Jere.29.c

¶ The.xxix.Chapter.

THese are the wordes of the boke, that Jeremie the prophet sent frō Jerusalē vnto the prisoners, the senatours, prestes, prophetes, and al the people, whō Nabuchodonosor had led from Jerusalē vnto Babylon: after the tyme that kyng Jechoniah and hys quene, his chāberlaynes, the princes of Juda and Jerusalē, the worcke-masters of Jerusalem were departed thyther. Whyche booke Elasah the sonne of Saphan, and Gamariah the sonne of Helkiah dyd beare, whome Zedekiah the kyng of Juda sent vnto Babilon, to Nabuchodonosor the kynge of Babylon: these were the wordes of Jeremies boke. Thus hathe

B the Lorde of Hoostes, the GOD of Israel spoken vnto al the prisoners, that were led
Jer.35.d. from Jerusalem vnto Babylon: * bylde you houses to dwell therin: plant you gardens, that ye maye emoye the frutes there-
Gene. 1.d of: * take you wyues, to beare you sonnes
and.ix.a. and doughters, prouyde wyues for youre sonnes, and husbandes for your doughters, that they maye get sonnes and doughters, and that ye may multiplie there.

Laboure not to be few, but seke after peace and prosperitie of the cytye wherein ye be
Baru.1.c prisoners, * and praye vnto the Lord for it.
Ti.1.a. For in the peace thereof, shall youre peace be. For thus sayeth the Lord of hoostes, the
Jere.33.c God of Israell, * Let not these prophetes,

& southsayers that be among you, disceaue and you, and beleue not your owne dreames. 27.b

For why * they preache you lyes in my name, and I haue not sent them, sayeth the Lorde. But thus sayeth the Lorde: * When ye haue fulfylled.lxx. yeares at Babylon, I wyll bringe you home, and of myne owne goodnesse I will carye you hyther agayne into thys place. For I knowe what I haue deuysed for you, sayeth the Lord. My thoughtes are to geue you peace, and not trouble (whyche I gyue you alreadye,) and that ye myghte haue hope agayne. * Ye shall crye vnto me, ye shall go and call vpō me, and I wyll heare you. * Ye shall seke me, and finde me. yea, yf so be that ye seke me with your whole hert, I will be founde of you, sayeth the Lorde, and wyll delyuer you oute of prysone, and gather you together agayne oute of all places, wherein I haue scattered you, sayeth the Lorde: and wyll bryng you agayne to the same place, from whence I caused you to be caryed away captyue. But where as ye saye, that God hath rayseb you vp prophetes at Babylon. Thus hath the Lorde spoken to the kynge that sitteth in the throne of Dauid, and to all the people that dwell in thys Cite, youre brethren * that are not gone with you into captyuitye. Thus (I saye) speaketh the Lorde of Hoostes. Beholde, * I wyll sende a swearde, hunger, and pestylence vpon them: and wyll make them lyke vnthryfty frygges, that maye not be eaten for vnthryftynesse. And I wyll persecute them with the swerd, with hunger, and pestylence. I wil delyuer them vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scorne, and put to confusyon of all the people, amonge whome I haue scatred them: and that because they haue not bene obedyent vnto my cōmaundementes, sayeth the Lorde, whiche I sent vnto them by my seruauntes, the prophetes. * I stode vp early, and sent vnto them: but they wold not heare, sayeth the Lorde: Heare therfore the worde of the LORDE, all ye prysoners, whom I sent from Jerusalem vnto Babylon. Thus hath the Lorde of Hoostes the GOD of Israell spoken of Ahab, the sonne of Colaiah, and of Zedekyah the sonne of Maasiah, whyche prophecye lyes vnto you, in my name. Beholde, I wyl delyuer them into the hande of Nabuchodonosor the kynge of Babylon, that he maye slaye theym before your eyes. And all the prysoners of Juda, that are in Babylon, shal take vp thys terme of cursynge, and saye: Nowe God do vnto thee, as he dyd vnto Zedekiah and Ahab, whom the king of Babylon rosted in the fire, because they

Jer.24.b

C

Jere.14.b
C
1.pa.26.b
Jere.22.b
1.Esd.1.a

Deut.4.c
and.30.a
Joh.7.b

D

E

4.re.24.a

Jer.24.b

F

Jere.25.a
and 44.a

synned

stanned shamefully in Israel. For they haue
F not onely defiled their neighbours wyues,
but also preached lyenge woordes in my
name, which I haue not commaunded them.
This I testifie, and assure, saith the Lord.
But as for Semeiah, the Nehelamite,
thou shalte speake vnto him. Thus saieth
the Lorde of hoostes the God of Israell:
Because thou haste sealed letters vnder
thy name, vnto all the people that is at Jes
rusalem, and to Sophoniah, the sonne of
Maasiah the priest: yea, and sent theym to
all the Priestes: wherein thou writest
thus vnto him: The Lorde hath ordeyned
4.re.11.a the to be Prieste, in the steade of * Jeho-
2.pa.23.a iada the Priest, that thou shouldest be the
chiefe in the house of the Lorde, aboue all
Prophetes, and Preachers, and that thou
mightest set them vpon the pyllorye, or in
the stockes. Howe happeneth it then, that
thou haste not reproued Jeremye of Ana-
thoth, whiche neuer leaueth of his prophe-
cienge. And beside al this, he hath sente vs
Jer.29.c. word * vnto Babilon, and tolde vs playn-
lye: that oure captiuytye shall longe en-
dure: that we shoulde buylde vs houses to
dwel therin: and to plante vs gardes, that
we maye enioye the frutes therof. Whiche
letter Sophoniah the priestе redde, and let
G Jeremye the prophete heare it. Then came
the woorde of the Lorde vnto Jeremye,
sayinge: Sende word to al them that be in
captiuitie, on this maner: Thus hath the
Jer.28.c Lord spoken concerning Semeiah the Ne-
helamite: * Because that Semeiah hath
prophecyed vnto you without my commyt
sion, & brought you into a false hope, ther-
fore thus the Lord doeth certifie you: Be-
holde, I wyll visit Semeiah the Nehela-
mite and his sede: so that none of his shall
remayne amonge thys people, and none of
them shall se the good, that I wyll do for
this people, saieth the Lorde. For he hathe
preached falsely of the Lorde,

¶ The.xxx. Chapter.

A
Jer.xxx.c THese are the woordes, that the Lorde
sheweth vnto Jeremy, saying: Thus
saith the Lord God of Israell: * write
vp diligentlye all the woordes, that I haue
spoke vnto the, in a boke. For lo, the tyme
cometh, saieth the Lord, that I wil bryng
agayne the prisoners of my people of Isra-
ell & Juda, saieth the Lorde. For I will re-
store the vnto the land that I gaue to their
fathers, & they shal haue in it possessiō. A-
gaine, these woordes spake the Lord, cōcer-
ning Israel & Juda: Thus saith the Lord:
We haue heard a terrible crie, feare & dys-
quietnesse. For what els doth this signifie
that I se? Shamelye that all stronge men
smyte, euery man hys hande vpon hys loyn
nes, * as a woman in the payne of her tra- Jere.13.
uayle. Who euer sawe a manne trauayle
wyth chylde? Enquire thereafter, and le:
yea, all theyr faces are marueilouse pale.
Alas for thys daye, whiche is so dreadfull B
that none maye be lykened vnto it: and
alas for the time of Jacobs trouble, frome
the whiche he shal yet be delyuered. For in
that day, saith the Lord of hoostes, I wyll
take this yoke from of thy necke, & breake
thy bondes: And straungers shall no more
serue hym: but they shall do seruyce vnto Ezr.34.d
God theyr Lorde, and to * Dauid theyr
kynge, whome I wyl rayse vp vnto them.
* And as for thee, O my seruaunte Jacob, Jer.46.g
feare not saieth the Lorde, & be not afraied,
O Israel. For lo: I will helpe the also from
farre, and thy sede from the lande of theyr
captiuitie. And Jacob shall turne agayne,
he shall be in rest, and haue a prosperous
lyfe, and no man shall make hym afrayed.
For I am with thee, to helpe the (sayth the
Lorde. * And thoughe I shall destroye all Amo.ix.b
the people, amonge whome I haue scatte-
red the, yet will I not destroy the, but cor-
recte thee, * and that with discretyon. For Jere.x.d
I knowe that thou art in no wyse * wyth- * Ez.34.d
out faute. Therfore thus sayeth the Lord. Nah.i.a.
Thy brokynges are perelous, and thy
woundes ready to caste thee into sycknes.
There is no man to medle wyth thy cause,
or to laye plaster vpon thee, or to bynde vp
thy woundes, there may no man helpe the.
All thy louers haue forgotten thee, & care C
not hynge for thee. For I haue geuen the a
cruel stroke, & chastened the roughly: and
that for the multytude of thy mysdedes:
for thy synnes haue hadde the ouer hande.
Why makest thou mone for thy harme? in
dede, thou art sore wounded and in Jeopar
dye: * but for the multitude of thy misde- Jer.13.b.
des and sinnes, I haue done this vnto the.
* And therefore all they that deuoure the, Jere 2.d.
shall be deuoured: and all thyne enemies and.r.d
shalbe led to captiuitie. Al they that make
the waste, shalbe wasted them selues, and al
thole that robbe the, wil I make also to be
robbed. For I will geue the thy healeth a-
gayne, & make thy woundes whole, (sayeth
the Lorde: because they reuiled thee, as one
cast away and despised. Spon (saide they)
is she whome no manne regardeth. For
thus (sayeth the Lorde: Beholde, * I wyll D
bryng agayne the captyuytye of Jacobs nu.24.d
tentes, and defende hys dwellyng place.
The cytye shall be buylded in her olde es-
tate, and the houses shall haue their right
foundacyon. And out of theym shall go
thanckelgeuynge, and the voyce of ioye.
I wyll multiplye them, and they shall not
be fewe. I shal endue them wyth honoure,
and

and no man shal subdue them. Their chil-
dren shalbe as a fore tyme, and their con-
gregation shal continue in my syghte. And
mich. 5.a all those that vexe them, wyl I distet. * A
captaine also shal come of them: & a prince
shal spring out from the middest of them:
him wil I chalenge to my selfe, and he shal
John.6.c come vnto me. * For what is he, that ge-
neth ouer his herte to come vnto me, sayth
the lorde? * Ye shalbe my people also, & I wil
Jer. 13.b be youre God. e Beholde: on the other syde
and.24.b shal the wrath of the Lord breake out: as a
xxxi.f. stormie water, as a mighty whirle wynde
e Jer 23 b and shal fal vpon the heades of the vngod-
xxv.d. lie. The terrible displeasure of the Lorde
shall not leaue of, vntyll he haue done, and
Jer. 23.c. performed the entẽ of his hert, * which in
the latter dates ye shal vnderstande. At the
same time, saieth the lord, shal I be the god
of all the generations of Jsrael, & they shal
be my people.

¶ The. xxxi. Chapter.

A Thus sayeth the lord: * The people of
Num. 13.c. Jsrael, whiche escaped in the wylder-
nesse, frõ the swerde, founde grace to
John.6 b come into their rest. Euen so shal the Lord
nowe also appere vnto me frõ far, & say: * I
lone the with an euerlastinge lone, therfore
by my mercye I haue drawen the to me. I
wil repaire the againe, O thou doughter of
Jsrael, that thou mayest be faste and sure.
Thou shalte take thy tabrets againe, & go
forth with thẽ, that leade the daunce. Thou
B shalt plant vines againe vpon the hyls of
Samaria, & the grape gatherers shal plãt,
& commonly eate of it. For the dayes shall
esai. ii. a come when the watchmen vpõ the mounte
of Ephraim shall crye, * aryse, lette vs go
vp vnto Sion, to oure Lorde God, for thus
sayeth the Lorde: Reioyce with gladnesse
because of Jacob: crye vnto the heade of
the Gẽtiles: speake out, singe & say: O lord
saue thy people, the remnaunte of Jsraell,
& make thẽ whole. Beholde, I wyl bringe
thẽ againe frõ out of the north lande, & ga-
ther thẽ from the endes of the world, with
the blynde, and lame, that are amonge thẽ,
with the wemen that be great with childe,
& suche as be also deliuered: & the cõpanye
of thẽ that come again shalbe great. They
shall come weppynge, & with mercyful pitie
wyl I bringe thẽ hither again. I will leade
them to the ryuers of water in a strayghte
Deu.32.a. waye, where they shall not stumble. * For
& Ge.47 D I am Jsraels father, & e Ephraim, is my
first borne. Heare the worde of the Lorde,
O ye Gentyles, preache in the yles, that lye
farre of, and saye: he that hathe scatred Js-
rael, shal gether him together agayne, and
kepe him as a shepherd doth his flocke.
For the Lorde hathe redemed Jacob, and
rid him from the hande of the violente, and
they shall come, and reioyse vpon the hyll
of Sion, and shall haue plenteousnesse of
goodes, whiche the Lorde shal gene them.
Namely: wheate, wyne: oyle, yonge shepe,
and calues. And their conscience shalbe as
C a wel watred garden, for they shal nomore
be hungerye. Then shall the mayde reioyce
in the daunce: yea, both yonge and olde toi-
kes. For I wyll turne their sorowe into
gladnesse, and wil cõforte them from their
sorowes: and make them ioyfull. I wyll
powre plenteousnesse vpon the hearetes of
the prestes, and my people shalbe satys-
fied wyth my goodnes sayeth the Lorde.
Jere. iii.c Thus sayeth the Lord: * The voyce of he-
matth.ii.a uynesse, weppynge, and lamentacyon was
hearde on hye: euen of Rachel mournynge
for her chyldren, and wouldе not be con-
forted, because they were away. But nowe
saieth the Lorde, leaue of frõ weppynge and
crepinge, withholde thine eyes frõ teares, for
thy labour shalbe rewarded: saith the lord.
And they shal come agayne out of the lãde
of their enemyes: yea, euẽ thy posterite shal
haue consolaciõ in this, saieth the lord, that
thy children shall come againe into theyr
owne lande. Moreouer, I heare Ephraim,
that was led away captiue, complayne on
Eze.xx.c this maner. * O lord, thou hast correct me,
& thy chastenynge haue I receaued, as an
Tren.v.c vntamed calfe. e Conuerte thou me, and I
Zach.i.a shalbe conuerted: for thou art my lord god:
Yea, allone as thou turnest me, I shall re-
tourne my selfe, and when I vnderstande,
I shall smyte vpon my thighe. For verely
I haue commytted shamefull thinges. For
D I haue borne the reprofe and confusion of
gen.48.b my youth. Vpon this cõplaunte, I thought
thus by my selfe: * is not Ephraim my
dere sonne? Is he not the chylde, with whõ
I haue had all my myrthe and pastyme?
For sence the tyme that I fyrste commened
wyth hym, I haue hym euer in remem-
braunce: therfore, my herte herte dyuerth
me vnto hym, gladlye, and louyngly wil
haue mercye vpon hym: sayeth the Lorde.
Set the watchmen, prouyde teachers for
the: set thyne hearte vpon the ryght waye,
that thou shouldest walke, and turne a-
gayne. O thou doughter of Jsraell, turne
E agayne to the cityes of thyne. Howe longe
wylt thou go astraye, O thou vnkynge
doughter? For the Lorde wyll worche a
newe thynge vpon earthe. A woman shall
compasse a man. For thus sayeth the Lord
of hoostes the God of Jsraell: Jt wyll
come thereto, that when I haue brought
Juda oute of captyuite, these wordes shal

be heard in the lande, and in hys cityes.
Esa.42.a The Lorde, whiche is the * fayre bryde-
grome of rightcousnes, make thee fruite-
full, O thou holy hyl. And there shal dwell
Juda, and all her cities, the shepheardes,
mat.b.a. and husbandemen. For I * shall fede the
and.11.c hongrye soule, & refreshe all faynte hear-
tes. When I heard this, I came agayne
to my selfe, I mused, lyke as I had bene
waked oute of a swete slepe. Beholde,
sayth the Lord: the dayes come that I wyl
sowe the house of Israell, and the house of
deu.28.g Juda, with men and wyth catell. * Yea, it
Jer.32.c shal come therto, that lyke as I have gone
Zacy.8.c about in tymes passe to rote them oute, to
scatre them, to breake them doune, to de-
stroye them, and chasten them. Euen so wil
I also goe diligently about, to buyld them
& bp agayne, and to plante them, sayeth the
Ezc.18.a Lorde: * Then shall it no mooze be sayde,
the fathers have eaten a sower grape, and
the childres teeth are set an edge: for euery
one shal dye for his owne misdede, so that
Hebr.8.b who so eateth a sower grape, hys teth
shall be set on edge. * Beholde, the dayes
come, sayeth the Lorde, that I wyl make a
newe conenaunt with the house of Israell,
and with the house of Juda: Not after the
couenaunt that I made with their fathers,
when I toke them by the hande, and ledde
them oute of the lande of Egypte. Whyche
couenaunt they brake: yea, euen whē I, as
Heb.10.b an husband had rule ouer them, sayeth the
Lorde. * But this shalbe the couenaunte
Esa.51.b that I wyl make with the house of Israel,
after those dayes, sayeth the Lord: * I will
plante my lawe in the inwarde partes of
Jer.24.b them, and wryte it in their heartes, * and
and.30.b wylbe their god, and they shall be my peo-
F ple. And from thence forthe, shall no man
teache his neyghboure or his brother, and
saye: knowe the Lorde. But they shall all
knowe me from the lowest vnto the hyest,
sayeth the Lorde. For I wyll forgeue their
misededes, and wyll neuer remembre theyr
synnes anye moze. Thus sayeth the Lorde
Gen.1.b. whiche gaue the * sunne to be a lyghte for
the daye, and the moone & starres to shine
in the night, which moueth the sea, so that
the floudes therof waxe fearce: Hys name
is the Lorde of hoostes. Lyke as thys or
dinaunce shall neuer be taken oute of my
G syght, sayeth the Lorde: So shall the sede
of Israel neuer ceasse, but alwaye be a peo-
ple before me. Moreouer, thus sayeth the
Lorde: lyke as the heauen aboue cannot be
measured, and as the foundacions of the
Ro.11.a. earth beneth, may not be sought out. * So
wil I also not caste oute the whole sede of
Israell, for that they haue commyted,
sayeth the Lorde: beholde, the dayes come,
sayeth the Lorde: that the citie of the lorde
shalbe enlarged fromne the * towre of Ha-
nanell, vnto the gate of the corner walle.
From thēce shal the right measure be take
before her vnto the hyll toppe of * Gareb,
and shall come aboute Gaath, & the whole
valley of the dead carkasses, & of the ashes,
and all the feldes vnto the brooke of Ce-
dron: and vnto the corner of the horsegate
towarde the east, where as the sanctuarye
of the Lorde also shalbe sette. And when it
is nowe buylded, and sette vp of hys fa-
shion, it shall neuer be broken nor caste
doune any moze.

2.Ef.3.a
Zac.24.b
Jere.19.b

¶ The.xxxii Chapter.

THese wordes spake the lorde vnto Je-
remy, in the.x. yere of Zedekiah kyng
of Juda, which was the.xviii. yere of
Nabuchodonosor, what time as the kig of
Babilons hoost laid sege vnto Jerusalē: but
Jeremy the prophet lay bounde in the court
of the prison, which was in the king of Ju-
das house: wher Zedekiah the king of Juda
caused him to be layde, because he had pro-
phecied of this maner, thus sayth the lord:
* Beholde, I wyll deliuer thys cytye into
the handes of the kyng of Babilon, whiche
shal take it. As for Zedekiah the kynge of
Juda: he shall not be able to escape the
Chaldees: but surely he shall come into the
handes of the kynge of Babylon, whyche
shal speake with him, mouth to mouthe: &
one of them shal looke another in the face.
And Zedekiah shalbe caried vnto Babilō,
and there shal he be, vntyl the tyme that
I visite him, sayeth the Lorde: But yf thou
takest in hande to fight agaynst the Chal-
dees, thou shalt not prosper. And Jeremye
said: thus hath the Lord spoken vnto me.
Behold, Hananeell the sonne of Selum
thyne vncles sonne, shal come vnto thee, &
require the to redeme the lande that lyeth
in Anathoth vnto thy selfe: * for by reason
of kynred it is thy right to redeme it, and
to bye it out. And Hananeell mine vncles
sonne, came to me in the court of the prison,
according to the worde of the Lorde, and
sayde vnto me: bye my lande, I praye thee:
that lyeth in Anathoth, in the countreye of
Benjamin: for by heritage thou hast
right to loose it oute for thy selfe, therfore
redeme it. Then I perceyued that this was
the commaundemente of the Lorde, and so
I bought the lāde from Hananeel, of Ana-
thoth, myne vncles sonne, and waied hym
there the money: euen seuen syeles and ten
siluer pence. I caused him also to make me
a writing, and to seale it: and called recorde
therby, and waied hym there the moneye
vpon the weyghtes. So I toke the euidēce
with the coppy when it was orderly sealed.

Jere.34.a
38.a.39.a

and

and red ouer, and I gaue the euidẽce vnto
C Baruch the ſonne of Neriah, the ſonne of
Maaſiah in the ſyghte of Hananeell my
coſyne, & in the preſence of the witneſſes,
that be named in the euidence: and before
all the Jewes that were therby in the courte
of the priſon. I charged Baruch alſo
before them, ſaying: The Lord of hooſtes,
the God of Jſraell, commaundeth thee to
take this ſealed euidence with the coppye:
and to laye it in an earthen veſſell, that it
maye longe contynue. For the LORD of
Hooſtes, the God of Jſrael hath determi-
ned, that houſes, feldes, and vineyardes
ſhall be poſſeſſed agayne in thys lande.
Nowe when I had deliuered the euidence
vnto Barnch the ſonne of Neriah, I be-
ſought the Lorde, ſaying: O Lorde GOD,
Gene.1.a * it is thou that haſte made heauen and
Jere.x.b. earth, with thy great power and hie arme,
a Ex.34a and there is nothing hid from the. * Thou
ſheweſt mercy vpon thouſandes, thou re-
compenſeſt the wickednes of the fathers,
into the boſome of the chyldren that come
D after them. Thou art the great & myghty
God, whoſe name is the Lorde of hooſtes:
great in councell, and excellent in worcke.
Roma.2.a Thyne eyes looke vpon all the wayes of
mens chyldren * to rewarde euerye one af-
ter his waye: and accordinge to the fruites
Exo.7.a. of hys inuencions. * Thou haſte done
vnto the. great tokens and wonders in the lande of
35.chap. Egypt, as we ſee thys daye, vpon the peo-
ple of Jſrael, and vpon thoſe men, to make
thy name greate, as it is come to paſſe this
daye: Thou haſte brought thy people of
Jſrael out of the lande of Egypt with to-
kens, with wonders, with a mighty hand,
with a ſtretched out arme, and with greate
terribleneſs, and haſt geuen thẽ this land,
lyke as thou haddeſt promiſed vnto theyr
fathers. Namely, that thou wouldeſt geue
them a lande, that floweth with mylke and
Jud.2.3. honye. * Nowe when they came therein,
4.6.8. and poſſeſſed it, they folowed not thy
a Heſh.5b boyce, and walcked not in thy lawe, a but
all that thou commaundeſt them to doe,
that haue they not done, and therfore come
E all theſe plagues vpon them. Beholde,
there are bulwarckes made now agaynſte
the citie to take it: and it ſhal be wonne
of the Chaldees that beſege it, wyth
ſwearde, with hongre, and death, and loke
what thou haſte ſpoken, that ſame ſhall
come vpõ them. For lo, al theſe thyngs are
preſent vnto the. yet (ſayeſt thou vnto me,
O Lorde God) and commaundeſt me, that
I ſhall looſe a pece of lande vnto my ſelfe,
and take witneſſes thereto: and yet in the
meane ſeaſon the citye is deliuered into
the power of the Chaldees. Then came
the worde the Lorde vnto me, ſayinge:
Beholde, I am the LORDE GOD of all
fleaſh, is there any thyng then to hard for
me? Therfore, thus ſayeth the LORDE:
* Beholde, I ſhal deliuer thys Cytye into
the power of the Chaldees, and into the Je.xxb.b
power of Nabuchodonoſor: The kynge 39.b.
of Babilon, they ſhall take it. For the
Chaldees ſhal come, and winne this citye,
and ſet fire vpon it, and burne it: with the
gorgeouſe houſes, in whoſe parlers they
haue made ſacrifyce vnto Baall, & powred
drincheofferinges vnto ſtraunge Goddes,
to prouoke me vnto wrath. For ſeyng the
chyldren of Jſraell, and the chyldren of
Juda, haue wrought wickednes before me
euer from theyr youth vp, what haue they
els done, but prouoked me wyth the wor-
kes of theyr owne handes? ſayeth the lord:
For what hathe thys citye bene els but a
prouokynge of my wrathe, euer ſence the
day that they builded it, vnto this houre?
wherin I caſte it out of my ſyghte, becauſe
of the greate blaſphemies of the chyldren
of Jſraell and Juda, which they haue done
to prouoke me: yea, they, theyr kynges,
their princes, their prieſtes, their prophe-
tes, the men of Juda, and the cityzyns of
Jeruſalem. * When I ſtode vp earlye, Jere.2.b.
and taughte them and inſtructed them,
they tourned theyr backes to me, and not
their faces. They woulde not heare, to be
reformed and correcte: * But ſet theyr Jere.7.d
F pooles in the houſe, that is halowed vnto
my name, to defyle it. They haue buylded
hye places for Baall, in the valleye of the
chyldren of Hennom, to bowe their ſonnes
and doughters vnto Moloch, whiche I ne-
uer commaunded them: Neyther came it
euer in my thoughte, to make Juda ſynne
with ſuch abhompnacion. And nowe ther-
fore, thus hathe the Lorde God of Jſraell
ſpoken, concernyng thys cytye, which (as
ye youre ſelues confeſſe) ſhall be deliuered
into the hande of the kynge of Babilon,
when it is wonne with the ſwearde, with Deut 30.a
hongre, and with peſtylence. * Beholde, I
wyl gather them together from all landes,
wherin I haue ſcatred them in my wrathe,
in my feareull and greate diſpleaſure: And
wyll bringe them agayne into thys place,
where they ſhall dwelle ſafelye. And they Jer.11.c
ſhalbe my people, and I wyl be their god. G
* And I wyll geue them one heart and one
waye, that they maye feare me all the
dayes of theyr lyfe, that they & theyr chil- Eze.36.a
dren after them maye proſpere. * And I
wyl ſet vp an euerlaſting conenaunte with
them. Namely, that I wyll neuer ceaſe to
do thẽ good, and that I wyll put my feare
in their hearte, ſo that they ſhal not rũne

awaye from me. * Yea, I wyll haue a luste & pleasure to do the good, and faythfullye to plant them in this land with my whole hearte, and with all my soule. For thus sayeth the Lorde: Lyke as I haue brought all this great plage vpon this people, euen so wil I also bringe vpon the all the good, that I haue promysed them. And men shal haue their possessions in this land: wherof ye saye nowe, that it shal neither be inhabited of people nor of catell: but be deliuered into the handes of the Chaldees.

Yea, lande shalbe bought for money, & euidences made there vpon, and sealed before witnesses in the countreye of Ben Jamin, and rounde about Jerusalem, in the cities of Juda, in the cityes that are vpon the mountaynes, and in them that lye beneth: yea, and in the cities that are in the south. For I wyll bringe theyr prisoners hither agayne, sayeth the Lorde.

¶ The. xxxiii. Chapter.

MOreouer, the woorde of the Lorde came vnto Jeremy on this maner, whē he was yet bounde i the court of the prison. Thus sayeth the lord, which fulfilleth the thig that he speaketh: the lord which performeth the thig that he taketh i hād, euē he whose name is the lord: * crie vnto me, & I wil answeere, & shewe the great & hie thinges, which were vnknowē vnto the. Thus (I saye) spake the Lorde God of Israel, concerning the houses of this citie, and the houses of the kynges of Juda, that they are broken thorowe the ordynaunce and the sweard. Because the inhabytones of this cytye haue come to fyghte agaynst the Chaldees: and they are filled with the deade carkases of men, whome I haue slayne in my wrathe and displeasure: when I tourned my face from thys cytye. because of all her wyckednesse. Beholde, sayeth the Lorde, I wyl repayre and heale theyr woundes, and make them whole: I wyl open them the large treasure of peace and reuth. And I wil retourne the captiuitie of Juda and Israell: and wyll set them vp agayne as they were afore. * From all mysdedes, wherin they haue offended against me, I will clense them: And all theis blasphemies, whiche they haue done against me, whē they regarded me not, I wil forgeue them. And this shall gette me a name, a praise, & honor amonge al the people of the earthe, whyche shall heare all the good, that I wyll shewe vnto them: yea, they shall be afrayde: and astonyed at all the good dedes and benefites that I wyll doe for them. Moreouer, thus sayeth the Lorde: * In thys place wherof ye saye that it shalbe a wildernesse: wherin neyther people nor cattell shall dwelle: In lyke maner in the cityes of Juda, and without Jerusalem (which also shalbe so voyde, that neyther people nor cattell shall dwelle there) shall the voyce of gladnesse be hearde agayne, the voyce of the bridegrome and of the bryde, the voyce of them that shall synge: * Prayse the LORDE of hoostes, for he is louyng: and hys mercye endureth for euer: and the voyce of them that shall offre vp gyftes in the house of the Lorde. For I wyll restore the captiuitye of thys lande, as it was afore: sayeth the LORD. Thus sayeth the Lorde of hoostes: Ye shall come yet thereto, that in thys land, whiche is voyde from men and catell, and in all the cyties of the lande, there shalbe set vp thepeherdes cotages: in the Cyties vpon the mountaynes: And in the cytyes that lye vpon the playne, and in the cities of the southe. In the lande of Ben Jamin, in the feldes of Jerusalem, and in the cytyes of Juda shall the shepe be numbred agayne, vnder the hande of him, that telleth them, sayeth the Lorde: * Beholde, the tyme commeth, sayeth the Lorde: that I wyl performe that good thyng, whiche I haue promysed vnto the house of Israell, and to the house of Juda, in those dayes and at the same tyme, I wyll bringe forth vnto Dauid, the braunche of righteousnesse, and he shal do equite and righteousnesse in the lande. In those dayes shall Juda be helped. * And Jerusalem shall dwelle safe, and he that shall call her, is euen God our ryghteousnesse. For thus the Lorde promyseth. * Dauid shall neuer wante one to syte vpon the throne of the house of Israell: * Neyther shall the priestes and Leuytes want one to offre alway before me burntoffrynges, to kyndle the meatoffringes, & to prepare the sacrifices. And the woorde of the Lorde came vnto Jeremy after this maner. Thus sayeth the Lorde: If aye the couenaunte * whiche I haue made with day and nyght be broken, that there shuld not be day & night in due season: Then may my couenaunte also be broken, which I made with Dauid my seruaunte, and so he not to haue a sonne to raygne in hys throne, * so shall also the priestes and Leuites neuer fayle, but serue me. * For lyke as the starres of heauen maye not be numbred: neyther the sand of the sea measured: so wyll I multiplye the seed of Dauid my seruaunt, and the Leuites my ministers. Moreouer, the woorde of the Lorde came to Jeremye, sayinge: Consyderest thou not what this people speaketh: Two kynredes (saye they) had the Lorde chosen, and those same two hathe he caste

awaye,

Deu. 30. b
Jer. 31. c
Jer. 20. a
and. 32. a
Ex. 14. b
Leu. 26. b
Wis 43. b
Jere. 7. b
pf. 118. a.
1. mac. 4. b
Jer. 23. a
Esa. 32. c.
2. Sa. 7. c.
1. Re. 8. g.
Gen. 8. b.
1. Pet. 2. a
Gen. 15. b
and. 22. c.

vnbaye. For so they haue despysed my people, and they reputed them as though they were no people. Therfore thus sayeth the Lorde: If I haue made no couenaunte with daye and nyght, and geuen no statute vnto heauen & earth: then will I also cast away the seed of Jacob, and Dauid my seruaunt, so that I will take no prince oute of hys seed to rule the posterytye of Abraham, Isaac, & Jacob. But yet I will turne agayne their captiuitie, and be mercyful vnto them.

A

Jer.39.a

¶ The.xxxiii. Chapter.

THese are the wordes which the Lorde spake vnto Jeremye * what tyme as Nabuchodonosor, the kynge of Babilō, & al his hostes (out of al the kyngedomes that were vnder his power) and al his people, fought against Jerusalem, & al the cities therof. Thus saieth the Lord God of Israel: God, & speake to zedekiah the kinge of Juda, & tel him. The Lorde sendeth the this word: Beholde, * I will deliuer thys citie into the hanw of the king of Babilon: he shal burne it, & thou shalt not escape his hādes, but shalt be led away prisoner, and deliuered into his power. Thou shalt loke the kinge of Babilon in the face, & he shall speake with the mouth to mouth: and then shalt thou go to Babilō. Yet heare the word of the Lord, O zedekiah, thou kinge of Juda: Thus saieth the Lorde vnto the. Thou shalt not be slayne with the sweorde, but shalt dye in peace. * Lyke as thy forefathers the kinges, thy progenitores, were brent: so shalt thou be brēt also, and in thy

4.re.25.a
Jer.32.a
and.39.a
c.re.31.c

B

mourenynge they shall saye: Oh Lorde. For thus haue I determined, sayeth the Lorde. Then spake Jeremy the prophet all these wordes vnto Zedekiah, kynge of Juda, in Jerusalem: what tyme as the kynge of Babilons hoost besieged Jerusalem, and the remnaunte of the cities. Namely, Lachis & Azecah, whyche yet remayned of the * stronge fenced cities of Juda. These are the wordes that the Lorde spake vnto Jeremy the prophet, whē Zedekiah, was agreed with all the people at Jerusalem, that there shoulde be proclamed * a lyberteye: so that euery man shoulde let hys seruaunte and handmayde go free: Hebrue, and Hebruesse, and no Jewe to holde hys brother as a bondeman. Nowe as they had consented, al the Princes, and all the people whyche had gathered vnto this agreemente that euery man should set at liberte hys bondeseruaunte, and bondewomen, and no longer to holde them bounde, euen so they were obedyente, and let them go free. But afterwarde they repented, and toke agayne the seruauntes and handemaydens,

2.pa.xi.a
Ex.21.a.
Leu.25.f
deu.15.b

whome they had let go free, and so made thē bonde again. For the which cause the word of the Lorde came vnto Jeremye from the Lord him selfe, saying: Thus saith the lord God of Israel: * I made a couenaūte wyth your fathers, when I brought them out of Egipte, (that they should nomore be bōdemen) sayinge: When seuen yeares are oute, euery man shall let hys boughte seruaunt and Hebrue go free, if he haue serued him syxe yeares. But youre fathers obeied me not, and herkened not vnto me. As for you, ye were now turned & did right before me, in that ye proclamed euery man to let his neyghbour go free, & in that ye made a couenaūt before me, in the tēple that bereth my name. But yet ye haue tourned youre selues agayne, & blaspheмed my name. In this, that euery mā hath requyred his seruaūt & hādmaidē again, whō ye haue let go quite & free: and compelled them to serue you againe, & to be your bondemen, & bōdewemen. And therfore thy sayeth the Lorde: ye haue not obeyed me, euery mā to proclayme freedome vnto his brother, and neygbour: wherfore, I will call you vnto a fredome, sayeth the Lord: euen vnto the swearde, ro the pestilēce, & to hūger, & will make you to be plaged in al the kyngdōes of the earth. Yea, those men that haue broken my couenaunte, and not kept the wordes of the appoyntmente whiche they made before me: * when they hewed the calfe in two, & whō there went thorowe the two halues therof: The paynces of Juda, the paynces of Jerusalem, the gelded men, the prestes, and all the people of the lande, whiche wente thorowe the two sides of the calfe. Those men will I geue into the power of theyr enmies, and unto the handes of them that folowe vpon theyr lyues. * And their deede bodyes shalbe meate for the foules of the ayre, and beastes of the felde. As for Zedekiah, the kynge of Juda, and hys Princes, I will deliuer them in to the power of theyr enemyes, and of them that desyre to slaye them, and into the hande of the kynge of Babilons hooste * whyche nowe is departed from you: But thorowe my commaundemente (sayeth the Lorde) they shall come agayne before this cytye, they shall fyght against it, wynne it, and burne it: Moreouer, I will laye the cytyes of Juda so waste, that no man shal dwel therin.

C

Gen.15.b
pla.79.a
Jere.7.d
Jere.37.c

¶ The.xxxiv. Chapter.

THe wordes which the lord spake vnto Jeremie, in the raigne of Jehoadz the son of Josiah kinge of Juda are these: Go vnto the house of * the Rechabites, & cal them oute, and bringe them to the house of the Lorde into some cōmodious place, and

4.reg.x.c

gyne them wyne to dryncke. Then toke I Jazaniah, the sonne of Jeremye, the sonne of Habazinniah, and his brethrē, and all hys sonnes, and the whole housholde of the Rechabites: and broughte them into the house of the Lorde into the closette of the children of Hanan, the sonne of Jegedaliah, the man of God, whyche was by the closet of the Prynces, that is aboue the closet of Maasiah, the sōne of Selū, which is the treasuree. And before the sonnes of the kynred of the Rechabytes, I set pottes full of wyne, and cuppes, and sayde vnto them: Dryncke wyne. But they said: we will dryncke no wine for Jonadab, the sonne of Rechab oure father, commaunded vs, saying: ye & your sōnes shall neuer drinke wyne, * buylde no houses, sowe no seede, plante no vynes: yea, ye shall haue no vineyardes: but for all youre tyme, ye shall dwell in tentes, that ye maye lyue longe in the lande wherin ye be straungers. Thus haue we obeyed the commaundemente of Jonadab, the sonne of Rechab oure father, in all that he hath charged vs, and so we drinke no wyne al oure lyfe longe: we, nor our wiues, our sonnes, and our doughters. Neither buylde we any house to dwel therin, we haue also amonge vs neyther vineyardes, nor cornelande to sowe: but we dwell in tentes, we obey, and do accordyng vnto all, that Jonadab oure father commaunded vs. But nowe, that Nabuchodonosor, the kynge of Babylon, came vp into the lande, we sayd: come, let vs go to Jerusalē, that we maye escape the Hoost of the Chaldees, and the Assirians: & so we dwel nowe at Jerusalem. Then came the word of the Lorde vnto Jeremy, sayinge: Thus sayeth the Lorde of hoostes the God of Israell: Go and tell the men of Juda, and the inhabitours of Jerusalem: Wyll ye not be reformed to obeye my wordes, sayeth the Lorde? The wordes whyche Jonadab, the sonne of Rechab commaunded his sonnes, that they should drinke no wine, are fast & surely kepte: for vnto this day they drincke no wyne, but obey their fathers cōmaūdemente. But as for me, * I haue stande vp early, I haue spoken vnto you, and geuen you earnest warnynge: and yet haue ye not bene obedyente vnto me. Yea, I haue sente my seruauntes al the prophetes vnto you, I rose vp earlye, & sente you word, sayinge: O turne you nowe euerye man from hys wycked waye: amende your lyues, and go not after straunge goddes to worshyp thē: that ye maye continue in the lande, which I haue geuen vnto you and youre fathers: but ye would neyther heare me, nor bowe me. The chyldren of Jonadab, Rechabs sonne haue stedfastlye kepte theyr fathers cōmaūdement, that he gaue them, but this people is not obediente vnto me. And therfore thus sayeth the Lorde of hoostes, the God of Israel: Beholde, I wil bring vpon Juda, and vpon euerye one that dwelleth in Jerusalem, all the trouble that I haue deuysed agaynst them. * For I haue spoke vnto thē, but they would not folow: I haue called vnto them, neuerthelesse, they would geue me no answere. Jeremye spake also vnto the housholde of the Rechabytes: Thus sayeth the Lorde of hoostes the God of Israel. For so muche as ye haue obeyed the commaundemente of Jonadab youre father, and kepte all hys precepte, & done accordynge vnto all that he hathe bydden you. Therfore thus sayeth the Lorde of hoostes the God of Israell: * Jonadab the sōne of Rechab shal not faile, but haue one out of his stocke, to stāde alwaye before me.

Jer. 29.b

Jer. 33.c

¶ The. xxxvi. Chapter.

IN the fourth yere of Iehoakim the sonne of Josiah the kynge of Juda, came the word of the lord vnto Jeremye, sayinge: * Take a boke, and wryte therein all the wordes, that I haue spoken to the agaynst Israel, against Juda, & against al the people, frō the time that I began for to speake vnto the (in the raygne of Josiah) vnto this daye. That when the house of Juda heareth of the plage, whyche I haue deuysed for thē: they maye peraduenture * turne, euery man from hys wycked waye: that I maye forgeue theyr offences and synnes. Then dyd Jeremye call Baruch the sonne of Neriah, * and Baruch wrote in the booke at the mouthe of Jeremy, al the wordes of the Lord: which he had spoken vnto him. And Jeremie commaunded Baruch, sayinge: I am in prysion, so that I maye not come into the house of the Lorde: therfore go thou thither, and reade the boke that thou haste written at my mouth: namely, the wordes of the Lorde: and reade them in the Lordes house vpon the fasting daye, that the people, whole Juda, and all they that come out of the cities may heare. Peraduenture, they wyll praye mekely before the face of the Lorde, and turne euerye one from hys wycked waye. For great is the wrath and displeasure, that the Lord hath taken against this people. So Baruch, the sonne of Neriah, dyd accordynge vnto all that Jeremy the prophet commaunded him, readynge the wordes of the LORDE oute of the boke, in the Lordes house. And this was done in the fift yere of Iehoakim, the sonne of Josiah, kynge of Juda, in the ix. moneth, * when it was commaunded, that all the people of Jerusalem shoulde

Jer. 1.c. Esa. 65.b Jere. 7.b

Jer. 18.a. And. 25.a

Jer. xxx.a

Jer. 18.a

Jer. 45.a

Jona. 3.a

fast

kaste before the Lorde, and they also that were come from the cytyes of Juda, vnto Jerusalem. Then red Baruch the wordes of Jeremye, oute of the booke within the
C house of the Lorde: out of the treasurye of
Jer.26.8 Gamarias, the sonne of Saphā the scribe, which is beside the hyer lofte of the *newe doze of the lordes house: that all the people might heare. Now whē Michcah, the sonne of Gamariah, the sōne of Saphā, had heard al the wordes of the Lorde out of the boke, he wēt downe to the kinges palace into the Scribes chābres, for there al the Prynces were set, Elisama, the scribe Dalaiah, the sonne of Semei, Elnathan, the sonne of Achboz, Gamariah, the sonne of Saphā, Zedekiah, the sonne of Hananiah, with al the Prynces. And Michcah, tolde them all the wordes, that he hearde Baruch reade oute
D of the boke before the people. Then all the Pynces sent Jehudi, the sōne of Nathamah, the sōne of Selamiah, the sōne of Chusi, vnto Baruch, saying: Take in thyne hād the booke, whereoute thou haste red before all the people, and come. So Baruch, the sōne of Neriah, toke the boke in his hande, and came vnto them. And they sayde vnto him: Sit downe, and reade the boke, that we maye heare also. So Baruch, red that they might heare. Nowe when they had herde al the wordes, they were abashed one
E vpō another, and sayde vnto Baruch: We wyll certyfye the kynge of al these wordes. And they examined Baruch, saynge: tell vs, howe dyddest thou wryte all these wordes oute of hys mouth? Then Baruch, answered them: He spake all these wordes vnto me wyth hys mouth, and I wrote thē in the boke. Then sayde the Pynces vnto Baruch: Go thy way, & hyde the wyth Jeremye, so that no man knowe where ye be: And they went in to the king to the courte. But they kept the boke in the chambre of Elisama, the Scrybe, and tolde the king al the wordes, that he might heare. So the kynge sente Jehudi, to fet hym the booke, which he brought out of Elisama, the scribes chambre: And Jehudi, red in it, that the kynge and al the pynces which wer about him, might heare. Nowe, the kynge sat in the wynter house, for it was in the .ix. moneth, and there was a fire before hym. And when Jehudi, had red thre or foure leaues therof, he cut the boke in peces with a pen-
l.mac.3.k knyfe, and * caste it into the fyre vpon the harth, vntyl the booke was al brent in the
F fire vpon the harthe. Yet no man was abashed therof, or rent his clothes: neyther the kynge him selfe, nor his seruāutes, though they hearde al these wordes. Neuertheleße, Elnathan, Dalaiah, and Gamariah, besought the kyng, that he would not burne the booke: notwithstandynge, the kynge would not heare them, but commaunded Jerahmael, the sōne of Amalech: Saraiah, the sōne of Ezriel, and Selamiah the sōne of Abdiell, to laye handes vpon Baruch the Scribe, and vpon Jeremye the Prophete: but the LORDE kepte them oute of sight. After now that the king had brent the boke, and the sermons which Baruch, wrote at the mouthe of Jeremye. The worde of the Lorde came vnto Jeremye, saying: Take another boke, and wryte in it all the former sayd sermons: that were wrytten in the first boke, whiche Jehoakim, the
G kynge of Juda had brēt. And tel Jehoakim, the kynge of Juda: thus sayeth the Lorde: thou hast brēt the boke, & thoughtest wyth in thy selfe. Why hast thou written therein, that the kynge of Babylon shall come, and make this lande wast: so that he shal make bothe people and cattell to be out of it?
Therfore thus the Lorde sayeth of Jehoa-
4 re.24.f kim the kynge of Juda. * There shal none of hys generacyon syt vpon the Throne of Jere.22.c Dauid. His deed corpse shal be cast oute, that the heate of the daye, and the frost of the nyght maye come vpon him. And I will vysit the wickednesse of hym, of his seed, & of his seruauntes. Moreouer, all the euyll that I haue promised them (thoughe they heard me not) I will bryng vpon them, vpon the inhabitours of Jerusalem, and vpon all Juda. Thē toke Jeremy an other boke, and gaue it Baruch, the Scribe, the sonne of Neriah, whiche wrote therein out of the mouthe of Jeremye: all the sermons that were in the fyrste boke, which Jehoakim, the kynge of Juda dyd burne. And there were added vnto them manye mo sermons, then before.

¶ The. xxxvii. Chapter.

A Zedekiah the sonne of Josiah * which was made king thorow Nabuchodo-
4.re.23.b nosor king of Babilon, raigned in the lād of Juda, in the stede of Cononiah, the sonne of Jehoakim. But neyther he nor his seruāutes, nor the people in the lāde, would obey the wordes of the lord, which he spake by the prophet Jeremy. * Neuertheleße, Ze-
Jere.21.a dekiah the king sēt Jehucal, the sōne of Se- and.24.a meliah, & Sophoniah, the sonne of Maasiah the preest, to the prophet Jeremy, saying: O praie thou vnto the lord our god for vs. Nowe Jeremy walked free amonge the people at that time, & was not put in prisō
Eze.17.b as yet. * Pharaos host also was come oute of Egypt: which when the Chaldees, that beseged Jerusalem, perceyued, they departed from thence. Thencame the worde of

the Lorde vnto the Prophete Jeremye, sayinge: Thus sayeth the Lorde GOD of Israell, thys aunswere shall ye geue to the kynge of Juda, that sente you vnto me for
Jer.46.a counsayle: * Beholde, Pharaos hoste whyche is come forthe to helpe you, shall returne to Egypte into hys owne lande: but the Chaldees shall come agayne, and fight agaynst thys cyty, & winne it, set fyre vpon it. For thus saith the Lorde: disceyue not your owne myndes, thynkyng on this maner: Tush, the Chaldees go nowe theyr waye from vs. No, they shall not go their waye. For thoughe ye had slayne the whole hoste of the Chaldees, that belyege you, and euerye one of the slayne laye in hys tente, yet shoulde they stande vp and set fyre vpo this citie. Nowe when the hoste of the Chaldees was broken vp frome Jerusalem, for feare of the Egyppeyans armye: Jeremye wente oute of Jerusalem, towarde the lande of Benjamin, to gette hym from amonge the people. And when he came vnder Benjamins porte, there
C was a porter called Jeriah, the sonne of
Jer.28.b Selemiah, the sonne of * Hananiah, which fell vpon him, and toke him, sayinge: thy mynde is to runne to the Chaldees. Then sayde Jeremye. It is not so, I goo not to the Chaldees. Neuertheless, Jeriah would not beleue him, but brought Jeremy bounde before the Princes. Wherefore the princes were angrie with Jeremy, and smote him, and laid him in prison in the house of Jona thas the Scribe. For he was the ruler of the prison. Thus was Jeremy put into the
D dongeon and prison, & so laye there a longe
Jer.38.c. tyme. * Then Zedekiah the kynge sent for him, and called him, and asked him quietly in hys owne house, sayng: thynckest thou thys busines (that nowe is in hande) commeth of the Lorde? Jeremye aunswered: yea, that it doeth: and thou (sayde he) shalt be delyuered into the kynge of Babylons power. Moreouer, Jeremye sayde vnto kynge Zedekiah. What haue I offended agaynste thee, agaynste thy seruauntes, or against this people, that ye haue put me in
Jer.28.c prysone? * Where are youre Prophetes which, haue prophecyed vnto you, & sayde: that the kyng of Babylō should not come agaynst you and this lande? And therefore heare nowe, O my lorde the kynge: let my prayer be accepted before the, and send me no more in to the house of Jonathas the scribe, that I dye not there. Thē Zedekiah the kyng commaunded to put Jeremye in the fore entrye of the prison, and daylye to be geuen him a cake of breed, out of the bakers strete vntil al the breade in the cytye were eaten vp. Thus Jeremy remayned in the fore entrye in the prison.

¶ The. xxxviii. Chapter.

SAphatiah the sonne of Mathan, Godeliah, the sonne of Phashur, Jucal the son of Semeliah & Phashur the sone of Melchia perceyued the wordes, that Jeremye hadde spoken vnto all the people, namely, on this maner: Thus saith the lord: * Whoso remayneth in this cytye, shall Jere.21.b perish, either with the sweard, with hūgre. and.27.a or with the pestilence. But whoso falleth vnto the Chaldees, shal escape, wynnyng his soule for a praye, and shall lyue. * For Jere.22.a thus sayeth the Lorde. Thys cytye (no doubte) muste be deliuered into the power of the kynge of Babylon, and he also shall wynne it. Then sayd the Princes vnto the kyng: Syr, we beseche you, let this mā be put to death. For thus he discourageth the handes of the soulyers that be in this cytie, and the handes of all the people, when
B he speaketh suche wordes vnto thē. Thys man verely laboureth not for peace of the people, but myschefe. Zedekiah the kynge answered, and sayde: lo, he is in your handes: for the king maye denye you nothing. Then toke they Jeremye, & caste him into the dūgeon of Melchiah the sonne of Hamelech, that dwelt in the fore entrye of the prison. And they let downe Jeremye wyth coordes into a dongeon, where there was no water, but myre. So Jeremy stack faste in the myre. Nowe when Abedmelech the Mori, beyng a chāberlayne in the kinges courte, vnderstode that they had caste Jeremie into the dongeon: he went out of the kynges house, & spake to the kyng. (which then satte vnder the porte of Benjamin)
C these wordes: my lorde the kyng, where as these men meddle wyth Jeremye the Prophete, they do him wrōg: namely, in that they haue put him in prysō, there to dye of hungre, for there is nomore bread in the citte. Then the kynge commaunded Abedmelech the Mohian, and sayde: Take from hence. xxx. men whom thou wilt, and draw vp Jeremye the Prophete oute of the dongeon, before he dye. So Abedmelech toke the men with him, and wēt to the house of the kynge, and there vnder the treasury he gatte old ragges and worne cloutes, and let them downe by a coarde, into the dongeon to Jeremye. And Abedmelech the
D Mohian sayde vnto the prophete Jeremie: O put these ragges & cloutres vnder thine arme holes, betwyxte thē and the coardes: and Jeremy dyd so. So they drewe vp Jeremye with coardes, and toke hym oute of the dongeon, and he remayned in the fore entrye of the prysō. Then * Zedekiah the Jer.37.c
kyng

kynge sent, & caused Jeremye the prophete to be called vnto him, into the thirde entry that is in the house of the Lorde. And the kynge sayde vnto Jeremy: I will aske the sommwhat, but hyde not nothynge fro me. Then Jeremy answered Zedekiah: yf I be playne vnto the, thou wilt cause me to suffre deth. yf I geue the counsayle, thou wilte not folowe me. So the kynge swore an othe secretly vnto Jeremye, sayinge: As truly as the Lorde lyueth, that made vs these soules, I will not slaye the, nor gyue the into the hades of them that seke after thy lyfe. Then sayd Jeremye vnto Zedekiah. Thus
E sayeth the Lorde of hoostes the GOD of
Jer. 27.c Israell. * yf case be, that thou wylte goe forthe vnto the kynge of Babylons princes, thou shalt saue thy lyfe, and this cite shall not be brente: yea, both thou and thy housholde shall escape with youre lyues. But yf thou wilt not go forth to the kyng of Babilons princes, then shall thys cytie be delyuered into the hades of the Chaldees, whiche shal set fire vpon it, and thou shalt not be able to escape the. And Zedekiah said vnto Jeremye. I am afraied for the Jewes, that are fled vnto the Chaldees, lest I come in their handes, and so they to haue me in derysyon. But Jeremie answered: No, they shall not betraye the: O hearken vnto the voyce of the LORD (I beseche the) whiche I speake vnto thee, so shalt thou be well, & saue thy lyfe. But
F yf thou wylt not go forth, the Lorde hathe
tolde me this playnely: Behold, al the women that are lefte in the kynge of Judaes house, shalbe led forth out to the kig of babilōs princes. And they shall say, that thou art disceyued: & that the men in whō thou diddest put thy trust, haue gotte the vnder, & set thy fete fast in the myre, & gone theyr waye frō the. Therfore all thy wiues with their children, shal they lede forth vnto the Chaldees: and thou shalt not escape their handes, but shalt be the kyng of Babilōs prisoner, and this cytie shalt thou cause to be brente. Then sayde Zedekiah vnto Jeremye: loke that no bodye knowe of these
G wordes, and thou shalt not dye. But yf the
princes perceyue, that I haue talked with the, and come vnto the, saynge: O speake, what sayde the kinge to the? hide it not frō vs, and we will not put the to death. Tell vs (we praye thee) what sayde the kynge to the? So thou gyue theym this answere: I haue humbly besought the kynge, that he wyll let me lye no more in Jehonathans house, that I dye not there. Then came all the princes vnto Jeremy, & asked him. And he tolde them, after the maner as the king bad him. Then they held their peace, and let him alone, for they perceyued nothing.
* So Jeremye abode stil in the fore entrye Jer.39.c.
of the prison, vntyl the daye that Jerusalē was wonne.

¶ The.xxxix. Chapter.

NOwe * when the citie of Jerusalem A
was taken (for in the.ix. yere of Ze- Jer.32.a
dekiah king of Juda, in the.x. Mo- 4.re.25.a
neth, came Nabuchodonozor the kinge of Babilon & al his host, & belieged Jerusalē. & fought against it. And in the.xi. yere of Zedekiah in the.iiii. moneth, the. ix. day of the moneth, he brake into the citie.) Thē al the princes of the king of Babilon, came in, & sat thē downe vnder the porte: Nereegell, Sarezer, Samgarnebo, Sarsechim, Rabsaris, Nereegel, Sarezer, Rabmage, with all the other princes of the kynge of Babylon. * And when Zedekiah the kyng Jer.34.a
of Juda with his souldiers saw them, they fled, & departed out of the cytie by nyghte, thorowe the kinges garden, and thorowe the porte that is betwene the two walles, and so they went towarde the wyldernes. B
But the Chaldees hoost folowed fast after them, and toke Zedekiah in the felde of Jericho, and brought him prisoner to Nabuchodonozor the kynge of Babylon vnto Reblath, that lieth in the lāde of Hemath, where he gaue iudgemēt vpō him. So the kyng of Babylō caused the chyldren of Zedekiah, & al the nobles of Juda, to be slaine before his face at Reblath. And made Zedekiahs eyes to be put oute, and bounde him with two chaynes, & sent him to Babilon. C
* Moreouer, the Chaldees brente by the 4.re.25.d
kynges palaice, with the other houses of Jer.52.d
the people, and brake downe the walles of Jerusalem. As for the remnaunte of the people that were in the cytie, and suche as were come to helpe them (whatsoeuer was lefte of the commune sorte) Nabuzaradan the chiefe captaine caried them to Babilō. But Nabuzaradan the chefe captayne let the raskall people (and thole that hadde nothynge) dwell styll in the lande of Juda, and gaue thē vineyardes, and corne feldes at the same tyme. Nabuchodonozor also the kynge of Babylon, gaue Nabuzaradan the chefe captayne a charge, cōcerning Jeremye, saying: take, and cherishe him, and make muche of him, se thou do him no harme, but intreate him after hys owne desire. So Nabuzaradā the chefe captaine Nabusazban, Rabsares, Nergalsarezer, Rabmage, and all the kynge of Babilons lordes, sent for Jeremy, * and caused hym Jere.28.b
to be fette oute of the fore entrye of the prison, and so commytted hym vnto Godolias the sonne of Ahikam, the sonne of Saphā, that he shoulde carye him home; * and so Jere.xl.b

le

he dwelt amonge the people. Nowe whyle Jeremy lay yet bounde in the fore entrye of the prison, the worde of the Lorde came vnto him, sayinge: Go, and tell Abimelech the Mohian. Thus sayeth the Lorde of hoostes the God of Israell: Beholde, the cruel and sharpe plage that I haue deuised for this citie, will I bring vpon thē, that thou shalte see it: But I wyl delyuer thee, (sayeth the Lord) and thou shalt not come in the handes of those men, whome thou fearest. For doutlesse, I wyll saue thee, so that thou shalte not perysshe wyth the swearde: but thy lyfe shalbe saued: And that because thou hast put thy trust in me, sayeth the Lorde.

¶ The. xl. Chapter.

A Jere. 43 a

THis is the worde that the lorde spake vnto Jeremy, *when Nabuzaradan the chiefe captayne had let him go free from *Ramath, whither he had ledde hym Jos. 18. d. bounde amōg al the prisoners that were caried frō Jerusalē & Juda, vnto Babilō. The chiefe captayne called for Jeremy, and sayde vnto him: The Lord thy God spake mightely before, of the misery vpon thys place: Nowe the Lorde hathe sente it, and performed it, as he hath promised. For ye haue synned agaynste the Lorde, and haue not bene obedient vnto hys voyce: therfore commeth this plage vpon you. Beholde, I lose the bandes from thy handes this day: yf thou wilte nowe go with me vnto Babilon, vp thē: for I will se to thē, & prouyde for thee. But if thou wylte no go with me vn to Babilon, then remayne here. *Behold, B all the landes is at thy wyll, loke where gen. 13. d thou thinckest couenient and good for thee Tobi. 1 b to abyde, there dwell. For as yet he was not gone backe agayne to Godoliah, therfore he sayde to him: Goe backe to Godoliah the sonne of Ahicam, the sonne of Saphan: * whome the kynge of Babylon 4. kk. 25. c hath made gouernour ouer the cyties of Juda, and dwell with him amōge the people, or remayne whersoeuer it pleased thee. So the chiefe captayne gaue him his expēses with a rewarde, and let him go. * Jere. 39 c Then went Jeremy vnto Godoliah the sonne of Ahicā, to Mizpa, and dwelt ther with him amonge the people that were lefte in the lande. Nowe when the captaynes of the hoofte of Juda (whiche with their folowes were scatred abroade on euery syde in the C land) vnderstod that the kyng of Babylon had made Godoliah the sonne of Ahicam gouernour in the lande, and that mā, wife, and childe: yea, and the poore men in the lande (that were not led captyue to Babilon) shoulde be vnder hys iurisdiction: They came to Godolyah, vnto Mizpa: Namely, Ismaell the sonne of Nathaniah Johanan & Jonathan the sons of Careah, Sareah, the sonne of Thanhometh, the sonnes of Ophay the Netophathyte, Jesenias the sonne of Maachati, with their cōpanions. And Godoliah the son of Ahicā, the son of Saphā sware vnto thē, & their folowes in thys maner. * Be not afrayed 4. kk. 25. e to serue the Chaldees, dwell in the land, & do the kinge of Babilon scruyce, so shal ye prosper. Beholde, I dwell at Mizpa to be an officer in the Chaldees behalfe, and to satisfie suche as come to vs. Therfore, gather you wine, corne and oyle, & kepe them in youre ware houses, and dwell in youre cities that ye haue in keppnge. yea, all the D Jewes also, that dwelt in Moab vnder the Ammonites, in Idumea, and in all the cōtres, when they hearde that the kynge of Babilon had made Godoliah the sonne of Ahicam the sonne of Saphan, gouernour, vpon them that were lefte in Juda. All the Jewes (I saye) retourned out of all places, where they were fledde vnto, and came into the land of Juda, to Godoliah vnto Mizpa. and gathered wine and other fruites, and that very muche. Moreouer, Johanan the sonne of Careah, and all the captaynes of the hoofte, that were scatred on euerye syde in the lande, came to Godoliah in Mizpa, and sayde vnto him: knowest thou not that Baalis the kyng of the Ammonites hathe sent Ismaell the son of Nathaniah to slaye the? But Godoliah the sonne of Ahicam beleued them not. Then sayde Johanā the sonne of Careah vnto Godoliah in Mizpa these wordes secretlye: Let me go, I pray the, and I wyll slay Ismael, the sonne of Nathaniah, so that no bodye shal knowe it. Wherfore wyll he kyl thee, that al the Jewes, which resort vnto the, might be scatred, & the remnaunt in Juda perishe? And Godoliah the sonne of Ahicam sayde to Johanā the sonne of Careah. Thou shalte not do it, for they are but lyes, that thou sayest of Ismael.

¶ The. xli. Chapter.

BVt in the. vii. moneth it happened, A *that Ismael the son of Nathaniah 4. kk. 25 b the son of Elisama (one of the kinges blond) came with thē that were greatest about the king, & ten men that were swoorne with him: vnto Godoliah the son of Ahicā to Mizpa, and they did eate together. And Ismaell the son of Nathaniah, with those ten men that were swoorne to him, starte vp and smote Godoliah the sonne of Ahicam, the sonne of Saphan, with the swerde, and slewe him, whome the kynge of Babylon had made gouernour of the lande. Ismaell also slewe all the Jewes that were wyth Godoliah

Godoliah at Mizpa, and all the Caldees that he founde there waytynge vpon him, and those that were able to fyght, he slewe with hym. The nexte daye after that he had slayne Godoliah (the matter was yet vnknowen) and there came certayne men frome Sichem, from Siloh and Samaria, to the numbre of.lxxx. whiche had shaven their beardes, rente their clothes: and were all heule, dryngynge meate offrynge, and incense in theyr handes, to offre it in the house of the Lorde. And Ismael the sonne of Nathaniah wente forthe of Mizpa
Ecc.12.e * weppynge, to mete theym. Nowe when he mette them, he sayde: Go youre waye to Godoliah the sonne of Ahicam. And when they came in the myddes of the cytye, Ismael the sonne of Nathaniah (with theym that were swoorne vnto him) slewe theym, euen at the myddest of the pytte. Amonge these foure scoze men, there were ten, that sayde vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the felde, of wheate, barly, oyle and honye. So he spared them, and slew them not with their
3.re.25.c brethren. Nowe the * pytte where in Ismael dyd cast the dead bodies of the menne (whome he slewe bycause of Godoliah) had kynge Aza caused to be made, for feare of Baasa the king of Israell, and the same pytte dyd Ismael fyll wyth slayne men.

As for the remnaunte of the people, the kynges doughters, and all the people that were yet left at Mizpa, vpon whom * Nabuzaradan the chiefe captayne had made
4.re.25.c Godoliah the sonne of Ahican gouernour: Ismaell the sonne of Nathaniah caryed theym awaye pryseners towarde the Ammonites. But when Johanan the sonne of Careah, and all they whiche had bene captaynes ouer the kynges hoost wyth hym, hearde of all the wyckednesse that Ismaell
gen.14.c the sonne of Nathaniah had done: * they
i.re.29.b toke their companions, and went out for to fyghte wyth Ismaell the sonne of Nathaniah, and founde hym by the greate waters that are in Gibeon. Nowe when all the people, whome Ismaell led captyue, sawe Johanan the sonne of Careah, and all the other captaines of the host, they were glad. So all the people that Ismael had caried awaye from Mizpa, were bronghte againe. And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fledde from Johanan with eyghte of his swoorne companyons, and went to the Ammonites. Then Johanan the sonne of Careah and all the captaynes of the hooste that were wyth hym, toke all the remnaunte of the people, whome Ismaell the sonne of Nathaniah had led awaye. (When he hadde slayne Godoliah the sonne of Ahicam) whome they also had rescued from him: fightynge men, women and children, and gelded men, whō they bronghte agayne frome Gibeon: and wente from thence, and sat them downe at Geruth Camaam, whyche lyeth beside Bethlehem, * that they myghte go into Jere.42.b
Egipt for feare of the Chaldees: of whome they were afrayed, because that Ismael the sonne of Nathaniah had slayne Godoliah Jer.xl.a
Ahicammes sonne, * whome the kynge of Babylon hadde made gouernoure in the lande.

¶ The.xlii. Chapter.

SO all the captaynes, and Johanan the sonne of Careah, Jezaniah the sonne of Osaiah, came with all the people from the least vnto the most, and sayd vnto Jere- a
mye the prophete. * O heare our petition, Jer.27.a
that thou maiest pray for vs, vnto the lorde and.37.a
thy god, namely, for al the remnaunt wher of there be very few of vs left of many, as thou seist vs: that the Lorde thy God, may shewe vs a way to go in, & tel vs what we should do. Thē Jeremie the prophete sayde vnto thē: I haue herde you. Behold, I wil pray vnto God your Lorde as ye haue requi red me: & loke what answere the Lorde gyueth you, I shal certifie you therof, & kepe nothynge backe from you. And they sayde
Josu.i.e vnto Jeremie: * The Lorde of trueth and
i.mac.2.d faythfulnes be our recorde, that we wyl do Jer.43.a
all that the Lorde thy God commaundeth b
vs, whether it be good or euell. We wyll herken vnto the voyce of the Lorde God, to whome we sende thee, that we may prosper, when we haue folowed the voice of the Lorde our God. And after ten dayes came the worde of the Lorde vnto Jeremy. Thē called he Johanan the sonne of Careah, and all the captaynes of the people that were with hym: yea, and all the people from the least to the most, & sayd vnto them: Thus sayth the Lorde God of Israel vnto whom ye sent me, to laye forthe your prayers be-
fore him: * If ye wil dwel in this lande: I Jere.21.b
shal build you vp, & not breake you downe: I shal plante you, and not roote you oute: for I repent, as cōcernyng the trouble that I haue done to you. Feare not the kyng of Babylon, of whome ye stande in awe: O be not afrayed of hym, sayeth the Lorde: for I wylbe with you, to helpe you, & delyuer you from his hande. I wil pardon you, I wyll haue mercye vpon you, & cause him
to pytye you, and bryngе you agayne into c
your owne lande. Neuertheles, if ye purpose not to dwel in this lāde, nor to folowe the voyce of the Lorde youre God: but will saye thus, we will not dwel here, but go in

to

to Egipte: where we shal nether se warre,
heare the noyse of the trompet, nor suffre
hungre, there wyll we dwell. Wherfore,
heare nowe the worde of the Lorde, O ye
Jere.27.a remnaunte of Juda. ✶ Thus sayeth the
Lorde of hoostes, the God of Jsraell: Jf ye
be wholy purposed to goe into Egipt, and
to be there as straungers: ✶ The swearde
Jer.41.c that ye feared, shal ouertake you in Egipt,
and the hungre, wherof ye be here afraied,
shal hange vpon you, and folowe you into
Egipt, & there shall you dye. And all they,
that of sette purpose vndertake to goe into
Egypte, to soiourne there, shall perysche
with the swearde, with hungre & pestilẽce:
not one of them shall remayne, there shal
none escape the plage, that J wyll bryngе
10 vpon them. For thus sayeth the Lorde of
hoostes, the God of Jsraell: Lyke as my
wrath and indignacion is moued agaynst
the inhabitours of Jerusalem, so shall my
displeasure be kyndled agaynste you also,
yf ye go into Egipte: And there ye shal be
reuyled, abhorred, brought to shame, and
confusion: & as for this place, ye shal neuer
se it moore. The Lorde forbydeth you (O
ye remnaunte of Juda) that ye shal not go
into Egypte. And forget not that J haue
warned you earnestlye thys daye, for ye
Jer.42.a haue dissembled with me. ✶ For ye sent me
vnto the Lorde youre God, and sayde: O
praye thou the Lorde our God for vs: and
loke what answere the Lorde oure God ge-
neth the, that bringe vs agayne, & we shal
do thereafter. Nowe haue J shewed, & de-
clared vnto you, but you haue not obeyed
the voyce of the Lorde youre God, for the
which cause he hath sent me to you. Now
deu.28.c therfore: ✶ Jf ye wyll not folowe it, be sure
that ye shal perisshe with the swerd, with
hongre & pestilence: euen in the same place,
where youe lust is to go, and dwel.

¶ The.xliii. Chaptre.

NOw when Jeremy had ended all the
wordes of the lord his god vnto the
people, which to declare the Lorde
their god had sent him to thẽ (euen al these
wordes, J say:) Azariah the son of Oziah,
& Johanã the sonne of Kareah with al stub-
burne persons, sayd vnto Jeremye: ✶ thou
Jer.42.a lyest, the lord our god hath not sent the to
speake vnto vs, that we shuld not go into
Egypt, and dwel there. But Baruch the
son of Neriah prouoketh the agaynste vs,
that he myght bring vs into the captiuite
of the Chaldees: that they myght slaye vs,
& cary vs away prisoners vnto Babylon.
So Johanan the son of Kareah, and all the
captaynes of the hooste, and all the people
folowed not the cõmaũdemẽt of the Lorde:
Namelye, to dwelle in the lande of Juda:
But Johanan the sonne of Kareah, and all
the captaynes of the hooste caryed awaye
all the remnaunt in Juda, ✶ that were come
together agayne from al the heythẽ (amõg Jer.61.c,
whome they had bene scatred) to dwelle in
the lande of Juda: Men, women, chyldren,
the kynges doughters: All those that Na-
buzaradã the chiefe captaine had left with
Godeliah the sonne of Ahikam, the sonne
of Saphan. They caryed awaye also the
prophet Jeremy, Baruch, the sonne of Ne-
riah, and so came into Egipt: for they were
not obedient vnto the commaundement of
god. Thus came they to Taphnis. And in
Taphnis the worde of the Lord happened
vnto Jeremy, saynge: Take greate stones
in thyne hand, and hyde themin the bricke
walle, vnder the doze of Pharaos house in
Taphnis, that al the men of Juda may se,
and saye vnto them: Thus sayeth the lorde
of hoostes, the God of Jsrael. ✶ Beholde, Jer.46.f
J wyll sende, and call for Nabuchodono-
sor the kynge of Babylon my seruaunte,
and wyll sette hys seate vpon these stones w
that J haue hydde, and he shall spred hys
tent ouer them. And when he commeth, he
shall smyte the lande of Egipt: some wyth
slaughter, some with prisonmente, & some
with the swearde. He shall set fyre vpõ the
temples of the Egiptians goddes, & burne
them vp, and take them selues prysoners.
Moreouer, he shall araye him selfe wyth
the lande of Egipte, lyke as a shepeherde
putteth on hys coate, and shall depart his
waye from thence in peace. The pyllers
also of the temple of the Sunne that is in
Egipt, shal he breake in peces. and burne
the temples of the Egiptians Goddes.

¶ The.xliii. Chaptre.

THis is the worde that was shewed to
Jeremye concerninge all the Jewes, J
which dwelt in Egipt: at Migdol, at
Taphnis, at Noph, & in the lande of Pa-
tures. Thus sayeth the Lord of hoostes, the
god of Jsraell: ye haue sene al the miserye,
that J haue brought vpon Jerusalẽ, & vp-
on the cityes of Juda: so that this day they
are desolate, and no man dwellyng therin:
& because of the great blasphemies, whiche
they cõmitted, to prouoke me vnto angre.
Jn that they wente backe to do sacrifice &
worship vnto straũge gods: whom neither
ye nor youre fathers haue knowen. Nowe
be it, J sente vnto them my seruauntes all
the prophetes. ✶ J rose vp earlye, J sente Jere.25.a
vnto them, and gaue them warning. O do and.29.c
no suche abhominable thynges, and thin-
ges that J hate. But they wolde not folow
nor herken, to turne frõ their wickednes, 15
and to do no more sacrifices vnto straunge
Goddes, Wherefore myne indignacyon
and

and wrath was kyndeled, and it brent vp the cytyes of Juda, the feldes with the ſtre tes of Jeruſalem, ſo that they were made waſte and deſolate, as it is come to paſſe thys daye.

Nowe therfore, thus ſayeth the Lorde of hoſtes, the God of Jſrael: Howe happeneth it, that ye do ſo great euil vnto your owne ſoules: thus to deſtroye the men and we men, children and babes of Juda: ſo that none of you is lefte, becauſe ye prouoke me vnto wrathe with the workes of youre owne handes: when ye offre vnto ſtraunge goddes in the lande of Egypte, where as ye be gone to dwell. That ye myght be rooted out, and that ye myghte be reuiled, and ſhamefully intreated of all nacyons. Or haue ye nowe forgotten the wickednelle of your forefathers, the wickednelle of the kynges of Juda, and theyr wiues, the wickednelle that ye youre ſelues and youre wyues haue done in the lande of Juda, in the cytye, and in the ſtretes of Jeruſalem. Yet are ye not ſorye vnto thys daye, ye feare not, neither walcke ye in my lawe, and in my commaundementes, that I haue geuen vnto you, and youre forefathers. Therfore thus ſayeth the Lorde of hoſtes, the God of Jſrael: I am ſtedfaſtlye aduyſed and determyned to punyſhe you, and to rote out all Juda. As for the remnaunte of Juda, that purpoſely went into Egipte, there to dwell, I wyll take them, Jere.13.c and they ſhall all be deſtroyed. In the and.43.a lande of Egipt ſhall they perylſhe, beynge conſumed with the ſwerde and with honger. For frome the leaſt vnto the mooſte, they ſhall perylſhe wyth the ſwearde and with honger. Moreouer, they ſhalbe reuyled, abhorred, ſhamed, and confounded. For I wyll vyſet theym that dwell in Egipte, Jer.39.a as I haue vyſited Jeruſalem, wyth the ſwerde, with honger, and with peſtilence. So that none of the remnaunte of Juda, whiche are gone to dwell in Egypte, ſhal be lefte to come agayne into the lande of Juda, although they thyncke to come thyther agayne, and to dwell there. For none ſhall come agayne, but ſuche as are ſtedde awaye. Then all the men whyche knewe that their wiues had offred vnto ſtraunge goddes, and a greate ſorte of wyues that ſtoode there: yea, and all the people that dwelte there in Egipt, in the cytye of Patures, anſwered Jeremye, and ſayde: As for the wordes that thou haſt ſpoken vnto vs, in the name of the Lorde, we wyll in no wyſe heare them: but what ſo euer goeth oute of oure owne mouthe, that we wyll Jer.7.b. do. We wyll do ſacrifyce and offre obla cyons vnto the quene of heauen, * lyke as we and oure forefathers, oure kynges and our hedes haue done in the cityes of Juda, and in the ſtretes and feldes of Jeruſalem. For thē had we plenteouſnes of vytayles, then were we in proſperitie, and no miſfor tune came vpon vs. * But ſence we lefte to t.mac.1.b burne incenſe, and to do ſacrifice vnto the quene of heauen, we haue hadde ſcarcenelle of all thynges, & perithe with the ſwearde and honger: Laſte of all, when we women dyd ſacrifice and offered vnto the quene of heuen, dyd we make her cakes, and powre vnto her drynckofferynges, euen to that ymage dyd we ſacrifice & ſeruice, wythout oure huſbandes willes? Then ſayde Jere mye vnto all the people, to the men, to the women, and to all the folcke, whiche had geuē him that anſwere: Dyd not the Lorde remembre the ſacrifices that ye, your fore fathers, youre kynges and rulers, with all the people, haue offered in the cytyes of Juda, in the ſtreates and lande of Jeruſa lem? and hath he not conſydered this in his mynde? Inſomuche that the Lorde myghte no longer ſuffer the wyckednelle of youre inuencions, and the abhominable thinges, which ye dide? * Is not youre lande deſo Eſay.1.a late and boire: yea, abhorred and accurſed, ſo that no man dwelleth therein any more, as it is come to paſſe thys daye? * Dyd 3.re.18.b not all thys happen vnto you, becauſe ye Jere.2.c. made ſuche ſacrifices to ydols, and ſinned 3.c.9.5.c. agaynſte the Lorde. * Ye haue not folowed, * Bar.3.a his voyce, to walke in his law, in his ordi nances and ſtatutes. Yea, this is the cauſe, that all miſfortune happened vnto you, as it is come to paſſe thys daye. Moreouer, Jeremye ſpake vnto all the people, and to all the wemē. Heare the worde of the Lord all Juda, ye that be in the lande of Egipt. Thus ſayeth the Lord of hoſtes, the God of Jſrael. Ye and your wyues haue ſpoken with your owne mouth, the thinge that Jer.44.c ye haue fulfylled in dede. * Yea, thus haue ye ſayde: We wyll not fayle, but per fourme the vowes that we haue vowed, we wyll do ſacrifyce, and powre out drincko fferynges to the quene of heauen. Purpoſly wyll ye ſet vp your owne meanynges, and perfourme your vowes. And therefore, heare the wordes of the Lorde, all Juda, ye that dwell in the lande of Egypte. Be gen.22.a holde, * I haue ſwoine by my great name ſayeth the Lorde: that my name ſhal not be rehearſed thorowe any mans mouthe of Juda, in all the lande of Egypte, to ſaye: The Lorde God liueth, for I wyll watche to plage them, and not for their wealthe. * And al the mē of Juda that be in the lāde Jer.42.c of Egypte, ſhal perith e with the ſwearde and wyth honger, vntyll they be vtterlye

deſtroyed.

destroyed. Neuertheleſſe, thoſe that ſledde awaye for the ſwearde, ſhall come agayne into the lande of Juda: but there ſhall be very fewe of them. And all the remnaunte of Juda, that are gone into Egypte, there to dwell, ſhall knowe whoſe wordes ſhall be founde true: theirs or myne. Take this for a token, that I wyll byſet you in thys place, ſayeth the Lorde: and that ye maye knowe that I (wythoute doubte) wyll perforeme my purpoſe vpon you, to punyſhe you. Beholde, ſaith the Lord. I wil deliuer Pharao Hophyra kyng of Egipt into the handes of his enemyes that ſeke after hys
4.re.25.a life: * euen as I gaue Zedekias the kyng of
Jer.39.b Juda, into the handes of Nabuchodonozor kyng of Babilon his enemy, which ſought after his life.

¶ The.xlv. Chapter.

A Theſe are the wordes that Jeremy the
Jer.36.a prophet ſpake vnto Baruch the ſone of Nerias, * after that he had wrytten theſe ſermons in a boke at the mouthe of Jeremy. In the fourth yere of Jehoakim the ſonne of Joſias kyng of Juda, ſayinge: Thus ſaith the Lorde God of Iſrael vnto the, O Baruch. In ſo much as thou thought teſt thus, when thou waſt wrytinge. Wo is me, the Lorde hath geuen me ſorowe vpon ſorowe. I haue weryed my ſelfe wyth fyghynge, and haue founde no reſt. Therfore tell him, O Jeremye, that the Lorde ſaith thus: Beholde, the thing that I haue buylded, wyll I breake downe agayne, and roote oute the thynge that I haue planted.
B yea, this whole lande. And ſeketh thou yet promocyon? Loke not for it, and deſyre it not. For I will bringe a myſerable plage
Jer.21.b vpon all fleſche, ſayeth the Lord. * But thy lyfe wil I geue the for a pray in all places, whereſoeuer thou goeſt.

¶ The.xlvi. Chapter.

A Here folowe the wordes of the Lorde to the prophete Jeremye, whiche he
Eſa.19.a ſpake againſt al the gentiles. Theſe
and.20.a wordes folowinge preached he to * the E-
Eze.29.a gipciãs cõcerning the hoſt of Pharao Ne-
xxx xxxi. cho kyng of Egipt: * whyche he was in Char-
2.re.24.b camis, beſid the water of Euphrates: what time as Nabuchodonozor the kyng of Babilon ſlew him, in the fourth yere of Jehoakim the ſonne of Joſias kynge of Juda.
Jere.36.a * Make redy buckler & ſhild, & go forth to fight: harnes your horſes, & ſet your ſelues vpon them: ſet your ſalettes faſt on, bringe forthe ſpeares, ſcoure youre ſwearddes, and put on your breſte plates. But alas, howe happeneth it, that I ſe you ſo afrayed? why thrynche ye backe? Their worthyes are ſlayne: yea, they runne ſo faſte away, that none of them looketh behynde him. Fearfulnes is fallen vpon euerychone of them, ſayeth the Lord. The lightеſt of fote ſhall not ſle away, and the worthyes ſhall not eſcape. Towarde the North by the water B
of Euphrates, they dyd ſtomble and fall. But what is he this, that ſwelleth vp, as it were a floure, roaring and ragynge lyke the ſtreames of water? It is Egipt that riſeth vp lyke the floude, and caſteth oute the waters wyth ſo greate noyſe. And he ſayd: I wyl go vp, and wyl couer the erth, I wyll deſtroye the cyte, with them that are theerein. Gette you vp ye horſes, rolle forth ye charettes, come forth ye worthyes: ye Mohriãs, ye Libeãs with your bucklers, ye Lideans with your bowes. Thys daye of the Lorde GOD of hooſtes, is a daye of
bengeaunce, that he maye auenge him of C
his enemyes. The ſwearde ſhall deuoure, it ſhall be ſatyſfyed, and bathed in their bloude. For the Lorde God of hooſtes ſhall haue a ſlayne offeryng towarde the north, by the water of Euphrates. Goe vp, O Gilead, & bring triacle vnto the doughter of Egipte. But in vayne ſhalt thou go to ſurgery: for thy wounde ſhall not be ſtopped. The Heythen haue hearde of thy ſhame, & the lande is full of thy confuſion: for one ſtrõg mã did ſtomble vpõ another, D
and they are fallẽ both together. * Theſe Jer.43.b
are the wordes that the Lorde ſpake to the prophete Jeremy concernyng the cõmyng of Nabuchodonozor the kinge of Babilõ, whiche was ſente to deſtroye the lande of Egipte. Preache out thorowe the lande of Egypte: and cauſe it to be proclaymed at Migdol, Noph, and Taphnis, and ſaye: Stande ſtyll, make thee readye, for the ſwearde ſhall conſume the rounde aboute. How happeneth it, that thy myghtie worthies are fallen? why ſtoode they not faſte? Euen becauſe the Lord thruſt them down. The ſlaughter was great, for one fell euer ſtil vpon another. One cried vpon another. Vp, let vs go agayne to oure owne people, and to oure owne natural contrey from the E
cruell ſwearde. They dyd crye euen there, O Pharao kyng of Egipt, thou troublous king: the time wil bring ſedition. As truly as I lyue, ſayeth the kynge, * whoſe name Eſa.48
is the Lorde of hoſtes, it ſhall come as the and.51.c
mounte of Thabor, and as Lybanus, if it ſtoode in the ſea. O thou doughter of Egypte, make readye thy geare to flye. For Noph ſhall be voyde and deſolate, ſo that no manne ſhall dwell therin. The lande of Egipt is lyke a goodly fayre calfe: but deſtruccion ſhall come oute of the North, I ſaye it commeth. Her waged ſoudyers that ben with her, are like fat calues. They alſo that fle awaye together, & not abide: for the

daye

daye of theyr slaughter, and the tyme of their visitacion shall come vpō them. The
F crye of them shal make a noise, as the blast of a trompet. For they shall enter in wyth their hostes, and come with axes, as it were hewers downe of wodde. And they shal cut downe her wod, saieth the Lord. They shalbe innumerable: for they shalbe mo in numbre then the grashoppers, so that no man shalbe able to tell them. The doughter of Egipte is confounded, & delyuered into the hādes of the people of the nozthe. Thus sayeth the Lozde of hostes, the God of Israel. Beholde, I wil viset that restles people of Alexandria, Pharao, and Egipt: yea, bothe their goddes and theyr kynges: euen Pharao, and all them that put theyr truste in him. Yea, I wyl delyuer them into the hādes of those, that seke after their lyues. Namely, into the power of Nabuchodonosor, the kynge of Babylon, and into the power of hys seruauntes. And after all
G these thynges, it shalbe inhabited as afore tyme, sayeth the Lozde. But be not thou afrayed (O my seruaunte Jacob) feare not thou, O Israel. For lo, I wyl helpe the fro farre, and thy seede from the lande of theyr captyuytye. Jacob also shal come againe, and be in rest: he shal prosper, and no man shall do hym harme. Feare thou not (O Jacob my seruaunte) sayeth the Lozde, for I am with the: and wyll destroye al nacions, amonge whom I haue scatred the. Neuertheles, I wil not consume the: but chasten the and correct the: yea, and that with discrecion: neither wyll I spare the as one that were faultles.

¶ The. xlvii. Chapter.

A These are the wozdes, that the Lozde spake vnto Jeremye the prophete, against the Philistines, before that Pharao smote the citye of Azab. Thus sayeth the Lozd: Behold, there shall waters arise out of the nozth: & shall growe to a great floude, runnynge ouer & coueringe the lād, the cities, & thē that dwel therein. And the mē shal crie, & al they that dwel in the lād, shal mourne at the noyse & stampynge of
B their stroge barbed hozses, at the thakinge of theyr charettes, & at the romblynge of the wheles. The fathers shall not looke to theyr chyldren, so feable & wery shal theyr handes be: at the same tyme when he shall be there, to destroye the whole lande of the Philystines. He shall make waste bothe Tirus, Sidon, & all other that are swoine vnto them. For the Lozde wil destroye the Philystines, the remnaunte of the yle of Chaptoz, Baldenelle is come vpon Azah, Ascalon with her other valleyes shal kepe her peace, Howe longe wylte thou slaye, O thou swearde of the Lozde? Whan wylte C
thou ceasse? Turne agayne into thy swete rest, & leane of: But how can it cease, whē the lozde him selfe hath geuen him a charge against Ascalon, & raysed it vp agaynst the cities of the sea coaste?

¶ The. xlviii. Chapter. A

Thus sayeth the Lozde of hostes the Esa. 15.& god of Israel against Moab: wo be to and. xlvi.& the citie of Nebo, for it is laied wast, xlv.b. brought to confusion: and Kariathiarim Eze. 25.b taken, Misgabe is brought to shame and Sop. ii.b afrayed: Moab can boaste nomoze of Hesebon: for they haue deuysed agaynst it. Come, they shall saye, let vs rote them oute, that they maye be nomoze amonge the nomber of the Gentyles, and that thou Madmen, maye nomoze be thought vpon: and the swearde shal persecute the. A voice shal crye from Hozonaim: With great wasthynge and destruccion is Moab made desolate. Chyldren coulde tell of the crye therof. For at the goynge vp into Luyth, he arose with lamentacion, & mournynge, and downe towarde Hozonaim, they hearde a cruell & deedly crye. Get you awaye, saue your lyues, & be lyke vnto the heeth in the Esa. ii.b wyldernesse. * For because thou haste tru- Jer. 17. b sted in thyne owne wozkes & treasure, thou Eze. 29.& shalt be taken. Chamos with his priestes & B princes shal go awaye into captiuitie. The destroyer shall come vpon all cytyes, none shall escape. The valleis shalbe destroyed, and the feldes shalbe layed waste, lyke as the Lozde hath spoken. Geue wynges vnto Moab, that she get her awaye spedelye: for her cytyes shalbe made so desolate, that no man shall dwell therin. Cursed be he that doth the wozcke of the Lozd negligently, and cursed be he that keepeth backe hys * swearde from sheddynge of bloude. Mo- Jer. 47.b ab hath euer bene ryche and careleslie from her youthe vp, she hathe sytten and taken her ease with her treasure. She was neuer yet put out of one dessel into another (that is) she neuer wente awaye into captyuytye, therefore her taste remayneth, and her sauoure is not yet changed. But lo, the C
tyme commeth, saieth the Lozd, that I shal sende her truffers to truffe her vp: whyche shall remoue her from her dwellynge: and to emptie her dessels, and breake her wyne pottes. And Moab shalbe ashamed of Chamos, lyke as Israell was ashamed of * Bethel, wherin she put her truste. Wher- 3. Re. 12.& fore do ye thinke thus: we are myghtie and stronge men of warre? Moab is destroyed, and her cities brente vp: her chosen yonge mē be slayne, sayeth the kynge, whose name is the Lozde of hostes. The destruccion of Moab commeth on a pace, and her fall is

as

at hande. All her neyghbours shal mourne for her, and al they that knowe her name, shall saye, O howe happeneth it, that the stronge staffe, and the goodly rodde is thus broken? And thou doughter Dibon, come downe from thy glorye, and syt in thyrste. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stroge holdes. And thou that dwellest in Aroer, get the to the strete, & loke about the: aske them that are fledde, and escaped, and saye: what thing is happened? Oh, Moab is cõfounded, and ouercome. Mourne, and crye, tel it out at Arnõ, that Moab is destroyed. For iudgement shall come vpon the plaine lande: Namely, vpon Holon, and Jahazah, vpon Mephaath, and Dibon, vpon Nabo, and the house of Beblathaim, vpon Cariathiarim, and vpon the house of Gamal, vpõ the house Maon, and Carioth, vpõ Bozrah and all the cytyes in the lande of Moab, whether they lye farre or neare. The horne of Moab is smytten downe, and her arme broken, sayeth the Lord. Make her dronken, for she magnifyed her selfe aboue the lord, that men maye clappe their handes at her dompte, and that she also maye be laughed to scorne. O Israel, thou halte not laughe hym to scorne, when he is taken amonge theues. * Yea, because of thy wordes that thou haste spoken against hym, thou shalt be dryuen awaye. Ye Moabites shall leaue the cytyes, and dwell in rockes of stone, & become like doues, that make their nestes in holes. * As for Moabs pryde, we haue hearde of it: she is verye hie mynded. I knowe her stoutnes, her boastynge, her arogancye, and the pryde of her stomache, saieth the Lorde. I know (saieth the Lord) her indignacion, she dothe not ryghte, her wordes are lyes, and they haue not delte truelye. Therefore shall there mournynge be made for Moab, and euery mã shal crie for Moabs sake: a lamentacyon shalbe made to the men that stande vpon the wal. So wyll I mourne for the also, O Jazer, and for the, O thou vyneyarde of Sabamah. Thy wyne braunches shall come ouer the sea, and the braunches of Jazer, but vnto the sea: the destroyer shal breake into thy harneste, and grape gatherynge: myrthe and cheare shalbe taken awaye from the fyrmbye felde, and from the whole lande of Moab. There shall be no swete wyne in the prelle, the treaders shal haue no stomache to crye: yea, there shalbe none to crye vnto hym: whiche afore tyme were hearde from Heshebon, to Eleale and Jahaz, whyche lyfted vp their voyce from Zoar vnto Horonaim, that bullocke of thre yeare olde shal go mournynge. The waters also of Nemrim shalbe dried vp. Moreouer, I wil make Moab cease, saieth the lord, from the offerynges, and censynge, that she hath made vnto her goddesin hie places. Where fore my hearte mourneth for Moab, lyke a crowde plainge on heupe longe: and for the mennes sake of the fyrcke wall my hearte mourneth also: euen as a ppe that pipeth a doleful songe: for they shalbe deye feawe, and destroyed. * All heades shalbe shauen, and al beerdes clypped of: al hãdes bounde, and loynes girded about with sacke clothe. Vpon al the house toppes & stretes of Moab, there shalbe lamentable mournynge. For I wyll breake Moab lyke an vnprofitable vessel, saieth the Lord. O howe is she destroyed? O howe mourneth she? O howe boeth Moab hange downe her heade, & is ashamed? Thus shal Moab be a laughige stocke: and had in derision of all them that be rounde aboute her. * For thus saieth the Lorde: Beholde, the enemye shal come flyinge as an egle: and shrede dys wynges vpon Moab. They shall clyme ouer the walles, and wynne the stronge holdes. Then the mightye mens hartes in Moab shalbe like the heart of a womã trauelinge with chylde. And Moab shalbe made so desolate: that she shall no more be a people: because she harthe set vp her selfe agaynste the Lorde. * Feare, pytte, and snare shal come vpon the, O Moab, saieth the Lord. Who so escapeth the feare, shall fall in the pytte: and who so getteth oute of the pyt, shalbe taken in the snare. For I wyll bringe a yeare of visitacyon vpon Moab, saieth the Lord. They that are able to flie, shall stande vnder the shadowe of Heshebon. For there shal go a fyer oute of Heshebon, and a flame from Sion, and shall burne vp that proude people of Moab, and the toppe of those seditious children. Wo be vnto the, O Moab, for thou people of Chamos shalt perish. yea, thy sonnes, and doughters, shalbe leade awaye captyue. Yet at the laste, wyl I bringe Moab out of captiuite againe, saieth the Lorde. Thus farre is of the plage of Moab.

Deu. 28.c
Jer. 49.d
Esa. 24.f

The .xlix. Chapter.

AS cõcerninge the * Ammonites, thus saieth the lord: Hath Israel no chyldre, or is he with out an heire? Why hath your king the take Gad in? Wherfore doth his people dwel in his cities? Behold therfore, the time cõmeth, saith the Lorde, that I wil bring a noise of warr into Rabah of the Ammonites: and it shall be layed on a desolate heape: and her cityes brente vp: and

Esa. 15.b
Ezec. 21.b
Deu. 23.a
Amos. 1.a

and the Israelites shalbe lordes ouer those that had e them in possession afore, sayeth the Lorde. Heshebon shall mourne, for he shalbe roted out of the grounde, sayeth the Lorde: The cities of Rabath shal crye out, & girde them selues with sacke cloth: they shall mourne, and runne about the walles for their king shalbe led awaye prysoner: yea, hys priestes and princes wyth hym.
Wherefore trustest thou in the valleye? thy valleye hathe flowed awaye, O thou fearce doughter, and thynkest thou that thou are so safe, by reason of thy treasure, that no man shall come to thee? Beholde, I wyll bringe a feare vpon the, sayeth the Lorde God of hostes: from al those that be about the: so that ye shall be scatered euerye man frō another, and no man shal gather them together agayne that be fledde. But after that, I wyll bringe the Ammonytes also out of captiuitie agayne. * Vpon the Edomites hathe the Lorde of hostes spoken on this maner: Is there no more wildome in Themā? Is there no more good councel amonge hys people? Is their wisdom them turned clene to naught? Gette you hence, tourne youre backes, creepe downe into the depe, O ye citezins of Dedan. For I wyll bring destruccion vpon Esau: yea, and the daye of his visitation. If the grape gatherers came vpon the, shoulde they not leaue some grapes? If the nyghte robbers came vpon the, shoulde they not take so muche as they thought were ynoughe? but I wil make Esau bare, and discouer his secretes, so that he shall not be able to hyde them. His seed shalbe wasted away: yea, his brethren and his neyghbourtes, & he him selfe shal not be left behynde. Thou shalt leaue thy fatherlesse chyldren behynde thee, and I wyl kepe them, and thy widowes shall take their comforte in me. For thus hathe the Lorde spoken. * Beholde, they that men thought were bounde to drinke of the cup, haue dronken with the fierst: and thinkest thou thē to be free? No, no, thou shalte nether be quite nor free: but thou must drinke also. For why? I haue swoorne by my selfe, sayeth the Lorde, that Bozrah shal become a wyldernes an open shame, a laughynge stocke, and curslinge: and al her city shalbe a continuall desert. For I am perfectelye informed of the Lord, that he hathe sent a message al readye vnto the heythen. Gather you together, and go for the agaynste them: make you ready to the battraple: for lo, * I wyll make the but small among the heythen, and lytle regarded amonge men. * Thy hie stomache, and the pryde of thy heart haue disceaued the, because thou wylt dwell in the holes of stony rockes, and haue the hie mountaines in possession. Nevertheles, thoughe thy nestle were as hye as the Egles, yet wyll I caste the downe, sayeth the Lorde: Moreouer, Idumea shall be a wyldernes: * whoso goeth by it shalbe abashed, and wonder at al her myserable plagues. * Lyke as Sodome, Gomorra, & al the citeyes that laye ther about were turned vp side downe, sayeth the lord: so shall no body dwel in Idumea, and no man shall haue his habitacyon there. Beholde, like as the Lion, so shall a destroyer come vp frome the pleasaunte medowes of Jordan, vnto the stronge dwellyng place: and when I haue made him quiet, I wyll make him to flee from her: And all chosen men, wil I set in araye agaynste her: Who is lyke vnto me? What is he that wyll stryue wyth me? What shepehearde maye stande in my handes? * Therefore, heare the councell of the Lorde that he hathe taken vpon Idumea: And his purpose that he hath deuysed vpon the citezyns of Theman. The leest of the flocke shall teare them in peces: and loke what fayre thinge they haue, they shal make it waste: & them selues also. At the noyse of their fall, the earthe shall quake, the crye of their voyce shalbe heard vnto the redde sea. Beholde, * the enemye shal come and flie vp hyther, lyke as it were an Egle, & spreade his winges vpon Bozrah. Then shall the heartes of the worthies of Edom be as the heart of a woman trauelynge of chylde. * Vpon Damascus, Hemath, and Arphad, shall come confusion: for they shall heare enyll tydynges: They shall be tossed to and fro lyke the sea that cannot stāde styl. Damascus shalbe sore afrayde, and shal flie, trembling shal come vpon her. Sorow & payne shal ouertake her, as a woman trauelyng of childe. But howe should so worthyfull and glorious a citye be forsaken? Neare therefore, her younge men shall fall in the stretes, & all her men of warre shalbe take awaye in that tyme, sayeth the Lorde of hostes. I wyll kindle a fyre in the walles of Damascus, which shal consume the palace of Benhadad. * As for Cedar, and the kyngdome of Hazor, whom Nabuchodonosor the kynge of Babylon smote downe, the Lorde hathe spoken thus vpon them: Aryse, and get you vp vnto Cedar, and destroye the people towarde the easte. Their tētes & their flockes shal they take away: yea, their hangynges & their vessels. Their camels also shal they carry away with the. Thyr shal crye to them. Feare is on euery syde. Flee, get you sone awaye, creape into caues, that ye may dwel there, O ye inhabitters of Hazor, sayeth the Lord: for Nabuchodonosor

Jer.18.b. 19.b. 50.b
Ezec.19.c
psa.37.
Esa.21.c

buchodonozor the kynge of Babylon hath holden a counsel concernyng you: and concluded his deuyse agaynst you. Aryse, and get you vp agaynste ponder riche & careles people (sayeth the Lorde) whyche haue neither gates nor dooze barres, but dwell alone. Their camels shall be stollen, and the droues of their cattell dryuen awaye.

Moreouer, those will I scatre towarde all the wyndes: and bring them to destructiō: yea, and that thorow their own familiers, sayeth the Lorde. Yasor also shalbe a dwellyng for dragons, and an euerlastyng wildernesse: so that no bodye shall dwell there: and no man shal haue there his habitatiō.

Ese.32.d Dan.8.a

These are the wordes that the Lord spake to the prophet Jeremie, concernyng * Elā, in the begynnynge of the raygne of Zedekiah kyng of Juda. Thus saieth the Lorde of hoostes: Beholde, I wyll breake the bowe of Elam, & take away their strōgth: and vpon Elam I wyll bryngе the foure wyndes, from the foure quarters of heauē, and wyl scater them against the same foure wyndes. And there shall be no people, but some of Elam shall flie vnto them. For I will cause Elam to be afrayed of their enemyes, and of theym that seke theyr lyues: and wil bringe vpon them the indignatiō of my wrath, sayeth the Lorde. And I will persecute them, with the swearde, so longe tyll I haue brought them to naught. I wil set my throne in Elam, I wil destroy both the kynge and the princes frō thence, saith the Lorde. But in processe of tyme, I wyll bryngе Elam out of captiuite againe, saith the Lorde.

¶ The.l. Chapter.

The wordes that the Lorde spake vnto the prophete Jeremy, concernyng Babilon, & the lande of the Chaldees:

Esa.13.a and.47.a Jer.25.b and.li.a

* Preache amonge the Gentilles, let your voice be heard, make a token, cry out, kepe no sylēce, but saye: Babilon is wōne. * Bel is confounded, and Merodach is ouercome.

* esa.46 & * dan.v.a

* Yea, their goddes be brought to shame: and theyr images burste in peces. For oute of the Northe there doethe come a people agaynste her: whyche make her lande so waste, that no bodye dwell therin, neither man nor beaste: for they flye and departe from thence. * In those dayes, and at that tyme, sayeth the Lorde: the chyldren of Israell shall come, they and the children of Juda, weppynge and makynge haste, and shall seke the Lorde theyr GOD. They shall aske the waye to Syon, thyther shal they turne theyr faces, sayinge: Come and we wyll cleaue to the Lorde, in a conenaūt that neuer shalbe broken.

Jer.23.a Eze.36.f

My people hath bene a lost * flocke, my shepherdes haue disceaued them, and haue made them go astraye vpon the hilles. They haue gone frō the mountayne to the litle hyl, and forgotten their folde. All they that came vpon thē, haue deuoured thē: and theyr enemies saide: We haue made no faute againste them: for they haue displeased the Lorde: yea, euen the Lorde, whiche is the bewtie of their righteousnes, and that wedded their fathers. Yet shall ye flie from Babylon, and departe out of the lande of the Chaldees, and be ye as the rammes that goe before the flocke. * For lo, I wyll make vp an hoste of people frome the Northzen lande, and bryngе theym vpon Babylon: these shall lape sege to it, and wynne it. Theyr arowes shall not misse, ythe as a connynge archer shooteth not wronge. And the Chaldees shall be spoyled, and all they that spoyle them, shall be satisfyed, sayeth the Lorde, * although ye were so chearefull and gladde, to treade downe myne heritage, and fulfylled youre pleasures, as the calues in the grasse, & triumphed ouer thē like the bulles, when ye had gotte the victory. your mothers shalbe sore confounded, & they that bare you, shall come to shame. She shalbe the least set by among the nacyons: bare, wasted, and dried vp. No mā shalbe able to dwell there, for the feare of the Lorde, but she shall be whole desolate.

Jer.18.b and.xix.b xlix.c

* All they that go by Babylon, shal stande styl, and be abashed, and shal wondre at all her plages. Go forth in your aray against Babilon rounde about, al ye that can handle bowes: shute at her, spare no arowes: for she hathe synned agaynste the Lorde. Crye out vpon her, vpon her, agaynste her rounde about: she shall yelde her selfe, her foundacyons shall fal, and her walles shal come downe: for it shall be the vengeaunce of the Lorde. * Yea, vengeaunce shall be take of her, & as she hath done, so deale ye with her. Rote out the sower frō Babilō, and him that handleth the sicle in haruest.

Ex.21.b Leu.24.d Joel.iii.b

For feare of the swerde of the enemy, euery man shal get him to his owne people: and euery man shal flee to his owne lande. Israel is a scatred flocke, the lyons haue dispersed them. * First the kynge of the Assyryans deuoured theym, * laste of all this Nabuchodonozor kynge of Babylon hath brused al their bones. Therfore, thus saith the Lorde of hoostes, the GOD of Israel: Beholde, I wyll vyset the kynge of Babylon and hys kyngdome, as * I haue visited the kynge of the Assirians, and wyll bryngе Israel agayne to his pleasaunt pasture, that he maye fede vpon Charmel and Basan, and be satysfyed vpon the mounte of Ephraim and Galaad. * In those

4.re.17.e Esa.x.a 23.re.25.d

4.re.19.g Esa.14.d

Jere.51.f

dayes

dayes, and at the same tyme, sayeth the Lorde, yf the offence of Israell be soughte for, there shall none be founde. If men enquire for the synne of Juda, there shal be none: for I will be mercyfull vnto theim, whō I suffre to remayne ouer. Go downe, O thou auenger, into the enemyes lande, and byssite them that dwell therein: downe with them, and smite thē vpon the backes, sayeth the Lorde: do accordynge to al that I haue commaunded thee. There is gone aboute the lande a crye of a slaughter, and greate murther, namelye on thys maner. Howe happeneth it, that the hammer of the whole worlde is thus broke and broken in sonder? How chaunseth it that Babilō is become a wildernes among the heithen, on this maner? I my selfe haue layed wayte for the, and thou art take: vnwares art thou trapped and snared: for why? thou hast prouoked the Lorde vnto anger. The Lord hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thynge that is done in the land of the Chaldees, it is the Lorde of Hoostes worcke. Come agaynste her, for thys is her G ende: breake vp her chestes: threshe her as ye threshe corne: destroye her, that nothing shalbe lefte. Slaye all theyr myghtie soul-dyers, and put theym to deathe. Wo be vnto them, for the daye and tyme of theyr visitacion is at hande. Me thinche I heare all readye a crye, of them that be fled and escaped oute of the lande of Babylon, whiche shewe in Sion the vengeaunce of the Lorde oure GOD, the vengeaunce of his temple: yea, a voyce of them, that crye agaynste Babylon. Call vp all the archers agaynst Babilon, pytche your tentes roūd aboute her, that none escape. * Recom-
Jere.l.c. pence her, as she hath deserued: and accor-
Apo.18.b dynge as she hathe done, so deale with her agayne, for she hathe * sette vp her selfe
& Tes.2.a agaynste the Lorde, agaynste the holy one of Israell. Therefore shall her yonge men fall downe in the streates, and all her men of warre shall be roted oute in that daye, sayeth the Lorde. Beholde, I speake vnto thee, O thou proude, sayth the Lorde God of hoostes: for thy daye shall come, euen the tyme of thy vysytacyon. And the proude shall stomble and fall, and no manne shal helpe him vp. I will burne vp his cyties with fyre, and it shall consume all that is rounde aboute him. Thus sayeth the Lord of hoostes: The chyldren of Israell and F Juda, suffre vyolence together. All they that haue theym in captyuitie, kepe them faste, and will not let them go, but theyr auenger and redemer is myghtye, whose name is the LORDE of Hoostes: he shall

mayntayne their cause, he shal make their lande shake, and indge theym that dwell therein, one wyth another. The swearde shall come vpon the Chaldees, sayeth the Lorde, vpon them that dwell in Babylon, vpon their paynces, and vpon theyr wise men. The swearde vpon their sothsayers, as for those, they shall become fooles.
The swearde vpon theyr worthies, so that they shall stande in feare. The sword vpon their horsemen & charettes & vpon all the commen people that dwell vnder theym: so that they shall all become lyke women.
The swearde vpon their treasure, so that it shall be stollen awaye. A drought vpon theyr waters, so that they shalbe dried vp. For the lande worshypped ymages, and delyteth in straunge wonderfull thynges. Therfore shall wilde beastes, Lamia, and Catte of mountaynes, and Estriches dwel therin, for there shal neuer mā dwel there, nether shall any man haue his habitacion there for euermore. Like as God destroied * Sodome and Gomorre, with the cyties Ge.xix.a
that laye there about, sayeth the Lorde: So shall no man dwell there also, nether shall anye man haue there hys habitacion.
* Beholde, there shall come a people Jere.l.b
frome the north wyth a greate honde of deu.28.c
meane, and manye kynges shall stande vp from the endes of the earth. They beare bowes and buckelers, cruell are they, and vnmercyfull. Their voyce roareth lyke G
the raginge sea, they ride vpon horses, and come weaponed to fyghte agaynste thee, O Babilon. As sone as the kynge of Babilon heareth tell of theym, hys handes shall ware feble. Sorowe and heynesse shall come vpon hym, as a woman trauelynge wyth chylde. Beholde, * lyke as the Lyon Jer.49.c
commeth vp from the pleasaunte medowes of Jordane vnto the grene pastures of Ethan, so wyl I drive them forth, and make them runne agaynst her.
But whom shal I chose out: and ordeine Job.xli.b
to suche a thinge? * For who is like me? or who wil stryue with me? or what shepherd maye stande agaynst me? Therefore, heare the counsell that the Lorde hathe geuen vpon Babylon, and the deuise that he hath taken vpon the lande of the Chaldees.
The leaste amonge the people shall teare them in peces, & loke what pleasaūt thinge they haue: they shall laye it waste. The noyse at the wynnynge of Babylon shall moue the earth, and the crye shalbe hearde among the Gentiles.

¶ The.li. Chapter.

Thus hath the Lord sayd: * behelde, I wyl rayse vp a peeceleus wynde agaīst Babilon and her cytezens, that beare enyll wyll agaynst me. I wil sende also into Babylon fanners, to fanne her out, and to destroye her lande: for in the daye of her trouble, they shall be about her on euerye syde. Moreouer, the Lorde hathe sayde vnto the bowe men, and to them that clime ouer the walles in brest plates. Ye shall not spare her yong men: hyll downe all her hoste. Thus the slayne shall fall downe in the land of the Chaldees, and the wounded in the stretes. * As for Israell & Juda, they shall not be forsaken of theyr God, of the Lorde of hostes, for the holy one of Israels sake: no, thoughe they haue fylled al theyr lande full of synne, * Flye away from Babylon, euerye man saue his lyfe, that ye be not rooted out with her wyckednesse: for the tyme of the Lordes vengeaūce is come: yea, he wyll rewarde her agaynst, Babilon hathe bene in the Lordes hande, * a golde cuppe that maketh al landes droncken. Of her wine haue all people dronckē: therfore, are they out of their wyttes. * But sodēlie is Babilon fallen, and destroyed. Mourne for her, bringe plasters for her woundes, yf she maye paraduenture be healed agayne.

We would haue made Babylō whole, saye they: but she is not recouered. Therefore wil we let her alone, and go euery mā into hys owne countreye. For her iudgemente is come into heuē, & is gone vp to the cloudes. The Lorde hathe brought forth oure righteousnes. And therfore come on, we wil shewe Sion the worcke of the Lorde oure God. Make sharpe the arowes, and multiplye youre shyldes: * for the Lorde shall rayse vp the spirite of the kynge of the Medees, whiche hathe al ready a desyre to destroye Babylon. This shall be the vengeaunce of the Lorde, and the vengeaunce of hys temple. Set vp tokens vpon the walles of Babylon: make youre watche stronge, set youre watchmen in araye: yea, holde pleuye watches: and yet for al that shall the Lorde go forthe wyth the deuyce, wherwyth he hathe taken vpon theym that dwell in Babylon. O thou that dwellest by the great waters, O thou that haste so greate treasure and ryches, thyne ende is come, and the reckening of thy wynninges. * The Lorde of hoostes hathe swoorne by hym selfe, that he wyll ouerwhelme thee with menne, lyke grethoppers in number: whiche with a courage shall crye, alarum, alarum, agaynste thee. * yea, euen the Lorde of Hoostes, that wyth hys power made the earthe, wyth hys wysedome prepared the rounde worlde, and wyth hys discretion spred out the heauens. As soone as he letteth hys voyce be heard, the waters in the ayre ware fearce.

* He drayweth vp the cloudes from the endes of the erth. He turneth the lightninges to rayne, he bringeth the wyndes oute of theyr secrete places. If they be esteemed by theyr wysedome, all menne are become fooles. * Confounded be all the casters of ymages: for the thynge that they make is but disceate, and hath no breath. Vayne is it, and an erronyouse worcke: and in the tyme of visitacion it shall perisshe. Neuertheles, the portiō of Jacob is none such, but he that made al thinges, whose name is the Lorde of hoostes, he is the rodde of his enherytaunce. Thou hast bene myne hammer and weapons for warre: for with thee haue I broke the people in peces: and with thee haue I destroyed kyngdomes. Thorowe thee I haue beaten to poulder hosse, and horseman: yea, the charettes and suche as satte vpon them. Thorowe thee, I haue broken man and woman, olde and yonge, bacheler and mayden. Thorowe thee I haue destroyed the shepherde & hys flock, the husbandeman and his cattel, the prynces and the rulers. Therfore wyl I reward the cytie of Babylon, and all her cytezins, the Chaldees with all the euil which they haue done vnto Sion: yea, that ye youre selues shall see it, sayth the Lorde: Beholde, I come vpon the, thou noysome hyl, saieth the Lorde: thou that destroyest all landes: I wyll stretche out my hande ouer the, and caste the downe from the stony roches: and wyll make the a brente hyll: so that neither corner stones, nor pinacles, nor foundaciōs of stones shalbe take any more oute of the, but waste and desolate shalte thou lye for euermore, sayeth the Lorde: Set vp a token in the lande: blowe the trompettes among the heythen: prouoke the nacyons against her, call the kyngdomes of Ararat, Mennis and Aschanes agaynste her. Set the prince agaynste her: bring as great a sorte of terryble horses agaynste her, as yf they were gresshoppers. Prepare agaynste them the people of the Medes with theyr kinges, prynces, and al their chiefe rulers: yea, and the whole lande that is vnder hym. The lande also shall shake, and be afrayed whē the deuyse of the Lorde shall come forthe agaynste Babylon: to make the lande of Babylon so waste, that nohman shal dwel any more therin. The worthyes of Babilō shall leaue the batayle, and kepe thē selues in strong holdes, their strength hath failed them, they shalbe like wemen. Their dwellynge places shalbe brent vp, their barres shalbe broken. The pursuaynte shal mete

another

Jere. 25 b and. l. a

Jere. l. b

Esa. 48 d

Jere. 25. c

Esa. 21. b

Apo. 18. a

b

Jud. ll. c

Jere. li. c

Amo. 6. c

Jere. 22 a

Jere. 35 b

Psa. 135. b

Esa. 44 c

Baru. 6 a

c

d

another: yea one poste shall come by another, to bringe the kynge of Babylon tydinges: that his citye is taken in on every side, the foordes occupied, the kemmes brent vp, & the soudiers sore afrayde. For thus
b sayeth the Lorde of Hoostes, the God of Israell: The doughter of Babilon hathe ben in her tyme, lyke as a threshing floore, but shortly shal her harvest come. Nabuchodonosor the kynge of Babylon hathe deuoured and destroyed me, he hathe made me an emptye vessell. He swalowed me vp lyke a dragon, and fylled hys belye with my delycates: He hathe caste me oute, he hath taken my substaunce awaye, and the thinge that was lefte me hathe he caryed vnto Babylon, sayeth the doughter that dwelleth in Syon: yea, and my blonde also vnto the Caldees, sayeth Ierusalem. Therfore, thus sayeth the LORD: Beholde, I wyl defende thy cause, and auenge the: I
c wyl drincke vp her sea, and drye vp her
Esa.12.c water springes. * Babylon shall become an heape of stones, a dwellynge place for dragons, a fearefulnes and wondryng, because no man dwelleth there. They shall roare together like Lyons, & as the yonge Lyons when they be angrye, so shall they bende them selues. In theyr heate I shall
Jere.2.b. geue the a dynner and they shal bedrõken for ioye. * Then shall they slepe an euerlastinge slepe, and neuer wake, sayeth the Lorde. I shall carye them downe to be slayne lyke shepe, lyke wethers & goates O, howe was Sesach wonne? O, howe was the glorye of the whole lande taken? howe happeneth it, that Babylon is so wondred at amonge the Heathen? The sea is ryssen ouer Babilon, and hathe couered her with hys greate wawes. Her citryes are layed waste, the lande lyeth vnbuylded and boyde: It is a lande where no man dwelleth, and where no man trauayleth thorowe. Moreouer, * I wyll vi-
Jere.1.a. Esa.46.a Dan.1.b sit Bell at Babylon: And the thynge that he hathe swalowed vp, that same shall I plucke oute of hys mouthe. The Gentyles also shall runne no more vnto hym: yea, and the walles of Babylon shal fall. O my
Esa.52.b people * come out of Babylon, that euery
2.cor.6.c man maye saue hys lyfe, frome the fearefull wrathe of the Lorde. Be not fayntehearted, and feare not at euerye rumoure that shall be heard in the lande: for euery yeare bringeth newe tydynges, and in the yeare folowinge newe tydynges, and violence in the lande, and Lorde vpon Lord. And lo, the tyme cometh that I wyll visit the ymages of Babylon, and the whole lande shalbe confounded: yea, & her slayne shall lye in the middest of her. Heauen and earth with all that is therin, shall reioyce ouer Babylon, when the destroyers shall f
come vpon her from the Northe, sayeth the LORDE. * Lyke as Babylon hathe
Jere.50.c beaten downe and slayne many oute of Israell, so shall there fall manye, & be slayne in all her kyngdome. ye that haue escaped the swearde, hast you, and stande not styll, remẽbre the Lorde a farre of, and thynche vpõ Jerusalẽ, for we were ashamed to here the blasphemies: Oure faces were couered with shame, because the straunge aliauntes came into the Sanctuary of the Lord. Wherefore beholde, sayeth the Lorde: the tyme commeth that I wyll visit the ymages of Babylon, & thorow the whole lande they shall mourne and falle. * Thoughe
Jer.49.b Babilo climmed vp into heauẽ, & kept her power on hie: yet shal I sende her destroyers, sayeth the Lord: A piteous cry shalbe heard frome Babilon, and a great miserye from the lande of the Chaldees, when the Lorde destroyeth them, and when he dryueth out the hie stomacke and proude boasting, wherewith they haue bene as furious as the waues of greate water flouds, and made great crakes with their wordes. For the destroyers shall come vpon her (euen vpõ Babilon) which shal take theyr weapõs, and breake their bowes: for God is
g disposed to auenge him selfe vpon them, and sufficiently to recompence them.
Yea, sayeth the Lorde: I wyll make theyr princes, their wise men, their chefe rulers, and all their worthies dronken: So that they shall slepe an euerlastynge slepe, and neuer wake. Thus sayeth the kyng, whose name is the Lorde of Hoostes. Moreouer, thus sayeth the Lorde of Hoostes, The thicke wal of Babylon shalbe broken, and her hie gates shalbe brent vp. And the thig that the Gentyles, and the people haue wrought with great trauayle and laboure shall come to noughte and be consumed in the fire. This is the charge that Jeremye gaue vnto Saraiah the sonne of Neriah, the sonne of Maasiah, when he went towarde Babilon with Zedekiah the kynge of Juda, in the fourth yeare of his raygne. Nowe this Saraiah was a peaceable ptice, Jeremye wrote in a booke, all the miserye that shoulde come vpon Babilon: yea, and all these sermons that be written agaynst Babilon, and gaue Saraiah thys charge. When thou commest vnto Babylon, see that thou reade all these wordes, and saye: O Lorde, thou art determined to rote oute this place, so that neither people nor catell shal dwell there any more, but to lye waste for euer: and when thou hast reade out the boke, bynde a stone to it, and caste it in the

middeſt of Euphrates, and ſay: Euen thus ſhall Babilon ſynche, and be thruſt doune with the burthen of trouble; that I wyll bryng vpō her: ſo that ſhe ſhal neuer come vp agayne. Thus farre are the preachynges of Jeremy.

¶ The.lii. Chapter.

A Zedekiah was *.xxi. yeare old, whō he was made kyng, & he raygned. xi yeare in Jeruſalem. His mothers name was Hamutall. Jeremies doughter of Libna. Helined wickedly before the lord euē as Jehoachim did. For the Lorde was angry at Jeruſalē & Juda, ſo longe tyll he had caſt them out of hys preſence. And Zedekiah fell from the kynge of Babilon.

4.Kr.24.d 2,pa.36.b

Jer.39.a 4.Kr.25.a

*But in the ninth yeare of his raygne, in the tēth monety, the tenth daye of the moneth, it happened that Nabuchodonoſor the kynge of Babilon with all his hoofte, came before Jeruſalem, and beſeged it, and made them bulwarkes rounde aboute it, and thus beſegynge of the Cytye endured vnto the eleuenth yeare of kyng Zedekiah.

B

4.Kr.25.a Jere.38.b 39.a.

*And in the fourth moneth, the ninth day of the moneth, there was ſo greate honger in the cytie: that there was no more vitayles for the people of the lād. So al the ſouldiers brake away, and fled out of the citye by nyghte thorowe the waye of the porte betwene the two walles of the kynges gardē. Now the Chaldees had compaſſed the citie rounde about, yet went thele men their waye towarde the wyldernelle. And ſo the Chaldees folowed vpon them, and toke Zedekiah the kynge in the felde of Jericho, when his hoſt was runne from him: So they caried the kinge awaye priſoner to Reblath, vnto the kynge of Babilon in the lande of Hemath; * where he gaue iudgemente vpon him. The kynge of Babilon alſo cauſed Zedekiahs ſonnes to be ſlayne before hys face: yea, and put all the princes of Juda to deathe at Reblath. Moreouer, he put out the eyes of Zedekiah, & cauſed him to be bounde with two chaynes, to be caried vnto Babilon: and let him lye in priſon, tyll he died. Nowe the tenth daye of the fifth moneth in the ninth yeare of Nabuchodonoſor the kyng of Babilon, Nabuſaradan the chiefe captayne and the kynge of Babilons ſeruaunte, came vnto Jeruſalem, and brente vp the houſe of the Lord. He brent vp alſo the kinges palace, all the houſes, and all the gorgeous buyldinges in Jeruſalem. And the whole hoſt of the Chaldees, that were with the chiefe captayne, brake downe all the walles of Jeruſalem rounde aboute. As for the poore people, and ſuche folke as yet was left in the citie, which alſo were fallen to

Jer.39.b C

D

the kynge of Babilon: yea, & what people as yet remayned: Nabuſaradan the chiefe captayne caried them awaye priſoners. But the poore people of the countrey, did Nabuſaradā the chiefe captayne leaue in the lande, to occupy the vineyardes and felde. The Chaldees alſo brake the braſen pillers that were in the houſe of the lord: yea, the ſeate and the braſen lauer that was in the houſe of the Lorde: and caryed al the metall of them vnto Babilon. They toke away alſo the Cauldrons, ſhouels, fleſhookes, ſprynklers, ſpones, and all the braſen veſſel, that was occupyed in the ſeruice: with the balens, colepannes, ſprinklers, pottes, cādleſticckes, ſpones, & cuppes: whereof ſome were of golde, and ſome of ſyluer. The chiefe captayne tooke alſo the two pyllers, the lauer, the twelue braſen bullockes that ſtode vnder the ſeate * which kynge Salomon made in the houſe of the Lorde: And all the veſſell contayned ſo muche metall, that it might not be weyed. For euerye pyller was eyghteene cubytes hye: and the cope that went about it, was twelue cubytes and foure fyngers thicke, and rounde. Nowe vpon the cope were braſen knoppes, and euerye knoppe was fyue cubytes hye: and vpon the knoppes were whopes, and pomgranates, rounde aboute of cleane braſſe. After thys maner were bothe the pyllers faſhioned wyth the pomegranates, whereof there were an hundred and.xcbi. whych hanged vpon the whopes rounde aboute. The chiefe captaine alſo toke Saraiah the hye prieſte, and Sophoniah that was chefe next him, and the thre keepers of the treaſurye. He tooke oute of the Cytye a Chamberlayne, whiche was a captayne of the ſouldyers, and ſeuen men that were the kynges ſeruauntes, whiche were founde in the citye: & Sepher a captayne that dyed to muſter the men of warre, with thre ſcore menne of the countreye that were taken in the cytye. Theſe Nabuſaradan the chiefe captayne tooke, and caryed them to the kynge of Babilon vnto Reblah: and the kynge of Babylon cauſed them to be put to deathe at Reblath in the lande of Hemath. And thus Juda was led awaye captyue, oute of his owne lande. Thys is the ſumme of the people, whome Nabuchodonoſor ledde awaye captyue. In the ſeuenth yeare of his rayne, he caryed awaye the Jewes, thre thouſande, and thre and twentye. In the.xviii. yeare, Nabuchodonoſor caryed awaye from Jeruſalem, eyghte hundred, thirtye and two perſones. In the.xxiii. yeare of Nabuchodonoſor, Nabuſaradan the chiefe captayne toke away.viii. hundred

E

3.Kr.7.d.

F

G

fourtye

fourtye and fyue Jewes prisoners, The whole sume of all the prisoners, is foure thousande and sixe hundred. In the.xxxvij yeare after that Jehoachin the kynge of Juda was carryed away in the.xxv. daye of the.xij. moneth, Euilmerodach kynge of Babilon (the same yeare that he raygned) gaue Jehoachin the kynge of Juda hys pardone, and let hym oute of prison, and spake louyngly to him. And set hys trone aboue the trones of the other kynges that were with him in Babylon. He chaunged also the clothes of his prison: yea, and he dyd eate with hym al hys lyfe longe. And he had a continuall lyuynge geuen him of the kynge of Babylon, euery daye a certayne thynge alowed him, all the dayes of his life, tyll he died.

¶ The ende of the boke of the Prophete Jeremye.

¶ The lamentacions of Jeremye.

¶ The.i. Chapter.

א

ALas, howe sytteth the cyty so desolate, that somtime was full of people? howe is she become lyke a widowe, * which was the lady of all nations? howe is she brought vnder tribut, that ruled all landes. She wepeth sore in the nyght, so that the teares runne downe her cheekes: for among al her louers, there is none that geueth her any cõfort: * yea, her nexte frendes transgresse agaynst her, & are become her enemies. Juda is taken prisoner, because she was defiled: & for seruing so many straunge gods, she dwelleth nowe amõge the heathen. She findeth no rest, al e they that persecuted her, take her in straye places, where she coulde not escape.

2.re.4.d. 4.re.25.a

Job.6,b.

ב The stretes of Sion mourne, bycause no man commeth no more to the solempne feastes. Al her gates are desolate, her prestes make lamentacion, her maydens are carefull: and she her selfe is in great heuynesse. Her enemyes haue bene rulers ouer her, and her enemyes haue prospered: because the lorde hathe chastened her, for her grete wickednes: * her chyldren are ledde away captyue before theyr enemye. All the beuty of the doughter of Syon is away, her princes are become lyke hartes that finde no pasture. They are dryuen away before their enemye, so that they haue no more power. Now doeth Jerusalem remembre the tyme of her miserye and dyscobedience: yea, the ioy and pleasure that she hathe had in tymes past, seynge her people is broughte downe thorowe the power of their enemye, & there is no man for to helpe her: her enemyes stand loking at her, and laughe her Sabboth dayes to scorne, Jerusalem hathe sinned euer more and more, therefore is she come in decaye. Al they that had her in honoure, dispyse her: for they haue sene her fylthines. yea, she sigheth, & is ashamed of her selfe. Her shirtes are defyled, she remembred not what woulde folowe: Therefore is her fall so wonderful, and there is no man to comforte her. O Lorde, consydre my trouble, for myne enemy hath the vpper hand. The enemy hath put hys handes all the precious thynges that she had: yea, eus before her eyes came the heythen in and oute of the Sanctuarye: * Whome thou (neuertheles) hadst for-bidden to come within thy congregacion.

Jere.52.f

deu.23.a

ג All her people sethe their breade with teares, and loke what precious thinge euery man hath, that geueth he for meate, to saue hys lyfe. Consydre, O Lorde, and see, howe vyle I am become. Haue ye no regarde, O al ye that go fore bye? behold, and see if there be any sorowe lyke vnto myne, wherwith the Lorde hathe troubled me, in the daye of his fearefull wrathe. From aboue hathe he sente downe a fyre into my bones, and it burneth the? cruelly: the hathe layed a net for my fete, and throwen me wyde open: He hathe made me desolate, so that I must euer be mournyng. The yoke of my trasgression is come at the last, with his hande hath he taken it vp, and putte it aboute my necke. My strength is gone, the Lorde hathe deliuered me into those handes, wherouse I cannot quite my selfe. The Lord hath destroyed all the mightye men, that were in me. He hathe proclaymed a feaste, to slaughter al my best menne. The Lorde hathe troden downe the doughter of Juda, lyke as it were in a wyne presse. * Therefore doe I wepe, and myne eyes gushe oute of water: for the comforte that shoulde quicken me, is farre fro me. My chyldren are driuen awaye, for why? the enemye hathe gotten the ouer hande. Sion casteth out her handes, and there is no? to comforte her. The Lorde hath layed the enemies rounde about Jacob, and Jerusalē is become abhominacyon in the myddest of them. * The Lorde is ryghteous, for I haue prouoked hys countenaunce vnto angre. O take hede all ye my people, & consydre my heuynesse. My maydens and my younge men are ledde awaye into captyuye. I called for my louers (but they beguiled me) for my prestes and councellers, but they perished: euen while they soughte for meate, to saue theyr lyues. * Consydre (O Lorde) howe I am troubled, my wombe is disquieted, my heart turneth a-

Jere.4.e

Thre.2.c

deu.23.a

Dan.ix.a

Thre.ii.c

bonde in me, (and I am ful of heuynes) be-
cause I rebelled stoburnlye. The swearde
hurteth me without, and within I am
lyke vnto deathe. They heare my mour-
nynge, but there is none that wyll comfort
me. All myne enemyes haue heard of my
trouble, and are glade therof, because thou
hast done it, and thou haste brought forthe
the tyme whiche thou calledest, when they
also shalbe lyke vnto the. From the shall
come al their aduersitye, thou shalt pluche
them awaye euen as thou hast plucked me,
because of al my wickednes. For my sorow
is verye greate, and my hearte is heauye.

¶ The.ii.Chapter.

Thre. 4.b

A LAs, how hathe the lord darckned
the doughter of Sion so sore in hys
wrath? As for the honour of Israel,
he hathe caste it downe from heauen vnto
the earth. How happeneth it, that he remē
bred not hys owne foote stole when he was
angrye? The Lorde hathe caste downe all
the habitacions of Jacob without anye
fauoure: al the stronge places of the dough-
ter of Juda hathe he broken in his wrathe,
and throwen them downe to the grounde:
her kyngedome, & her princes hath he sus-
pended. In the wrathe of his indignacion he
hathe broken all the horne of Israell: he
hathe wythdrawen hys eyght hande from
the enemye: yea, a flame of fyre is kynd-
led in Jacob, and hathe consumed vp all
rounde about. He hathe bente his bowe
lyke an enemye: he hathe fastened, hys
eyghte hande as an aduersarye: and euery
thing that was pleasaūt to se, hathe smit-
ten it downe. He hathe poured oute hys
wrath lyke a fyre into the tabernacle of the
doughter of Sion. The lord is become like
as it were an enemie, he hath deuoured Is-
rael, and al his palaces: yea, all his stronge
holdes hathe he destroyed, and kylled the
doughter of Juda with muche sorow & he-
uynesse. Her tabernacle (whiche was like
a garden of pleasure) hath he destroyed: her
hie solepne feastes, hath he put down. The
lorde hath brought it so to passe, that the
hie solempne feastes & Sabbothes in Sion,
are cleane forgotten. In his yeuy displea-
sure hathe he made the kynge and priestes
to be despysed. The Lorde hathe forsaken his
owne aulter, & hathe abhorred hys owne
Sanctuarye, and hathe geuen the walles
of their towres into the handes of the e-
nemye. They yr enemyes made a noyse in the
house of the Lorde, as it had bene in a so-
lempne feaste daye. The Lorde thought to
breake downe the walles of the doughter
of Sion, he spred oute his lyne, and drewe
not in his hande, til he had destroyed them:

Therefore mourne the turrettes & the broke
walles together. Her gates are soncke
downe to the grounde, her barres are bro-
ke, & smitten in sunder, * her kinges, & prin-
ces are caried awaye to the Gentils. They
haue neither law nor prophetes, nor yet any
vision from the Lorde. The senatours of
the doughter Sion syt vpon the grounde
in silence: they haue strawed ashes vpon
their heades, and gyrded them selues with
sacke clothe. The maydens of Jerusalem
hange downe theyr heades to the grounde.
Myne eyes begynne to fayle me thorowe
weppynge, * my bodye is dysquietred, my
liuer is poured vpon the earthe, for the
greate hurte of my people, seynge the chyl-
dren, and babes, dyd swowne in the stretes
of the citye. Euen when they spake to their
mothers: where is meate, and dryncke? for
whyle they so sayde, they fell downe in the
stretes of the cyrye, lyke as they had bene
wounded, and some dyed in their mothers
bosome. What shall I saye of the, O thou
doughter of Jerusalem, to whome shall I
lycken the? To whome shall I compare
the. O thou doughter Sion, to comforte
the wythall? Thy hurte is lyke a mayne
sea, who maye heale the? * Thy prophe-
tes haue loked oute vaine and folyshe thin-
ges for the, they haue not shewed the of
thy wickednes, to kepe the from captiuitie:
but haue ouerladen the, and thorowe fal-
shed scatred the abrode. All they that go
by the, clappe their handes at the: hissinge
and wagging their heades vpō the dough-
ter Jerusalē, and saye: is this the citie that
men call so fayre: whereon the whole lande
reioyseth? All thyne enemyes gape vpō the:
whysperynge & bitinge their teth, sayinge:
let vs deuoure, for the tyme that we loked
for, is come: we haue founde and sene it.
The Lorde hathe fulfylled the thinge, that
he was purposed to do: & performed that,
that he had denysed longe a go: he hathe
destroyed, and not spared. He hathe caused
thine aduersarie to triumphe ouer the, and
set vp the horne of thyne enemye. * Let
thine hearte crye vnto the LORD, O thou
eyrye of the doughter Sion: let thy teares
runne downe lyke a riuer, day and nyght,
reste not, and let not the aple of thyne eye
leane of. Stande vp, and make thy prayer
in the fyrste watche of the night, poure out
thyne hearte lyke waters before the Lorde,
lyfte vp thyne handes, for the lyues of thy
yonge chyldren, that dye of honger in the
stretes. Beholde, O Lord, and cōsyder, why
haste thou gathered me vp so cleane? Shal
the wemen then eate their owne frute, euen
chyldren of a spanne longe? Shall the
priestes and prophetes be slayne thus in

Jer. 32.b

Tren. 1.a

Jere. 6.b 14.b 22.c 27.b. and xxix. b

Deu. 4.c and. 30.a Jer. 29.c

the

the Sanctuarye of the Lorde? yonge and olde lye behinde the streetes vpō the grounde: my maydens and younge men are slayne wyth the sweorde: whome thou in the daye of thy wrathfull indignacion haste put to
D deathe: yea, euen thou haste put them to death and not spared them. My neyghboures that are rounde about me, haste thou called, as it were to a feaste daye: so that in the day of the Lordes wrathe none escaped, nether was any lefte behynde. Those that I haue broughte and nouryshed, hathe myne enemy destroyed.

¶ The. iii. Chapter.

A I Am the man, that (thorowe the rodde of his wrath) haue experience of miserye.
He dryue me forthe, and led me: yea, into darcknesse, but not into light. Against me onely he turneth his hande, and layeth it euer vpō me. My flesche, and my skinne hath he made olde, and my bones hathe he brused. He hathe buylded rounde aboute me, and closed me in with gall, and trauayle.
He hathe set me in darckenes, as they that be deade for euer. He hathe so hedged me in, that I cannot get oute, and hathe layed heuy lynckes vpon me. Thoughe I crye and call pyteouslye, yet heareth he not my prayeer. He hath stopped vp my waies with foure squared stones, and made my pathes
B croked. He layeth wayte for me lyke a Beare, and as a Lyon, in a hole. He hathe marred my waies, & broken me in peces, he hathe layed me waste al togerther. He hath bēt his bowe, & made me as it wer a marke to shot at: The arowes of his quyuer hath he shot euen into myne reynes. * I am laughed to scorne of all my people, they Jer. xx. b make songes vpon me all the daye longe.
He hath fylled me with bitternes, & geuen me wormewoode to dryncke. He hath smytē my teth in peces with stones, & rolled me
C in the dust. He hath put my soule out of rest, I forget al good thinges. I thoughte in my selfe: I am vndone, there is no hope for me in the lord. O remembre yet my misery, and my trouble, the wormwod and the gal. Yea, thou shalt remembre them, for my soule melteth away in me. Whyle I cōsidre these thinges in my hearte, I get a hope againe. Namely, it is of the Lordes mercyes that we are not vtterly consumed. For truelye his pyteful compassion hath not ceased. Newe mercies shall the Lord shewe vpō the ery, yea, in the daye spryngē, (O Lorde) great is thy faithfulnesse. * The Lord is my porcio pla. 16. a on, sayeth my soule, therfore wil I hope in him. O how good is the lord vnto the, that put their trust in him, and to the soule that
seeketh after him? The good man with stilnes & patience tarieth, for the health of the Lorde. O howe good is it for a man, to take D the yoche vpon him from his youth vp. He sitteth alone, he holdeth him stil, and dwelleth quietly vp him selfe. He layeth his face vpon the earth, yf (percase) there happen to be any hope. He offereth hys cheke to the smyter, he wyll be contente with reproues. i. Re. ii. b For the lord wil not forsake for ever, * but though he punysche vs therwyth: yet accordynge to the multetude of his mercyes, he receaueth to grace againe: For he doth not plage, and caste out the children of men from his hert. To treade all the prisoners of the earthe vnder hys fete. To moue the iudgement of man before the most highest. To condēpne a mā in his cause. The Lord hath not plea- E sure in suche thinges. What is he then that sayeth: there shoulde somethynge be done without the Lordes cōmaundement. Out of the mouthe of the moste hyghest goeth not euell, and good. Wherfore then murmureth the lyuinge mā? let vs murmure Job. 31. b at his owne synne. * Let vs loke wel vpon pla. 14. a our owne waies, and remēbre our selues, & turne agayne to the Lorde. Let vs lifte vp oure hertes with oure hāds vnto the Lord that is in heauen. We haue bene dysclembelers, and haue offended, wyle thou therfore not be intreated? Thou haste couered vs in thy wrath, & persecuted vs, thou haste slaine vs without any fauoure. * Thou hast hyd Lc. 35. b. thy selfe in a cloude, that our praier should not go thorowe. Thou haste made vs oute castes, & to be despised amonge the people. Al oure enemyes gape vpon vs. Feare, and pyte is come vpon vs: yea, decayte and destruccion. * Whole riuers of water gushe Tren. i. d oute of myne eyes, for the greate hurte of my people. Myne eyes runne, and cannot cease, for there is no rest. O Lord, when wylte thou loke downe from heauen, and considre? Myne eye breaketh my heart: be- F cause of al the doughters of my citie. Mine enemyes hunted me oute sharpely, lyke a birde. yea, and that wythout a cause. They haue put downe my lyfe into a pit, & they haue caste stones vpon me. They powred water vpō my heade, then thought I: now am I vndone. I called vpon thy name, O Lorde, out of the depe pyt. Thou hast herde my voyce: and hast not turned away thine eares fro my sighyng and crienge. Thou hast enclined thy selfe vnto me, whē I called vpon the, and haste sayde: feare not.
Thou (O Lorde) hast maintened the cause of my soule, and haste redemed my lyfe. O G Lord thou hast sene my blasphemers, take thou my cause vpō the. Thou hast wel considred howe they go about to do me harme,
and

and that all their counsels are against me.
Thou haste hearde their dyspytefull wor-
des(O Lorde) yea, and all their ymagina-
cions agaynst me. The lippes of myne ene-
mues, & their deuices that they take agaist
me, all the daye long. Thou sepst also their
syttyng downe, and their rysynge vp: they
make their songes of nothynge but of me.
Rewarde them(O Lorde)accordyng to the
worckes of their handes. Geue them an
obstinate hearte: euen thy curse. Persecute
them(O Lord) with thine indignacion, and
cote them oute from vnder the heauen.

¶ The.iiii. Chapter.

How is the gold become so dimme?
how is the goodly coulsure of it so
sore chaunged? and the stones of the
Sanctuarie thus scatred in the cozner of e-
uery stretes? The children of Sion that were
alwaye in honour, & clothed with the most
precyous gold: how are they nowe become
like the earthē vessels which be made wyth
the potters hāde? The dragons geue their
yongons sucke with bare brestes: but the
doughter of my people is cruel, & dwelleth
in the wildernes: like the Estriches. The
songes of the sucking children, cleue to the
rofe of their mouthes for very thirst. The
yong children aske bread, but there is no mā
that geueth it them. They that were wont
to fare delycatelye, perysche in the stretes:
they that afore were brought vp in pur-
ple, make nowe muche of donge. The sinne
of the doughter of my people is become
greater then the wickednesse of Sodome,
that sodenly was destroyed, and not taken
with hādes. Her abstepners (or Nazarees)
were whyter then the snow or milke: their
coloure was fayrer, redde as Coral, their
bewtye lyke the Saphire. But nowe their
faces be very blacke. In so much, that thou
shouldest not knowe them in the stretes.
Their skinne cleueth to their bones. It is
wythered and become lyke a drye stocke.
They that be slayne with the swearde are
happyer then suche as dye of honger, and
pery he awaye, stamysching for the fruites
of the felde. The wemen (whiche of na-
ture are pytyfull) haue sodden their owne
children with their hādes, that they might
be their meate in the miserable destruction
of the doughter of my people. The
Lord hath perfourmed his hewe wyath: he
hathe powred out the furyousnesse of hys
displeasure. He hath kindled a fire in Sion,
which hath consumed the foundacions ther-
of. Neither the kinges of the earth, nor all
the inhabitours of the worlde, would haue
beleued that the enemye & aduersary shuld
haue come in at the gates of the cytye of
Jerusalem. Whyche neuertheles is come
to passe for the synne of her prophetes, and
for the wyckednesse of her Priestes: that
haue shed innocentes blonde within her.
So that the blynde men wente stomblyng
in the stretes, and stained them selues with
blonde. They wouldē in no wyse touche
their garmētes. But they cried vnto euery
man, flee the polutyng, away, gette you
hence, touche it not. yea, they fledde, and
remoued from theym: yea, they haue sayde
among the hethen, they shal no more dwell
in this cytye. The countenaunce of the
Lorde hath banished them, and shal neuer
loke more vpō them. For they them selues
neyther regarded the priestes, nor pytyed
their elders. Wherefore yet oure eyes fayle
vs, whyle we loke for vayne helpe: seynge
we be euer waiting vpō a people, that can
do vs no good. They laye so sharpe wayte
for vs, that we cannot go safe vpō the stre-
tes: for oure ende is come, oure dayes are
fulfylled, oure ende is here. Our persecu-
ters are swyfter then the Aegles of the
ayre, they followed vpō vs ouer the mou-
taynes, and layed wayte for vs in the wil-
dernesse. The bery breth of oure mouthe:
euen the anoynted Lord him selfe, was ta-
ken in their net, of whom we saye: Vnder
his shadowe, we shalbe preserued amonge
the heythen. And thou (O doughter Edō)
that dwellest in the lande of Hus, be glad
and reioyce: for the cuppe shal come vnto
the also, which when thou suppest of, thou
shalte be dronchen. Thy sinnes be wel pu-
nished, (O thou doughter Sion) he shall
not suffer the to be caried away any more.
But thy wyckednes (O doughter Edom)
shal he visit, & for thy sinnes sake, he shall
leade the into captiuitye.

¶ The.v. Chapter.

¶ The prayer of Jeremye.

CAll to remēbrance (O Lord) what we
haue suffred, considre, and se our con
fusion. Our enheritance is turned to
the straūgers, & our houses to the aleanes.
We are become careful & fatherles, & oure
mothers are as the wyddowes. We are
faine to drinck our owne water for money,
& our owne wod must we bie with money.
Oure neckes are vnder persecucion, we are
weery, and haue no reste. Afore tyme we
yelded oure selues to the Egipcyans, and
nowe to the Assyrians, only that we might
haue bread ynough. Our fathers (which
nowe are gone) haue synned, and we must
beare

beare their wickednes. Seruauntes haue the rule of vs, and no man delyuereth vs oute of their handes. We muste get oure lyuynge wyth the parell of oure lyues, because of the drouthe of the wildernes. Oure skynne is as it had bene bake in an oue, for verie sore honger. The wiues are ravished in Sion, and the maydens in the cityes of Juda. The princes are hanged vp with the hande of the enemyes, they haue not spared the olde sage men, they haue taken yonge mennes liues from them, and the boyes are hanged vp vpon trees. The elders sye no more vnder the gates, & the yonge men se no more playinge of musycke. The ioye of oure heart is gone, oure merry quyer is turned into mournynge. The garlande of oure heade is fallen: alas, that euer we synned so sore. Therfore, oure hearte is full of heuynes, and oure eyes dymme: because of the hil of Sion, that is destroyed. Iuls much, that the foxes runne vpon it. But thou, O Lord, that remaynest for euermore, and thy seate worde withoute ende: wherfore wilt thou styll forget vs, & forsake vs so longe?

Iere. 31.c * O Lorde turne thou vs vnto the, and so shal we be turned. Renne oure dayes as in olde tymes, for thou haste banysshed vs nowe longe ynough, and hast bene sore displeased at vs.

☞ The ende of the lamentacions of Jeremye.

¶ The booke of the Prophete Ezechiel.

¶ The first Chapter.

A

IT chaunced in the .xxx. yeare, the fyfthe daye of the fourthmoneth, that I was amonge the prisoners by the riuer of Cobar: wher the heaues opened, and I sawe a vision of God. Nowe the fyfthe daye of the moneth, made oute the fyfthe yere of kinge Joachins captiuitie. At the same time came the word of the Lorde vnto Ezechiel, the sonne of Buzi the priest, in the lande of the Caldees, by the water

Ezec. 1.a of Cobar, * where the hande of the LORD came vpon him. And I loked, and beholde,

B a stormye wynde came oute of the North, wyth a great cloude full of fyre, whyche with hys glister lightened al rounde about. And in the myddeste of the fyre it was all cleare lyke the face of an aungell, and as it were the lyknes of the foure beastes, and this was their likenesse. They were fashioned lyke a man: sauynge, that euerye one had foure faces, and foure wynges. Their legges were strayght, but their fete were lyke bullockes fete, & they glistered, as it had bene fayre scoured metal. Vnder their winges, vpo al the foure corners they had mens hades. Their faces, and their winges were towarde the foure corners: yet were the wynges so, that one ouertouched another. When they wet, they turned them about: but eche one went streight forwarde. Furthermore this was the symilytude of their faces. * Vpon the right syde of thele foure, their faces wer like the face of a ma, and the face of a Lyon. But vpon the lefte syde, they had the face of an oxe, & the face of an Aegle. Their faces also and their winges wer spred out about: so that two winges of one touched euer two wynges of another, & with the other they couered their body. Euery one whe it wet, it wet streight forwarde. Where as the spyryte led them, thyther they wente, * and turned not about in their goynge. The fashion, & countenaunce of the beastes was lyke hoate coales of fyre, euen as thoughe burnynge creatures had bene amonge the beastes: (this was the vision) and the fire gaue a glister, and out of the fyre there wet lyghteninge. When the beastes wente forwarde & backwarde, one wouldе haue thoughte it had lyghtened. Nowe when I had wel considered the beastes, I sawe a worke of wheles vpon the earthe, wyth foure faces also nye vnto the beastes. The fashion & worke of the wheles was lyke the sea. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned them not about in their goynges. They were large, greate, and horyble to loke vpon. They had eyes rounde about them all foure. When the beastes wente, the wheles went also wyth them. And when the beastes lyfte them selues vp from the earthe, the wheles were lyfte vp also. Whether soeuer the spyryte wente, thyther went they also, and the wheles were lyfte vp, and folowed them: for the spyryte of lyfte was in the wheles. When the beastes wente forthe, stode styll, or lyfte them selues from the earth, then the wheles also wente, stode styll, & were lyfte vp, for the spirite of lyfte was in the wheles. Aboue, ouer the heades of the beastes there was a firmamẽt, whiche was fashioned as it had bene of the moste pure Christall, and that was spredе oute aboue vpon their heades: vnder the same

Ca. p. The visio of the 4. beastes & wheles.

same firmamente were theyr wynges laide
F abroade, one towarde another, & two win-
ges couered the body of euery beaste. And
when they went forth, I heard the noise of
their winges, lyke the noyse of greate wa-
ters, as it had bene the voyce of the greate
God, and a rushyng together as it were of
an hoost of men. And when they stode styl,
they let downe theyr wynges. Howe who
they stode stil, and had letten downe theyr
wynges, it thondred in the firmamēt that
was aboue their heades. Aboue the firma-
mēt that was ouer their heades, there was
G the fashion of a seate, as it had bene made
Eze.8.a. of Saphir. Upō the seate there sat one like
a man. * I beheld him, and he was lyke an
aungell, as it hadde bene all of fyre with in
from his loines vpwarde. And beneth, whē
I loked vpon him vnder the loynes, me
thought he was like a shynig fire, that ge-
ueth light on euery syde. yea, the shine and
glystre that lightened roūde aboute, was
like a rainbowe, which in a rainie day ap-
peareth in the cloudes. Euen so was the
fumilitude, wherin the glorye of the Lorde
appeared. When I sawe it, I fell vpon my
face, and herkened vnto the voyce of hym
that spake.

The sendynge out of the Prophet.

¶ The.ii. Chapter.

A And then sayde he vnto me. Stande
vp vpon thy feete (O thou sonne of
Eze.3.d mā) and I wil talke with the. * And
as he was communyng with me, the spirite
came into me, and sette me vp vpon my
feete: so that I marked the thynge, that he
sayde vnto me. And he sayde: Beholde,
B thou sonne of manne: I wyll sende thee to
the children of Israell, to those runnagates
and obstinate people: for they haue taken
Exo.22.a parte agaynst me, and are runne away fro
me: * both they and theyr forefathers vnto
this day: yea, I wyll sende the vnto a peo-
ple that haue rough hi sages, and stiffe fo-
maches: vnto whom thou shalt say on this
maner: This the Lord God him selfe hath
spoken, that whether they be obedyent or
Jere.1.c no (for it is a frowarde housholde) they
maye knowe yet that there hathe bene a
C Prophete amonge them. * Therfore (thou
sonne of manne) feare them not, neither be
afrayed of theyr wordes: for prouokers &
thornes are with the. yea, thou doest dwell
among scorpions: but feare not their wor-
des, be not abashed at theyr lookes, for it
is a frowarde housholde. Se that thou
speake my wordes vnto thē, whether they
be obedient or not, for they are obstinate.
Therefore, thou sonne of man, obey thou
all thynges that I saye vnto thee, and be
not thou stiffnecked, lyke as they are a stiff-
necked housholde. Open thy mouthe, and W
eate that I gene the. So as I was lokyng
by, behold, there was sent vnto me an hād,
wherin was closed * a boke: and the hande
Apo.b.a. opened it before me, & it was written with-
in and without ful of carefull mourninges:
alas, and woo.

¶ The.iii. Chapter.

After this, saide he vnto me: Thou A
sonne of man, eate that, whatsoeuer
it be: yea, * eate that boke, and go
Jer.xb.c thy waye, and speake vnto the children of
Apo.x.b. Israell: So I opened my mouth, & he gaue
4 esd 14.c me the boke for to eate, and sayde vnto me.
Thou sonne of man, thy belye shall eate, &
thy bowels shall be fylled with the booke,
that I geue the. Then did I eate the boke,
* & it was in my mouth sweter then hony.
psa.xix.b And he said vnto me: thou sone of mā, * get
e.cxix.d. the sone vnto the house of Israel, & shewe
Apo.xi.a thē the wordes that I commaund the: for
a Jere.i.c I sende the not to the people that hathe a
B straunge, vnknowen, or harde speache, but
vnto the house of Israell. Not to manye
nacyons, which haue dyuerse speaches and
Jona.3.a harde languages, whose wordes thou vn-
derstandest not. * Neuertheles, yf I sente
the to those people, they would folowe the.
But the house of Israell wyll not folowe
thee, for they wyll not folowe me: yea, all
the house of Israel haue stiffe foreheades &
harde hearres. * Beholde therfore, I wil
Mic.3.b. make thy face pseuaile against their faces,
& harden thy foreheade agaynst their fore-
heades: so that thy foreheade shall be har-
der then an * Adamant or flynt stone: that
Esay.l.b thou mayest feare the not the lesse, and be lesse
afrayed of theym, for they are a frowarde
C housholde. He sayde moreouer vnto me:
thou sonne of man, take diligently hede with
thyne eares, to the wordes that I speake
vnto the, fasten them in thine heerte: and go
to the prisoners of thy people, speake vnto
them, and saye on thys maner: Thus the
Lorde God hath spoken: whether ye heare,
or heare not. With that the spirite tooke
me vp. And I hearde the noyse of a greate
rushynge and remouynge of the most blef-
sed glorye of the Lorde out of his place.
I heard also the noyse of the wynges of
the beastes, that rushed one agaynste ano-
ther: yea, and the rattynge of the wheles,
that were by theym, whyche rushyng and
noyse was very greate. * Howe when the Eze.8.a
spirite tooke me vp, and caried me away, I and.xi.b.
went with an heuy and a sorowfull minde,
but the hande of the Lorde comforted me
eyghte soone. And so in the begynnyng of
D the moneth Abib, I came to the prysoners, pf.137.a.
* that dwelte by the water of Cobar, and
remayned in that place, where they were:

And

And so contynued I amonge them seuen
daies, beinge very sorie. And whē the seuē
Eze.33.b daies were expired, the Lorde sayde vnto
me: * Thou sonne of man, I haue made
thee a watchman vnto the house of Israell:
therefore take good hede to the wordes of
E my mouth, and gene them warnynge at my
commaundemente. If I saye vnto the, con-
cernynge the vngodly man, that (without
doubte) he muste dye, and thou genest hym
not warnynge, nor speakest vnto him, that
he maye turne from his euell waye, and so
to lyue: Then shall the same vngodly man
dye in his owne vnrighteousnesse: but hys
bloude wyl I requyre of thyne hande. Ne-
uertheles, if thou gene warninge vnto the
wicked, and he yet forsake not his vngod-
lynesse: then shall he dye in his owne wyc-
kednesse, but thou haste dyscharged thy
F soule. Nowe yf a ryghteous man go from
Eze.18.a * hys ryghteousnesse, & do the thinge that
is euell: I wyll laye a stomblinge blocke
before hym, and he shal dye, because thou
hast not geuen him warninge: yea, die shal
he in his owne synne, so that the dedes,
whych he dyd before, shal not be thought
vpō: but his bloude wyl I require of thyne
hande. If neuertheles, yf thou exhortest
the ryghteous, that he sinne not, and so the
ryghteous do not synne: then shal he lyue,
because he hathe receaued thy warninge, &
thou hast discarged thy soule. And there
came the hande of the Lorde vpon me, and
he said vnto me: Stāde vp, and go into the
felde, that I maye there talke with the. So
when I had rysen vp, and gone forthe into
the felde: Beholde, the glorye of the Lorde
Exe.1.a, stode there, * lyke as I sawe it afore, by
Eze.1.a the water of Cobar. * Then fell I downe
G vpon my face, and the spirit came into me,
whiche set me vp vpon my fete, and sayde
thus vnto me: Go thy waye, and shut thy
selfe in thyne house. Beholde, (O thou sonne
of man) there shal chaynes be brought for-
the, to bynde the withal, so that thou shalt
not escape out of them. And I wyll make
thy tunge cleue so to the rofe of thy mouth,
that thou shalt be domme, and not be as a
chyder wyth them: for it is an obstynate
housholde. But when I speake vnto the,
the open thy mouth, and say: Thus sayeth
the Lorde God: whoso heareth, let hym
heare: whoso wyl not, let hym leaue, for it
is an obstinate housholde.

¶ The.iiii. Chapter.

H THou sonne of mā: take a tyle stone, &
laye it before the, & describe vpō it the
citie of Jerusalem, how it is beseged,
how bulwarkes & stroge diches are graue
on euery side of it: describe also tentes, & an
hoost of men rounde about it, with engines of
warre. Moreouer, take an yron panne, & set
it betwyxte the, and the citye, in stede of
an yron wall. Then set thy face towarde it,
besege it, and laye ordinaunce against it,
to wynne it. This shalbe a token vnto the
house of Israell. But thou shalte slepe
vpon thy lefte syde, and laye the synne of
the house of Israel vpon the. Certaine dai-
es appoynted, thou shalte slepe vpon that
syde, & beare their sinnes. * Neuertheles,
I wil appoynte the a tyme (to put of theyr
synnes) and the numbre of the dayes: Thre
hundreth and.xc. dayes muste thou beare
the wickednesse of the house of Israell.
When thou haste fulfulled these dayes lie
downe agayne, and slepe vpon thy ryghte
syde. xl. dayes, and beare the synnes of the
house of Juda. * A daye for a yeare, a daye
(I saye) for a yeare, wyll I euer laye vpon
the. Therfore set nowe thy face against
that beseged Jerusalem, and discouer thine
arme, that thou mayest prophecie against
it. Beholde, I wyll laye chaines vpon the,
that thou shalt not turne the from one syde
to another, tyll thou haste ended the dayes
of this besegynge. Wherefore, take vnto
the wheate, barlie, beanes, gromel sede, Mi-
lium, and fitches: and put these together
in a vessell, and make the loaues of breade
thereof, accordynge to the numbre of the
dayes that thou muste lye vpon thy syde:
that thou mayest haue breade to eate, for
thre hundred and.xc. dayes. And the meate
that thou eatest, shall haue a certayne
waighte appointed: namely, twentie sicles
euery daye. This appoynted meate shalte
thou eate dailye, from the begynnynge to
the ende. Thou shalt drincke also a certaine
measure of water: Namely, the fyrre parte
of an Hin shalt thou drinke daily from the
begynninge vnto the ende. Barlye cakes
shalt thou eate, yet shalte thou firste tooste
thē at a fire made with mans donge, that
they may se it. And with that sayd the lorde:
Euen thus shall the chyldren of Israell
eate their defyled breade in the middeste of
the Gentiles, amonge whome I wyll scatre
them. Then sayde I: Oh Lorde God. Be-
holde, my soule was yet neuer stayned: for
fro my youthe vp vnto thys houre, I dyd
neuer eate of a deade carcase, or of. that
whiche was slayne of wilde beastes, neither
came there euer any vncleane fleshe in my
mouth. Where vnto he answered me, and
saide: well than, I wyll graunte the to take
cowes donge for the donge of a man, and
to tooste thy breade with all before them.
And he sayde vnto me: * Beholde, thou
sonne of man, I wyl myngle al the proui-
sion of breade in Jerusalem, so that they
shal weye their breade: and eate it with ear-

Eze.4.b
Dan.9.b
M
Nu.14.e
Eze.b.b
and.14.b
4.xx.25.a

A figure of the seige of Hierusalem.

cenelle. But as for water, they shall haue a
very lytle measure therof, to drincke. And
when they haue no more breade nor water,
one shall be destroyed with another, and
samyche awaye for their wyckednesse.

¶ The. b. Chapter.

Nume. 6. Ezech. 27. Acto. 18 1 Cor. 9.

a OThou sonne of mã, take thee then a
harpeknife, namely, a rasour. Take
that, & shaue the heare of thy heade & be-
arde: Thã take the shales and the waight,
and deuyde the heare a sunder. And after
thou haste accomplyched the dayes of the
siege: burne the thyrde parte therof in the
fyre in the myddest of the cytye, and cut the
other thyrde parte in peces wyth a knyfe.
Jere. 7. d * As for the thyrde parte that remayneth,
caste it in the wynde, and I wyl drawe out
the swearde after them. yet afterwarde take
a lytle of the same, and bynde it in thy cote
lappe. Then take a curtesye of it, and cast
b it in the myddest of the fyre: and burne it in
the fyre. Oute of the same fyre shall there
goe a flamme, vpon the whole house of Is-
rael. Moreouer, thus sayeth the Lorde
God: This same is Jerusalem. I set her in
the myddest of the Heathen, and nacyons
that are rounde about her, but she hathe
despised my iudgemẽtes more then the Gẽ-
tiles them selues. & broken my commaun-
dementes more then the nacions, that lye
rounde about her: For they haue caste oute
myne ordinaunces, and not walked in my
Leu. 18. d lawes. Therfore, thus saieth the lord god.
* For so much as ye haue bene more angre-
mented in nõbre of people thẽ the Heathẽ,
that dwell rounde about you: and ye haue
not walcked in my lawes, nether haue ye
kepte myne ordenãces, and ye haue not li-
c ued so righteously as the Heathen that are
rõnde about you: Therfore thus saieth the
Lord god: I wil also come vpon the, I my
selfe, I say, for in the middest of the wyll I
sye in iudgemente, in the syght of the hea-
then, and wil handle the of such a kynd vpon
as I dyd neuer before, and as I neuer wyl
do from that time forthe, and that because
Deu. 28. c of all thyne abhominacions. For in the, fa-
Tre. 4. b thers * shalbe kayne to eate theyr owne
4. Re. 16. f sonnes: and the sonnes their owne fathers.
Suche a courte wyll I kepe in the, and the
whole remnaunte of the wyll I scatre into
all the windes. Wherefore, as truly as I liue
(sayeth the Lord God) seynge thou hast de-
filed my Sanctuary, with all maner of ab-
hominacions, and with al thy chameful of-
fẽces: For this cause wil I also destroy the.
Jere. 15. a Myne eye sal not ouerse the, nether wyll I
spare the. * One thyrde parte within the,
shall dye of the pestilence and of honger.
Another thirde part shal be slayne downe,
rounde about the with the swearde: The
other thirde parte that remayneth, wyl I
scatre abroade towarde al the wyndes, and
d drawe out the swearde after them. Thus I
wyll perfourme my indignatiõ, and set my
wrath against them, and ease my selfe. So
that when I haue fulfylled myne angre a-
gainst them, they shal knowe that I am the
Lord which with a feruente gelousy haue
spoken it. Moreouer, I wil make the waste
and abhorred, before all the Heathen that
dwel about the, and in the sight of al them:
that go by the: so that when I punyche the
in my wrathe, in myne angre, & wyth the
plage of my whole displeasure: thou shalte
be a very abhominacion, shame, a gasynge,
and wondringe stocke, amonge the Heathe
that lye about the. Euen I the Lorde haue
spoken it, and it shal come to passe, when I
shote amonge them the perlous dartes of
honger, whiche shalbe but death: Yea, there-
fore shal I shot them, because I wil destroy Eze. 4. k
you: * I wyl encrease hunger: and mine the
all the prouisyon of breade amonge you.
Plages and miserye wil I sende you: yea,
and wilde beastes also to destroye you. Pe-
stilence, and bloudesh edynge shal come vp
on you, and the swearde wil I bringe ouer
you. Euen I the Lorde, haue sayde it.

¶ The. vi. Chapter.

A

AND the word of the Lord came vn-
to me, sayinge: Thou sonne of man
Eze. 36. a turne thy face to the * mountaynes
of Israel, that thou mayest prophecie vnto
thẽ, & say: Heare the woꝛd of the lord God,
O ye mountaines of Israel: Thus hath the
Lorde God spoken to the mountaynes, hyl-
les, valleys, & dales. Beholde I, I my selfe
I say: wil bringe a swearde ouer you, & de-
stroye youre hie places: I wil cause downe
youre aulters, and breake downe youre y-
mages. youre slayne men wyl I laye before
your goddes, and the deade carcases of the
chyldren of Israel wyll I caste before their
Idoles, your bones wyll I destroye rounde
about youre aulters, and dwellynge pla-
B ces. The cyties shalbe desolate, the hyll
chapels layed waste: youre aulters de-
stroyed, & broken: your goddes cast downe,
and taken awaye, your temples layde euen
with the grounde, your owne woꝛkes cleane
roted oute. Youre slayne men shall lye
amonge you, that ye may learne to knowe,
howe that I am the Lorde. Those that be
amõge you, and haue escaped the swearde,
wyll I leaue amonge the Gentyles, for I
wyll scatre you amonge the nacyons. And
they that escape of you, shall thynke vpon
me amõge the Heathen, where they shalbe
in captiuitie. As for that whoꝛtish, and vn-
faythfull

faythfull heare of theirs, wherewith they runne awaye fro me. I wyll breake it: yea, and put oute those eyes of theyrs, that cõmytte fornicacion with their Idols. Then C shal they be ashamed and displeased with their selues, for the wickednesses and abhominations, whiche they haue done: and shal learne to knowe, that I am the Lorde, howe that it is not in vayne, that I the Lorde spake, to bryngе suche misery vpon them. The Lorde sayd moreouer vnto me: Smite thyne handes together, and stampe with thy fete, and saye: Woe worthe all the abhominacions and wyckednesses of the house of Israell, for vnto them, they shal perisshe with the swerd, with hongre, and with pestilence. Whoso is farre of, shal dye of the pestylence: he that is nye at hande, shal perisshe with the swearde: and D the other that remayne, and that are beleged, shal dye of hongre. Thus wyll I satisfie my wrathfull displeasure vpon them. And so shall ye learne to knowe, that I am the Lorde, whẽ your slayne men lye among youre Idols, and aboute youre aulters: vpon all hye hylles, and toppes of mountaynes, amonge al grene trees, amonge all thicke okes: euen in the places where they dyd sacrifice to all theyr Idolles. I wyll stretche myne hande oute vpon them, and wyll make the lande wast. So that it shall lye desolate and boyde, frome the wyldernesse of Deblothath forth, thorowe al their habitacions: to learne them for to knowe, that I am the Lorde.

¶ The. viij. Chapter.

A THe worde of the Lorde came vnto me, on this maner: The I sai, O thou son of man. Thus sayth the Lord god vnto the lande of Israell: the ende cometh vpõ the lande of Israel: yea, verely the ende cõmeth vpon al the foure corners of the lãde. But now shal the ende come vpõ the, for I wil sende my wrath vpon the, and wil punishe the, accordinge to thy wayes, and rewarde the after all thyne abhominacions. Ezec.7.b * Myne eye shall not ouer see the, neyther and.9.c wyll I spare the: but reward the, according to thy wayes, and declare thyne abhominacions. Then shal ye knowe that I am the Lorde. Thus sayeth the Lorde God: Beholde, one misery and plage shall come after another: The ende is here. The ende (I say) is come, it watched for the, beholde, B it is come al redy, thy destruccion is earlye come agaynst the, that dwellest in the lãde. The tyme is at hande, the daye of sedicion is harde by, and the crye shal not be as the soundynge agayne of the mountaynes. Therfore, I wil shortly poure out my sore displeasure ouer the, and fulfyl my wrathe vpon the. I wil iudge the after thy wayes, and recompence the al thy abhominacions. * Myne eye shall not ouerse thee, neyther Ezec.7.d. wyll I spare the: but reward the after thy and.9.c wayes, and thyne abhominations shall be C punished in the myddes of thee, to learne you for to knowe how that I am the Lorde that smiteth. Beholde, the day is here, the daye is come, the houre is runne oute, the rodde stryfeth, pryde wareth grene, malicious violence is growen vp, and the vngodly waren to a staffe. None of them shal remaine ouer, none of their riches, not one of their seede, and no lamentacion shall be made for them. The tyme cometh, the daye draweth nye: * Whoso byeth, let hym not reioyce: he that selleth, let him not be sory: 1.cor.7.b for why. * Trouble shal come in the myddest of them all: so that the seller shall not Jer.15.b come againe to the thing that he solde, al- 1.Tes.5.a though their lyfe be yet with the lyuynge. D For whẽ the prophecie was preached vnto all the people, none returned from their sin, & no man toke strength to him against his wyckednesse, to saue hys owne lyfe. The trompettes shall ye blowe, and make you al readye, but no man shall goe to the batayl, for I am wroth with al the whole multitude. The swearde shalbe without, pestilence, and hungre wythin: So that whoso is in the felde, shall be slayne wyth E the swearde: And he that is in the Cytye * shal perish with hungre and pestilence. And suche as eschape, and flee from amonge deu.22.b them, shall be vpon the hylles, lyke as the doues in the felde: euery one shalbe afrayd because of hys owne wyckednesse. Al handes shalbe let downe, and all knees shalbe weake as the water: they shal gyrde them selues with sackecloth, feare shall fall vpon F them. Their faces shalbe confounded, * & Esa.15.b their heades balde: Their syluer shall they cast forth in the stretes, & their golde shall be despysed: * yea, their syluer and Soph.1.a golde maye not delyuer them, in the daye Eccl.5.b. of the fearfull wrathe of the Lorde. They Apoc.11.a shal not satisfye their hongery soules, neyther fyll their empty bellyes therewyth: For it is become their owne decaye thorowe their wyckednes: * And their bewty- Ose. 8.a full costelye ornament that God had ordeyned to be their great glory, in it they haue set vp abhominacions vnto their Idolles. For this cause wyll I make them and it to be abhorred. Moreouer, I will gyue it into the handes of the straungers to be spoyled: and to the wycked, for to be robbed, and they shall destroye it. My face wil I turne from thẽ, my treasurye shalbe defiled: for the theues shall go into it, and suspende it. Make a cheyne, for the lande

is

Ca. 8 Ezechiel seyth great abhominacions shuld be in ye wall.

is whole defiled with vnrighteous iudgement of innocent bloude, and the citye is full of violente oppression. Wherefore, I
6 wyl bringe the moste cruel tirauntes from amonge the heathen, to take theyr houses in possession. I wyll make the pompe of the pronde to ceasse, and theyr sanctuarye shall be defiled. When this trouble commeth, they shall seke peace, but they shall haue none. One mischiefe and sorowe shal
Jere.38.c folowe another, and one rumoure shal come after another: * Then shall they seke visions in vayne at their Prophetes. The lawe shall be gone frome their priestes, and wisdome frome theyr elders. The kynge shall mourne, the princes shall be clothed with heuinesse, and the handes of the people in the lande shall tremble for
f care. I wyll doe vnto them after theyr owne wayes, accordinge to their owne iudgementes, wyl I iudge them: to learne them for to knowe, that I am the Lorde.

¶ The. viii. Chapter.

8 IT happened in the sixt yere, the. v. daye of the sixte moneth, I sat in my house, & the Lordes of the councell of Juda with me: And the hande of the LORDE God fell euen there vpon me. And as I loked
Ezec.1.c. vp, * I sawe as it were a lykenesse of fyre frome his loynes downe warde, and frome his loynes vpwarde it shyned marueilous
Ezc.3.b. and.11.d cleare and lyke an angell to looke vpon. * This similitude stretched out an hande, and tooke me by the heerye lockes of my
16 heade, and the spirite lyfte me vp betwixte heauen and earth: and brought me in a vision to Jerusalem, into the entreye of the inner porte, that lyeth towarde the north: there stode an ymage, with whome he that hath all thinges in hys power, was verye
Eze.1.a. wrothe. And beholde, the glorye of the God of Israell was in the same place: euen as I had sene it afore in the felde. And he sayde vnto me: thou sonne of man. O lyfte vp thine eyes, and loke towarde the north. Then lyfte I vp myne eyes towarde the
C north, and beholde, beside the port northwarde, there was an aulter made vnto the ymage of prouocation in the very entringe in. And he sayde furthermore vnto me: Thou sonne of man, seest thou what I rese do? Seest thou the great abhominacyons that the house of Israel committeth in this place? to dryue me fro my sanctuarye? but turne the about, & thou shalt se yet greater abhominacions. And with that brought he me to the courte gate: & when I loked,
I beholde, ther was an hole in the wal. Tho sayde he vnto me: Thou sonne of man, dygge thorowe the wall. And when I digged thorowe the wal, beholde, there was a
doze. And he sayde vnto me: Go thy waye in, and loke what wicked abhominacions they doe here. So I wente in, and sawe: and beholde, there were all maner ymages of wormes and beastes, all ydols, and abhominacions of the house of Israell, paynted euerye one rounde about the walle. Num.xi. d
There stode also before the ymages .lxx. Ezc.18.d.
lordes of the councell of the house of Israel: & in the middest of them stode Jaazanith the sonne of Saphan: and euery one of them had a censoure in his hande, and one of the cense there wente a smoke, as it had bene a cloude. Then sayde he vnto me. Thou sonne of man, haste thou sene what the Senatours of the house of Israell doe
E secretlye euery one in hys chambre? * For Job.22.b
they saye: Tushe, the Lorde seeth vs not, Esa.29.c
the Lorde regardeth not the worlde. And Jer.23.b
he sayde vnto me: Tourne the yet agayne, Ezec.9.c
and thou shalte see yet greater abhominacions that they doe. And wyth that he brought me to the doore of the porte of the Lordes house, towarde the north. And beholde, there sate women mournynge for Tam⁹. Then sayde he vnto me: haste thou
F sene this, thou sonne of man? Tourne the about, & thou shalt see yet greater abhominacions then these are. And so he brought me into the inwarde courte of the Lordes house: & beholde, at the porte of the Lordes house, betwixt the fore entry & the aulter, there were fyue and twenty men that turned their backes vpon the temple of the Lorde and their faces towarde the East, and these worshypped the sunne. And he
G sayde vnto me: haste thou sene thys, thou sonne of manne? Thynckest thy the house of Juda, that it is but a trifle, to doe these abhominations here? Shulde they fyll the lande full of wyckednesse, and vndertake to prouoke me vnto angre? yea, and pursetye to take vp theyr noses vpon me? Therefore wyll I also doo some thynge in my wrathfull displeasure, so that myne eye shall not ouersee them, neyther wyl I Jere.11.c.
spare them. * yea, and thoughe they crye Jere.11.b
in myne eares with a loude voyce, yet wyl and.14.b
I not heare them. ¶ The. ix. Chapter. Mich.3.a
HE cried also with a loude voyce in A
mine eares, saying: come, heare ye rulers of the citie, euery man with hys weapened hande to the slaughter. Then came there syxe men oute of the streate of the vpper porte towarde the northe, and euerye man a weapen in hys hande to the
M slaughter. There was one amongst them, that had on hym a lynnen rayment, and a writers ynckhorne by hys side. These wēt in, and stode beside the brasen aulter: For the glorye of the Lorde was gone awaye from

Ca. 9. The slaughter of ye people. Suche as haue the sighe of Thau, are saued.

Exo.xl.c
num.9.c
3.re.8.b
from the ✱Cherube which was vpon him, and was come downe to the threshold of the house, and he called the man that had the lynen rayment vpon him, and the writers ynckhorne by hys side, and the Lorde sayde vnto hym: Go thy waye thorowe the citye of Jerusalem, and set a marke vpon the foreheades of theym that mourne, and are sorye for all the abhominacyons, that
Judi.xi.a
C
be done therin. And to the other, he sayde that I myghte heare: ✱ Go ye after him thorowe the cytie, slaye, ouerse none, spare none: kyll and destroye both olde men and
Jere.25.b
and.49.b
1.pet.4.c
yonge, maydens, children, and wines. But as for those, that haue the marcke vpon them: se that ye touche them not, ✱ and begynne at my Sanctuarye. Then they begaune at the Elders, whyche were in the temple, for he had sayde vnto theym: Whyle ye haue defyled the Temple, and fylled the courte with the slayne, then go your waye forth. So they wente out, and slewe downe
D
thorowe the cytie. Nowe when they had done the slaughter, and I yet escaped: I fell downe vpō my face, and cryed: slaying: O Lorde God, wilte thou then destroye all the residue of Israell, in thy sore displeasure, that thou haste powred vpon Jerusalem? Then sayde he vnto me: The wickednesse of the house of Israell and Juda, is verye greate: so that the lande is full of
Job.22.b
Esa.29.c
Eccl.23.d
3.Esr.7.a
blonde, and the cytye full of vnrighteousnesse: for they saye: ✱ The Lorde forsaketh the earthe, he seyth vs not. Therefore will I vpon theim, ✱ myne eye shall not ouer se them, neither wyl I spare them, but wyll recompence theyr wickednesse vpon their heades. And beholde, the man that had the lynen rayment vpon him, and the writers ynckhorne by his syde: told al the matter howe it happened, and sayd: Lord, as thou haste commaunded me, so haue I done.

¶ The.x. Chapter.

A Nd as I loked, behold, in the firmament that was aboue the Cherubins, there appeared the similitude of a
Eze.9.a
stole of Saphir vpō them: ✱ Then sayde he that sat therin, to him that had the lynnen rayment vpō him: creepe in betwene the wheles that are vnder the Cherubins, & take thyne hande full of hoate coles out from betwene the Cherubins, ✱ caste thō ouer the citie. And he crept in, that I might se. Now the Cherubins stoode vpon the vpght syde of the house, when the man wente in, and
2.Esa.7.8.
the clonde fylled the inner courte. ✱ But the glorye of the Lorde remoued from the Cherubins, and came vpon the threshholde of the house: so that the Temple was full of clowdes, and the courte was full of the
hyne of the Lordes glorye. Yea, and the sounde of the Cherubins wynges, was heard into the fore courte, lyke as it hadde bene the voyce of the almyghtie God, when he speaketh. Nowe when he had bydden the man that was clothed in lynnen, to go and take the hoate coales from the myddest of the wheles, whiche were vnder the Cherubins: he wente and stode beside the wheles. Then the one Cherube reached forthe hys hande from vnder the Cherubins, vnto the fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him that had on the linne rayment in
B
hys hāde: which toke it, and went out. And vnder the wynges of the Cherubins, there appeared the lykenesse of a mans hande: I sawe also foure wheles beside the Cherubins, so that by euery Cherube, there stode a whele. And the wheles were (to loke vpō) after the fashyon of the precyouse stone of Tharsis: yea, (vnto the sighte) they were al
C
foure of one fashyon, as yf one whele hadde bene in another. When they went forthe, they wente all foure together, not turning aboute in their goyng. But where the first went, thyther went they after also, so that they turned not aboute in theyr goynge. Their whole bodyes, theyr backes, theyr handes and wynges: yea, and the wheles also, were all full of eyes rounde aboute them all foure. And I hearde hym call the wheles. ✱ Euerye one of them hadde foure
Ezec.1.b
faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an Aegle, and they were lyfted vp aboue. This is the beaste, that I sawe at the water of Cobar. Nowe when the Cherubins wente, the wheles went with them, and when the Cherubins shoke theyr wynges to lyfte theym selues vpward, the wheles remayned not behynd, but were with them also. Shortlye, when they stode, these stode also. And when they were lyfte vp, the wheles were lifte vp also
D
with theim, for the spirite of life was in the
Eze.xi.b
wheles. ✱ Then the glorye of the Lorde and
14.a
was lyfte vp frome the threshholde of the temple, and remained vpō the Cherubins: And the Cherubins flackered wyth theyr winges, and lifte them selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stoode at the caste syde of the porte that is in the house of the Lorde. So the glorye of the Lorde was vpon theym. This is the beaste that I sawe vnder the God of Israell, by the water of Cobar. And I perceaued, that it was the Cherubins. Euery one had foure faces, and euerye one foure wynges, and vnder their winges, as it were mennes

ii. handes.

Ca.10. The visiō of .y.4. beastes agayne.

hades. Nowe the fygure of theyr faces was euen as I had sene them, by the water of Cobar, and so was the countenaunce of them. Euerye one in his goynge wente strayghte forwarde.

The visio of y. 23. mēn.

¶ The.xi. Chapter.

MOreouer, the spirite of the lord lyfte me vp, & brought me vnto the East porte of the Lordes house. And beholde, there wer. xxb. mē vnder the dore amonge whō I saw Jaazaniah, the sonne of Azur, & Pheltiah the sonne of Bananiah, the rulers of the people. Thē said the Lord vnto me: Thou sonne of mā: these mē imagene mischefe, & a wicked cōsel take they in this citie, sayinge: tushe, there is no destruccīō at hāde, let vs builde houses: this Jerusalē is the cauldrō, & we be the flesche, Therfore shalt thou prophecie vnto them: yea, prophecie shalt thou vnto thē, O sonne of mā. And with that fell the spirite of the Lord vpō me, & said vnto me: Speake, thus saieth the lord: On this maner haue ye spoken (O ye house of Israel) & I know the y
b maginaciōs of your hertes. Many one haue ye murthered in this citie, & filled the stretes ful of the slayne. Therfore, thus sayeth the Lord God: The slayne mē that ye haue laied on the grounde in this citye, are the
Eze.24.8 flesch, & this citie is the cauldron: * But I
3 mac 26 c will bring you out of it. ye haue feared the swearde, & I wil bring a swearde ouer you, sayeth the Lorde God. I wyll bryng you out of this citie, and delyuer you into your enemyes hande, and wyll condemne you. ye shalbe slayne in al the coastes of Israel, I wil be auenged of you: to learne you for to know, that I am the Lorde. This cytye shal not be your cauldron, neither shall ye be the flesche therein: but in the coastes of Israel wil I punyshe you, that ye maye knowe, that I am the Lorde: in whose commaundementes ye haue not walked, nor
Leu.18 a kepte his lawes: * but haue done after the
Deu.12.d customes of the Heathen, that lye rounde about you. Nowe when I preached, Pheltiah, the sonne of Bananiah dyed.

c Then fell I downe vpon my face, and cried with a loude voyce, sayinge: O Lorde God, wylte thou then vtterly destroye al the remnaunte in Israel? And so the worde of the Lord came vnto me on thys maner: thou sonne of man: thy brethren, thy kynsfolke, and the whole house of Juda, whych dweli at Jerusalem, saye: Wythdrawe ye farre fom the Lorde, for the lande is gruen vs in possession. Therfore tell them, thus sayeth the Lorde god: I wil sende you farre amonge the Heathen, and skatre you amonge the nacions, and I wyl halow you but a lytle, in the landes where ye shal come. Tell them also, thus saieth the Lord God: I will gather you agayne oute of the nacīōs, & bryngе you from the countrees where ye be scatred, and wyll gene you the lande of Israel agayne. And they shall comme thyther. And they shall take awaye all their Idols, & all their abhominations d
from thence. * And I wyll gene you one Jere. 31.f
heart, and I wil plāt a newe spirite within Eze.36.f.
youre bowels. That stony harte wil I take out of your bodye, and geue you a fleshye hearte: that ye maye walke in my cōmaudementes, and kepe mine ordinances, and do them: that ye maye be my people, and I youre GOD. But loke whose hertes are dyspoled to folowe theyr abhominations & wicked lyuinges: those mens dedes wyl I bryngе vpon their owne heades, sayeth the Lorde God. After this did the Cherubins lyfte vp theyr winges, and the wheles wēt with them, and the glorye of the Lord was
Eze.x.b vpon them. * So the glorye of the Lorde and.43.a
wente vp from the middest of the citye, and stode vpon the mounte of the citie, towarde
Eze. 3.b the East: * But the wynde toke me vp, and and. 8.a.
in a vyfyon (whiche came by the spirite of God) it brought me agayne into Caldea amonge the prisoners. Then the vision that I had sene, vanished awaie fro me. So I spake vnto the prisoners, all the wordes of the Lorde, whiche he had shewed me.

¶ The.xii. Chapter.

THe word of the Lorde came vnto me, a
saying: Thou sonne of mā, thou dwelest in the middest of a frowarde householde: * which haue eyes to se, & yet se not: Esa. vi.b
eares haue they to heare, and yet heare mat.13.b
they not, for they are an obstynate hou- mar.4.a.
sholde. Therfore (O thou sonne of man) Luk. 8.b
make thy gere redye to flye, and go forthe mat.28.b
by faire daye lyght, that they maye se. Yea, Rom.xi.b
euen in their syght shalt thou go from thy place to another place: yf paraduenture they wyll consyder, that they be a dyspobedyente houshoulde. Thy gere that thou hast made redy to flit with al, shalte thou beare out by fayre day lyght, that they may se: and then thy selfe shall go forthe also at euen in their syght, as a man doth when he flytteth. Dygge thorowe the wall, that they maye se, and beare thorow it the same thynge, that thou toheest vp in their syght. In theyr syghte shalte thou beare vpon thy b
shoulders, and carie it forth in the darcke. Hyde thy face that thou se not the earthe, for I haue made the a shewtoken vnto the house of Israell. Nowe as the LORDE commaunded me, so I dyd: the geare that I had made ready, brought I out by daie.

Ca. 12. Exphery of ỹ rayninite of Juda.

At euen I brake downe an hole thorowe the wall, with my hande: and when it was darcke, I toke the gere vpon my shoulders, and bare them oute in theyr syghte.
C And in the morynge, came the worde of the Lorde vnto me, sayinge: Thou sonne of man, yf Israell that frowarde householde aske the, and saye: what doest thou there? Then tell them: Thus sayeth the Lorde God: This punysshemente toucheth the chiefe rulers at Jerusalem, and all the house of Israell, that dwell amonge them: Tell them: I am youre cheve token: like as I haue done, so shall it happen vnto you: Fyre shal ye also, & go into captyuitie. * The chefeste that is amonge you, Jer.21.b. 24.b 32.a
D shal lade his shoulders in the darcke, & get him away. He shal breake downe the wal, to carye stuffe there thorow: he shall couer his face, that he se not the grounde with his Eze.17.c
eyes. * My lyne wyll I spredc oute vpon and.32.a
him, and catche him in my net, and carye hym to Babilon, in the lande of the Caldees: whyche he shall not se, and yet shall he dye there. As for all hys helpers, and all hys hoostes, that be about him. I wyll scatre them towarde all the wyndes, and Eze.15.b
drawe oute a swearde after them. * So and.22.b
when I haue scatred them amonge the heathen, and strowed them in the landes they shal knowe, that I am the Lorde. But I wyll leaue a litle nombre of them from the swearde, hunger, and pestilence: to tell all their abhominations amonge the heathe, where they come: that they maye knowe,
E howe that I am the Lorde. Moreouer, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, with a fearfull trembynge shalte thou eate thy breade, wyth carefulnesse, & sorowe shalt thou drinke thy watere. And vnto the people of the lande, speake thou on this maner: Thus sayeth the Lorde God, to them that dwell in Jerusalem, and to the lande of Israell: ye shall eate youre breade with sorow, and drynche youre water with heuynesse: yea, the lande with the fulnesse therof shalbe layde waste, for the wyckednesse of them that dwell therin. And the cityes that nowe be well occupyed, shall be boyde, and the lande desolate: that ye maye knowe, howe that I
F am the Lorde. Yet came the worde of the Lorde vnto me agayne, sayinge: Thou sonne of man, what maner of by worde is that, whiche ye vse in the lande of Israell, 2.pet.3.b
sayinge: Tushe, * seynge that the dayes are so slacke in commynge, all the visions are of none effecte: Tell them therefore, & thus sayeth the Lorde God: I wyll make that by worde to cease, so that it shall nomore be cõmenly vsed in Israell. But saye thys vnto them: the dayes are at hãd, that
G euerye thynge whyche hathe bene prophecyed, shalbe fulfylled. There shall no vision be in vayne, nether any prophecie faile amonge the children of Israell: For it is I the Lorde, that speake it: and whatsoeuer I the LORD speake, it shall be performmed, and not be slacke in commynge: yea, euen in your dayes (O ye frowarde housholde) wyl I dispose some thynge, & bringe it to passe, sayeth the Lorde God. And the worde of the Lorde came vnto me sayinge: Beholde, thou sonne of man: The house of Israel sayeth on this maner: Tushe, as for the vision that he hathe sene, it wyll be manye a day or it come to passe: It is farre of yet the thynge that he prophecyeth. Therfore saye vnto them: Thus sayeth the Lorde God: All my wordes shal no more be slacke: Loke what I speake, that same shall come to passe, sayeth the Lorde.

¶ The .xiij. Chapter.

Contra pphetas falsos prophetes.

THe worde of the Lorde came vnto me, saying: Thou sonne of man, Speake, prophecie agaīst those prophetes, that preach in Israel: & say thou vnto them that prophecie out of their owne heartes: Heare the worde of the lord, thus sayeth the Lorde god: * Wo be vnto those folishe prophetes, Eze.34.b
that folow their own spirit & speake where they se nothynge. O Israel, thy prophetes are lyke the fores vpon the dyre felde: For they stande not in the gappes, nether make they an hedge for the house of Israell, that men mighte abyde the battell in the daye of the Lorde. Vayne thinges they se, and tell lyes, to * mayntayne their preachyn- Jere.22.b
ges wythall. The Lorde (sayeth they) hath spoken it, whan in verye dede the LORD hathe not sente them. Vayne vysyons haue ye sene, and spoken false prophecyes, when ye saye: the LORD hath spoken it, where as I neuer sayde it. Therefore, thus
B sayeth the Lorde GOD: Because youre wordes be vayne, and ye seke oute lyes: Beholde, I wyl vpō you, sayeth the Lorde. Myne handes shall come vpon the prophetes that loke oute vayne thynges, & preache lyes: they shall not be in the counsell of my people, nor wrytten in the booke of the house of Israell, nether shall they come in the lande of Israel: that ye maye knowe, howe that I am the Lorde God. And that for bycause: they haue dysceaued my people, * and bilde them of peace, where no Jere.8.b
peace was. One setteth vp a wall, and they daube it wyth loose claye. Therefore tell them whyche daubde it wyth vntempered morter, that it shall fall. * For there shall Mat.7.c.
come a greate showere of rayne, great haile stones shall fall vpon it, and a sore storme

of wynde shall breake it, so shall the wall come downe. Shall it not than be sayde vnto you: where is nowe the mortar, that ye dawbed it wyth all? Therefore thus sayeth the Lorde God: I will breake oute in my worthefull displeasure wyth a storme wynde, so that in myne anger there shall come a myghtie shower of rayne, and hayle stones in my wrathe, to destroy with
C all. As for the wall that ye haue dawbed wyth vntempered mortar, I will breake it downe, make it euen wyth the grounde: so that the foundacion thereof shall remone, and it shall fall: yea, and ye youre selues shall perysh in the myddest thereof: to learne you for to knowe, that I am the Lorde: Thus will I perfourme my wrath vpon this wall, and vpon them that haue dawbed it wyth vntempered mortar, and then will I saye vnto you: The wall is gone, and the dawbers are awaye. There are the prophetes of Israell, whyche prophecie vnto the citie of Jerusalem, and loke out visions of peace for them, whereas no peace is, sayeth the Lorde God. Wherefore (O thou sonne of man) set thy face against the doughters of thy people, whiche prophecye oute of their owne hertes: & speake thou, prophecye agaynste them, and saye.
Thus sayeth the Lorde God: Wo be vnto
D you, that sowe pylowes vnder all arme holes, and bolsters vnder the heades bothe of yonge, and olde, to catche soules wyth all.
Esai. b. c. * For whan ye haue gotte the soules of my much. 3 .b people in youre captiuytie, ye prompte the lyfe, and dyshonoure me to my people, for an handefull of barlye, and for a pece of breade: whan ye kyll the soules of them that dye not, and promise lyfe to them that lyue not: Thus ye dissemble wyth my people, that beleueth youre lyes. Wherefore thus sayeth the Lorde God: Beholde, I wil also vpon the pillowes, wherwith ye catch the soules in flyinge: them wil I take from youre armes, and let the soules go, that ye catche in flyinge. Youre bolsters also wyl I teare in peces, and deliuer my people out of youre hande, so that they shall come nomore in youre handes to be spoyled, and ye shal know, that I am the Lorde. Seinge that with youre lyes ye dyscomforte the hearte of the ryghteous, whome I haue not discomforted. Agayne: For so muche
Ezec. 4. b * as ye corage the hande of the wycked, so that he maye not turne from hys wycked waye and lyue: therfore shal ye spye oute nomore banitie, nor prophecye youre owne gesslynges: for I will delyuer my people out of your hande, that ye may knowe, how that I am the Lorde.

¶ The xiiii. Chapter.

There resorted * vnto me certaine of the ¶
elders of Israel, and sat downe by me. Ezc. xx. a
Then came the word of the lorde vnto me, saying: Thou sonne of man, these men beare their vnclennes in their hertes, & go purposlye vpon the stomblynge blocke of their own wickednesse: shuld I the answere at their requeste? Therfore speake vnto the, & say: thus saieth the lorde God: Euery man of the house of Israel, that beareth his vncleane Idols in his heerte, purposlynge to stomble in his owne wyckednesse, and commeth to a prophet, to enquyre any thing at me by him: vnto that man wyl I the Lorde my selfe geue answere, accordynge to the multitude of his ydols: that the house of Israell maye be snared in their owne hertes, because they be clene gone fro me, for their abhominacions sakes. Wherefore, tell the house of Israell: thus sayeth the
B Lorde God: * Be conuerted, forsake youre Ezc. xx. a Idols, and turne youre wyues from youre filthynesse, and turne youre faces from all youre abhominacions. For euery man, (whether he be of the house of Israel or a straunger, that sogeorneth in Israel) which departeth fro me, and taketh Idols in his hearte, purposlynge to go styll stomblynge in hys owne wyckednesse, and commeth to a Prophete, for to aske counsell at me
C thorowe hym: vnto that man will I the Lorde geue answere, by my owne selfe. I will set my face against that man, and wyl make him to be an example for other: yea, and a comen by worde: and will rote hym oute of my people, that he may know, how that I am the Lorde, * and if that Pro- 3. Re. 22. b phete be dysceaued, when he telleth hym a Job. 12. c worde: then I the Lord my selfe haue dysceaued that prophet, & wil stretche forthe myne hande vpon him, to roote him out of my people of Israel: and they bothe shalbe punyshed for their wickednes. Accordynge to the synne of hym that asketh, shal the synne of the prophete be: that the house of Israell be led nomoze fro me, thorowe erroure, & be nomoze defiled in theyr wyc-
D kednesse: but that they maye be my people, and I theyr God, sayeth the Lorde GOD. And the worde of the LORDE came vnto me, sayinge: Thou sonne of man, when the lande sinneth against me, and goeth forth in wyckednesse: I wyll stretche out myne Ezec. 3. b hande vpon it, * and destroye al the proui- and. 4. b. sion of theyr breade, and sende derthe vpon the, to destroye man and beaste in the lande. Jer. 15. a. * And though Noe, Daniel and Job, these thre men were amonge them, yet shal they in their righteousnesse delyuer but theyr owne soules, sayeth the Lorde God. If I
E bringe noysome beastes into to lande, to

Ca. 14. punisshed for wyckednesse & scripture of sinne: wastе
Gods Secrete iudge people be discouered.

waste it vp, and it be so desolate, that no mā maye go therin for beastes: yf these thre men were also in the lande, as truely as I lyue (sayeth the Lorde God) they shall saue neyther sonnes nor doughters, but be only delyuered them selues: and as for the land, it shall be waste. Or yf I bryngе a swearde F into the lande, and charge it to go throwe the lande: so that I slaye downe man and beaste in it, & if these thre men were therin: As truly as I lyue (sayeth the Lorde God) they shal delyuer neither sonnes nor doughters, but onelye be saued them selues. If I sende a pestilence into the land, and powre out my fore indignacion vpon it in bloud, so that I rote out of it both man & beaste. And yf Noe, Daniel, and Job, were therin: as truly as I lyue (sayeth the Lorde God) they shal deliuer neither sonnes nor doughters, but saue theyr owne soules in their righteousnes. Moreouer, thus sayeth the Jer. 27. b Lorde God: Much more when I sende my * foure troublous plages vpō Jerusalem: the swearde, honger, perelous beastes, and pestilence, to destroye man and beast out of it, Beholde, there shalbe a remnaunt saued therin, whyche shal bryng forth theyr sonnes and doughters. Beholde, they shal come forthe vnto you, and ye shal se their wayes, and what they take in hande, and ye shalbe comforted, as touching al the plages that I haue brought vpon Jerusalem. They shall comforte you, when ye se theyr wayes and workes: and ye shal know, how that it is not without a cause, that I haue done so agaynst Jerusalē, as I dyd, sayeth the Lorde God.

¶ The. xv. Chapter.

A THe worde of the Lorde came vnto me, sayinge: Thou sonne of man: What commeth of the vine among all other trees: & of the wilde vine locke among all other timbre of the groue? Do men take wod of it, to make any worke withal? Or may there a nayle be made of it, to hange anye thinge vpon: Beholde, it is caste in the fire to be brent, the fire cōsumeth both the endes of it, the myddest is brent to asshes. Is it mete then for anye worke? No. Seyng then, that it was mete for no worke, B beyng whole: muche lesse maye there anye thing be made of it, when the fire hath cōsumed & brent it. And therfore thus sayeth the Lord God: Like as I cast the vine into the fyre for to be brent, as other trees of the wooder Euen so will I do with them that dwell in Jerusalem, and set my face against Eze. 12. c. and. 22. b them: they shall go out of the fire, and yet the fyre shall consume theym. * Then shall ye knowe: that I am the Lorde, when I set my face agaynste them, and make the lande waste: becaūse they haue so sore offended, sayeth the Lorde God.

¶ The. xvi. Chapter.

AGayne, the worde of the Lord spake vnto me, saying: Thou sōne of mā, A shew the cittie of Jerusalem their abominations, & say: thus saieth the Lorde God vnto Jerusalem: Thy progenye and kynred came out of the lande of Canaan, thy father was an Amorite, thy mother a Cethite, thus was the maner of thy birth. In the daye of thy byrth when thou wast borne, the stryng of thy nauel was not cut of: thou wast not bathed in water to make the cleane: Thou wast neither robbed with salte, nor swadeled in cloutes: No man regarded the so muche, as to do anye of these thinges for the, or to shew the such fauour, but thou wast vtterly cast out vpō the felde: yea, despised waste thou in the daye of thy byrth. Then came I by thee, and sawe the troden downe in thyne owne blonde, and sayde vnto the: Liue, although thou be defiled in thine owne blonde: yea, euē I (I tel the) sayd vnto the, lyue, although thou be Ezay. b & defyled in thyne owne bloud. * So I planted thee, as the blossome of the felde: thou Jere. xi. c art growen vp, and waxen great: thou hast gotten a marueylous pleasaūt beawty, thy breastes are come vp, thy heare is goodlye growē, where as thou wast naked & bare afore. Nowe whē I went by the, and loked vpō the: beholde, thy tyme was come: yea, B euen thy tyme to wowe the. Then spred I my clothes ouer thee, to couer thy dishonestie: yea, I made an othe vnto thee, * & ma- Jere. 3. a. ryed my selfe wyth thee (sayeth the Lorde Osee. 12. c God) and so thou becāmest myne owne. Then washed I thee with water, & pourged thy bloude from thee. I anoynted thee with oyle, I gaue the chaunge of raymentes, I made the shoes of Tarus lether: I girded the about with white sticke, I clothed the with kerchefes I decked the with costlie apparel, I put ringes vpon thy fingers: a chayne about thy necke, spanges vpon thy foreheade, eareringes vpō thyne eares, and set a bewtiful crowne vpō thine heade. Thus waste thou decket with siluer and golde, and thy raymente was of fyne white silke of nedle worcke, and of diuerse colours. Thou dyddest eate nothynge but simnels, hony and oyle: marueylous goodly wast thou and bewtifull: yea, euen a perye Queue was thou. In so muche, that thy bewty was spoken of amonge the Heathē, for thou wast excellēt in my bewty, which I put vpon the, sayth the Lorde God. But thou hast put cōfidence in thine own bewtie, and played the harlot, when thou haddest gotten the a name. Thou hast commit-

ted

ted whozedome, with al that went by the,
c and haste fulfylled their desyres: yea, thou
haste taken thy garmentes of dyuerse co-
lours and decke thyne aulters therewith,
where vpon thou myghtest fulfyll thyne
Jere. 1. 3. whozedome, * and of such a fashion, as ne-
and. b. b uer was done, nor shalbe. * The goodly or-
* esa. 46 a namentes and Jewels, whiche I gaue thee
Ose. ii. b of mine owne gold and siluer, hast thou ta-
and. 13 a ken, and made the mennes ymages ther-
Eze. 7. b of, and committed whozdome withall.
and. xx. d Thy garmentes of dynerse colours haste
thou taken. and decke the therwith: myne
oyle and incense hast thou set before them.
My meate whiche I gaue the, as simnels,
oyle and honye: (to fede thee withall) that
haste thou set before theym, for a swete sa-
uoure. And this came also to passe, sayeth
Leu. 18 c the Lorde God: * Thou hast taken thyne
and. xx. a owne sonnes and doughters, whome thou
deu. 12. b haddest begotten vnto me: and these hast
and 32 c. thou offred vp vnto the, to be their meate.
Jere. 7. d. Is thys but a smale whozedome of thyne
Eze xx d (thinckest thou) that thou slayest my chil-
Psa. 16. a dren, and genest them ouer, to be brent vnto
them? And yet in all thy abhompnacions
and whozedome, thou hast not remembred
the dayes of thy youthe, howe naked and
bare thou waste at that tyme, and troden
downe in thyne owne bloude. After all
these thy wyckednesses, (wo wo vnto thee,
sayeth the Lorde) thou haste buylded thy
stewes, and bzodel houses in euery place.
Thou haste buylte hye places: yea, at the
heade of euery strete, hast thou buylded the
an aulter. Thou haste made thy bewtie to
d be abhorred, thou haste layed oute thy leg-
ges to euerye one that came by, and multi-
Eze. 23. d plyed thyne whozedome. * Thou haste
commytted fornicacion wyth the Egipciās
thy neyghbours, whiche had muche flesh:
and thus hast thou encreased thyne whez-
dome, to anger me. Beholde, I did stretche
Eze. 4. b. out mine hande ouer the, & dyd * minishe
5. d. 14. c. thy stoare of foode, & deliuered the ouer into
the welles of the Philystines thyne ene-
myes, which are ashamed of thy abhomy-
Eze. 23. a nable waye. * Thou hast plated the whoze
also with the Assirians, bycause thou wast
insaciable: yea, thou hast (I say) with them
played the harlotte, and yet haddest thou
not ynoughe.

Thus hast thou furthermoze committed
thy fornicacion from the lande of Canaan,
vnto the Chaldees, & yet thy lust not satis-
fied. How obstinate is thine hert (saith the
Lord God) seing thou dost al these workes
of an errraunt whoze: buylding thy stewes
at the head of euery strete, and thy bzodel
houses in all places? Thou haste not bene
as an ozder whoze, that holdeth scorne of
a smale rewarde, but a wife that breaketh
wedlocke, and taketh other in steade of her
husbande. Gyftes are genen to all other
whozes, but thou genest rewardes vnto all
thy louers: and offrest them gyftes, to come
vnto thee out of all places, and to commyte
fornicacyon wyth thee. It is come to passe
with the in thy whozdomes, contrary to the
vse of other wome: yea, there hath no suche
fornicacion bene commytted after the. Seynge
that thou profferest gyftes vnto other, and
no rewarde is genen the: this is a contrarye
thynge. Therfore, heare the worde of the
Lorde, O thou harlotte: thus sayeth the
Lorde God: For so muche as thou hast set
forth thy youthe to whozedome, and discos-
nered thy shame, thozowe thy whozedome
with all thy louers, and with all the Idoles
of thy abhompnacious in the bloude of
thy children, * whom thou hast genen the: 4. re. 16 a
Beholde, therfore I will gather together and. 17. c.
all thy louers, vnto whom thou hast made
thy selfe commen: yea, and all them whome
thou fauouredst, and euerye one that thou
hatest: I wyl (I saye) gather them together
rounde aboute the, and * will discouer thy Esa. 47. a
shame before the, that they may see all thy Nah. 3. a
filthynes. * Moreouer, I will iudge the as * Eze 23 f
a breaker of wedlock, and a murtherer, and
recōpence the thyne own bloud in wrath &
gelosy. I wil giue the ouer into their pow-
e er, that shal breake downe thy stewes, & de-
stroye thy bzodell houses: they shall stripe
the oute of thy clothes, all thy fayre and
dewtiful Jewels shal they take from thee, Leu. xx. b
and so let the sytte naked and bare: * yea,
they shall bringe the commen people vpon
the, which shal stone the, & slaye the downe
with theyr swerdes. * They shal burne vp 4. re. 25 b
thy houses, and punishe thee in the syght
of many wemē. Thus wil I make thy whoz
dome to cease, so that thou shalt geue out
no moze rewardes. Shoulde I make my
wrath to be stil, take my gelousy from the,
be contente, and no moze to be displeased?
Seynge thou remembrest not the dayes of
thy youth, but hast prouoked me to wrath
in all these thynges? Beholde therfore I
wyll bzyng thyne owne wayes vpon thine
heade, sayeth the Lorde GOD: howe be it,
I neuer did vnto the, accozdyng to thy wic
kednesse. and all thy abhominacions. Be-
hold, all they that vse common prouerbes,
shall vse this prouerbe also agaynste thee:
Suche a mother, suche a doughter. Thou
are euen thy mothers owne doughter, that
hathe caste of her husbande, and her chyl-
dren: yea, thou arte the syster of thy sy-
sters, whiche forsoke their husbandes, and
their chyldren. * Youre mother is a Ce- Eze, 16, 8
thyte, and youre father an Amozite. Thine

elder

eldest syster is Samaria, she & her doughters that dwell vpon thy left hande.

F But thy yongest syster that dwelleth on thy ryghte hande, is Sodoma and her doughters. yet haste thou not walked after theire wayes, nor done after theyr abhommnacions. but thou slodest a litle & beep smale tyme, and in al thy wayes thou hast bene more corrupte then they. As truly as I lyue saieth the Lorde God: Sodoma thy syster, with her doughters, hath not done so euel as thou and thy doughters.

Gen. 13. c and. 18. c xix. b. c Beholde, + the synnes of thy syster Sodoma were these: Pryde, fulnesse of meate, abounddance, and Idlenesse: these thinges had she and her doughters. Beside that they reached not theyr hande to the poore and nedye, but were proude, and dyd abhompuable thynges before me: Therfore I toke theym awaye, as pleased me. Neyther hathe Samaria done halfe of thy synnes:

Jer. iii. c. + yea, thou hast exceaded thē in wickednes: In so muche that in comparyson of all the abhominacions whiche thou haste done, thou haste made thy systers good women. Therfore thou (whiche dydest codēpne thy syster) beare thyne owne shame, for thyne owne offences, that thou haste committed, more abhominable then they dyd, whyche in dede are more righteous then thou art, be thou (I saye) ashamed, and beare thy shamefull rebuke, seynge that thou haste proued thy systers in comparyson of the righteouse. As for theyr captiuitie, namely

G the captiuitie of Sodoma, and her doughters: the captiuytye of Samaria, and her doughters: I wyl bryngе them agayne, so wyll I also bryngе agayne thy captiuitie amonge them: that thou mayest take thine owne confusyon vpon the, and be ashamed of all that thou hast done, and to comforte them. Thus thy systers (namely) Sodoma and her doughters: Samaria & her doughters: wyth thy selfe, and thy doughters, shalbe brought agaīne to your olde estate. When thou waste in thy pryde, and before thy wyckednesse came to lyght: thou woudest not heare speake of thy syster Sodoma, buttyll the tyme that the Syrians with all their townes, and the Philistines with al that lye rounde about them, brought the to shame & confusyon: that thou myghtest beare thyne owne fylthinesse & abhomination, saieth the Lorde. For thus sayeth the Lorde God: I should (by ryght) deale with the, as thou hast done. Thou hast despysed the othe, & broke the couenaūt. Neuerthelesse, I wyll remēbre the couenaunt that I made with the in thy youth, & so much that it shalbe an euerlastinge couenaūt: so that thou also remembre thy wayes, & be ashamed of thō: then shalt thou receaue of me thy elder & yonger systers, whō I wil make thy doughters, & that beside thy couenaūt.

Jere. 31. e Heb. 8. b + And so I wil renue my couenaunt wyth the, that thou maiest knowe that I am the Lorde: that thou maiest thincke vpō it, be ashamed, and neuer open thyne owne confusion no more: when I haue forgeuē thee, al that thou hast done, sayeth the Lord God.

¶ The. xvii. Chapter.

A The word of the Lorde came vnto me, saying: Thou sonne of man: put forth + a darcke speakinge, & parable, vnto the house of Israel, & say: Thus sayeth the Lord God: Ther came a great + Aegle with great winges, yea, with a mighty long bodie, & ful of fethers of diuerse colours, vpon the moūt of Libanus, & toke the hiest braūch from a Cedre tree, & brake of the toppe of his twygge, and caryed it into the lande of Canaan, & set it in a cyte of Marchaūtes.

Ezc. 24 a Dan. 7. a B He toke also of the sede of the lande, and planted it in a fruteful groūde, he brought it vnto greate waters, & set it as a wyllow tree thereby. Then did it grow, and was a great vyne stocke, but lowe by the ground whose braunches turned in to it selfe, and the rotes of it, were fastened vnder it. thus there came of it a vyne, & it brought forth blossomes, and spred oute braunches. But ther was another aegle, a great one, which had greate winges and many fethers: and beholde, the rotes of this vine had an hunger after hym, and spred out his braūches towarde hym, that he myghte water her with the other of that he had planted. Nevertheles, it was plāted vpō a good grouūd beside great waters: so that (by reason) it should haue brought out braūches & frut, and haue ben a goodly vine. Speake thou therfore, thus sayeth the Lorde God: Shall this vine prosperer? hail not his rootes be plucked oute, his frute be broken of, his grene braunches wither and fade awaye? yea, without ether stronge arme or manye people, shall it be plucked vp by the rotes. Beholde, it was planted: shall it prosperе therfore? Shal it not be dried vp & wythered: yea, euē in the shutting out of his blossomes, as soone as the east wind bloweth?

C

D Moreouer, the word of the Lord came vnto me, saying: Speake to that froward household: know ye not, what these thinges do signifie? Tel thē: behold, + the king of Babilō came to Jerusalē, & toke the king and his princes & led thē to Babilon. He toke of the kinges sede, and made a couenaunt with hi, & toke an othe of him: The princes of the lād toke he with hi also, that the lād might be holdē in subiectiō, & not to rebel,

4. re. 24 E

but hepe the couenaunte, and fulfyll it. But he fell frome him, and sente hys Emballitours into Egipt, that he might haue
E horses, and muche people. Shoulde that prosspere? Shoulde he be hepte safe, that doeth such thynges? Or shoulde he escape, that breaketh hys couenaunte? As truelye as I lyue, sayeth the Lorde God: he shall dye at Babylon, in the place where the kyng dwelleth that made him king: whose othe he hath despised, and whose couenaũt he hath broken. Neither shall Pharao with hys greate hoost and multitude of people, mayntayne hym in the warre: When they cast vp diches, and serue bulwerkes to destroye muche people: For serynge he hathe
F despised the othe, and broken the couenaunte (where as he yet gaue hys hande ther vpon) and done all these thynges, he shall not escape. Therfore thus sayeth the Lorde God. As truelye as I lyue, I wyll bringe myne othe that he hathe despised, and my couenaunt that he hath broke, vpõ
Eze.12.b and.32.a. his owne head. * I wyll caste my net aboute him, and catch hym in my parne. To Babilon wyll I carye him, there wyll I punyshe hym, because of the greate offence that he made me. As for those that fle from him out of the hoolle, they shalbe slayne
G with the swearde. The residue shalbe scattred towarde all the wyndes: and ye shall knowe, that I the Lorde haue spoken it. Thus sayeth the Lorde God: I wyll also take a braunche from an hie Cedre tre, and wyl set it, & take the vppermost twig, that yet is but tender, and plant it vpon an hye hyl: Namelye, vpon the hie hyll of Sion wyl I plante it: that it maye bringe forth twygges, and geue fruite, and be a great Cedre tree: so that al maner of foules maye builde in it, and make their nestes vnder the shadowe of hys braunches. And al the trees of the felde, shall knowe that I the Lorde haue brought downe the hye tree, & set the lowe tree vp: that I haue dryed vp the grene tree, and made the drie tree to florisshe: Euen I the Lorde that spake it, haue also brought it to passe.

Euery man shal beare his owne synne, not one for another.

¶ The xviii. Chapter.

A The worde of the Lorde came vnto me on this maner: what meane ye by
Jere.31.c this comen prouerbe, that ye vse i the land of Israell: saynge: * the fathers haue eate soure grapes, & the childrens teth are set on edge: as truly as I lyue, saith the lord
Psal.23.a god, ye shal vse this by worde nomore i Is-
B rael. Beholde, * al soules are myne. Like as
Leui.18.a the father is myne, so is the sonne myne also. The soule that sinneth, shall dye. * If a man be godlye, and do the thynge that is equall and righte, he eateth not vpon the hylles: * he lyfteth not his eyes vp to the foule ydols of Israell: he defyleth not his neyghbours wife: he medleth with no mõstrous woman: he greueth no bodye: he geueth hys detter his pledge agayne, he taketh none other mans good by violence: * he parteth his meate with the hõgry: he
Mat.25.c clotheth the naked: * he lendeth nothinge
Psal.15.a vpon vsurye: he taketh nothinge ouer: he withdraweth his hãde frõ doing wrong: he dealeth faythfully betwixt man & mã: And walketh in my cõmaundemẽtes. & kepeth my lawes, and performeth the faythfulRom.7.a lye: * Thys is a ryghteous man, he shall surelye lyue, sayeth the Lorde God: If he nowe gette a sonne, that is a murtherer, a shedder of bloude: If he doe one of these
Jaco.2.a thinges * (thoughe he do not all) he eateth vpõ the hylles: he defileth his neyghbours wyfe: he greueth the poze and nedy: he robbeth and spoyleth: he greueth not the detter his pledge agayne, he lifteth vp hys eyes vnto Idols: and medleth with abhominable thinges: he lendeth vpon vsury, and taketh moze ouer. Shall this man lyue? He shal not lyue. Seyng he hath done al these
C abhominacions, he shall dye, hys bloude shalbe vpon him. Nowe yf this man get a sonne also, that seeth al his fathers sinnes, whiche he hathe done: and feareth, neither doth such lyke: Namely, he eateth not vpõ the mountaynes: he lifteth not his eyes vp to the Idols of Israel: he defileth not hys neyghbours wife: he dyeth no man: he kepeth no mans pledge: he neyther spoyleth noz robbeth any man: he dealeth his meate with the hongrye: he clotheth the naked: he oppresseth not the poze: he reclaueth no vsury, noz any thig ouer: he kepeth my lawes, and walketh in my commaundemẽtes. Thys man shal not dye in his fathers sinne but shall surely lyue. As for his father, because he oppressed and spoyled his brother, and did wyckedly amonge
D his people: loe, he is deade in his owne sin. And yet saye ye: Wherefore then shoulde not this sone beare his fathers sinne? Therfore, because the sonne hathe done equitie and right, hathe kept all my commaundemẽtes, & done them: therfore shall he lyue in dede. The same soule that sinneth, shall dye. * The sonne shall not beare the fa- Deu.24.c
ther's offence, neither shall the father beare + re.14.a
the sonnes offence. The righteousnes of 2.par.25.b
the righteous, shal be vpon him, and the wickednes of the wicked shalbe vpon him selfe also. * But if the vngodly wyl tourne Jere.18.a away from al his sinnes that he hath done, Eze.33.c and kepe al my commaundemẽtes, and do the thing that is equal and ryght, doutles

he

be shal lyue, and not die. As for al his sinnes that he dyd before, they shall not be thought vpō: but in his righteousnes that he hathe done, he shall lyue. * For haue I
2.pet.3.b any pleasure in the death of a sinner, sayeth the Lord God, but rather that he conuert, and lyue? Agayne, yf the righteous turne away frome his righteousnes, and doe iniquite, accordinge to al the abhominations that the wicked man doeth: shall he lyue? All the ryghteousnes that he hathe done,
Eze.3. shal not be thought vpon: but in the fault that he hathe offended withall, and in the sinne that he hathe done, he shall dye And
Ezec.33 d yet ye saye: Tushe, * the waye of the lorde is not indifferent. Heare therfore, ye house of Israell: is not my waye ryghte? Or are
Ezec.33 e not youre wayes rather wycked? * When a righteous man turneth awaye from hys righteousnes, & medleth with vngodlines, he muste dye therin: yea, for the vnryghteousnesse that he hathe done, muste he dye.
Esa.55.b Agayne, * when the wicked man turneth awaye from his wickednesse that he hathe
6 done, and doth the thynge whiche is equal and ryghte: he shall saue hys soule alyue. For in so much as he remembreth him selfe and tourneth him from all the vngodlynes that he hath vsed, he shal lyue and not die. And sayeth the house of Israell. Tushe, the waye of the Lorde is not equal. Are my wayes vnryghte? O ye house of Israell: Are not youre wayes rather vnequall? As for me, I will iudge euery man, accordyng to his wayes. O ye house of Israell, sayeth
Esa.55.b the Lorde God: * Wherefore, be conuerted,
mat.iii.a and turne you cleane frō al your wickednesse, so shall there no sinne do you harme. Cast awaye frō you al your vngodlynesse, that ye haue done: * make you new hearEze.11.d tes, and a new spirite. Wherefore will ye
and.26.e dye, O ye house of Israell? Seynge I haue no pleasure in the death of hym that dyeth sayeth the Lorde God. Tourne you then, and ye shal lyue.

¶ The.xix. Chapter.

1 BVt thou son of mā, mourne thou for the princes of Israel, & say: wherfore lay thy mother that Lioness amonge the Lions, & norysshed her younge ones amonge the Lions whelpes? one of her whelpes she brought vp, & it became a Lyon, it learned to spoyle, & to deuoure folcke. The heathen heard of him, & tooke him in their nettes, & brought him in cheynes vnto the lāde of Egipte. Nowe when the dam sawe that all her hope & cōforte was awaye, she toke another of her whelpes, & made a lion
3 of him: which wēt amōg the lions, & became a fearce lion: learned to spoyle & to deuoure folcke: he destroyed their palaces, & made their cities waste. In so much that the hole lād & euery thing therin, were vtterly desolate, thorow the verye voyce of his rorying. Thē came the heathen together on euery syde out of al countres against him, layde their nettes for him, and toke him in their pitte. * So they bounde him with cheines, 4.re.25.a
and brought him to the king of Babilon: Jer.39.a
which put him in prison, that hys voyce and.52.a
shulde no more be heard vpō the mountaynes of Israel. As for my mother, she is lyke a vine in thy blonde, planted by the water side: her frutes & braūches are growē out of many waters, her stalkes wer so strong, 4
that men mighte haue made staues therof for officers: she grew so hye in her stalkes. So when men sawe that she exceaded the heyghte and multitude of her braunches, she was rooted out in displeasure, and caste downe to the grounde. The East wynde dryed vp her frute, her stronge stalkes were broken of, withered and brent in the fyre. But now she is planted in the wildernes, in a drye and thrusty grounde. And there is a fire gone oute of her stalkes, whych hath brent vp her braunches, and her frut, so that she hathe no mo stronge stalckes, to be staues for officers. This is a piteous and miserable thinge.

¶ The.xx. Chapter.

IN the.vii. yere the.x. daye of the.v. moneth, * it happened, that certayne of the
Eze.14.a elders of Israel came vnto me, for to aske counsel at the lord, & sate thē doune by me. Thē came the word of the lord vnto me on this maner: Thou son of man, speake vnto the elders of Israel, & saye vnto them: thus sayeth the Lord God: are ye come hither to aske any thinge at me? as truly as I lyue, sayeth the lord: I wil geue you no answere. Wylte thou not reprooue them (thou sonne of manne) wylte thou not reprooue them? Shewe them the abhominacions of their
5 forefathers, and tell them. Thus sayeth the Lorde god: * in the daye when I chose Exo.3.b
Israel, & lifte vp mine hande vpon the sede of the house of Jacob, and shewed my selfe vnto them in the land of Egipt: yea, when I lift vp mine hand ouer thē, & sayde: I am the Lorde youre god, euen in the daye that I lyfte vp myne hande ouer the, to bringe them oute of the lande of Egypte, into a lande that I had prouyded for them, which floweth with mylke and honye, and is a pleasaunt lande amonge all other. Then sayde I vnto them: * Caste awaye euerye Deu.7.a
man the abhominacions that he hathe before him, and defyle not youre selues with the idols of Egypte, for I am the Lorde your God. But they rebelled agaynste me, and wouldē not folowe me: to caste awaye euerye

euery man the abhominations of hys eyes, and to forſake the Idoles of Egipte. Then I made me to poure myne indignacio ouer them, and to fauſhye my wrathe vpō them: yea, euen in the myddeſt of the lande of Egipt. But I would not do it, for my names ſake: that it ſhoulde not be vnhalowed before the Heathen, among whō they dwelt, and amonge whome I ſhewed my ſelfe vnto them, that I would bring them oute of the lande of Egipt. Now whē I had caried thē out of the lande of Egipt, & brought them into the wilderneſſe: I gaue thē my cōmaū dementes, and ſhewed them my lawes:

Deu. 4. b Gala. 3. b Leu 18. a Exo. 19 c 30 c. 32. c

* whiche whoſo kepeth ſhal lyue in them: I gaue them alſo my holye dayes, to be a token betwyxte me and them, and therby to knowe, that I am the Lorde, whiche ha- lowe them. And yet the houſe of Iſraell rebelled againſt me in the wilderneſſe, they would not walke in my commaundemen- tes, they haue caſte away my lawes (which who ſo kepeth ſhall lyue in them) and me Sabboth dayes haue they greatlye vnha-

Nu. 14 b Pſa. 95. b

lowed. * Then I made me to poure oute mine indignacion vpon them, & to conſume them in the wilderneſſe. yet I would not do it, for my names ſake: leſte it ſhoulde be di honoured before the Heathen, from the whyche I had caryed them awaye. But I ſwore vnto them in the wilderneſſe, that I would not bringe them into the lād, which I gaue them: a lande that floweth wyth milke, and hony, & is a pleaſure of all lan- des, & that becauſe they refuſed my lawes, and walked not in my commaundemētes, but had vnhalowed my Sabbothes, for their hearte was gone after their ydoles. Neuertheleſſe, myne eye ſpared thē ſo that I woulde not vtterly ſlaye them, and con- ſume them in the wyldernelle. Moreouer,

Ez. 18. b

I ſayd vnto their ſōnes in the wilderneſſe: * walcke not in the ſtatutes of poure fore- fathers, kepe not their ordinaunces, and defyle not your ſelues with their idoles. for I am the Lorde your God. But walcke in my ſtatutes, kepe my lawes, and do them,

Exo. 16. c xxxi. c.

halowe my Sabbothes: * for they are a token betwyxte me and you, that ye maye knowe howe that I am the Lord your god.

Nu. 25. a Leu. 18. a Gala. 3. b Rom. x. a

Not withſtanding, their ſonnes * rebelled againſt me alſo: they walked not in my ſta- tutes, they kepte not my lawes to fulfil thē (whiche he that doeth ſhal lyue in thē) ne- ther halowed they my Sabboth dayes.

Then I made me againe to poure oute my indignacion ouer them, and to ſatyſfye my wrath vpō thē in the wildernes. Neuerthe- leſſe. I withdrewe my hāde for my names ſake, leſt it ſhould be vnhallowed amonge the Heathen, before whome I had brought

thē forth. I lyfte vp myne hande ouer them alſo in the wyldernelle, that I would ſcatre them amonge the Heathen, and ſtrawe them amonge the nations, becauſe they had not kepte my lawes, but caſt alyde my cōmaū- dementes, vnhalowed my Sabbothes, and lyfte vp their eyes to their fathers Idoles. Wherfore I gaue thē alſo commaūdemētes not good, and lawes, therowe the whiche they ſhould not lyue, & I vnhalowed them in their owne giftes * (when I appoynted for my ſelfe al their firſt borne) to make thē deſolate: that they might knowe, howe that I am the Lorde. Therfore (O thou ſonne of man) tell the houſe of Iſraell, thus ſay- eth the LORDE God. Beſyde all this, youre fathers haue yet blaſphemed me more, and greately offended agaynſte me. For after I had brought them into the lande, that I promyſed to geue them, when they ſawe euerye hye hyll, and all the thike trees: they made there their offrynges, and prouoked me with their oblacions ma- king ſwete ſauours there, and powred out their drynckofferynges. Then I aſked them, what is that hil altare that ye go to it? And therfore is it called the hye place vnto this daye. Wherfore, ſpeake vnto the houſe of Iſraell: Thus ſaieth the Lorde God: ye are ſtil as vnclene as your fore fa- thers & commit whoredome alſo with their abhominations. In all your ydoles, where vnto ye bringe your oblacios, * & to whoſe honoye ye burne your childrē: ye defile your ſelues, euen vnto this daye: howe darre ye then come, and aſke any queſtion at me? O ye houſholde of Iſraell? As truelye as I lyue (ſayeth the Lorde God) ye get no an- ſwere of me: and as for the thynge that ye go about, it ſhall not come to paſſe, where as ye ſaye: we wyll be as the Heathen, and do as other people in the lande, wode and ſtone wyll we worſhyppe. As truly as I lyue, ſaieth the Lord God, I my ſelfe wil rule you wyth a myghtye hande, wyth a ſtretched oute arme, and wyth indignacion powred oute ouer you: and wyll bring you oute of the nacions and landes, wherin ye are ſcatred, and gather you togethere wyth a myghte hāde, with a ſtretched out arme, and with indignacion poured oute vpon you, and wyl bringe you in to the wilder- neſſe of the people, and there I wyll reaſon with you, face to face. Lyke as I punyſhed youre fore fathers in the wyldernelſe of Egypt, ſo wyll I punyſhe you alſo, ſayeth the Lorde God. I wyll bringe you vnder my iuriſdiction, and vnder the bonde of the couenaunt. The forſakers alſo and the tranſgreſſours wyll I take from amonge you, and bringe them oute of the lande of

Exo. 13. a

B

Jer. 19. a deu. xii. d xviii. b Ezc. 19. c + 16. 18. c xxi a. 2. pa. 18 a

F

youre

youre habitacion: as for the lande of Israell, they shall not come in it: That you maye knowe howe that I am the Lorde. God to rowe then (sayeth the Lorde God) ye house of Israell. * Everye one of you folowe youre ydols, and serue them, seyng ye refuse to obeye me. And my holye name shal ye no moze vnhalow with your offrinGes and ydoles. For vpon my holy hyl euē vpon the hie hyl of Israel, sayeth the lorde God: shall all the house of Israell, and all that is in the lande, worshippe me: * And in the same place wyl I fauoure them, and there wyl I require youre heaue offringes and the firstlynge of youre oblacions, with all your holy thinges. I wyll accept your swete sauoure, when I bringe you frome the nacions, and gather you together oute of the landes, wherin you be scatred, that I maye be halowed in you before the heathen, and that ye may knowe, that I am the Lorde, whiche haue broughte you into the land of Israel: yea, into the same lande, that I swore to gene vnto youre forefathers. There shall ye call to remembraūce youre owne wayes, and all youre ymaginacyons, wherein you haue bene defyled: * And ye shall iudge your selues worthye to be destroyed, for all youre wickednesse, that ye haue done. And ye shal knowe that I am the Lorde: whē I entreate you after my name, not after youre wicked wayes nor accordynge to your corrupte worckes: O ye house of Israell, sayeth the Lorde: Moreouer, the worde of the LORDE came vnto me sayinge: Thou sonne of man, set thy face towarde the southe, and speake to the south wynde, and saye to the woode towarde the southe: Heare the worde of the Lorde, thus sayeth the Lord God. beholde, I wyll kyndle a fyre in thee, that shal consume the grene trees with the drie. No mā shalbe able to quenche his flame, but all that loketh frome the south to the northe, shalbe brent therin: and all fleash shall se, that I the Lorde haue kyndled it, so that no man maye quenche it. Then sayde I: O Lorde, they wyll saye of me: * tushe, they are but fables that he telleth.

Exay.2. xxx.d. Ezc.14.a. Deu.12.a 14.b. Iere.8.a. 10.f.31.c. Iere.xx.b.

¶ The.xxi. Chapter.

THe worde of the Lord came to me saying: thou sonne of mā, set thy face towarde Jerusalē, speake agaynste the sanctuary, & prophecy agaynst the land of Israel, say to the land of Israel. Thus sayeth the Lord: beholde, I will vpon the, and will drawe my swerde out of the sheath, and rote oute of thee, bothe the righteous and the wicked. Seing then that I will rote out of thee, bothe the righteous and wycked, therfore shall my swearde goe oute of hys sheath agaynst all fleashe from the northe to the south: That all fleashe may knowe howe that I the Lorde haue drawen my swearde out of the sheath: And it shall not be put in agayne. Mourne therefore (O thou sonne of man) that thy loynes cracke withall: yea, mourne bitterlye for them in their presence. And yf they saye: wherefore mourneth thou? thē tel them: for the tidinges that commeth, at the which al hartes shal melt, al handes shalbe letten downe, all stomaches shall fayntc, and all knees shall waxe feble. Beholde, it commeth and shalbe fulfylled, sayeth the Lorde GOD. Agayne, the worde of the Lorde came vnto me, saynge: thou sonne of man, prophecye, and speake: Thus sayeth the Lorde God: Speake. The swearde is sharpened and well scoured. Sharpened is it for the slaughter, & scoured, that it may be bryghte. Shall we then make myrthe? I gaynst the * tribe of my sonne it is gone forth destroynge all trees. He hathe putte his swearde to the dightinge, that good holde maye be taken of it. Thys swearde is sharpened and dighe, that it may be geuē vnto the hand of the manslayer. Crie (O thou sonne of mā) & howle, for this swearde shal smyte my people, and al the rulers in Israell) my people shall be feared throwe this swearde. Smyte therefore thou vpon thy thighe, for it is gone forthe to make a tryall. And what a tryal shall this be, whē euen my scepter shalbe refused? It shall not be sayeth the Lorde God. Prophecye thou sonne of man, and smite thine handes together, make the swerde two edged: yea, make it thre edged, that māslayers swerde, that swearde of the greate slaughter, which shal smite them, euen in their preuie chambres: to make thē abached, and faynt at the heartes, & in all gates to make some of them falle. I haue geuen that fearefull swearde. O howe bryghte and sharpe is it, howe wel dighe and mete for the slaughter. Get the some place alone, either vpō the right hande or on the left, whither so euer thy face turneth. I wyll smyte my handes together also, and satisfie my worthful indignacion: Euen I the Lorde haue sayd it. The worde of the Lorde came yet vnto me agayne, saynge: Thou sonne of man, make the two stretes, that the swearde of the kynge of Babilon maye come. Bothe these stretes shall goe oute of one kynges lande. And chose the a place, at the heade of the strete chose out a corner. Make the a strete, that the swearde maye come towarde Rabath of the Ammonytes, and to the stronge cytye of Jerusalem. For the kynge of Babilon shall stande in the tur-

Esa. 7.a.

The swearde appointed to come vpō Hierusalem & the Ammonites, by the kynge of Babylon.

nynge of the waye, at the heade of the two
Leu.19.k streetes: * to aske councel at the sothsayers,
and.20.a and.18.a casting the lottes with his arowes, to aske
councell at the Idole, and to looke in the
lyuer. But the sothesayinge shall paynte
to the ryght syde vpon Jerusalem, that he
maye set men of warre, to smyte it wyth a
greate noyse, to crie out Alarū, to set battel
rammes agaynste the gates, to graue by
diches, and to make bulwarckes. Neuer-
theles, as for the sothe sayinge, they shall
holde it but for vanitye. And streame them
as those to whom they haue often sworne,
Not wyth standynge he shall remembre
theyr wyckednesse, so that by ryghte they
F muste be taken and wonne. Therfore saieth
the Lorde God. For so muche as ye your
selues shew your offence, and haue opened
youre wyckednesse, so that in all youre
workes men maye se youre synnes: therfore
are ye come to remēbraunce, and ye shalbe
taken by violēce. O thou shameful wycked
guyde of Israel, whose daye is come: euen
the tyme that wyckednesse shall haue an
ende. Thus sayeth the Lorde GOD: take
awaie the garlande, and put of the crowne,
and so is it awaye: the humble is exalted,
and the proude broughte lowe. Punyshe,
punyshe: yea, punyshe them wil I, and de-
stroye them: and that shal not be fulfylled
buteil he come, to whom the iudgement be-
longeth, and to whome I haue geuen it.
And thou (O sonne of man) prophesye, and
Jer.49.d speake: Thus sayeth the Lorde God to the
Eze.21.e children of * Ammon, and so theyr blas-
Amo.1.c phemye, speake thou: The swearde, the
G swearde, is drawen forthe all redye to the
slaughter, and scoured to consume, that it
glistreth (because thou haste loked the out
banities, and prophecyed lyes) that it may
come vpon thy necke, lyke as vpon the
other vngodly, whyche be slayne: whose
daye came, whan theyr wyckednesse was
full. Shoulde I put it vp agayne? Naye, I
wil punyshe the, in the lande where thou
wast norished and borne, and poure my in-
dignacion vpon the, and wyll blowe vpon
the in the fire of my wrath, and delyuer the
vnto cruel people, whiche are learned to de-
stroye. Thou shalt fede the fyre, and thy
blonde shall be shed in the lande, that thou
maiest be put oute of remembraunce. Euen
I the Lorde haue spoken it.

¶ The.xxii. Chapter.

A MOreouer, the woord of the lord came
vnto me, and said: thou sone of mā,
wilt thou not reproue this blonde
thurstie citie? Shewe them their abhomi-
nacions, and tell them: Thus sayeth the
Lorde God: O thou cytye, that shedde-
ste blonde in the middest of the, that thy tyme
may come also: and maiest the Idols to de-
fyle the withal. Thou haste made thy selfe
gyltie, in the blonde that thou hast shed:
and defyled the in the Idoles, whiche thou
haste made. Thou haste caused thy daies to
drawe nye, and made the tyme of thy yea-
res to come. Therfore wyll I make the to
be confounded amonge the Heathen, and
to be despyted in all the landes, whether
they be nye or farre from the: they shall
laughe the to scorne, whan that hast gotten
the so foule a name, and are full of mischiefe.
Beholde, the rulers of Israel haue broughte
euery man his power, to shed blonde in the
* In the haue they despysed father & mo-
ther, in the haue they oppressed the straun-
ger, in the haue they vexed the widowe and
the fatherlesse. Thou haste despysed my
Sanctuarie, and vnhalowed my Saboth.
Murtherers are there in the, that shede
blonde, and eate vpon the hilles, and in the
they vse abhominacion. * In the haue
they discouered their fathers shame: in the
haue they vexed wemen in their sickenesse.
Euery man hath deuise shamefullye wyth
hys neyghbours wyfe, and abhominablie
defyled his daughter in lawe. In the haue
euery man forced his owne sister, euen hys
fathers doughter: yea, * gyftes haue bene
receaued in the, to shedde blonde. * Thou
haste taken vsury, and encreace, thou haste
oppressed thy neyghbours by extorciō, and
forgotten me, sayeth the Lorde God. Be-
holde, I haue smytten my handes vpon
thy couetousnesse, that thou hast vsed, and
vpon the blonde which hathe bene shed in
the. Is thy heart able to endure it, or
maye thy handes defende them selues, in
the tyme that I shall bringe vpon thee?
Euen I the LORDE that speake it, wyll
bringe it also to passe. * I wyll scatre the
amonge the Heathen, and strowe the
abonte in the landes, and wyll cause thy
filthinesse to ceasse out of the: yea, and thou
shalte be thyne owne enheritaunce and not
myne in the syghte of the Heathen, that
thou mayest knowe that I am the Lorde.
And the woorde of the LORDE came vn-
to me, sayinge: Thou sonne of man, * the
house of Israell is turned to drosse. All
they that should be brasse, tynne, yron, and
leade are in the fire become drosse. There-
fore, thus sayeth the Lorde GOD. For so
muche as ye all are turned into drosse, be-
holde: I wyll bringe you together vnto
Jerusalem, like as siluer, brasse, yrō, tinne,
and leade are put together in the fornace,
and the fyre blowen there vnder to melte
them. Euen so wyll I gather you, put you
in together, and melte you in my wrath and
indignacion, I wyll bringe you together,
and

The synnes whereof Jerusalē was punished
bothe ye spyritualty, states, and comon people.

and kyndle the fire of my cruel displeasure
vnder you, that ye maye be melted therin.
Lyke as the syluer is melted in the fyre, so
shall ye also be melted therin: that ye may
knowe, how that I the Lord haue powred
my wrath vpon you. And the worde of the
Lorde came vnto me, sayinge: Thou sonne
of man, tell her. Thou art an vncleane lãde,
which is not rayned vpon in the daye of
the cruel wrathe: * thy prophetes that are
in the, are swoorne together to deuour soules,
like as a roaring Lion, that ranyeth by
his pray. They receyue riches & good, and
make many widowes in the. Thy priestes
breake my lawe, & defile my sanctuarye.
* They put no difference betwene the holy
& vnholy, neyther discerne they betwene the
cleane & vncleane: they turne their eyes fro
my Sabothes, and I am vnhalowed amõg
them. Thy rulers in the are like rauishing
wolues to shedde bloude, and to destroye
soules, for their owne couetous lucre. * As
for thy prophetes, they dawbe with vntem-
pered clay. they se vanities, and prophecye
lyes vnto them, sayinge: the Lorde God
sayeth so, where as the Lorde hathe not
spoken. The people in the lande vseth
wicked extorcion and robbery. They vexe
the poore & nedy, & * oppresse the straũger a-
gaynst right. And I sought in the land for
a man, that wold make vp the hedge, & set
him selfe in the gappe before me, in the lan-
des behalfe, that it shuld not be corrupted:
but I coulde finde none. Therfore wyll I
powre out my cruell displeasure vpõ thẽ, &
burne thẽ in the fire of my wrathe: their
owne wayes wil I recompence vpon their
heades, sayeth the Lorde God.

¶ The.xxiij. Chapter.

THe worde of the Lord came vnto me,
sayinge: thou son of man, there were
ii. women, that had one mother: these
(when they were yonge) began to play the
harlottes in * Egipt. There wer their bre-
stes brested, & the pappes of their mayden
head did the Egiptiãs destroye. The eldest
of them was called Oholah, & her yongest
sister Oholibah. These two were my wy-
ues, & bare sonnes & doughters. Their na-
mes were Samaria, & that was Oholah: &
Jerusalẽ, that was Oholibah. As for Oho-
lah, she began to go a whoring, whẽ I had
take her to me. * She was set on fire vpon
her louers the Assiriãs, as her neighbours
which had to do with her, euen the princes
& lorꝛes, that wer richly arayed, fayre yõge
men, lusty riders of horses. Thus whored
her whordome, she cleued vnto all the yonge
men of Assiria. yea, she was mad vpon thẽ,
and defyled her selfe with all their idoles.
Neyther ceassed she frõ the fornication, that
she vsed with the Egiptiãs, for in her youth
they laye with her, they vnfolded her brestes
of her mayden head, & powred their whor-
dome vpon her. Wherefore, * I delyuered
her into the hãds of her louers, euen the
Assiriãs, whõ she so loued. These discoue-
red her shame, toke her son & doughters, &
slewe her with the swearde. An euell name
gat she of al people, and they punished her.
* Her sister Oholibah sawe thys, and de-
stroyed her selfe with inordinate lone moze
then she, & exceded her sister in whordom,
* she loued the Assirians (whiche also laye
with her) namelye the princes & great lor-
des, that were clothed with all maner of
gorgious apparell, all lustye horsmen, and
fayre younge persons. Then I sawe that
they both were defyled alyke. But she in-
creased styll in whordome, for when she
sawe men paynted vpon the wal, the ymа-
ges of the Caldees set forth with freshe co-
lers, with fayre girdles about them, and
goodly bonettes vpon their heades, lokinge
al lyke princes (after the maner of the Ba-
bilonias and Chaldees in their owne lande
where they were borne) immediatly alsoone
as she sawe them, she brente in loue vpon
them, and sente messengers for them into
the lande of the Chaldees. Nowe when
the Babilonias came to her, they lay with
her, and defiled her with their whordome,
and so was she polluted with them. And
when her lust was abated frome them,
* her whordõ and shame was discouered
and sene: then my heart forsoke her, like as
my heart was gone frõ her sister alsо. Ne-
uertheselle, she vsed her whordome euer
the longer the moore, and remembred the
dayes of her youth, wherin she had played
the harlot in the lande of Egypte: * She
brent in lust vpon them, whose flesh was
lyke the flesh of Asses, and their seede like
the sede of horses. Thus hast thou renued
the filthines of thy youth, what thy louers
vnfolded thy pappes, and marred thy bre-
stes in Egypte. Therefore, O Oholibah,
thus sayeth the Lorde God: I wyll rayse
vp thy louers (with whõ thou hast satis-
fied thy lust) agaynst the, and gather them
together roũde about the: namely, the Ba-
bilonians, and all the Chaldees, rulers,
mightie men, & tyrauntes, with al the As-
surians: al yonge and fayre louers: princes
and lorꝛes, knightes & gentylmen: whiche
be all good horsemen. These shall come
vpon the, with horses, charettes, and a
great multitude of people: whyche shalbe
harnessed & dounte the on euery syde, with
brestе plates, shyldes, & helmettes. I wyll
punishe the before them: yea, they them-
selues shal punishe the, according to their
owne

The Idolatrye of whordome of Samaria and Jerusalem.

Mich.3.c

Leu.x. c.

Mich.3.c
Sop.3.d.
Ezc13.b.

Exo.1.0.a

Ezc.20.a

4.Re15.b

owne iudgement. I wyll put my gelousye
vpon the, so that they shal deale cruellye
with the. They shall cutte of thy nose and
thine eares, and the remnaunte shall fall
thorowe the swearde. They shall carye a-
waye thy sonnes and doughters, and the
residue shalbe brēt in the fyre. They shall
stripe the out of thy clothes, and cary thy
costelye Jewels awaye with them. Thus
wyl I make an ende of thy fylthynesse and
whordome, whiche thou hast brought out
of the lande of Egipte: so that thou shalte
turne thyne eyes no more vpon Egypte. For
thus sayeth the Lorde: Beholde, I wyl de-
lyuer the into the handes of them, whome
thou hatest: yea, euen into the handes of
them with whome thou haste fulfylled thy
lust, whiche shall deale cruellye with thee.
And thy labour shal they take with them,
and leaue the naked & bare, and thus the
shame of thy fylthy whordome shall come
to lyghte. All these thynges shall happen
vnto the, because of thy whordome, whiche
thou hast vsed amonge the Gentyles with
whose ydoles thou haste defyled thy selfe.
Thou hast walcked in the waye of thy sy-
ster, therfore wyll I gene the her cuppe in
thy hande. Thus sayeth the Lorde GOD:
Thou shalte dronke of thy systers cuppe,
howe depe and farre so euer it be to the bo-
tome. Thou shalte be laughed to scorne,
and had as greatly in derision, as it is pos-
sible. Thou shalt be ful of dronkenesse and
sorowe, for the cuppe of thy syster Sa-
maria is a cuppe of destruccion, and wa-
stinge: The same shalte thou dyncke, and
suppe it out euen to the dregges: yea, thou
shalt eate vp the broken peces of it, and so
teare thine owne breastes. For euen I haue
spoken it, sayeth the Lorde God. Therfore,
thus sayeth the Lorde God: For so muche
as thou haste forgotten me, and caste me a
lyde behynde the, so beare nowe thyne
owne fylthynes and whordome. The lord
sayde moreouer vnto me: Thou sonne of
man, wilte thou not reprouе Oholah and
Oholibah. Shewe them their abhomina-
cions, namely that they haue broken their
wedlocke, and stayned their handes with
bloude: yea, euen with their ydolles haue
they committed aduoutrye, * and offred
them by the fyre their owne chyldren (to be
deuoured) whom they had borne vnto me.
Yea, and this haue they done vnto me al-
so, they haue defyled my Sanctuarye in
that same daye, and haue vnhalowed my
Sabboth. For when they had slayne their
chyldren for their ydols, they came the same
day into my Sanctuarye to defyle it: Lo,
this haue they done in my house: beside all

thys, thou' haste sente thy messangers
for menne out of farre countreyes: And
when they came, thou haste bathed and
paynted thyne eyes with coloures, trim-
med and sette forthe thy selfe of the beste
fashion: Thou satteste vpon a goodlye bed
and a table spredde before the, whereupon
thou haste set mine * incense & mine oyle.
Then was there greate cheare with her to
optayne peace, and though with those men
many men came, yet were there also brought
men of Saba from the wyldernesse, which
gaue them bracelets vpon their handes, &
set glorious crownes vpon their heades, &
I sayde vnto her: that seynge she was stet-
ken in age in her whordomes. Nowe shal
her fornicacions come to an ende with her.
And they went in to her, as vnto a comon
harlot. Euē so wēt they (I say) to Oholah,
and Oholibah those fylthy womē. O all ye
that loue bertue & righteousnes iudge thē,
punish them: * as aduouterers & murthe-
rers ought to be iudged and punished: for
they are breakers of wedlocke, and the
bloude is in their handes. Wherefore thus
sayeth the Lord god: I wyl bringe a great
multitude of people vpon them, and make
thē be scatred and spoyled: these shal stone
them, and gore them with their swordes.
They shal slaye theyr sonnes and dough-
ters, and burne vp their houses with fyre.
Thus wyl I destroye al such filthines out
of the lande: that all women maye learne,
not to do after your vnclennes. And so they
shall lay your filthines vpon youre owne
selues, and ye shalbe punished for the sins
that ye haue committed with youre ydols:
& ye shall knowe that I am the lorde God.

¶ The. xxiii. Chapter.

In the ninth yere, in the tenth moneth,
the x. day of the moneth, came the word
of the lorde vnto me, saying: O thou son
of mā, write vp the name of this day: yea, e-
uen the houre of this present day: whē the
king of Babylon set him selfe agaynst Je-
rusalē. Shewe that obstinate houshold
a parable, & speake vnto them: thus sayeth
the Lorde God: Set the a potte, set it on,
and powre water into it: put all the peces
together in it, al the good peces: the loyne,
and the shoulder, & fyl it with the best bo-
nes. Take one of the best shepe, & an heape
of bones withall: let it boyle well, and let
the bones seeth well therin. With that sayd
the Lorde God on thys maner. * Woe be
vnto the bloudye cirye, of the potte, where
vpon the rustines hangeth, and is not yet
scoured away. Take out the peces that are
in it, one after another: ther nede not lottes
to be cast therfore, for the bloude is yet in it.
Vpon a playne dyre stone hath she poured
it and

4. Reg. 21 a
Ezec. 16 c

Exo. 30 b

Leu. 20 b
Ezc. 16 b

Ezc. 17. a
& Ezc. 11 b

Mat. 3. c.
Abac. ii. b

The destruccio of Hierusale & captiuitye of the people signified by the potte.

it, and not vpon the grounde, that it might be couered with dust. And therfore haue I letten her powre her blonde vpon a playne dyre stonye rocke, because it should not be hydde, & that I might bryng my wrothful indignacyon and vengeaunce vpon her.

C Wherfore thus sayeth the Lorde God: O, wo be vnto that blonde thirstye cytie, for whome euen I my selfe will make a greate fyre, and set muche woode, and kyndle the fyre, and seathe the flesshe, and spyce the pot, so that the beyre bones shalbe brente: Moreouer, I will set the potte emptie vpō the coles, so that his merall shall be brent and molte also for heate, and the fylthynes of it shall be molten in it, and the dyosse of it shall be consumed. Thou toilest great D payne thus to defyle thy selfe. And it will not be purged frome the exceadynge dyosse in it: but thorowe fyre shall the dyosse of it be purifyed. In thy fylthinesse, euen in thy mischenous wdes, thou doest continue, and because thy fylthynesse is abhominable, for I haue clensed the, but thou art not clēsed: Thou shalte not be pourged frome thyne vnclennesse, tyl I haue powred my wrathful indignacyon vpō the. Euen I the Lord haue so decreed. yea, it is come thereto all E ready, that I will do it. I will not go back, I will not spare, I will not be intreated: but accordyng to thy wayes and imaginacions, thou shalte be punyshed, sayeth the Lorde God. And the wode of the LORD came vnto me, saying: Thou sonne of man: beholde, I will take away the pleasure of thyne eyes wyth a plage: yet shalte thou nether morne, nor wepe: nor water thy cheekes: therefore thou mayest mourne by thy selfe alone, but vse no deadly lamentacion. Wold on thy bonette, and put on thy shoes vpon thy fete, couer not thy face, & eate no F mourners bread. So I spake vnto the people by tymes in the morynge, and at euē my wife dyed, than vpon the next morow, I dyd as I was cōmaūded. And the people sayde vnto me: wylte thou not tel vs what this sygnifyeth towarde vs, for this thou doest for our sake? I aunswered them: the wode of the Loode came vnto me, sayinge: Tell the house of Israell, thus sayeth the Lorde GOD: Behold, I will suspende my sanctuarye, euen the glory of your power, the pleasure of youre eyes, and the thynge that ye loue: youre sonnes and doughters whome ye haue lefte, shall fall thorow the sworde. Lyke as I haue done, so shall ye do also: ye shall not hyde youre faces, ye shall eate no mourners breade: youre bonnetes shall ye haue vpon your heades, and shoes vpon youre fete. Ye shall neyther mourne nor wepe, but in youre synnes ye shalbe sorowfull, and one repent with another. Thus Ezechiel is your shew token. For loke as he haue done, so (when thys commeth) ye shall do also: that ye maye learne to knowe that I am the Lord God. But beholde, O thou sonne of man: In the daye when I take from them their power, their ioye and honoure, the lust of theyr eyes, the burthen of their lyues: namelye, their sonnes and doughters, shal not this be knowen? Then shall there one escape, and come vnto the, for to shew the. In that daye shall thy mouthe be opened to hym, which is escaped, that thou maiest speake, and be no moze domme. yea, and thou shalt be their shewe token, that they may knowe howe that I am the Lorde.

¶ The. xxv. Chapter.

THe wode of the Lord came vnto me, saynge: Thou sonne of man, set thy A face against the Ammonites, & prophecie vpon them, & say vnto the Ammonites: Ezc. 21. b Ier. 49. a heare the wode of the Lorde God. Thus saieth the Lord God: For so much as thou speakest ouer my sanctuarye. A, ha. I trow it be nowe suspended: and ouer the lande of Israel: I trow it be now desolate: yea, and ouer the house of Juda, I trowe they be now led away pryseners: Beholde, I will delyuer the to the people of the East, that they may haue the in possession: these shall set their castels and houses in thee. They shall eate thy frute, & drynke vp thy milk. As for Rabath, I will make of it a stall for camels, and of Ammō a shepefolde: and ye shal know that I am the Lord. For thus sayeth the Lorde God: In so much as thou hast clapped with thyne handes, and stamped with thy fete, yea, reioyced in thine hert B ouer the lande of Israell with despyte: beholde: I will stretche out myne hande ouer the also, and delyuer thee, to be spoyled of the Heathen, and rote the out from among the people, & cause the to be destroyed oute of all landes: yea, I will make thee to be layed waste, that thou mayest knowe, that I am the Lorde. Thus sayeth the Lorde God: For so much as Moab and Seir do Esay. 16. and. xbi. say: As for the house of Juda, it is but lyke as all other Gentils be: Therfore beholde, Ezbiii. a I will open the syde of Moab, & take away Soph. 2. b their strēgth, their cities, and chefe coastes of their lande, whiche are the pleasures of that countre. As namely, Bethie, Simoth, Baalmeon and Cariathaim, these will I open vnto them of the easte, that they may fall vpon the Ammonites, and will geue it them in possession, so that the Ammonites shal no more be had in remēbraunce amōg the Heathen. Euen thus will I punyshe Moab also, that they maye knowe, howe that

that I am the Lorde. Moreouer, thus
Eſa.34.a Jer.49.b Eze.25.d and.35.a pſa.17.b. Oe.2.b. layeth the Lorde God. Because that * Edō hathe auenged and eaſed hym ſelfe vpon the houſe of Juda, and hathe done greate offence, and auenged hym ſelfe vpon them: therfore, thus ſayeth the Lord: I wil reach out myne hande vpon Edom: & take awaye man & beaſt out of it. From Theman vnto Dedam will I make it deſolate: they ſhall
2 mac.5.a be ſlayne wyth the ſwearde. * Thorowe my people of Iſraell, wyll I auenge me agaynſt vpon Edom, they ſhal handle him accordynge to my wrath and indignacion, ſo that they ſhall knowe my vengeaunce,
Eſa.14.c Jer.47.a Soph.2.a ſayeth the Lorde God: Thus ſayeth the Lorde God: For ſo muche as the * Philiſtines haue done thys: namely take vengeaunce with diſpiteful ſtomackes, and of an olde emil will ſet thē ſelues to deſtroy: Therefore, thus ſayeth the Lord God. Behold, I wil ſtreech out myne hāde ouer the Philiſtines, & deſtroye the deſtroyer, and cauſe all the remnaunt of the ſea coaſte to periſh. A great vengeaunce wil I take vpō them, & puniſh thē cruelly: that they maye know, howe that I am the Lorde, whyche haue auenged me of them.

¶ The.xxvi. Chapter.

A
Eſa.23.a Jer.47.b Eze.27.b and.28.b IT happened, that in the eleuenth yeare, the firſt day of the moneth, the worde of the Lorde came vnto me, ſayinge: Thou ſonne of man, * becauſe that Tyre hathe ſpoke vpō Jeruſalē: A, ha, now I trow the portes of the people be broken, & ſhe turned vnto me, for nowe that ſhe is deſtroyed, I ſhalbe filled: Yea, therfore ſayeth the Lord God: Beholde, O Tyre, I wyll vpon thee, I wyll bringe a great multitude of people agaynſte the, lyke as when the ſea aryſeth wyth hys waues: Theſe ſhall breake the walles of Tyre, & caſte downe her towres: I wyll ſcrape the grounde frome her, and make her a bare ſtone: yea, as the drying place, where the fyſhers hange vp theyr nettes by the ſea ſide. Euen I haue ſpoken it, ſayeth the Lorde God: The Gentyles ſhall ſpoile her: her doughters vpō the feld ſhall peryſſhe with the ſwearde: that they
b maye knowe how that I am the Lord. For thus ſayeth the Lorde GOD: Beholde, I wil bryng hyther Nabuchodonoſor (which is the kynge of Babylon, and a kynge of kynges) from the North vpon Tyre: with horſes, charettes, horſemē, & with a greate multitude of people. Thy doughters that are in the lande, ſhall he ſlaye wyth the ſwearde: but agaynſte thee, he ſhall make bulwarckes, & graue vp dyches about the, and lift vp his ſhilde againſt the. His ſunges, and battel rammes, ſhal he prepare for thy walles, and wyth hys weapons breake downe thy towers. The duſte of his horſes ſhall couer thee, they ſhalbe ſo manye: thy walles ſhal ſhake at the noyſe of the horſe men, charettes, and wheles, when he commeth to thy portes, as men do into an open cytie. With the hofes of his horſe fete, ſhall he treade downe all thy ſtreates.

C
He ſhal ſlaye the people with the ſwearde, & breake downe the pillers of the ſtrength. They ſhall waſte awaye thy pleſures, and ſpoyle thy marchandiſe. Thy walles ſhall they breake downe, and deſtroye thy houſes of pleaſure. Thy ſtones, thy tymber, and foundacyons, ſhal they caſt in the wa-
Jere.7.b ter. * Thus wyll I bryng the melodye of thy ſonges, and the voyce of thy minſtrelle to an ende, ſo that they ſhal nomore be hearde. I will make a bare ſtone of the, yea: a dryinge place for nettes, and thou ſhalte neuer be buylded agayne: For euen I the Lord haue ſpoken it, ſaieth the Lord GOD: Thus ſayeth the Lorde God ſpoken cōcernynge Tyre. The Iles ſhalbe moued at the noyſe of thy fall, and at the crye of the ſlayne, that ſhall be murthered in thee. All kynges of the ſea, ſhall come downe from theyr ſeates regall: they ſhall laye a-
D waye theyr robes: and put of theyr coſtlye clothyng. Yea, with trembling ſhall they be clothed, they ſhall ſit vpon the ground: they ſhall be afrayed at thy ſodē fall, and be aba ſhed at thee. They ſhall mourne for thee, and ſay vnto the: * O thou noble citie, Tzen 1.a that haſte bene ſo greateliye occupyed of Apo.18.c olde, thou that haſte bene the ſtrongeſt vpon the ſea, wyth thyne inhabytours, of whome all men ſtode in feare. Howe arte thou nowe ſo vtterly deſtroyed? Nowe at the tyme of thy fal, the inhabytours of the Iles: yea, and the Iles them ſelues, ſhall ſtāde in feare at thy ende. For thus ſayeth the Lord God: when I make the a deſolate cytie (as other cities be, that no man dwell in) and when I bynge the depe vpon the, that great waters maye couer thee. Then wyll I caſte thee downe vnto theym, that deſcende into the pytte, vnto a people that hath bene longe dead, and ſet the in a lande that is beneth, like the old wildernes, with theym which go downe to theyr graues, ſo that no man ſhall dwell more in thee. And I wyll make thee to be no more in honoure in the lande of the lyuynge. I wyll make an ende of thee, and thou ſhalte be gone. Thoughe thou be ſought for, yet ſhalte thou not be founde for enermore, ſayeth the Lorde God.

¶ The.xxvii. Chapter.

A
Eze.27.a and.28.a THe word of the Lorde came vnto me, ſaying: O thou ſonne of man, make a lamētable complaint vpō Tyre, and ſaye

laye vnto Tyre, thou whiche art a porte of the sea, that occupyeth with moch people, & many Iles: thus speaketh the Lord God: O Tyre, thou hast said: what, I am a noble citie, thy borders are in the middest of the sea, and thy buylders haue made the marueluous goodlye. All thy tables haue they made of cipres trees of the mounte Sanir. Frō Libanus haue they take Cedre trees, to make the maste: and the Okes of Basan to make the rowers. Thy boordes haue they made of yuorye, and of costlye wood out of the Ile of Cethim. Thy sayle was of dyuerse colours, small nedle worke oute of the lande of Egypte, to hange vpon thy maste: and thy hangynges of yelowe sylke, purple, oute of the yles of Elisah. They of Sidon and Arnad were thy maryners, and the wyse in Tyre were thy shypmasters. The eldest and wysest at Gebal were they, that mended and stopped thy shyppes. All shyppes of the sea, with theyr shypmen occupyed their marchaundies in the. The Perses, Lydias and Phutens were in thine hoste, and helped the to fyght, these hanged vp theyr shyldes and helmettes with the, these set forthe thy bewtye. They of Arnad were with thyne hoste rounde about thy walles, and the Pygmeians were thy watchmen vpon thy towres, these hanged vp their quyuers rounde about thy walles, and made the marueluous goodly. Tharsis occupyed with the in all maner of wares, in syluer, yron, tynne, & leade, and maye thy market greate, Iauan, Tubal, & Meseth were thy marchaūtes, which brought the men, and ornamentes of metall for thy occupynge. They of the house of Thogarma brought vnto thy at the time of thy marte, horse, horsemē, and mules. They of * Deban were thy marchantes: and many other Iles that occupied with the, brought the weathers, Elephante bones, and Peacockes for a present. The Siriās occupied with the because of thy dyuerse worckes, and increased thy marchaundyse, wyth Smaragdes, with scarlet, with nedel worke, with white linē cloth, with silke, & with coral. Juda & the lāde of Israel occupied with the, and brought vnto thy markettes Wheate of Minith, and Paneg, balme, honye, oyle, and triacle. Damascus also occupied marchaundyse with the, in the best wyne of Helbon, and with woll: because thy occupynge was so greate and thy wares so many, Dan, Iauan, and Meutal haue brought vnto thy markettes, yron redye made, with Casia, and Calamus, according vnto thyne occupynge. Dedan occupied with the in kaye tapetrey worke and cushines. Arabia, and all the princes of Cedar haue occupyed with the, in sheepe, wethers and geates. The marchauntes of Seba, and Rema, haue occupied also with the, in all costlye spyces, in all precious stones and golde, whyche they brought vnto thy markettes. Haram, Chene and Eden, the marchauntes of Saba, Assiria, and Chelmad, were al doers with the, and occupyed with the. In costlye rayment, of yelowe sylke, and of nedel worcke (verye precious, and therfore packe and bounde together with roapes.) yea, and in Cedre woode, at the tyme of thy markettes. The shippes of Tharsis were the chefe of thy occupying: Thus thou art ful, and in great worshippe, euen in the myddest of the sea. Thy rowbers shall bringe the into greate waters, the east wynde shall ouer beate the into the middest of the sea: soo that thy wares, thy marchaundyse, thy spyces, thy mariners, thy shipmasters, thy buylders of thy broken places, thy occupyers (that broughte the thynges necessarye) the men of warre that are in the: sea, and all thy comens shal perysche in the myddest of the sea: in the daye of thy fall. The suburbes shall shake at the loude crye of the shypmen. All whyrye men, and all maryners vp the sea, shall leape out of theyr boates, and set them selues vpon the lande. They shall lyfte vp theyr voyce because of the and make a lamentable crye. They shall cast dust vpon their heades, and lye downe in the ashes. They shal shaue them selues, and put sacke clothe vpon them for thy sake. They shall mourne for the with hartefull sorowe, and heuye lamentacion: yea, they also shal woepe for the. Alas, what cytye hathe so bene destroyed in the sea, as Tyre is? When thy wares and marchaundies came from the sees, thou gauest all people ynoughe. The kynges of the earthe haste thou made ryche, thorowe the multitude of thy wares and occupynge. But thou arte nowe caste downe into the depe of the sea, all thy resorte of people is perished with the. All they that dwel in the Iles are abashed at the, and all theyr kynges are afrayed: yea, their faces haue chaūged colour. The marchauntes of the nacions wōder at the. In that thou art so clene brought to nought, and commest nomore vp.

¶ The. xxbiii. Chapter.

The word of the lord came vnto me saynge: thou sonne of mā, tel the princes of Tire: Thus saieth the lorde God, because thou hast a proude heart and haste sayde * I am a god, I haue my seate in the middest of the sea, lyke a God: wher as thou art but a mā & not God, and yet standest in thyne owne conceate, that thou arte God:

Ezech. 5. Jere. 40.

Ezec. 26. xxbii. Esa xiiii.

* Sydon

Beholde, thou thynkest thy selfe wiser thē
Dan.ii.d *Daniel that there is no secretes hyd from
the. Wyth thy wysedome and thy vnder-
standynge, thou haste gotten thee greate
welthynes, and gathered treasure of syluer
and golde. Wyth thy greate wysdome and
occupying hast thou encreased thy power,
& because of thy great richelle thyne heart
is proude. Therfore, thus sayeth the lorde
God: For so muche as thou haste lyfte vp
B thyne heart as though thou were God: be-
holde, I wyl bring enemies vpon the, euen
the tyrauntes of the heathen: these shall
drawe out their swordes vpon thy bewty
and wisdome, and shall defile thy glorye.
They shal caste the downe to the pytte, so
that thou shalte dye in the myddest of the
sea, as they that be slayne. Let see, yf thou
wylte saye then (before thē that slaye thee)
I am GOD: Where as thou arte but a
manne, and not God, in the handes of
them that slaye thee. Dye shalte thou,
euen as the vncircumcised, in the handes
C of the enemyes, for I my selfe haue spoken
it sayeth the Lorde God: Moreouer, the
worde of the Lorde came vnto me, saying:
Thou sonne of man, make a lamentable
complaynte ouer the kynge of Tyre, and
tell hym: Thus sayeth the Lorde God:
thou arte a seale of a lykenesse, full of wis-
dome and excellent bewtye. Thou haste
bene in the pleasaunt garden of God: thou
art decte with all maner of precyous sto-
nes: with Ruby, Topas, Christal, Jacint,
Onix, Jaspis, Saphir, Smaragde, Char-
buncle, and golde. Thy bewtye and the
holes that be in the, were set forth in the
daye of thy creacion. Thou arte a fayre
Cherub, exalted by the anoynting, stretched
wyde out for to couer. I haue set the in this
dignite vpon the holy mount of God, there
haste thou bene, and walked amonge the
fayre glistringe stones. Frō the time of thy
Esa.2.b. creacō thou hast bene right excellent tyll
D wickednes was founde in the. + Because of
thy great marchādise, thyne heart is ful of
wickednesse, & thou hast offēded: Therfore,
wyl I caste the frome the mounte of God,
(O thou coverynge Cherub) & destroy the
amonge the glisterynge stones: Thy heart
was proude in the fayre bewty, & thorowe
thy bewtye thou hast destroyed thy wisdō.
I wyl caste the downe of the grounde, & that
in the sighte of kynges. Thou haste defi-
led thy sactuary, with the great wickednes
of thy vnrighteous occupying. I wyl bring
E a fire frō the middest of the to cōsume the:
& wil make the to ashes in the sight of all
thē that loke vpon the. All they that haue
bene acquainted with the among the hea-
thē shalbe abashed at the, seinge thou arte
so cleane brought to nought, & cōmest no-
more vp. And the word of the lord came vn
to me, saying: thou sonne of mā, set thy face
agaynste Sidon. + Prophecye vpon it, and
speake, thus sayeth the Lorde GOD: Be- Joel.3.a.
holde, O Sidon, I wyll vpon the, and get Zach.9.a
me honoure in the, that it may be knowen, F
how that I am the Lorde: when I punish
her, & get me honour in her. For I wil send
pestilence & bloude to the dinge into her stre-
tes, so that those which be slayne with the
swerde, shal lye rounde about in the myd-
dest of her: & they shall knowe, that I am
the Lorde: She shal no more be a prycking
thorne, & an hurtinge breer vnto the house
of Israel, nor vnto thē that lye rounde about G
her, & hate her, & they shall knowe that I
am the Lorde. Thus sayeth the Lord God:
when I gather the household of Israell
together agayne from the nations, among
whome they be scatered, then shall I be
sanctified in them, in the syght of the Gen-
tiles, and they shal dwel in the lande, that
I gaue to my seruaunt Jacob. They shall
dwel safely therin, buylde houses, & plant
vineyardes: yea, safelye + shall they dwell deu.28.f.
therin: When I haue punyched all those Esa.65.d.
that despyse them rounde about: and then
shall they know, that I am the Lord God.

¶ The.xxix.Chapter.

IN the tenth yere, vpō the.xii. day of the A
tenth moneth, the woorde of the Lorde Esai.xix.
came vnto me sayinge: * O thou sonne Jere.46.a.
of man (sette nowe thy face agaynste Pha- Eze.xxx.
rao the kyng of Egypt) Prophecy agaynst 31.32.
him, & agaynst the whole lande of Egypte.
Speake, and tel him: thus sayeth the lord
God: beholde, O Pharao, thou kynge of
Egypt, I wyl vpō the, thou great dragon,
that lyest in the waters: Thou that sayest:
the water is myne, I haue made it my self.
I wyl putte an oke in thy chawes, & hange
al the fysshe in thy waters vpon thy scales:
after that, I wyll drawe thee oute of thy
waters: yea, and al the fysh of thy waters
that hange vpon thy scales. I wyl cast the B
out vpon the dry lande, with the fishe of
thy waters, so that thou shalte lye vpon
the felde. Thou shalte not be gathered nor
taken vp: but shalte be meate for the bea-
stes of the felde, and for the fowles of the
ayre: that al they whiche dwell in Egypte,
may knowe that I am the Lorde: because 4.re.18 b
thou haste bene a * staffe of Rede to the Esa.xxx.
house of Israell. When they tooke holde 31,36.a.
of the with their hande, thou brakest and
pyerdest thē on euery syde: and yf they lea-
ned vpō the, thou brakest, & hurtedest the
rapues of theyr backes. Therefore, thus
sayeth the lord god: Beholde, I wil bring a
swerde vpō the, & rote out of the borde man

Ca. 29. 30. 31. & 32. plagues vpō Egipt & the

and

and beaſte. Yea, the lande of Egypte ſhalbe deſolate and waſte, and they ſhall knowe, that I am the Lord. Becauſe he ſayde: the water is myne, I my ſelfe haue made it. Beholde therefore, I wyll vpon the, & vpon thy waters: I wyl make the land of Egipt waſt & deſolate, and in a baſhment, fro the tower of Syenes, vnto the borders of the Mozians lande: So that in fourtye yeares there ſhall no foote of man walcke there, nether foote of catell go there, neyther ſhall it be inhabited. I wyll make the lande of Egypt to be deſolate amonge other waſt countreyes, and her cytyes to lye boyde fourty yeres, amonge other boyde cityes. And I wyl ſcater the Egyptians amonge the heathen and nacyons, and ſtraw thē in the landes about. Agayne, thus ſayeth the lord god: ✳when the .xl. yeres are expired, I wil gather the Egiptiās together again out of the nations, amonge whō they wer ſcatred, and wyll bryngе the priſoners of Egipt agayne into the lande of Pathures theyr owne natiue countreye, that they maye be there a lowlye ſmalle kyngdome: yea, they ſhalbe the ſmalleſt amonge other kyngdomes, leſte they exalte them ſelues aboue the heathen: for I wyll ſo miniſhe thē that they ſhal nomoze rule the heathē. They ſhall no mooze be an hape vnto the houſe of Iſrael, neyther prouoke thē anye moze to wyckednes, to cauſe them tourne backe, and to folowe them: and they ſhall knowe that I am the Lorde God: In the xxbii. yere, the fyrſt daye of the fyrſte moneth, came the wozde of the Lord vnto me, ſayinge: Thou ſonne of man, Nabucho-donoſor the kynge of Babylon hathe made hys hoſte with great trauayle & labour, to come before Tyre: that euerye heade maye be balde, and euery ſhoulder bare. Yet hath Tyre geuen nether him nor hys hoſte anye rewarde, for the greate trauayle that he hathe taken there. Therefore thus ſayeth the Lorde God: Beholde, I wyll geue the land of Egipte vnto Nabuchodonoſor the kynge of Babilon, that he may take away al her ſubſtaunce, robbe her robbereyes, & ſpoyle her ſpoyles, to paye hys hoſte theyr wages wyth al. I wyl geue hym the lande of Egypt: for hys laboure, that he tooke for me before Tyre. At the ſame tyme wyll I cauſe the horne of the houſe of Iſraell to growe forth, & open thy mouth be agayne amonge them: that they may knowe, howe that I am the Lorde.

¶ The .xxx. Chapter.

The wozde of the Lorde came mozeouer vnto me, ſaying: thou ſon of man, prophecy & ſpeake: thus ſaith the lord god: mourne, wo wozthe this daye, for the day is here, the day of the lord is come, the darke daye of the heathen, the houre is at hande, the ſwearde cometh vpon Egipt. When the wounded menne fall downe in Egypt, when her people are taken away, and when her foundacions are deſtroyed, the Mozians lande ſhall be afrayed: yea, the Mozians lande, Lybia, and Lidia, all their comen people, & Chub, & al that be cō-federat vnto thē, ſhal fal with thē thorow the ſwerde. Thus ſaith the lord: the mayn-teyners of the lande of Egipt ſhall fall, the pryde of her power ſhal come doune, euē vn-to the tower of Syenes ſhall they be ſlayne doune with the ſwerde, ſayeth the LORD God: amonge other deſolat countreyes they ſhalbe made deſolate, and amonge other waſte cytyes they ſhall be waſted. And they ſhal knowe, that I am the LORDE, when I kyndle a fyre in Egypt, and when all her helpers are deſtroyed. At that time ſhall their meſſaungers gor forth from me in ſhippes, to make the careleſſe Mozians afrayed, and ſorowe ſhal come vpon them, accordynge to the daye of Egypte, for doubtles it ſhall come. Thus ſayeth the Lorde God: I wyll make an ende of the people of Egypte, thorowe the hande of Nabuchodonoſor the kynge of Babylon. He and hys people wyth him: yea, and the cruell tyrauntes of the heathen, ſhal be brought to deſtroye the lande. They ſhall drawe out their ſwerdes vpon Egypte, & fil the lande ful of ſlayne men. I wyll drye vp their floudes of water, and ſel the lande into the handes of wycked people. The lande, and al that is therin, wyll I deſtroy thorowe the enemyes. Euen I the Lorde haue ſayde it. Thus ſayeth the LORD & GOD. ✳I wyll deſtroye the ydoles, and bryngе the ymages of Moph to an ende. There ſhal nomoze be a pryncе of Egypt, and a fearefulneſſe wyll I ſende into the Egyptians land. As for Pathures, I wyll make it deſolate, and kyndle a fire in Zoan the city. Alſo, I wil pumiſh, and powze my wrathful indignacion vpon Sin, which is the ſtrengthe of Egypt. All the ſubſtaunce of Alexandria, wyll I deſtroy, and kyndle a fire in Egypte. Sin ſhall be in great he-uyneſſe, Alexandria ſhall be roted out, and Moph ſhall haue daylye ſorowe. The beſt menne of Helyopolis, and Bubaſto, ſhalbe ſlayne with the ſwearde, and caryed away captyue. At Caphnis the day ſhalbe darcke, when I breake there the ſcepter of the lande of Egypte, and when the pompe of her power ſhall haue an ende. A cloude ſhall couer her, and her doughters ſhal be led away into captiuite. Thus wil

kynges therof.

I punische Egypte, that they maye knowe
howe that I am the Lorde. Ie happened in
the eleuenth yeare, vpon the seuenth day of
the firste moneth, that the Lordes worde
came vnto me, sayinge: Behold, thou sonne
of man, I wil breake the arme of Pharao,
kynge of Egipt: & lo, it shall not be bounde
vp to be healed, neyther shall any playster
be layed vpon it, for to ease it, or to make
it so stronge, as to holde a sweарde. There-
fore thus sayeth the Lorde God: Beholde,
I wyl vpon Pharao the kyng of Egypte,
and breake his strong arme (yet it is but a
broken one) and wil smyte the sweарde oute
of hys handes. As for the Egipcyans, I
wyll scatre them amonge the heathen, and
strowe them in the landes about. Agayne,
I wyll strengthe the arme of the kynge of
Babilon, and geue hym a sweарde in hys
hande, but I wil breake Pharaos arme, so
that he shal holde it before him petioullye,
lyke a wounded man. yea, I wil stablische
the kinge of Babilons arme, and the armes
of Pharao shal fall downe: that it maye be
knowē, that I am the Lorde, whiche gaue
the kinge of Babilon my sweарde in his hāde,
that he may drawe it out vpon the lande of
Egipt, and that whē I scatre the Egipci-
ans among the Gentils, & strow the in the
landes aboute, they may know, that I am
the Lorde.

¶ The. xxxi. Chapter.

MOreouer, it happened i the. xi. yere,
the firste daye of the thirde moneth,
that the worde of the Lorde came
vnto me, saying: thou sonne of man, speake
vnto Pharao the kinge of Egipt, & to al his
people. Whō art thou like in thy greatnes?
Behold, Assur was like a Cedre tree vpon
the mount of Libanꝰ, with fayre braūches:
so thicke, that he gaue shadowes, & shote
out bery hie. His toppe reached vnto the
cloudes. The waters made him great, and
the depe set him vp an hie. Rounde aboute
the rotes of him, ran there flouds of water:
he sēt out his lytle ruers vnto al the trees
of the felde. Therfore was he hyer then all
the trees of the felde, and thorowe the mul-
titude of waters that he sent from him, he
optayned many long braunches. Al fowles
of the ayre made their nestes in his braun-
ches: vnder his bowes gendred al the bea-
stes of the felde, and vnder hys shadowe
dwelte all people. Fayre and bewtiful was
he in his greatnes, and in the length of his
braunches, for his roote stode beside great
waters, no Cedre tree myght hyde him. In
the pleasaunt garden of God, there was no
fyre tre like his braūches, the plaine trees
were not lyke the bowes of hym. All the
trees in the garden of God myght not be
compared vnto him in his bewtie, so fayre
& goodly had I made him, with the multy-
tude of hys braunches. In so much that al
the trees in the pleasaūt garden of God had
enuie at him. Therfore thus sayeth the lord
God: for so much as he hath lift vp him self
so hye, and stretched his toppe in to the clen-
des, and seynge his hearte is proude in his
highnes. I wil delyuer him into the hāde
of the mightiest amonge the heathen, whi-
che shall roote him out. Accordyng to hys
wickednes wil I cast him awaye, the ene-
mye shall destroy him, & the mightie men
of the heathen shal so scatre him, that hys
braunches shal lie vpon al mountaynes, &
in all valleyes: his bowes shall be broken
downe to the grounde, thorowe oute the
lande. Then all the people of the lande
shall go from hys shadowe, and forsake
him. When he is fallen, al the fowles of the
ayre shall sye vpon hym, and all the wylde
beastes of the felde shall go aboute among
his braunches: so that from henceforth, no
tree in the water shal attayne to his hyg-
nesse, nor reache his top vnto the cloudes,
neither shall any tree of the water stande so
hye, as he hathe done. For vnto death shall
they all be delyuered vnder the earthe, and
go downe to the graue lyke other men.
Moreouer thus sayeth the Lorde God: In
the day when he goth downe to the graue,
I wil cause a lamentacyon to be made, I
wil couer the depe vpon him, I wil stanch
hys floudes, and the great waters shal be
restrayned. I shall cause Libanus to be
sorowefull for hys sake, and all the trees
of the felde shall be smytten. I will make
the heathen shake at the sounde of it, is fall,
when I caste hym downe to * hel, wyth
them that descende into the pytte. All the
trees of Eden, with all the chosen and best
trees of Lybanus: yea, and all they that
are planted vpon the waters, shal mourne
with him also in the lower habitacions: for
they shall go downe to hell with him, vnto
them that be slayne with the sweарd, which
dwelte afore vnder the shadowe of hys
arme amonge the heathen. To whome
shalt thou be likened, that arte so glorious
and greate, amonge the trees of Eden?
yet arte thou caste downe vnder the earth,
(amonge the trees of Eden) where thou
must lye amonge vncircumcised, with the
that be slayne with the sweарd. Euen thus
is it with Pharao, and al his people, sayth
the Lorde God.

¶ The. xxxii. Chapter.

IN the eleuenth yeare, the firste daye of
the twelueth moneth, the worde of the
Lorde came vnto me, saying: thou sonne
of mā, take vp a lamētatiō vpon Pharao and

* Esa. 14. e
Eze. 32. a.

Eze. 29. a
31. b.

the

the kynge of Egypte and saye vnto hym: thou arte reputed as a lion of the heathen, and as a walfyshe in the sea: Thou castest thy waters aboute the, thou troublest the waters with thy fete, & stampest in theyr
Eze.12.b floudes. Thus saieth the Lord God: ✶ I will
and.17.c spreve my net ouer the, namely, a great multitude of people: these shall bryng the into my yarne, for I will cast the vpon the lãde, and let the lie vpon the felde, that all the foules of the ayre may sit vpon the. I will
B geue al the beastes of the felde ynoughe of the. Thy flesche will I cast vpon the hylles, and fyll the valayes wyth thy hyghnesse. I will water the lande wyth the aboundaunce of thy bloude, euen to the mountaynes, and the ryuers shall be full of thy bloude. When thou arte put out, I wil co-
Eze.13.b uer the heauẽ and make his starres dimme. ✶ I will spreade a cloude ouer the Sunne, and the Moone shal not geue her light. All the lyghtes of heauen wyl I put out ouer the, and bryng darckenes vpon thy lande, saieth the Lorde God. I will trouble the hertes of manye people, when I bryng thy destruccion amonge the heathen, and countrees, whome thou knowest not. Yea, I will make many people wyth their kinges so afrayed thorowe the, that their heere shall stande vp, when I shake my swearde
C at theyr faces. Sodenly shall they be astonied, euerye man in hym selfe, at the daye of thy fall. For thus saieth the Lord God: the kynge of Babilons swearde shall come vpon the, wyth the sweardes of the worthies wyll I smyte downe thy people. All they that be myghtye amonge the Gentils shal wast the proude pompe of Egipte, and bryng downe all her people. All the cattel also of Egipte wyll I destroye, that they shal come nomore vpon the waters: so that nether mans fote, nor beastes clawe, shall feare them any more. Then wyll I make theyr waters depe, and cause theyr floudes to runne lyke oyle, saieth the Lorde God. When I make the lande of Egypte desolate, and when the countre wyth al that is therin, shalbe layde waste, and when I smite all them whiche dwel in it, that they maye know, that I am the Lorde. This is the mournynge, that the doughters of the heathen shall make: yea, a sorowe and lamentacion shal they take vp, vpon Egipt,
D and al her people, saieth the Lord God. In the. xii. yeare, the. xv. daye of the moneth, came the word of the lord vnto me, saying: Thou sonne of man. Take vp a lamentacion vpon the people of Egipte, and caste thē downe: yea, them I saye, and the mightie people of the heathen also, euen wyth
Eze.14.c them ✶ that dwell beneth: and wyth them that go downe into the graue. Downe Eze.31.c
(howe kayze soeuer thou be) and laye the wyth the vncircumcysed. Amõge those that be slayne wyth the swearde, shall they lye. To the swearde is she all readye delyuered therfore pluckе downe to the grounde, her and all her multitude. The mightye worthies shal speake to him out of the hel, and to his helpers, that be gone downe and lye vncircumcised and with thē that be slayne with the swearde. Assur is there also wyth
B his company, & their graues rounde about which were slayne & fel al with the swearde whose graues lye beside hym into the low pyte. His commens are buryed rounde about hys graue all together, wounded and slayne with the swearde, whiche men afore tyme brought feare into the lande of the lyuynge. ✶ There is Elam also Jer.46.a
with all his people, and their graues rounde Dan.8.a
about e: whyche all beynge wounded and slayne with the swearde, are gone downe vncircumcised vnder the earth, whiche neuertheles sometime brought feare into the lande of the lyuynge: for the whiche they beare their shame, wyth the other that be
F gone downe to the graue. Their burial is geuen them, and all theyr people, amonge thē that be slayne. Their graues are rounde about all them, whiche be vncircumcised, and wyth them that be slayne thorowe the swearde: for seynge that in tymes past, they made the lande of the lyuynge afrayed, they must now beare their owne shame, with them that go downe to the pytte. and lye amonge them, that be slayne. There is Mesech also and Tubal, and theyr people, and their graues rounde aboute. These all are amonge the vncircumcised, & them that be slayne with the swearde, because afore tyme they made the lande of the lyuynge afrayed. Shoulde not they then lye also amonge the worthies, and vncircumcysed Giauntes? whyche wyth their weapens are gone downe to hell, whose swerdes are layed vnder theyr heades, whose wyckednes is vpon theyr bones: because that as worthyes, they haue brought feare into the lande of the lyuynge. Yea, amonge the vncircumcysed shalte thou be destroyed, and slepe wyth them, that perysshed thorowe the swearde. There is
G the lande of ✶ Edom wyth her kynges, Jer.49.b
and prynces also, whyche wyth theyr Eze.25.b
strength are layed by them that wer slaine and.35.a
with the swearde: yea, amonge the vncircumcised, and thē whiche are gone downe into the pytte. Moreouer, there be al the prices of the north, with al the Sidonians, which are gone downe to the slayne. With their feare and strength they are come to confu-

The office of a preacher. He followed in very deede & not only in wordes. The prouerbe of god made

sion, and lye there vncircumcysed amonge those that be slayne wyth the swearde: and beare their owne shame, wyth them that be gone downe to the pitte. Nowe when Pharao seyth this, he shalbe comforted ouer all hys people, that is slayne with the swearde, bothe Pharao and all his house, sayeth the Lorde God. For I haue geuen my feare in the lande of the lyuynge. But Pharao and all hys people shall lie among the vncircumcised, and amonge them that be slayne wyth the swearde, sayeth the Lorde God.

The. xxxiii. Chapter.

A Gayne, the worde of the Lorde came vnto me, saying: Thou son of man: Speake to the children of thy people, and tell them: Whan I sende a swearde vpon a lande, yf the people of the lãde take a man of their countre, and set hym to be
3.Reg.ix.D. their * watcheman, the same man (when he seyth the swearde come vpon the lãde) shal blowe the tromper, and warne the people. If a man now heare the noyse of the tromper, and wil not be warned, and the swearde come: and take him awaye: hys bloude shal be vpon hys owne heade: for he hearde the sounde of the tromper, and would not take hede, therfore his bloude be vpon him. But
B yf he wyll receaue warnynge, he shall saue his lyfe. Agayne, yf the watche man se the swearde come, and shewe it not wyth the trompet, so that the people is not warned: yf the swearde come then, and take any mã from amonge them: the same shalbe taken awaye in hys owne synne, but his bloude
Ezec. 3.c will I require of the watchmãshãde. * And nowe (O thou sonne of man) I haue made the a watcheman vnto the house of Israel, that where as thou hearest any thynge out of my mouthe, thou mayest warne them on my behalfe. Yf I saye vnto the wycked, thou wycked, thou shalte surely dye, and thou geuest hym not warnynge, that he maye beware of hys vngodlye waye: then shal the wycked dye in his owne sinne, but his bloude I will requyre of thy hãde. Neuertheles, if thou warne the wicked of hys
F waye, to turne from it, where as he yet wil not be turned from it, then shall he die because of his synne, but thou hast delyuered
C thy soule. Therfore (O thou sonne of man) speake vnto the house of Israell. Yea, saye thus: Our offences and synnes lye vpo vs, and we be corrupte in them, howe shoulde we then be restored vnto lyfe? Tell them:
Eze.18.c * As truly as I lyue sayeth the LORDE God, I haue no pleasure in the death of the wicked, but muche rather that the wycked turne from his way, and lyue. Turne you, turne you, from youre vngodlye wayes, O

ye of the house of Israel. Oh wherfore wyl ye dye? Thou sonne of man, tell the childre of thy people: * The righteousnesse of the Eze.18.a ryghteous shall not saue him whansoeuer he turneth away vnfaithfully. Againe, the wickednes of the wiked shal not hurt him, whan so euer he cõuerteth from his vngodlinesse. And the righteousnes of the righteous shal not saue his lyfe, whansoeuer he sinneth. If I saye vnto the righteous, that he shall surely liue, and so he truste to hys owne righteousnesse, & do synne, then shal his righteousnes be no moze thought vpo, but in the wickednes that he hath done, he D shal dye. * Againe, yf I saye vnto the wic- Esa. 55.b ked: thou shalte surely dye: and so he turne Jer. 18.a from his synnes, and do the thynge that is lawfull and ryghte: In so muche that the same wiked man geueth the pledge again, restoreth that he had taken awaye by robberye, walketh in the commaundementes of lyfe, and doth no wronge. Then shall he surely lyue, and not dye. Yea, the synnes that he hath done, shall neuer be thoughte vpon. For in so muche as he dothe nowe the thynge that is lawfull and ryghte, he shall lyue. And yet the chyldren of thy people saye: Tushe, the waye of the Lorde is not ryghte, but they lye, where as their owne waye is rather vnryghte. When the ryghteous turneth from his ryghteousnes and doth the thing that is wicked, he shal dye therfore. But if the wicked turne from hys wickednesse, doynge the thynge that is lawfull and righte, he shal lyue therfore. yet ye saye: * the waye of the Lorde is not Eze. 18.f equall: O ye house of Israel * I will iudge 1rom.2.a euerye one of you after hys wayes. In E the. xii. yeare, the. v. daye of the tenth moneth of our captiuite, it happened, that one whyche was fled oute of Jerusalem, came vnto me, and sayde the cytye is destroyed. Nowe the hande of the Lord had bene vpon me, the euenynge afore this man (which was escaped) came vnto me, and had opened my mouthe, vntyl the morynge that he came to me: yea, he opened my mouthe, so that I was no more domme. Thẽ came the word of the Lord vnto me, & sayde: Thou sonne of man, these that dwel in the wasted lande of Israel, saye: Abraham was but one man, and he had the lande in possession: nowe are we manye and the lande is geuen vs to possesse also. And therefore tell F them. Thus sayeth the Lorde God: * In Leu.17.d the bloude haue ye eaten, your eyes haue ye lyfte vp to Idoles, * and haue shed bloude: Deu. 3.c. shall ye than haue the lande in possession? ye leane vpon youre sweardes, ye worcke abhominacions, euerye one defyleth hys neyghbours wife: and shall ye then possesse

the

the lande? Saye thou these wordes vnto them. Thus sayeth the Lorde GOD. As truely as I lyue, all ye that dwell in this wilderne, shalbe slayne with the sweorde: whatso euer is vpon the felde, I will gene vnto the beastes to be deuoured: those that be in stronge holdes, and dennes, shall dye of the pestilence. For I will make the lãde so desolate and waste, and the pompe of her strenghte shall come to an ende. The mountaynes of Israel shalbe so wast that
Ezec.25.c no man shall trauayle thereby. * Then shall they learne to knowe, that I am the Lorde, when I make the lande waste and desolate, because of all their abhominacions, that they haue wrought. And thou sonne of man, the chyldren of thy people that talke of the, by the walles and in the doores of their houses, sayinge: one to another: Come, let vs heare, what word is gone forth from the Lord. These come vnto the, after the maner of a greate people: yea, as who sayeth they were my people, they syte downe before the, and heare thy wordes,
Esa.39.e but they do not thereafter * for in their
mat. 15.a mouthes they make a ieste of the, and their herte goeth after their owne couetous lucre. And as a baler that hath a swete tune, and is pleasaunte to synge, so shalte thou be vnto the: thy wordes shal they heare, but they wyll not do there after'. When this commeth to passe (for lo: it cõmeth in dede) then shall they know, that there hath bene a prophete amonge them.

¶ The .xxxiiii. Chapter.

A AND the word of the lord came vnto me, sayinge: Thou sonne of mã, prophecie against the shepherdes of Israel, prophecie and speake vnto the. Thus
Eze. 13.a saith the Lord God. * Wo be vnto the shep-
Jer.14.b herdes of Israel, that fede them selues.
and, 23.a Should not the shepherdes fede the flockes? ye haue eaten by the fat, ye haue clothed you with the wol: the best fed haue ye slayne, but the flocke haue ye not nori shed,
Luk.4.b The weake haue ye not holden by * the sicke haue ye not healed: the broke haue ye not bounde together, the outcastes haue ye not brought againe: the lost haue ye not
1.Pet.5.a sought, but * churlishlie, & cruelly haue ye ruled the. Thus are they scatred here and there without a shepherde: yea, all the beastes of the felde deuoure the, and they go astraie. My shepe go wãdringe by al mountaines, and vpon euery hye hyll: yea, they be scatred abrode in all feldes, and there is no man, that careth for them, or seketh after them. Therfore, O ye shepherdes, heare the worde of Lorde. Thus sayeth the Lorde God: As truly as I lyue, for so muche as my shepe are robbed, and deuoured, of al the wylde beastes of the felde, hauynge no shepherde: and seynge that my shepherdes take no regarde of my shepe, but fede them selues onely, & not my shepe. C
Therfore, heare the worde of the LORDE (O ye shepherdes.) Thus sayeth the Lorde God: Beholde, I my selfe wyll vpon the shepherdes: and requyre my shepe fro their handes, and make them ceasse fro fedynge of my shepe: yea, the shepherdes shal fede them selues nomore. For I wyl delyuer my shepe oute of their mouthes, so that they shal not deuoure the after this: For thus D
sayeth the Lorde God: * Beholde, I wyll John.x.a
loke to my shepe my selfe, and seke them. Heb.13.d
Lyke as a shepherde amonge the flocke, se- 1. pet.ii.c
keth after the shepe that are scatred a- and.d.a
brode, euen so wyll I seke after my shepe, and gather them together oute of all places, where they haue bene scatred in the cloudy and darke daye. I wyll bryng them out from all people, and gather them together oute of all landes. I wyl bryngе them into their owne lande, and fede them vpon the mountaines of Israel, by the ryuers & in all the places of the countre. I wyl fede them in ryghte good pastures, and vpõ the hye mountaynes of Israel shal their foldes be. There shal they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel. I wyll fede my shepe my selfe, and bringe thẽ to their rest, Luk.4.b
sayeth the Lorde God. * Suche as be lost, John.x.a
wyll I seke: such as go astraye: wil I bryng agayne, suche as be wounded, wyll I binde vp: suche as be weake, wyl I make tröge, such as be fat and stronge, those wil I roote out, and fede theym with the thynge that is lawfull'. And as for you (O my shepe) E
sayeth the Lorde God. * I wyll put a dyf- mat. 25.e
ference amonge the shepe, amonge the wethers, and the goates. Was it not ynoughe for you, to eate vp the good pasture, but ye must treade downe the residue of your pasture wyth youre fete also? Was it not ynoughe for you to drinke cleare water, but ye must trouble the residue also with your fete? Thus my shepe must be fayne to eate the thynge, that ye haue trodẽ downe with youre fete, and to drincke it, that ye wyth youre fete haue defyled. Therfore, thus sayeth the Lord God vnto them: Beholde, I wil sener the fat shepe from the leane: for so muche as ye haue shot the weake shepe vpon the sydes and shoulders, and runne vpon them wyth youre hornes, so longe tyll ye haue vtterly scatred them abroade. I wyll helpe my shepe, so they shall nomore be spoyled; yea, I wyll discerne one

Against euyll shepardes. Christe the only good shepard vs sent.

Ca. 36. A prophecy of the deliverance of Israel.

theyr from another. I wyll rayse vp vnto theym one onelye shepherde, euen my ser-
Jer.30.b uaunte * Dauid, he shall fede them, and
*Ezec.11.e be shall be their shepherd. I the Lord wyll
*mic.5.a be their God, and my seruaunte * Dauid shalbe their prince. Euen I the Lord haue spoken it. Moreouer, I wyll make a co-
F uenaunt of peace with them, and dryue all cuyll beastes out of the lande: so that they maye dwell safely in the wyldernesse, and slepe in the woddes. Good fortune and pros-
Deu. 11.b perities wyll I gene them, and vnto all that
and.28.b be rounde aboute my hyll. * A prosperous shower and rayne, wil I sende them in due season, that the trees in the wodde maye dryng forth theyr frutes, and the grounde her increase. They shall be safe in their lande, and shal know, that I am the Lorde whiche haue broken theyr yocke, and deli-
G uered theym oute of the handes of those, that helde them in subiection. They shall no more be spoyled of the heathen, nor deuoured with the beastes of the lande: but safelye shall they dwell, and no man shall fraye theym. I wyll sette vp an excellent plante for theym, so that they shall suffre no more hunger in the lande, neyther beare the reproche of the heathen any more. Thus shall they vnderstande, that I the Lorde their God am with them, and that they (e-
Psa.95 uen the house of Israel) are my people, say-
and.99.d eth the Lord God. Ye men are my flock * ye are the shepe of my pasture: & I am youre God, saieth the Lorde God.

A ¶ The.xxxb. Chapter.

MOreouer, the woorde of the Lorde came vnto me, saying: Thou sone of man, turne thy face towarde the
Esa.34.a mount * Seyr, prophecie vpo it, & saye vnto
Jere.49.b it. Thus saieth the Lord God: Beholde (O
Eze.25.b thou mount Seir) I wil vpo the, I wil reach
and.32.f. out mine hād ouer the: yea, wast & desolate
and.35.a wil I make the. Thy cities will I breake
and.36.a downe, & thou shalte lie boyde: that thou maiest knowe, howe that I am the Lorde.
Nu.xx.c * For so much as thou beareste an olde en-
Deu.ii.a mitie against the children of Israel, & haste drawen the children of Israell vpon the swearde, what tyme as they were troubled and punished for their synne: Therefore, as trewlye as I lyue, saieth the Lorde God,
B I wyl prepare the vnto bloud: yea, blonde
1.mac.5.a shall folowe vpon the. * Seynge thou hayest wayte for bloud, therfore shall blond persecute thee. Thus will I make the mounte Seyr desolate and waste, and dryng to passe, that there shal no man go thyther, nor come frome thence. Hyr mountaynes will I fyl with his slayne men: thy hilles, valleyes, and riuers, shall lye full of them, that are slayne wyth the swearde, I wyl make the a perpetuall wyldernesse, so that thy cyties shal not returne to their former estate, that ye may know, howe that I am the Lorde. And because thou haste sayde: what, bothe these nacions, and bothe these C landes muste be myne, and I wyl haue thē in possellyon, * where as the Lorde was Exo.25.f there. Therefore, thus saieth the Lorde God: As truely as I lyue, I wil handle the accordyng to thy wrath and gelosie, lyke as thou haste dealt cruelly with thē, that I maye be knowen amonge them, howe I haue punished thee: yea, and that thou also maiest be sure, that I the Lorde haue herd al thy despitful wordes, whiche thou haste spoken against the mountaynes of Is-
rael, saying: Lo, they are made wast, & ge- D uen vs to deuoure. Thus with your mouthes ye haue made your boast against me: yea, & multiplied your prowd wordes agaīst me, which I haue heard altogether. Where-
unto, thus saieth the Lorde God: to the ioye of all the worlde wyll I make thee Eze.25.a wast. * And like as thou (O mounte Seyr) and.26.a waste gladdest, because the heritage of the house of Israell was destroyed: euen so wyl I do vnto the also, that thou & whole Edom shalbe destroyed, and knowe, that I am the Lorde.

¶ The.xxxbi. Chapter.

A

THou sonne of manne, prophecie vpon the mountaines of Israell, and speake:
* Heare the worde of the Lorde, O ye Eze.vi. A
mountaynes of Israel. Thus saith the Lord God. Because your enemie hath said vpon you: A, ha, the hie euerlastynge places are now become ourers, prophecie therfore. and speake: thus saith the Lord God. Seing ye be wasted & trode down on euery syde, and become a possellion vnto the residue of the gentils: which haue brought you into mens mouthes, & vnto an euil name amonge the people. Therfore, heare the worde of the lord god. O ye mountaynes of Israel. Thus saieth the Lord God vnto the mountaynes and hilles, valleys and dales, to the boyde wyldernes and desolate cyties, whiche are spoyled, and had in derision on euery syde, amonge the residue of the heathen: yea, euē thus saieth the Lorde God. In the fire B of my gelousye, haue I taken a deuyce, a-
gainst the residue of the Gentils, & against all * Edom: whiche haue taken in my lande Eze.35.a vnto them selues for a possellion: whyche also reioyced from the whole hearte, wyth a dispytefull stomache, to waste it, and to spoyle it. Prophecie therfore vpon the lāde of Israel, speake vnto the mountaines, and hylles, to valleys, and dales, thus saieth the Lorde God: Behold, this haue I deuy-
sed in my gelousie and terrible wrath. For

Ca. 35. Against the mount Seir, that is, against the Edomites.

to muche as ye haue ſuffered reprofe of the
Heathen, therefore thus ſayeth the Lorde
God. I haue ſworne that the Gentiles
whiche lie aboute you, ſhal beare their con-
fuſion them ſelues. And as for you (O mon-
tayne of Iſraell) ye ſhall ſhote out youre
braunches, and bringe forth your frute to
my people of Iſraell, for it is hard by that
it will come. Beholde, I come vnto you,
and vnto you will I turne me, that ye may
be tylled and ſowen. I will ſende you
C muche people, whyche ſhall be all of the
houſe of Iſraell, the cyties ſhall be inha-
byted, and the decayed places ſhall be re-
payred agayne, I will prouyde you with
much people and catel, which ſhal increaſe
and bringe frute, I will reſtore you alſo to
youre olde eſtate, & ſhewe you more kynd-
nes then euer ye hadde before: whereby ye
ſhall knowe that I am the Lord: yea, peo-
ple will I ſende vnto you (O my folcke of
Iſraell) whiche ſhal haue the in poſſeſſion,
and thou ſhalt be their enheritance, ſo that
thou ſhalt no more be without them.
Agayne, thus ſayeth the Lord God. For ſo
muche as they ſaye vnto you, thou arte an
eater vp of men, and a waſter of thy peo-
ple: therfore thou ſhalte eate no mo men,
nether deſtroy thy people any more, ſayeth
the Lorde God. And I will not ſuffre thee:
for to beare thyne owne confuſion among
the Gentyls from hence forth. Thou ſhalte
not beare the reprofe of the nacyons, nor
D caſte oute thyne owne people anye more,
ſayeth the Lorde GOD. Moreouer the
worde of the Lorde came vnto me, ſayinge:
O thou ſonne of man, when the houſe of
Iſraell dwelte vpon theyr owne grounde,
they defyled them ſelues wyth their owne
wayes and ymagynacions: ſo that in my
ſyghte theyr waye was lyke the vncleneſſe
of a menſtruous woman. Wherefore, I
powred my wrothful diſpleaſure vpon the,
becauſe of the bloude that they hadde ſhed
in the lande, and becauſe of their Idolles,
wherewyth they had defyled them ſelues.
I ſcatred them alſo amonge the Heathen,
ſo that they were ſtrowed aboute in the
landes. Accordynge to theyr wayes, and
E after their owne inuencions, ſo dyd I pu-
nyſhe them. * Nowe when they were gone
Eſa. 52. b Rom. 11. c vnto the Heathen, and come in amonge
them, they diſhonoured my holy name: ſo
that it was ſayde of them: Are theſe the
people of God, and muſte go oute of theyr
owne land? Then ſpared I my holy name,
whiche the houſe of Iſraell had dyſhonou-
red amonge the Gentyles, to whome they
came. Therefore tell the houſe of Iſraell:
Thus ſayeth the Lorde God: I do not this
for youre ſakes (O houſe of Iſraell) but
for my holy names ſake, whiche ye diſho-
noured amonge the heathen, when ye came
to theym. Therefore, I will halowe my
great name againe, which amonge the Gen-
tyles is euyll ſpoken of, for ye youre ſel-
nes haue dyſhonoured it amonge them.
And the Gentils ſhall knowe that I am
the Lorde, whan I am honoured in you
before theyr eyes, ſayeth the Lorde God.
As for you, I will take you from amonge
the heathen, and gather you together oute
of all countreys, and bringe you agayne
into your owne lande. * Then will I powre Eſa. 44. b
cleane water vpō you, & ye ſhal be cleane: Iere. 17. c
yea, from all your vnclenneſſe, and from al
your Idols ſhal I clenſe you. A new herte
alſo wil I gene you, and a new ſpirite wil I
put into you. As for that ſtony herte, I wil
take it out of youre bodye, and gyue you a
fleſhly hert. I wil gene my ſpirite amonge
F you, * & cauſe you to walke in my cōman- Deu. 8. a
dementes to kepe my lawes, and to fulfyll
them. And ye ſhal dwel in the land, that
I gaue to youre forefathers, and ye ſhalbe
my people, and I will be your God. I will
helpe you out of all your vnclenneſs. I wyl
call for the corne, and wil encreaſe it, and
let you haue no honger. I will multyply
the frutes of the trees, and the increaſe of
the felde for you, ſo that ye ſhall beare no
more reprofe of honger amonge the Hea-
then. Then ſhall ye remember your owne
wicked wayes, & your ymaginacios which
were not good: ſo that ye ſhal thincke that
ye were worthye to be deſtroyed: for your
ſinnes and abhominacions. But I wil not G
do this for your ſakes (ſayeth the Lorde
God) be ye ſure of it. Therfore, O ye houſe
of Iſrael, be aſhamed of your ſinnes. More
ouer, thus ſayeth the Lorde God: Whan
tyme as I ſhall clenſe you from all youre
offences, then wyl I make the cyties to be
occupied agayne, and wil repayre the pla-
ces that be decayed. The deſolate lande
ſhalbe buylded againe, whiche afore tyme
laye waſt in the ſight of al them that went
by. Then ſhall it be ſayde: this waſte land
is become lyke a garden of pleaſure, & and
the boyde, deſolate, and broken downe ci-
ties are now ſtronge, and defenced againe.
Then the reſydue of the Heathen that lye
rounde aboute you, ſhal knowe that I am
the lord, which repayre that, that was bro
ken downe, and plante agayne that, that
was made waſte. Euen I the Lorde haue
ſpoken it, and wyll do it in dede. Thus
ſayeth the Lorde God: I wyll yet once be
founde againe of the houſe of Iſraell, & do
this for them: * I ſhall encreaſe them as a Iere. 1. a
flocke of men. Like as the holy flocke, and
the flocke of Ieruſalem are in the dyr ſo-

Ieſtuns

lemne feastes: so shal also the wylde wasted
cityes be filled with flockes of men: and
they shal knowe that I am the Lorde.

¶ The. xxxvii. Chapter.

A THe hande of the Lorde came vpon me
& caried me out in the spirit of the lord,
& let me doume in a playne fielde that
lay full of bones, & he led me rounde aboute
by them: & beholde the bones that lay vpō
the felde, were very many, & maruelous drie
also. Then sayde he vnto me: Thou son of
man, thinkest thou these bones maye lyue
agayne (I answered O Lorde God, thou
knowest). And he sayd vnto me: Prophecy
thou vpon these bones: & speake vnto thē.
Ye drye bones, heare the worde of the
Lorde. Thus sayeth the Lorde God vnto
these bones: behold, I wyl put breath vnto
you, that ye may lyue: I wyl gyue you sy-
nowes, and make flesh to grow vpon you,
and couer you ouer with skynne: & so geue
Gen. 2. b. you * breath, that ye may lyue, and knowe
B that I am the Lorde. So I prophecied, as
he had commaūded me. And as I was pro-
phecying, there came a noyse and a greate
mocion, so that the bones ranne euery one
to another. Nowe when I had loked, be-
holde, they had sinowes, and flesche growe
vpon them: and aboue they were covered
with skynne, but there was no breath in
them. Then sayd he vnto me. Thou sonne
of man, prophecie thou towarde the winde
prophecie: and speake to the winde. Thus
sayeth the Lorde God: Come (O thou ayre)
from the foure windes, and blowe vpon
C these slayne, that they maye be restored to
lyfe. So I prophecied as he had cōmaun-
ded me: Then came the breath into them,
and they receyued lyfe, and stode vp vpon
their fete, a maruelous greate sorte. More-
ouer, he sayde vnto me: Thou sonne of
man, these bones are the whole house of
Israell. Beholde, they say: Our bones are
dryed vp, our hope is gone, we are cleane
cut of. Therfore, prophecye thou, & speake
vnto them: thus sayeth the Lorde GOD.
Beholde, I wyll vpon your graues (O my
people) and take you oute of youre sepul-
chres, and bryng you into the lande of Is-
D raell agayne. So shal ye knowe that I am
the Lorde, when I open youre graues and
bring you out of them. My spirite also will
I put in you, and ye shal lyue: I wyll set
you agayne in your owne lande, & ye shall
knowe that I am the Lorde, whiche haue
sayde it, and fulfilled it in dede. The word
of the Lorde came vnto me, sayinge: Thou
sonne of man, take a tyche, & wryte vpon
it, Vnto Juda, & to the chyldren of Israell
hys cōpanions. Then take another sticke,
and wryte vpon it: Vnto Joseph the stocke
of Ephraim, and to all the houshold of
Israel his cōpanions. And then take both
these together in thine hande, so shal there
E be one sticke thereof. Nowe if the children
of thy people saye vnto the, wilte thou not
shewe vs, what thou meanest by these?
Then geue them this answere: thus sayth
the Lorde God: Beholde, * I will take the Osee. 1. b.
stocke of Joseph, whiche is in the hande of
Ephraim & of the tribes of Israell his fe-
lowes, and wyll put them to the stocke of
Juda, and make them one stocke, and they
shalbe one in my hande. And the two tyc-
kes, where vpon thou wryteste shalte thou
haue in thyne hande, that they may se, and
shalt say vnto them. Thus sayeth the lorde
God: Beholde, I wyl take away the chyl-
dren of Israel from amonge the heathen,
vnto whom they be gone, and wyll gather
them together on euery side, and bring thē
agayne into their owne lande: yea, I wyll
F make one people of them in the lande, vpon
the mountaynes of Israel. and they al shal
haue but one kynge. They shal nomore be
two peoples from hence forth, neyther be
deuided into two kingdomes: they shal also
defile them selues nomore with their abho-
minacions, vdolles, and all their wycked
doynges. I wyl helpe them out of all their
dwelling places, wherin they haue sinned:
and wyl so clense thē, that they shalbe my
people, and I their God. Dauid my ser-
uaunt shalbe their kinge, and they al shal
haue one cheperde onely. They shal walke
in my lawes, & my cōmaundementes shall
G they both kepe and fulfyl. They shal dwel
in the lande, that I gaue vnto Jacob my
seruaunt, where as your fathers also haue
dwelte: yea, euen in the same lande shall
they, their children, & their chyldrens chil-
dren dwel for euermore, and my seruaunte
Dauid shall be their euerlastynge prynce.
Moreouer, I wyll make a bonde of peace
with them, which shalbe vnto thē an euer-
lastinge couenaunte. I wil sette them also,
and multiplie them, my Sanctuary wyl I Leu. 26 b
set amonge thē for euermore. * My dwel-
ling shalbe with them: yea, I wyl be their
God, and they shalbe my people. Thus the
heathen also shal know, that I the Lorde
am the holy maker of Israel, whē my sanc-
tuary shall be amonge them for euermore.

¶ The. xxxviii. Chapter.

A AND the word of the lord came vnto
me, saying: thou sonne of mā, turne
thy face towarde Gog the lande of
Magog, which is the chiefe prince at Mesech
& Tubal: prophecie against hi, & say: thus
sayth the Lorde God: * O Gog, thou chiefe Eze. 39. b
prince of Mesech and Tuball: beholde, I Apo. 20 c
wil vpō the, and wil turne the about, and

ca. 38. & 39. Of Gog & Magog & their destruction.

put a byt in thy chawes: I wyll bringe the forth, and all thy hoofte, bothe horfe and horfeman, which be al weaponed of the beft fafhion: a great people, that handle altoge-the fpeares, fhildes, & fwerdes: the Perfes, Mozians, and with them the Libyās, whiche all beare fhyldes, and helmettes: Gomer and all hys hoofles: the houfe of Thogozma out of the nozth quarters, and all his hoftes: yea, & much people with the.

B Therfore prepare the, fet thy felfe in arate with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou fhalte be vifited, and in the latter yeares, thou fhalte come into the lande that hathe bene deftroyed wyth the fwearde, and now is replenyfhed agayne with dyuerfe people vpon the mountaines of Iſrael, which haue long lyen wafte: yea, they be broughte oute of the nacyons, and dwell all fafe. Thou fhalte come by lyke a ſtormye wether, to couer the lande, and as

C it were a darcke cloude, thou with al thine hoftes, & a great multitude of people with the. Moreouer, thus fayeth the Lord God: At the fame tyme fhal many thynges come into thy mynde, fo that thou fhalte imagine myſchiefe, and faye: I wyll vp to yonder playne lande, feynge they lie at eafe, & dwel fo fafelye (for they dwell all without anye walles, they haue nether barres nor dores) to fpoyle them, to robbe them, to lay hande

D vpon their fo wel inhabited wylderneſſes: againſte that people, that is gathered to-gether from among the hethē, which haue gotten cattell and good, and dwell in the myddeſt of the lande. Then fhall Saba, and Wedan, & the Marchantes of Tharſis, with all theyr worthyes, fay vnto the: Art thou come to robbe? Haſte thou gathered thy people together, becauſe thou wylte ſpoyle? to take ſyluer and golde: to carye away cattel and good, and to haue a great

E praye? Therefore, O thou ſonne of man, thou ſhalte prophecye, and ſay vnto Gog. Thus ſayeth the Lorde God. In that daye thou ſhalt knowe that my people of Iſrael dwelleth ſafe: and ſhalte come frome thy place oute of the Northe partes: thou and mushe people with thee, whiche ryde vpon horſes, whereof there is a greate multy-tude and an innumerable ſorte: yea, thou ſhalte come vpon my people of Iſrael, as a cloude to couer the land. This ſhal come to paſſe in the latter dayes: I wyl bringe the vp into my lande, that the heathē may knowe me, whan I get me honoure vpon the, (O Gog) before theyr eyes. Thus ſayeth the Lorde God: Thou arte he of

F whome I haue ſpoken afore tyme by my ſeruauntes the prophetes of Iſrael, which prophecied in thoſe dayes and yeares, that I ſhould bring the vpō them. At the ſame time, when Gog commeth vp into the land of Iſrael (ſayeth the Lorde God) ſhall my indignacyon go forth in my wrath. For in my gelouſye and hote diſpleaſure, I haue deuyſed * that there ſhall be a great trou- Dan. 12 b
ble in the lande of Iſrael at that tyme. Mat. 24 b
The berye fyſhes in the ſea, the foules of Luc. 21. c
the ayre, the beaſtes of the felde, and all the men that are vpon the earth, ſhal trem ble for feare of me. The hylles alſo ſhall be

G turned vp ſyde downe, the ſtayres of ſtone ſhall fall, and all walles ſhall ſincke to the grounde. I wyll call for a ſwearde vpon theym in all my mountaynes ſayeth the Lorde God: ſo that euerye mans ſwearde ſhall be vpō an other. With peſtilence and bloude wil I punyſhe him, ſtormie raine, & hayle ſtones, fire, & brimſtone wyll I cauſe to rayne vpon him, and all his heape: yea, and vpon all that greate people that is with him. Thus wyll I be magnified, he-noured, and knowen among the Heathen: that they maye be ſure, howe that I am

H the Lorde.

¶ The. xxxix. Chapter.

THerfore, O thou ſonne of man, prophe cie againſte Gog, and ſpake. Thus Eze. 38. c
ſayeth the Lorde God: Beholde, * O God, thou chiefe prince at Meſeech & Tu-bal, I wyll vpon thee, and punyſhe thee with fyue plages, and leade thee from the nozth partes, and bring the vp to the moū-taynes of Iſrael. As for thy bowe, I wil ſmite it out of thy lefte hande, and caſt thyne arowes out of thy right hand. Thou with al thine heape, & al the people that is with the, muſt fall vpon the mountaynes of Iſrael. Then wil I gene thee vnto fou-les and wilde beaſtes of the felde, to be de-noured: there muſt thou lye vpon the feld: for euen I the Lorde haue ſpoken it, ſaith the Lorde God. Into Magog, and amonge I

those that ſit ſo careleſſe in the Iles: wyl I ſēd a fyre, & they ſhal know, that I am the Lorde. I wyll make alſo, the name of my holyneſſe to be knowen amonge my people of Iſrael: and I wil not let my holy name be euyl ſpoken of anye more: but the berye Heathen alſo ſhall knowe that I am the Lorde, the holye of Iſrael: Beholde, it com meth, and ſhall be fulfylled in dede, ſayeth the Lorde God.

This is the day wherof I haue ſpoken. They that dwelin the cities of Iſrael, ſhal go forth & ſet fire vpō the weapōs, & burne them: ſhildes and ſpeares, bowes, and a-rowes, billes and clubbes: ſeuen yeres ſhal they be burnynge therof, ſo that they ſhall

ther haue nede to hewe downe any out of the wodde. For they shall haue weapens ynoughe to burne. They shall robbe those
C that robbed them, and spoyle those that spoyled them, sayeth the Lorde God. At the same tyme wyll I geue vnto Gog, a place to be buryed in Israell, euen the valleye, where thorowe men goe from the easte to the sea warde. Those that trauayle therby shal stop theire noses for the stenche. Ther shal Gog and al his people be buried: and it shalbe called the valleye of the people of Gog. Seuen monethes longe shall the house of Israel be burynge of them, that they may cleanse the land: yea, all the people of the lande shal bury them. O, it shall be a glorious daye, when I gette me that honoure, sayeth the Lorde God. They shal ordeyne men also to be deade buriers,
D euer goynge thorowe the lande, and appoynt them certayne places to bury those in, which remayne vpon the felde, that the lande may be cleansed. From ende to ende shall they seke, and that seuen monethes longe. Nowe those that goe thorowe the lande, wher they se a mans bone, they shal set vp a token by it, tyl the deade buryers haue buryed it also in the valleye of the people of Gog. And the name of the cytye shalbe called Hamonah (that is, a multytude). Thus shal they make the lãde clene. And thou sonne of man, thus sayeth the Lorde God: Speake vnto all the foules, and euery byrde: yea, and to all the wylde
E beastes of the felde, heape you together & come, gather you rounde about vpõ my slaughter, that I haue slayne for you, euen a
Apo. 19.d great slaughter vpõ the mountaynes of Israel, eate flesh & drinke blonde. Ye shal * eate the flesh of the worthyes, and drynke the blond of the princes of the land: of the wethers, of the lambes, of the goates, & of the oxen that be all slayne at Basan. Eate the fat your belly ful, and drynke blonde, tyll ye be dronken of the slaughter, whyche I haue slayne vnto you. Fyl you at my table with horses, and stronge horsemen, with captaynes & men of warre, sayeth the lorde God. I wyl brynge my glorye also amonge the Gentyles, that all the heathen may see my iudgemente that I haue kepte, and my hande, whiche I haue layed vpon the: that the house of Israel maye knowe, how that I am the Lorde their God frome that daye forthe. And the heathen shal knowe, that where as the house of Israell were ledde into captiuite: it was for theyr wickednes
F sake, because they offended me. For the which cause I hyd my face from them, and delyuered them into the handes of they enemies, that they might be all slayne with the sweorde. Accordynge to theyr vncleanesse and vnfaythfull dealynges, so haue I entreated thõ, and hyd my face from them: Therfore, thus sayeth the LORD GOD: Nowe wyll I brynge agayne the captaynes of Jacob, & haue mercy vpon the whole house of Israell, and be gelous for my holy names sake. Al their confusion and offence
G that they haue done against me, shalbe taken away: and so safelye shal they dwell in theire land, that no man shal make them afrayed. And when I haue broughte them agayne from amonge the people, when I haue gathered them together out of theyr enemyes landes, and am praysed in them before manye heathen: Then shall they knowe that I am the Lorde theyr God, which suffered them to be led into captiuitye amonge the heathen, but now haue I brought thẽ agayne into their owne land, and haue not left one of them yonder. After that, wyll I hyde my face no more frõ them
Eze. 36.b * but wyll poure oute my spirite vpon the house of Israell, sayeth the Lorde God.

The. xl. Chapter.

IN the. xxv. yere of oure captiuite, in the beginning of the yere, the tenth daye of
A the monethe, that is the. xiiii. yere after that the city was smitẽ downe: the same day came the hand of the Lord vpon me, & caried me forth: euen into the lande Israell brought he me i the visiõs of God: & set me downe vpõ a marueylous hie mountayne, wher vpon there was a building (as it had ben of a citye) towarde the north. Thither he caried me, and beholde, there was a man whose similitude was like brasse, which had a threde of flaxe in hys hande, & a metrode also. He stode in the dooze, and sayde vnto me: thou sonne of man, marcke well with thyne eyes, herke to with thine eares, and fasten it in thyne hearte, what soeuer I shal shew the, for to that intent that they might be shewed the, therefore arte thou broughte hyther. And what soeuer thou seyst, thou shalte certifye the house of Israel thereof. Beholde, there was a wall on the out syde rounde about the house: The
B metrodde that he had in hys hande, was sixe cubites long and a spanne. So he measured the breadeth of the building, whyche was a metrodde, & the height also a metrodde. Then came he vnto the east dooze, and went vp by the steares, and measured the postes of the dooze, wherof euerye one was a metrodde thycke. Euerye chambze was a metrodde longe and breade: betwene the chambers were fyue cubytes. The poste of the dooze wythin the porche was one metrodde. He measured also the porche of the
innermest

For this chapter vnto ye ende ye pphet seeth in a vision the buildynge again of Hierusalẽ & ye temple. wherby ys described the ministery of the churche of christe, & saluation of the faythfull in hym.

innermer dooze, whyche conteyned a metrodde. Thē measured he the entrye of the dooze, that conteyned eyght cubites, & hys pyllers two cubites: & thus entrye stode in warde. The chābers of the dooze eastward, were thre on euery syde: a lyke bzode and longe. The pyllers also that stode of bothe the syde, were of one measure. After thys, he measured the wydenesse of the dooze, whiche was. x. cubytes, & the heyght of the dooze. xiii. cubites. The edge before the chābers was one cubyte bzode vpon bothe the sides, and the chambzes lyxe cubytes wide of ether syde. He measured the doore frome the eydge of one chāber to another, whose wydenesse was. xxb. cubytes, and one dooze stode agaynste another. He made pyllers also. lx. cubytes hye, rounde about the courte dooze. Before the inwarde parte vnto the foze entrye of the innermer dooze, were. L. cubytes. The chambers and their pyllers within, rounde about vnto the dooze had syde wyndowes. So had the foze entrye also, whose wyndowes wente rounde about within. And vpon the pyllers there stode date trees. Then bzought he me into the foze courte, where as were chambers and paued wozkes, made in the foze court rounde about. xxx. chābers vpō one paued wozke. Now the paued wozke was alonge beside the dozes, and that was the lower paued woozcke. After thys he measured the bzeadeth from the lower doze, vnto the innermer courte of the out side, whyche had an. C. cubites vpon the east and the nozthe parte. And the dooze in the bittermoste court towarde the nozthe, measured he after the lengthe & bzedth: his thze chambzes also on ether side with his pillers and foze entries: which had euē the measure of the first doze. His heyght was. l. cubytes, the bzedth, xxb. cubites his windowes and pozches with his date trees, had euen lyke measure as the doze towarde the east: ther were seuē steppes to go vp vpon, and their pozche before them. Nowe the doze of the innermer courte stode streyght ouer against the doze, that was towarde the nozthe east. Frō one doze to another he measured. C. cubites. After that, he bzought me to the southside, where there stode a doze towarde the south: whose pillers and pozches he measured, these had the first measure, and with their pozches they had windowes rounde about, like the first wyndowes. The heygth was. l. cubites, the bzedth. xxb. with steppes to go vp vpō: his pozch stode before wyth his pyllers & date trees on ether syde. And the dooze of the innermer courte stode towarde the southe, and he measured from one doze to another, an. C. cubites. So he bzought me into the innermer courte, thozowe the dooze of the south syde, whiche he measured, and it had the measure afoze sayde. In lyke maner, his chambers, pyllers, & fozentryes, had euen the foze sayd measure also. And he had with his pozches rounde about windowes of fifty cubites heygth, and. xxb. cubytes bzoade. The pozches rounde about were xxb. cubites longe, and. b. cubytes bzoadt and hys pozche reached vntothe vttermost courte, vpon hys pyllers there were date trees, and eyght steppes to go vp vpon. He bzought me also into the inmoste courte vpon the east side, and measured the doze accozdinge to the measure afozesayde, hys chābers, pillers & pozches had euē the same measure as the first had: and with his pozches, he had wyndowes rounde about. The heyght was, l. cubites, the bzeadeth xxb. cubites, his pozche reached vnto the vttermost courte: his pillers also had date trees on ether side, & viii. steppes to go vp vpō. And he bzought me to the nozth doze, & measured it: which also had the afozesaid measure. Hys chābers, pillers & pozches, had widowes roundeabout: whole heighe was. l. cubites, and the bzeadeth. xxb. His pillers stode toward the vtmost court, and vpon them both were date trees, and. viii. steppes to go vp vpon. Ther stode a chambze also, whose intraunce was at the doze pillers, & there the burnt offrynges were washed. In the doze pozche there stode on ether syde two tables foz the slaughtyng: to slep the burnt offrynges, synoffrynges and treshace offrynges ther vpon. And on the out syde, as men go fozth to the nozth doze, there stode two tables. Foure tables stode on ether syde of the doze, that is. viii. tables: wher vpon they slaughted. Foure tables were of hewen stone, foz the burnt offrynges, of a cubyte & a halfe longe and bzode, and one cubite hye, wher vpō were layde the bessels and ornamentes, whyche were vsed to the burnte and slayne offrynges: whē they were slaughted. And within there were hokes, foure fyngers bzode, fastened rounde about to hange sleath vpon, and vpō the tables was layde the offringe sleath. On the outside of the innermer doze were the singers chambers, in the inward court beside the nozth doze ouer against the south. There stode one also beside the east doze nozthwarde. And he sayde vnto me: This chamber on the south side belongeth to the priestes, that kepe the habytacyon: and thys towarde the nozthe, is the prie- 1.pa.25.
stes that wayte vpon the auiter: which be 3.reg.2.f.
the sonnes of ✠ Sadoch, that doe scrupte before the Lozde, in stede of the chyldren

of

of Leui. So he measured the fore courte. whiche had in lengthe an hundred cubites, and as muche in breadth by the foure cornees. Now the altre stode before the house. And he broughte me to the fore entrye of the house, and measured the walles by the entrye doore, whiche were .b. cubites long on eyther syde. The thickines also of the doore on eyther side, was thre cubites. The length of the porche was .xx. cubytes, the breadth .xi. cubites, & vpō steppes went men vp to it: by the walles also were pyllers on eyther syde one.

¶ The .xli. Chapter.

AFter this, he broughte me to the temple, and measured the postes, which were of both sides sixe cubites thick, accordyng to the widnesse of the tabernacle. The breadth of the doore was ten cubites, and the walles of the doore on eyther side .b. cubites. He measured the lengthe therof, which cōteined .xl. cubites, and the breadth .xx. Then went he in, & mesured the dore postes: which were two cubites thick: but the doze it selfe was .bi. cubites, and the breadth of the doze was .bii. cubites. He measured the length and breadth therof, whiche were euery one .xx. cubites, before the temple. And he sayd vnto me: this is the holyest of all. He measured also the walle of the house, which was .bi. cubites. The chābres that stode rounde about the house, were euery one .xiii. cubites wide: & one stode harde vpon another, whereof there were .xxxiii. there stoode postes beneath vp the walles, roūde about the house, to beare the vp, but in the wal of the house they were not fastened. The side chambres were, the hyer the wider, & had steppes vpon vpon them rounde about the house. Thus was it wider above, that frō the lowest, men might go to the hest by the midst chābres. I saw also that the house was herye hye rounde about. The foūdacion of the side chambres was a meterod, that is, .bi. cubites broade. The thickines of the side wall without, conteined .b. cubites, and so dyd the out wal of the chābres in the house. Betwene the chambres was the wideness .xx. cubites round about the house. The chambre doores stode ouer agaynst the outwal, the one doore was towarde the northe, the other towarde the south: and the thickines of the out wal was .b. cubites rounde about. Nowe the buylding that was seperated toward the west, was .lxx. cubites wide: the wal of the buildinge was .b. cubites thicke roūd about, & the length foure score cubites and ten. So he measured the house, whiche was an .C. cubites longe, and the separated buylding with the wal, were an .C. cubites lōge also. The wideneste before the house, and of it that was separated towarde the east, was an .C. cubites. And he measured the length of the buyldynge before and behynde, with the chambres, vpon both the sydes: and it conteyned an .C. cubytes. The innermer Temple, the porche of the fore courte, the side postes, these thre had side windowes, & pyllers rounde about ouer agaynst the postes, from the ground vp to the windowes. The windowes thē selues were siled ouer wyth bordes: and thus was it aboue the doze vnto the inmooste house: and without also: yea, the whole wal on euery syde, both within and without, was syled ouer with great bordes. There were Cherubins and date trees made also, so that one date tree stode euer betwixt two cherubins. One cherub had two faces, the face of a mā loking aside towarde the date tree, & a lyons face on the other side. Thus was it made roūde about in al the house: yea, the cherubins & date trees were made from the grounde vp aboue the doze, and so stode they also vpon the wall of the temple. The by postes of the temple were foure squared, and the fashyon of the sanctuarye was + euen as it appeared vnto me afore in the visiō. ‡ The table was of woodde .iii. cubites hye, and .ii. cubites longe: hys corners the length and the walles were of woodde. And he sayde vnto me: This is the table that shal stāde before the Lorde. The temple, and the holyest of all hadde eyther of them two dozes: & euery doze had .ii. lytle wicketes which were folden, in one vpon another, on euerie side two. And vpon the dozes of the temple, there were made Cherubins & date trees, like as vpō the walles: and a great thycke balke of wod was before on the outside of the porch. Vpō both the sides of the walles of the porch, there were made depe wyndowes and date trees, hauing beames & balkes, like as the house had.

¶ The .xlii. Chapter.

THē caried he me out into the fore court towarde the north, and broughte me into the chābre that stod ouer against the backbuylding northwarde, which had the length of an .C. cubites: whose doze turned towarde the north. The widnes cōteined .l. cubites: ouer against the .xx. cubites of the innermer court, & against the paued worke that was in the court, beside al these iii. ther stode pillers, one ouer against another. And before this chābre, there was a walking place of .x. cubites wide, & within was a waye of one cubite wide, and their dozes towarde the northe. Thus the hyest chambres were alway narower thē the lowest & middlemost of the buylding, for they bare

Ezec. 1. & 10.
‡ Ex. 25. 6

bare chambze vpon chambze, and stode thze
togetther one vpō another, not hauynge pil-
lers lyke the foze courte: therfoze were they
smaller then those benethe and in the midwst
to reken from the grounde vpwarde. The
wall without that stode by the chambzes
towarde the vtmoste courte vpon the foze
syde of the chambzes, was. l. cubytes lōge:
foz the lengthe of the vtmoste chambzes in
the foze courte was. l. cubytes also: but
the lengthe thereof before the temple was
an. C. cubites. These chambzes had vn-
der them an entraunce of the eastesyde,
wherby a man mpghte go into them out of
the foze courte thozowe the thycke wall of
the foze courte towarde the east, right ouer-
against the seperated buyldynge. Before
the same buyldynge vpon thys syde, there
were chābzes also, whiche had a waye vnto
them, lyke as the chambze of the nozthside
of the same lengthe and wydenesse. Their
entraunce, fashion, and dozes were also of
the same maner. Yea, euē lyke as the other
chambze dozes were: so were those also of
the southside. And before the way towarde
the syngers steppes on the east syde there
stode a doze to go in at. Then said he vnto
me: The chambzes towarde the nozth & the
south which stande before the backe buyld-
ing, those be holy habitaciōs, wherin the
priestes that do seruyce before the Lozde,
muste eate the most holy offeringes: & there
muste they laye the moost holy offeringes,
meateoffrynges, synne offringes, & trespace
offeringes: foz it is an holy place. When the
priestes come therin, they shal not go out in
to the foze courte: but (seyng they be holy)
they shall leaue the clothes of their minis-
tracion, & put on other garmentes, when
they haue any thing to do with the people.
Now when he had measured all the inner-
mer house, he brought me fozth thozow the
east pozte, and measured the same rounde
aboute. He measured the east syde with the
meteRode, which roūde aboute cōteyned. b.
C. meteroddes: And the nozthside measu-
red he which cōteyned rounde about euē so
muche. The other two sydes also towarde
the south, & the west, which he measured cō-
teyned ether of them. b. C. meteroddes.
So he measured all the foure sydes, where
there went a wall rounde aboute. b. C. me-
teroddes longe, and as bzoade also whyche
seperated the holy from the vnholye.

¶ The. xlii. Chapter.

SO he brought me to the doze that tur-
neth towarde the east. Beholde, then
came the glozie of the god of Israel frō
out of the east, whose voice was like a great
noyse of waters, and the earthe was lyghte-
ned with his glozy. His lyght to lohe vpō
was * lyke the fyzste, that I sawe, when I went in, what time as the citie should haue bene destroyed: & like the vision that I sawe by the water of Cobar. Then fell I vpon my face: but the glozie of the LORD came into the house, thozowe the east doze. So a wynde toke me vp, and bzoughte me into the innermer courte: and beholde, the house was full of the glozye of the Lozde. I heard one speakynge vnto me oute of the house: and there stode one by me, that said vnto me: O thou sonne of mā, * this rowme is my seate, and the place of my fote steppes where as I wil dwel amonge the chyldzen of Israel foz euermoze: so that the house of Israel shal nomoze defile my holy name, neither they, noz their kynges thozowe theyr whoredome, thozowe their hye places, and thozowe the deade bodyes of their kynges: whiche haue builded their thzecholdes, in maner hard vpon my thzecholdes, & theyr postes almoste at my postes: and a wall betwixte me and them. Thus haue they defyled my holy name wyth theyr abhominacions, that they haue commytted. Wherfoze, I haue destroyed them in my wzathe. But now they shal put away their whoz-dome, and the deade bodies of their kinges out of my syght, that I maye dwel amonge them foz euermoze. * Therefoze, O thou sonne of man, shewe thou the housholde of Israel a tēple, that they maye be ashamed of their wickednesse, & measure thē selues an example therat. And when they be ashamed of all their wozches, then shewe them the fourme and fashion of the temple, the commynge in, the goynge oute, all the maner and descripcio therof. Yea, all the dses and ozdinaunces of it, that they maye kepe and fulfyll all the fashions, and customes thereof. This is the description of the house. Aboue, vpon the mounte rounde aboute al the cozners, is thalbe the holyest of all. Beholde, that is the description and fashyon of the house. This is the measure of the aulter, after the true cubyte: whyche is a spanne longer then another cubite, his botome in the myddest was a cubyte longe and wyde, and the ledge that went rounde about it, was a spanne bzoade. This is the heygth of the aulter. From the grounde to the lower steppes, the length is two cubytes: and the bzedth one cubyte: and from the lower steppes to the hygher, are foure cubytes, and the bzedth but one cubyte.

* The aulter was. iiii. cubytes hye, and from the aulter vpwarde stode. iiii. hoznes and it was. xii. cubytes longe, and. xii. cubites bzoade, vpō the foure cozners: the couerynge of the aultare was. iiii. cubytes longe and bzoade vpon the foure cozners, and

Eze. x. b
xi. c.
Eze. i. a.
x c. f. xi. d
Esai. vi. a
and. 66. a
Apo. 21. a
Zach. ii. a
Exo. 27. a

and the ledge that wente rounde aboute had halfe a cubyte: and the botome therof rounde aboute one cubyte: hys steppes stode towarde the easte. And he sayde vnto me: Thou sonne of man, thus saith the lord God: these are the ordinaunces and lawes of the aultar: in the daye whā it is made to offer burnt offeringes, & to sprynkle bloude their vpon. To the preistes, to the Leuites
Ezr.44 bthat be of the sede of * Sadoch, and treade and.84.b before me to do me seruice, sayeth the Lord God. Vnto these geue thou a yonge bullocke for a sinoffrynge: and take the bloude of him, and sprynkle vpō foure hornes with all: and the foure corners of the aultar couerynge, with the ledge that goeth rounde aboute therwith shalte thou clense it, and
Lev.16.f reconcyle it. * Thou shalte take the bullocke also of the synneofferinge, and burne him in a seuerall place without the sanctuarye. The next daye, take a goatbucke, without blemish for a sinoffringe, to reconcyle the aulter withal, like as it was reconcyled with the bullocke. Nowe whan thou hast made it cleane, then offre a yonge bullocke
Lev.22.c *without blemische, and a rāme oute of the flocke without blemische also. Offer them
Lev. 11.b before the Lord: & let their priest cast * salt there vpō, & geue them so vnto the lord for a burntoffringe. Seuen dayes shalt thou dringe euery daye a goatbucke for sinne. A yonge bullocke and a ramme of the flocke, bothe without blemyshe, shall they offre. Seuē dayes shal they reconcyle and clense the aultar, and offre vpon it. When these daies are expired, thē vpon the eigyte daye and so forthe, the priestes shall offre theyr burntoffringes, and healthofferinges vpō the aultar: so will I be mercyful vnto you, sayeth the Lorde God.

A ¶ The. xliiii. Chapter.

AFter this he brought me agayne to the outwarde dore of the sanctuarie on the east syde, and that was shut. Then said the Lord vnto me: this dore shal be stil shut: and not opened for any man to go thorow it: but onely for the lorde God of Israel: yea, he shal go thorow it, els shal it be shut stil. The prince him selfe shal come thorow it, that he maye eate breade before the lord. At the porch shal he come in, and there shal he go oute agayne. Thē brought he me to the dore vpon the northe syde of
Ezr.24.d the house. And as I loked aboute me, be-
and 40.e holde, * the glorie of the Lorde fylled the
Nu.xv.c. house: and I fell downe vpon my face. So
4.re. 8.b the Lorde spake vnto me: O thou sonne of
2.pe.7.8. man, fasten this to thine hert: beholde, and take diligente hede to all that I will saye
B vnto the, concernynge al the ordinaūces of the Lorde, and all his lawes: ponder well with thine hert the cōming in of the house, and the goynge forthe of the sanctuarye: and tell that obstinate houshold of Israel. Thus sayeth the Lorde God: O house of Israel, ye haue now done ynoughe with all youre abhominacions, seynge that ye haue brought into my sanctuarye straungers, hauynge vncircumcised heartes and flesche, where thorow my sanctuarie is defiled, whē ye offre me breade, fat, and bloude. Thus with al your abhominaciōs ye haue broken my couenaūt, and not kept the holy ordinaunces of my Sanctuarie: but set keepers of my Sanctuarie, euen after youre owne mynde. Therfore thus saith the lord C God: of al the straūgers that dwel amonge the children of Israell, no straunger whose hert and flesche is not circūcised, shall come within my sanctuarie: No, nor the Leuites that be gowe backe fro me: & haue dyseased the people of Israell with all errours, goynge after their ydoles: therefore shall they beare their owne wyckednesse. Should they be set and ordeyned to ministre vnder the dores of the house of my Sanctuarye? And to do seruyce in the house: to slaye burnteoffringes & sacrifices for the people: to stande before them, and to serue thē, seynge the seruyce that they do them, is before their ydoles, and cause the house of Israell to stomble thorowe theyr wyckednes? * For the which cause I haue pluckte 3.reg.13.f out mine hande ouer them, saieth the Lord D God: so that nowe they muste beare theyr owne iniquitie, and not to come nye me to serue me with their priesthode, in my sanctuarye, and moste holyest of all: that they maye beare theyr owne shame and abhominacions, whiche they haue done. Shoulde I vse them to be porters of the house, and to all the seruyce that is done therin? But Ezr.44b the priestes, the leuites, the sonne of * Sa- and.48b doch, that kepte the holye ordynaunces of my Sanctuarye, when the chyldren of Israel were gone fro me, shall come to me, to do me seruyce, to stande before me, and to offre me the fat and the bloude, sayeth the E Lorde God. They shall go into my Sanctuarye, and treade before my table: to do me seruyce, and to wayte vpon myne ordinaunces. Nowe when they go in at the dores of the innermer courte: they shall put on lynen clothes, so that no woollen come vpon them whyle they do seruice vnder the dores of the innermer courte, and within. They shall haue fayre lynen bonettes vpō their heades: and lynen breches vpon their loynes, which in their labour they shal not put aboute them. And when they go forth to the people into the outwarde courte, they shall put of the clothes wherein they haue

ministred

ministred, and laye them in the habitation of the sanctuary, and put on other apparel, lest they vnhalowe the people with theyr clothes. * They shall not shaue theyr heades, nor nosyche the buche of theyr heere, but rounde theyr heades onelye. * All the Priestes that goe into the inmoste courte, shall dyncke no wyne. * They shall maryc no wydowe, neyther one that is put from her husbande: but a mayde of the seed of the house of Israel, or a wydow that hathe hadde a priestc before. * They shal shew my people the differēce betwene the holy & vnholy, betwyxte the cleane, & vncleane. Iu ye controuersye, they shall discerne it: & gene sentence after my iudgemētes. My solēne feastes, my lawes, & ordināces shal they kepe, & halow my sabbothes. * They shal come at no dead persō to defile thē selues, excepte it be father, or mother, son or doughter, brother or suster, that hathe had yet no husbande, in suche maye they be defiled. And whē he is clensed, there shalbe rekened vnto hym. vii. daies: and yf he goo into the sanctuarye agayne to do seruyce, he shal offre a synofferynge, sayeth the Lorde God. * They shall haue an heritage: Yea, I my selfe wyll be theyr heritage, eles shal ye gene thē no possession in Israell, for I am theyr possession. The meatoffring, synoffring, & trespaceoffryng, shal they eat, & euery dedicate thing in Israel shalbe theirs. The firstliges of al the first frutes, & all frewyloffrynges shall be the preestes. Ye shall gene vnto the preest also al the first frute of your eyest bozne, al I saye, & al that is separated vnto God, al youre heue offrynges (I saye) shall be the priestes, and also the fyrstlynges of youre dough, that God may prouyde the residue. * But no deade carcon shall the preest eate, nor such as is deuoured of wilde beastes, foules, or cattel.

Leu.19. f and.21. a s Leu.5. c

Leu.21.b Ose.1.a. and,3.a

Deu.17.c

Leu.21.a Nu.6.b.

Deu.18a Nu.18.c Ios.13.b.

Exo.22.d Leu.22.a

¶ The.xlv. Chapter.

A Exe.47 b When ye deuide the land by the lot ye shal put aside one * part for the lord to be holy frō other landes: namely, xxb. M. metroddes lōg. & x. M. brode. This shalbe holy, as wyde as it is rounde about. Of this parte there shal belonge vnto the sanctuarye. b. C. metroddes in all the foure corners, and. l. cubites wyde round about to the subuebes. And from thys measure, namelye, of. xxb. M. metroddes longe, and x. m. brod, thou shalt measure, wherin the sanctuary, & the holyest of al maye stande. The residue of that holy grounde shall be the priestes, whiche do seruyce in the sanctuarye of the Lorde, and goe in before the Lorde to serue hym, that they maye haue rowme to dwel in. As for the sanctuarye, it shal stande for it selfe: and to the Leuytes that serue in the house, ther shalbe geuen xx. habitacions, of the. xxb. M. lengthe, and x. M. bredth. ye shall geue also vnto the cite a possession of. b. M. metroddes brode, and. xxb. m. longe, besyde the parte of the sanctuary: That shalbe for the hole house of Israell. * Vpon bothe the syde of the sanctuaryes parte, and by the cytye, there shalbe geuen vnto the prynce, what soeuer lyeth oueragaynst the city, as farre as reacheth westward & eastwarde: which shalbe as longe as one parte, from the west vnto the east. This shalbe hys owne land in Israel, that my prices be nomoze chargeable vnto my people. And suche as remayneth yet ouer in the lande, shall be geuen to the house of Israel, accozdyng to theyr tribes. Thus sayeth the Lozd god: O ye Pozynces, ye haue nowe oppressed and destroyed ynough: nowe leaue of, handle now accozdyng to the thyng that is equall and lawful: and thzuste out my people nomoze sayeth the Lorde God. * ye shall haue a true weyghte, a true Ephah, and a true bath. The Ephah, and the bath shall be a lyke. One bath shall conteyne the tenth parte of an homer, and so shal one Ephah do: theire measure shall be after the homer. * One sycle maketh. xx. geras. So twentye sycles. xxb. and xb. sycles maketh a pounde. Thys is the heaueofferynge that ye shall geue to be heaued: namelye, the. xbi. parte of an Ephah, oute of an homer of wheate, and the. xbi. parte of an Ephah, oute of an homer of Barlye. The oyle shall be measured wyth the Bath: euen the tenth parte of one Bath out of a Coz. Ten Bathes make one homer: for one homer fylleth ten Bathes. And one lambe frome. iii. C. theye out of the pasture of Israell: For a meatoffrynge, burntoffrynge, and healoffring to reconcyle them, sayeth the Lorde God. All the people of the lande shall geue thys heaueofferynge with a frewyl, for the prynces parte to offre burntoffrynges, meateoffrynges, and dryncheoffrynges, vnto the Lord, in the holy dayes, new moones, sabbothes, and in all the hye feastes of the house of Israell. The synoffringe, meatoffryng, burntoffrynge, and healoffrynge shall he geue to reconcyle the house of Israell. Thus sayth the Lozd God: The first daye of the fyrste moneth shalt thou take a yonge bullocke without blemich, & clēse the sanctuarye. So the preest shall take of the bloude of the synoffryng, & sprynckle it

Leu.19 g Deu.25.c Pro.20 b

Exe.30.b Leu.27 b Nu.3.g.

vnto the postes of the house, and vpon the foure corners of the alter, with the doze postes of the innermer courte. And thus shalt thou do also the seuenth daye of the mo-
Nu. xv. c neth * (for suche as haue synned of ygnorannce, or beynge diseaued) to recōcile the
Ezec. xl a house withall. * Upō the. xiiii. daye of the
Leu. xxiii. a firste moneth, ye shall kepe easter. Seuen
Deu. xvi a dates shal the feast continue, wherin there shal no sower nor leuened breade be eaten.

G Upon the same day, shal the prince genefor him selfe & al the people of the land, a bullocke for a synneoffering. And in the feast of the seuen dayes, he shall offre euery daye a bullocke and a rāme. that are without blemyshe for a burnt offering vnto the Lord: & an he goate dayly for a synneoffreyng. For the meateoffreynges, he shall geue euer an ephah to a bullocke, an ephah to a ram, and an hin of oyle to an Ephah. Upon the fifteenth daye of the seuenth moneth, he shall kepe the seuen dayes holy, one after another, euen as the other seuen dayes: wyth the sinofferinge, burntoffreynge, meatoffreynge, and with the oyle.

¶ The. xlvi. Chapeter.

THus sayth the Lord God: the doze of the innermer courte towarde to east, shall be shut the. vi. worckinge dates: but in the sabboth, & in the day of the new mone, it shalbe opened. Thē shal the prince come vnder the doze pozche, & stande styll without by the doze cheke. So the priestes shal offer vp his burnt & healthofferinges. And he shal worship at the dozeposte, & go
B his way forth agayne: but the doze shal no moze be shut tyl the euenyng. On the same maner shall the people of the lande also do their worshippe before the Lorde, without thys dooze vpon the Sabbothes and newe moones. This is nowe the burntoffreyng, that the prynce shall bryng vnto the Lord vpō the sabboth: sixe lambes without blemish, & a ram without blemish, & an ephah for a meatoffringe, with the ramme. As for the lambes, he maye geue as many meateofferynges to them as he wil: and an hin of oyle to an ephah. In the daye of the newe moneth, it shall be a yonge bullocke without blemish, sixe lambes, and a rām also without blemisshe: Wyth the bullock he shall geue an ephah, and with the ram an ephah also for a meate offerynge, but to the lambes, what he maye come by. And euer
C an hyn of oyle to an ephah. When the prynce commeth, he shal go vnder the dooze pozche, and euen there depart forth againe. But when the people of the lande come before the Lorde in the hie solempne feast, as many as come in by the nozthe dooze to do worshippe, shal go out againe at the south dooze. And they that come in at the south dooze shall go forth agayne at the Nozthe dooze. There shall none go oute at the dooze, where he came in, but shall go righte forth ouer on the other side, & the prynce shal go in and out amōg them. Upon the solempne D and hye feaste dayes, this shalbe the meateofferynge. An ephah to a bullocke, and an ephah to a rām, & to the lambes, as many as he wyll: but euer an hyn of oyle to an ephah. Nowe when the prince bringeth a burntoffring, or an healthoffering with a frewyll vnto the Lord, the east doze shalbe opened vnto him, that he maye do with his burnt & healthofferinges, as he doth vpon the sabboth: and when he goeth forth, the doze shalbe shut after him againe. He shal dayly bryng vnto the Lorde, a lambe of a yeare olde wythoute blemysh for a burntofferinge: this shal he do euery mozninge. C And for a meateoffreynge, he shal geue the syxte parte of an ephah, and the thied part of an hyn of oyle, to myngle wyth the cakes euery mozning: yea, this shalbe dayly a meateoffreynge vnto the Lorde: for an euerlastyng ordynaunce: and thus shal the lambe, the meatoffreynge, and oyle, be geuen euery mozninge, for a dayly burntofferynge. Moreouer, thus sayeth the Lorde God. yf the prynce geue a gyfte vnto anye of hys sonnes, then shall it be hys sonnes heritage perpetuall, that he maye possesse it. But yf he wyll geue one of his seruaun-
tes, some of his heritage, it shall be hys
to the next yeare, & then to returne agayne Lenit. 25 b.
vnto the prince: for his heritage shalbe his num. 36 c
sonnes onely. * The prynce also shall take F
none of the peoples inheritaunce, nor put Ezec. 22. a
thē frō their possessiō: but to his own son- 46. 16. b.
nes shal he geue his possession, that my people be not scatered abrode, but that euerye mā may haue his own. And he broughte me thorowe the entraunce at the syde of the doze, to the habytacyon of the sanctuary, that belongeth to the Prestes, and stode towarde the nozth, and beholde, there was a place vpon the west syde, then said he vnto me. This is the place where the priestes G shall dyghe the treespace and sinofferinges, & bake the meateofferinges, that they nede not beare them into the outwarde court: & so to vnhalowe the people. So he broughte me into the vtmoste courte, rounde aboute all the foure corners. Beholde, in euerye corner of the courte, there was yet a litle courte. Yea, in all the foure corners of the courte, there was made a lytle courte of. xl. cubites long, and. xxx. cubites brode, these foure lytle courtes were of one lykemeasure: and there went a rydge wal rounde about them all four, vnder the which there were

were barthes made round about. This said he vnto me: This is the kechin where the ministres of the house shal dight the slaine offrynges of the people.

¶ The.xlvii. Chapter.

A Fter this he brought me againe before the dore of the house: & beholde, there gushed out waters frō vnder the postes of the house eastwarde, for the house stode toward the east, that ran down vpon the right side of the house, which lieth to the alter southward. Then caried he me out to the north dore, & brought me forth Zac. 13.a and.14.b there roūde about by the vtmost dore that turneth eastwarde. * Beholde, there came forth the water vpon the right side. Nowe when the man that had the meterodde in his hāde went vnto the east dore, he measured a. M. cubites, and then he broughte me thorow the water, euē to the ancles: so he measured yet a. M. and brought me thorow the water againe vnto the knees: yet measured he a thousande, and brought me thorowe the water vnto the loynes. After this he measured a thousande agayne, then B was it such a ryuer, that I might not wade thorowe it. The water was so depe, that it was medefull to haue swymmed, for it myghte not be waded ouer. And he sayde vnto me: haste thou sene this, O thou sonne of man? and wyth that, he brought me to to the ryuer banche agayne. Now when I came there, there stode manye trees vpon either side of the ryuer banche. Then sayde he vnto me: This water that floweth oute toward de the east, and runneth downe into the playne felde, commeth into the sea: and from the sea it runneth out: and maketh the waters whole: yea, all that line and moue, mat.xiii.c and. xvii f wherunto this ryuer commeth, shall recouer. * And where this water cōmeth, there * Joh.4.d and.7.d shall be muche fyshe. For all that a commeth to this water, shalbe lustye & whole. By this riuer shal the fishers stande from Engaddy vnto En eglaim, & there spreade oute theyr nettes: for there shall be great heapes of fyshe, lyke as in the mayne sea. As for hys clay and pytte, they shall not C be whole, for why? it shall be occupyed for sale. By this ryuer vpon bothe the sydes of the shore, there shall growe all maner of frutefull trees, whose leaues shall not fall of, neyther shall their frute perish: but euer be rype at their monethes: for their water runneth out of the sanctuarye. His frute is good to eate, and hys leafe profytable for medecine. Thus sayeth the Lord God. Let thys be the border, wherein ye shall deuide the lande vnto the.xii. trybes of Israell, with the lyne. Parte it indyffe-

Gen.22.c rently vnto one as vnto another: * of the whyche lande I swore vnto youre fathers, that it shoulde fal to youre enheritaunce. Thys is the border of the lande vpon the northside, from the mayne sea, as men goe to Zadada: namely, Hemath, Berotha, Sabarim, from the borders of Damascus, and Hemath, vnto Hazar Tychon, and that lyeth vpon the coastes of Haueran. Thus D the borders from the sea forthe, shall be Hazar, Euan: the border of Damascus, the north, and the borders of Hemath, that is the northe parte. The east syde shall ye measure, frome Haueran and Damascus, frome Galead, and the lande of Israell by Jordane, and so forthe, frome the sea coaste, that lyeth eastward: and thys is the eastparte. The southside is, from Thamar nu xx. b forth to the * waters of strife, vnto Cades, Ex.17.b the ryuer to the mayne sea: and that is the south parte. The west parte: namelye the greate sea, from the borders therof, tyll a man come vnto Hemath: thys is the west parte. * This lande shall ye parte amonge num. 33.f you, accordynge to the trybes of Israell, & deuyde it to be an heritage for you * and Leu.19.g for the straungers that dwell amonge you, Deut.1.d and beget childzen. For ye shall take them and.24.g amonge the chyldren of Israell, lyke as though they were of your owne housholde, and countrey, and they shall haue heritage with you amonge the chyldren of Israell. Lode in what tribe the straūger dwelleth, in the same tribe shal ye geue him his heritage, sayth the Lorde God.

¶ The.xlviii. Chapter.

THese are the names of the trybes that A lie vpō the northside, by the waye of Hetlō, til thou cōmest vnto Hemath, & Hazar, Enam, the borders of Damascus, towarde the north, beside Hamath: Dan shal haue his porcion from the east quarter vnto the west. Vpō the borders of Dan frō the east syde vnto the west shal Asser haue his porcion. Vpon the borders of Asser, frō the east parte vnto the west, shall Nephtali haue his porciō. Vpō the borders of Nephtali, from the easte quarter vnto the west, shall Manasses haue his porcyon. Vpō the borders of Manasses from the east side vnto the west, shal Ephraim haue his porciō. Vpon the borders of Ephraim, frome the easte parte vnto the west, shall Ruben haue his porcyon. Vpon the borders of Ruben, from the easte quarter vnto the west, shall Juda haue his porcyon. Vpon the borders of Juda, from the east part vnto the weste, ye shal ses aside one porcyō of.xxv M. meterodde longe and brode, lyke as another porcyon from the east syde vnto the weste, wherein the Sanctuary shall stande. * As Eze.45.a for the porcyon that ye shall separate oute

for the Lorde, it shalbe .xxb. M. longe, and
x. M broade: which seperated holy porcion
shall belonge vnto these, namelye, to the
priestes: towarde the northe .xxb. M. and
towarde the west .x. M. brode, towarde the
east .x. M. brode also, and toward the south
xxb. M. long, wherin the sanctuary of the
Eze.43.c lorde shal stande: yea, this same place shalbe
and.44.b doch, and haue kept my holy ordinaunce,
which went not astraye in the erroure of
the childzen of Israell, lyke as the Leuites
are gone astraye: and thys seperated pece,
that they haue of lande, shall be the moste
holy, hard vpo the borders of the Leuytes.
And next vnto the priestes shal the leuites
haue .xxb. M. long, and .x. M. brode. Thys
shalbe on euery side .xxb. M. longe, and .x.
M. broade. Of thys porcyon they shall sell
nothyng, nor make any permutacio therof
leste the cheefe of the lande fall vnto other
for it is halowed vnto the Lorde. The o-
the fyue. M. after the bredth that lyeth by
the .xxb. M. shalbe comen: it shal belonge
to the cytie, and to the suburbes for habita
tions, and the cytie shal stande in the mid-
dest therof. Let this be the measure: toward
the north part .b. C. f. iiii. M. towarde the
south part .b. C. f. iiii. M. toward the east
parte .b. C. and foure. M. towarde the west
parte .b. C. and .iiii. M. The Subburbes
barde vpon the cytie, shall haue toward the
north fyfte, f. ii. C. toward the south, fyfty
f. u. C. towarde the east .l. f. u. C. towardg
the west also .l. and .ii. C. As for the relydue
of the length, that lyeth barde vpon the se-
parated holy grounde: namelye .x. M. to-
warde the east, and .x. M. toward the west,
nexte vnto the holye porcyon: it and the in-
crease therof shal serue for their meate: that
laboure in the cytye. They that labour for
the wealth of the cytie, shal maintein this
also, out of what trybe so euer they be in Is
C rael. All that is separated of the .xxb. M.
longe, and .xxb. M. brode on the foure par-
tes, that shall ye put aside for the seperated
porcion of the sanctuarye, and for the pos-
session of the citie. The relydue vpon both
the sydes of the sanctuarye, and possessyon
of the cytie, shall belonge to the prynce, be-
fore the place of the .xxb. M. vnto the easte
ende, and before the place of the .xxb. M.
westwarde vnto the borders of the cytye:
this shalbe the princes porcio. This shalbe
the holy place, and the house of the San-
ctuarye shall stande in the myddest. Moze-
ouer, from the Leuites and the cytyes pos-
session, that lye in the myddest of the prin-
ces parte: lyke what remayneth betwixte
the border of Juda, and the border of Ben-
jamin, it shalbe the princes. Howe of the
other trybes. From the East part vnto the
west, shall Ben Jamin haue his porcyon.
Vpon the borders of Ben Jamin, frome the
east side vnto the west, shall Symeon haue
his porcion. Vpo the borders of Simeo fro
the easte parte vnto the west, shall Issachar
haue his porcion. Vpo the borders of Is-
char fro the east side vnto the west, shal Za
bulon haue his porcion. Vpon the borders
of Zabulon, fro the east part vnto the west,
shall Gad haue his porcion. Vpo the bor-
ders of Gad southwarde, the coastes shall
reache from Thamar forth vnto the wa-
ters of strife to Cades, and to the flonde, e-
nen vnto the mayne sea. This is the lande D
with his * porcios, which ye shal distribute num. 32.
vnto the tribes of Israell saieth the Lorde Josu. 13.
God. Thus wide shal the citie reache vpon and. 14.
the north part .b. C. and .iiii. M. measures.
The portes of the citie, shal haue the na-
mes of the tribes of Israell. The portes of
the northside: one Ruben, another Juda, the
thirde Leui. Vpon the eastside .b. C. and
foure. M. measures, with three portes: the
one Joseph, another Ben Jamin, the thirde
Dan. Vpon the southside .b. C. and iiii. M.
measures, with thre portes: the one Sime-
on, another Issachar, the third Zabulo. And
vpo the westside .b. C. f. iiii. M. measures,
with thre portes also: the one Gad, another
Asser, the thirde Nephtali. Thus shall se
haue .xbii. M. measures rounde about. And
fro that tyme forth, the name of the cytye
shalbe, the Lorde is there.

¶ The ende of the Prophe-
cye of Ezechiel.

¶ The boke of the Pro-
phete Daniel.

¶ The firste Chapter.

IN the third yeare of A
the raygne of Jehoakim,
kyng of Juda, came Nabu
chodonosor king of Babi-
lon vnto Jerusale, and be-
seged it: * and the Lord de- 4 re. 24 a
liuered Jehoakim the king 2. pa. 36. c
of Juda into his hade, with certaine orna-
mentes of the house of God, which he cart-
ed away to the lade of Sénar, to the house
of his God, & there he brought the into his
goddes treasury. And the king spake vnto
Aspha nas the chiefe chamberlayne, that he
should bringe him certaine of the childzen
of Israell, that were comme of the kynges
sede and of Princes, younge springalides
wythout anye blemiche, but fayre and wel
fauoured, instruct in al wysedome, conning
and vnderstandynge: whiche were able to
stande in the kynges palace, to read and to
learne

learne for to speake Chaldeyche. Vnto
these the kynge appoynted a certayne por-
B cion of hys owne meate, and of the wine,
whiche he dranke hym selfe, so to nory-
she the three yere: that afterwarde they myght
stande before the kynge. Among these
nowe were certayne of the chyldren of Iu-
dah namelye, Daniel Ananias, Misael, and
Azarias. Vnto these the chiefe chāberlaine
gaue other names, & called Daniel, Bal-
thazar: Ananias, Sydrach: Misaell, My-
sach: and Azarias, Abednago. But Danyel
Ex. 34. c. was at a poynte with him selfe, * that he
Tob. 1 b. would not be defiled thorowe the kynges
Iud. 12. a meate, nor the wine which he dronke. And
C this he desired of the chiefe chamberlayne,
lest he should defile hym selfe. So god gaue
Daniell fauoure & grace, before the chiefe
chamberlayne, that he sayde vnto hym: I
am afrayed of my Lorde the kyng, whiche
hath appoynted you your meate & drinke:
lest he spye your faces to be worse lyknge
then the other chyngaldes of youre age,
and so shal ye make me lose my heade vnto
the kynge. Then Danyel answered Me-
lassar, whom the chiefe chamberlayne had
set ouer Daniel, Ananias, Misael and Aza-
rias, and sayde: O, proue but ten dayes
with thy seruauntes, and let vs haue po-
tage to eate, and water to drynche, the
loke vpon oure faces, and theyr that eate of
the kynges meate. And as thou seyst, so
D deale with thy seruauntes. So he consen-
ted to them in this matter, and proued the
x. dayes. And after the ten dayes, theyr fa-
ces were better lyknge and fatter, then
all the yonge syngaldes, whych dyd eate
of the kynges meate. Thus Melassar toke
away theyr meate and wine, and gaue the
potage therefore. God gaue nowe these
foure syngaldes connyng and lernynge
in al scripture and wisdom: but vnto Da-
niel specially, he gaue vnderstandyng of al
visions & dreames. Nowe when the tyme
was expired, that the kyng had apoynted
to bryng in these yonge syngaldes vnto
hym, the chiefe chamberlayne brought the
before Nabuchodonosor, & the kyng com-
muned with them. But amonge them all
were founde none suche as Daniell, Ana-
nias, Misael, and Azarias. Therfore stode
they before the kyng, which in al wisdom,
and matters of vnderstandynge, that he
enquired of the, fonde the ten times better,
then all the Sothsayers & charmers that
were in al his realme. And Daniel abode
still, vnto the first yeare of kyng Cyrus.

A ¶ The. ij. Chapter.

Iob. 7. b. IN the. ij. yere of the reigne of Nabucho-
Dan. 4. a donosor, had Nabuchodonosor a dreame,
and. 5. a. * wherthorow hys spirite was vexed, &
his slepe brake fro him. The the kyng com-
maūded to call together all the sothsayers,
charmers, witches & Caldees, for to shew
the kyng his dreame. So they came, & stode
before the kyng. And the kyng said vnto the:
I haue dreamed a dreame, & my spirite was
so troubled therewith, that I haue cleane
forgotten, what I dreamed. Vpon this the
Caldees answered the kynge in the Syriās
speche: O kynge, god saue thy lyfe for euer.
Shewe thy seruauntes thy dreame, and
we shal shewe the, what it meaneth. The
kyng gaue the Chaldees theyr answere, &
sayde: Ie is gone from me. Yf ye wyll not
make me vnderstande the dreame with the
interpretacion therof, ye shal dye, & your
houses shalbe pyrsed. But yf ye tel me the
dreame and the meanynge therof, ye shall
haue of me gyftes, rewardes, and greate
honoure: onelye shewe me the dreame, and
the sygnifycation of it. They answered
agayne, and sayde: the kynge muste shewe
hys seruauntes the dreame: and so shal we
declare what it meaneth. Then the kynge
answered, sayinge: I perceaue of a truth,
that ye doe but prolonge the tyme, for so
muche as ye se that the thynge is gone fro
me. Therefore, yf ye wyll not tell me the
dreame, ye shall all haue one iudgemente.
But ye fayne and dyssemble with fayne
wordes, which ye speake before me, to put
of the tyme. Therefore tel me the dreame,
and so shall I knowe yf you can shewe me
what it meaneth. Vpon thys the Chaldees
gaue answere before the kynge, and sayd:
there is no man vpon earthe, that can tell
the thynge, whiche the kynge speaketh of:
yea, ther is nether kyng, prince nor lorde,
that euer asketh suche thynges at a soth-
sayer, charmer, or Caldey: for it is a verye
harde matter, that the kynge requyreth. C
Nether is ther anye, that can certifye the
kynge thereof, excepte the goddes: Whose
dwelling is not among the creatures. For
the which cause the kyng was wroth with
greate indignacion, and cōmaunded to de-
strope all the wyse men at Babylon, and
the proclamacion went forth, and the wise
men were slayne. They soughte also to
slay Daniel with hys companyons. Then
Daniell enquired of Arioche the kynges
stewarde, of the iudgemente and sentence,
that was gone forth already to kyll such as
were wyse at Babylon. He answerd, and
sayd vnto Arioche deyng then the kynges
debitye: Why hath the kynge proclaymed
so cruell a sentence? So Arioch tolde Da-
niel the matter. Vpon thys, went Danyell
vp, and desired the kynge, that he myght
haue leysure to shewe the kynge the inter-
pretacion, and then came he home agayne
[illegible]

and shewed the thing to Ananias, Misael, and Azarias hys companions: That they shoulde beseche the GOD of heauen for grace in thys secrete, that Daniel and hys felowes wyth other suche as were wyse in Babylon, perysshed not. Then was the
D mistery shewed vnto Daniel in a vision by nyght. And Daniell praysed the God of heauen. Daniel also cryed loude, and sayd:
Dan.7.d O that the name of God myght be praysed
e Luk.1 c for euer and euer, for wysedome and
Job.34 e strengthe are hys owne: * He chaungeth
Jere.27 a the tymes and ages, e he putteth downe
Dan.4.c. kynges, he setteth vp kynges: * He geueth
* Job 32 b wysdom vnto the wise, and vnderstanding
1.tim,vi.c to those that vnderstande, he openeth the
depe secretes, he knoweth the thynge that
E Joh.1 b lyeth in darkenes * for the lyghte dwelleth
wyth hym. I thancke the, and prayse the (o
thou God of my fathers) that thou hast lēt me wysdom and strength, and hast shewed me the thyng, that we desyred of thee, for thou haste opened the kynges matter vnto me. Vpō this went Daniel in vnto Arioch, whom the kynge had ordeyned to destroye the wyse at Babylon, he wente vnto hym, and sayde: destroye not suche as be wise in Babylon, but bryng me in vnto the kynge, and I shal shewe the kynge the interpretacion. Then Arioch broughte Daniel in to the kynge in all the haste, and sayde vnto him: I haue founde a man, among the prisoners of Juda, that shal shewe the kynge the interpretacio. The answered the king, and sayde vnto Danyel: whose name was Balthazar: Arte thou he that canst shewe me the dreame, which I haue sene, and the interpretacion therof? Daniell answered the kynge to hys face, and sayde: As for thys secret, for the which the kyng maketh inquisicio: it is neyther the wise, the sorcerer, the charmer, nor the wull coūcer, that
Mat.11.c can certifye the kynge of it. * Onelye God in heauen can open secretes, e he it is that sheweth the kyng Nabuchodonosor what
F is for to come in the latter dayes. Thy dreame, and that whych thou hast sene in thyne head vpon thy bed, is this: O kyng, thou diddest cast in thy minde, what shuld come here after. So he that is the opener of misteryes, telleth thee, what is for to come. As for me, thys secret is not shewed me, for any wisdome that I haue more then any other lyuynge, but onely that I might shewe the kynge the interpretacion, e that he myght knowe the thoughtes of hys owne hearte. Thou kynge sawest, and beholde: there stode before the a great ymage whose figure was maruelous great, and his bylage grymme. The Images heade was of fyne golde, hys brest and armes of syluer, hys body and loynes wer of copper, his legges wer of yron, his fete were parte of yron, and parte of earthe. * Thys thou
Mat.21 c sawest til the tyme that without any han-
Luk.xx b des, there was hewen of a stone, whyche smote the ymage vpon the fete, that were bothe of yron and earthe, e brake them to poulder: then was the yron, the earthe, the copper, the syluer and golde broken altogether in peces: and became lyke the chaffe of corne, that the wynde bloweth away from the sommer floures, that they can no more be founde. But the stone that smote the ymage, became a great mountayne, which fulfylleth the whole earthe. Thys is the dreame. And now wyl we shew before the
F kinge, what is meante. * O king, thou art
Dan.3.d a kynge of kynges: For the God of heauen hath geue the a kingdom, riches, stregth, and maiestye: and hathe delyuered the all thynges, that are amonge the chyldren of men: the beestes of the felde, and the foules vnder the heauen, and geuen the dominion ouer them al: Thou art that golden head. After the there ch all aryse another kyngedome, whiche shalbe lesse then thyne. The thyrde kyngdome shalbe lyke copper, and haue domination in al landes. The fourth kyngdome shalbe as stronge as yron. For lyke as yron breaketh and breaketh al thynges: yea, euen as yron beateth euery thing downe, so shall it beate downe e destroye. Where as thou sawest the fete and toes, parte of earthe, and parte of yron: that is a deuided kyngdom, which neuertheles shal haue some of the yron grosde myxte wyth it, for so much as thou haste sene the yron myxte with the claye. The toes of the fete that were parte of yron, and part of claye: signifieth: that it shalbe a kingdom partly stronge e partly weake. And wher as thou sawest yron myxte wyth claye, they shall mingle them selues with the sede of simple people, and yet not continue one with another, lyke as yron wyll not be souldered with a potherde. In the dayes of these kynges, shall the God of heauen set vp an
Esay.9.b G * euerlastyng kingdom, whyche shall not perysshe, e hys kyngdom shall not be geue ouer to another people: yea, the same shall breake, and destroye al these kyngdomes, but it shall endure for euer. And where as thou sawest, that wythout any hādes there was cutte oute of the * mounte : a stone, which brake the yron, the copper, the earthe, the syluer and golde in peces: by that hathe the great God shewed the kyng, what wyl come after thys. Thys is a true dreame, e the interpretacion of it is sure. Then the kyng Nabuchodonosor + fell downe vpon his face, e bowed him selfe vnto Daniell,
Heb.12.c
: mat.21 f
Ge.14.b

and

and commaunded that they shoulde offre meate offerynges and swete odoures vnto hym. The kyng answered Daniell, & sayd: yea, of a trueth youre God is a God above al goddes, a Lorde above all kynges, and an opener of secretes: seynge thou canst discouer this mistery. So the king made Daniel a great mā, & gaue hym many & great gyftes. * He made him ruler of al the coun- Gen.14.c treyes of Babilō, & lorde of all the nobles that wer at Babilō. Nowe Daniel intreated the king for Sidrach, Misach & Abednago, so that he made the rulers ouer al the officers i the lāde of Babilō: but Daniel hi selfe remayned stil in the court by the kig.

¶ The.iii. Chaptee.

A NAbuchodonosor the kuge caused a golde ymage to be made, which was lx. cubites hie, & vi cubites thicke. This he made to be set vp i the felde of Dura, in the lāde of Babilō, & sente out to gether together the dukes, lorzes & nobles, the iudges & officers, the scribes & shzeues with al the rulers of the lande: That they might come to the dedicatiō of the ymage, which Nabuchodonosor the kyng had set vp: So the dukes, Lozdes and nobles, the iudges and officers, debytes and shzeues, with all the rulers of the lande gathered them together, and came vnto the dedycatynge of the ymage, that Nabuchodonosor the kynge hadde set vp. Nowe whan they stode before the ymage, whyche Nabuchodonosor set vp, the bedell cryed oute with al hys might: O ye people, kynredes and tonges, to you be it sayde: that when ye heare the noyse of the trōpettes, which shalbe blowen, with the harpes, shawmes, Psalteries, Simphonies, and al maner of musyke: ye fal downe and wozshyppe that golden ymage, that Nabuchodonosor the kynge hath sette vp. Who so then falleth not downe and boweth hym selfe, shal eus the same houre be caste into an hote burnynge ouen. Therefore, when all the folke heardе the noyse of the trompettes that were blowen, with the harpes, shawmes, psalteries, symphonyes, and all kynde of melodye, then al the people, kynredes and nacions, fel downe, and bowed them selues vnto the golden ymage that Nabuchodonosor the kyng had set vp. Now were ther C certayne men of the Chaldees, that wente euen then, and accused the Jewes, and sayd vnto the kyng Nabuchodonosor: O kyng, God saue thy lyfe for euer. Thou beynge kyng hast geuen a commauntement, that all men when they heare the noyse of the trompettes, harpes, shawmes, psalteryes, symphonies, and all the other melodyes shal fall downe and bowe them selues, to warde the golden ymage: Who so then fell not downe, and wozshypped not, that he should be cast into an hote burning ouen. Nowe are there certayne Jewes, * whom Dan.2.g thou haste set ouer the officers of the lande of Babylon: Namelye, Sydrach, Mysach, and Abednago. These men (O kynge) regarde not thy commaundemente: yea, they wyl not serue thy goddes, noz bowe them selues to the golden ymage that thou haste set vp. Then Nabuchodonosor in a cruell wzathe and displeasure, commaunded that Sidrach, Misach and Abednago, shoulde be brought vnto hym. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: What? O Sidrach, Mysach, and Abednago, wyll not you serue my goddes? Noz bowe youre selues to the golden ymage, that I haue set vp? Well, be readye here after. When ye heare the noyse of the D trompettes blow, wyth the harpes, shawmes, psalteries, symphonyes, and all the other melodyes, that ye fall downe: and wozshyppe the ymage that I haue made. But yf ye wozshyp it not, ye shalbe caste immediatlye into an hote burnynge ouen. Let se, what god is ther, that may delyuer you out of my handes. Sidrach, Mysach, and Abednago, answered the kynge, and sayde: O Nabuchodonosor, we ought not to consente vnto thee in thys matter, for why? Our God whome we serue, * is able Nu.16.g to kepe vs frome the hote burnynge ouen (O kynge) and can ryghte wel delyuer vs oute of thy handes. And thoughe he wyll not, yet thou shalte knowe (O kynge) that we wyl not serue thy goddes, noz do reuerence to that ymage, whyche thou haste set vp. Then was Nabuchodonosor full of indignacio, so that the countenaunce of hys face chaunged vpon Sidrach, Misach and Abednago. Therfore, he charged and commaunded, that the ouen shoulde be made vii. times hotter thē it was wonte to be: & spake vnto the strōgest wozthies that wer E in hys hoste, for to bide Misach & Sidrach and Abednago, and to caste them into the hote burnynge ouen. So these men were bounde in theyr cotes, hosen, showes with their other garmentes, & cast into the hote burnyng ouen: for the kynges commaundement was so strayte, and the ouen was exceading hote. As for the men that put in Sidrach, Misach and Abednago, the flame of the fyre destroyed them. And these thre men, Sidrach, & Misach, and Abednago, fell downe in the hote burnynge ouen, beyng faste bounde. Then Nabuchodonosor the kynge maruey led, and stode vp in all haste: He spake vnto hys

conncell, and sayde: dyd not you caste three
thre men bounde into the fier? They answe-
red, and said vnto the kynge: Yea, O kynge.
He answered, and sayde: Io, for all that,
yet do I se foure men goynge louse in the
myddest of the fyre, and nothing corrupte,
and the fourthe is lyke the sonne of GOD
to loke vpon. Vpon this wente Nabucho-
donosor vnto the mouthe of the hote bur-
nynge ouen, he spake also, and sayde: O
Sidrach, Misach, and Abednago, ye ser-
uauntes of the hye God, go forth, & come hy-
ther. And so Sidrach, Misach, and Abedna-
go went out of the fire. Then the Dukes,
Lordes, and nobles, and the kynges counci-
Esa.43.a came together to se these men, * vpō whom
the fyre had no maner of power in their bo-
dies. In so muche that the heri heer of their
heade was not burnt, and their clothes ne-
chaūged: yea, there was no smel of fier felt
vpon them. Thē spake Nabuchodonosor,
and sayde: Blessed be the God of Sidrach,
Hosa.34.a Misach, and Abednago: * which hath sent
Dan. 6.b his Aungel, and defended his seruauntes,
Acte.12.c that put their trust in him, that hath alte-
red the kynges commaundemēt: & leoperde
their bodies there vpon, rather then they
would serue or worship any other god, ex-
cepte their owne god only. Therfore I wil,
and commaūde, that al people, kynred and
tonges, whiche speake any blasphemie a-
gainst the God of Sidrach, Misach, & Abed
Esai.24.c nago shal die, & their houses shalbe pyfyld:
Osee.13.b Because, * there is no God that maye saue,
as this. So the kynge promoted Sidrach,
Misach, & Abednago, in the lāde of Babilō.

¶ The iiii. Chapter.

A Dan. vi.c NAbuchodonosor, * king vnto al peo-
ple, kinredes, & tunges that dwel
vpon the whole earth: peace be mul-
tiplied amonge you. I thoughte it good to
shew the tokēs & marueilous worckes, that
the hie god hath wrought vpon me. O how
great are his tokēs, & how mightie are his
Hosa.45.b wonders: * his kingdom is an euerlasting
Dan.vii.d kingdom, & his power lasteth for euer & e-
Luke.1.c uer. I Nabuchodonosor beynge at reste, in
myne houle, and flory thinge in my palace,
sawe a dreame, which made me afraied: and
the thoughtes that I had vpō my bed, with
the visions of myne heade, troubled me.
Dan.ii.a. * Then sent I out a cōmission, that al they
which were of wisdom at Babilon shoulde
be brought before me, to tel me the interpre-
tacō of the dreame. So there came the soth-
sayers, charmers, Caldees, and conturers of
deuels: to whō I tolde the dreame, but what
it betokened, they coulde not shew me: til at
the last, there came one Daniel (otherwyse
called Balthazar, accordinge to the name of
my god) whych hath the spirite of the holye
goddes in him, to whō I tolde the dreame,
saying: O Balthazar thou prince of Soth-
sayers: For so much as I know, that thou
haste the spirite of the holy Goddes, and no
secrete is hyd from the: tell me therefore,
what the vision of my dreame (that I haue
sene) maye signifye. I sawe a vision in my
heade vpon my bed: and behold, there stode
a tree vpon the grounde, which was verye
hye, greate and mightie: the heyghte rea-
ched vnto the heauen, and the breedth exte-
ded to all the endes of the earthe: hys lea-
ues were fayre, he had verye muche frute, so
that euery man had ynoughe to eate ther-
in. The beastes of the felde had shadowes
vnder it, and the foules of the ayre dwelte
in the bowes thereof. Shortely, all creatu-
res fed of it. I sawe in my heade a vysyon
vpon my bed: and beholde, a watcher and a
holye one came downe from heauen, and
cried mightelye, sayinge: Hewe downe the
tree, breake of his braunches, shake of his
leaues, and scatre his frute abroade: that
all the beastes maye get them awaye from
vnder him, and the foules from his braun-
ches. Neuertheles, leaue the grounde of hys
rote styll in the earth, and bynde him vpon
the playne felde, with cheynes of yron, and
stele. With the dewe of heauen shall he be
wet, & shall haue his parte in the herbes of
the grounde with other wilde beastes. That
mans hert of his shalbe taken from hym, &
a beastes hearte shall be geuen him til seue
yeres be come & gone vpō him. This erāde
of the watcher, is a cōmaundemente grou-
ded & sought out in the counsel of him, that
is most holy: to learne mē for to vnderstāde,
that the hiest hath power ouer the kingdo-
mes of men, and geueth them to whome it
lyketh hym, and bryngeth the bery outcas-
tes of men ouer them. This is the dreame,
that I kynge Nabuchodonosor haue sene.
Therfore, O Balthazar, tell thou me what
it signifieth: for so much as al the wise men
of my kyngedome are not able to shewe me,
what it meaneth. But thou canste do it, for
the spirite of the holy goddes is in the. Thē
Daniel (whose name was Balthazar) helde
his peace by the space of one houre, and
his thoughtes troubled him. So the king
spoke, and sayde: O Balthazar, let nether
the dreame nor the interpretacion thereof
feare the. Balthazar answered, sayinge: O
my Lord, this dreame happē to thine ene-
mies, and the interpretacō to thine aduer-
saries. As for the tree that thou sawest
which was so greate and myghtye, whose
heyghte reached vnto the heauen, and hys
breedthe into all the worlde: whose leaues
were fayre, and the frute muche, vnder the
whiche the beastes of the felde had their
habitacion,

habitacion, and vpon whose braunches the
foules of the ayre vyd syt. Euen thou (O
kynge) arte the tree, great and strong. Thy
greatnes increaseth, and reacheth vnto the
heauen, so dothe thy power to the endes of
the earthe. But where as the kynge sawe
a watcher, euen an holye angel, that came
downe from heauen, and sayde: hew downe
the tree, and destroy it: yet leaue the grouñe
of the rote in the earthe: and bynde hym
vpon the playne felde with cheynes of yron
and stele. He shall be wet with the dewe of
heauen, and his parte shalbe with the bea-
stes of the felde tyl seuē yeares be come and
E gone vpon him: This (O kynge) is the in-
terpretacion: yea, it is the verye deuyse of
him, that is hiest of all, and it toucheth my
Lorde the kynge. Thou shalte be caste out
from men, & thy dwellinge shalbe with the
beastes of the felde, with grasse shalte thou
be fed lyke an oxe. Thou must be wet with
the dewe of the heauen: yea, seuen yeares
shal come, and go vpon the, til thou know,
Dani.iij.e that the hiest hathe power vpō the kinge-
Jerr.27.c domes of men, and geueth them to whome
he lyste. Moreouer, where as it was sayde:
that the rote of the tree should be lefte styl
in the grounde: it betokeneth, that thy king
dome shal remayne whole vnto the, after
thou hast lerned to knowe, that the power
commeth from heauen. Wherfore, O kyng
Eccl.19 b be content with my counсel, that thou may-
est redeme thy sinnes with almesse * & thine
offēces with mercy to pore people: for this
shal be an healige of thine errour. All these
thinges touche the kynge Nabuchodonoso-
sor. So after. xii monethes, the kynge walk-
ed by and downe in the palace of the king
dome of Babilon, & said: This is the great
citie of Babilon, which I my selfe (with my
F power and strength) haue made a kynges
courte, for the honor of my maiestie. While
these wordes were yet in the kiges mouth,
there fell a voice frō heauē, saying: O kyng
Nabuchodonosor, to the be it spoken: Thy
kingdom shal depart from the, thou shalte
be cast out of mens company: thy dwelling
shalbe with the beastes of the felde, so that
thou shalte eate grasse lyke as an oxe, tyll
seuen yeares be come & gone ouer the: euen
vntyll thou knowest, that the hyest hathe
power vpon the kyngdomes of men, & that
he may gene them vnto whome it pleaseth
him. The very same houre was this matter
fulfilled vpon Nabuchodonosor: so that he
was cast out of mens company, & dyd eate
grasse lyke an oxe. His body was wet with
the dewe of heauen, til his heares were as
G greate as Aegles fethers, and his nayles
like vyldes clawes. When this tyme was
paste, I Nabuchodonosor lyfte vp myne
eyes vnto heauen, and mine vnderstādinge
was restored vnto me agayne. Then gaue
I thankes vnto the highest. I magnifyed
and praised him that lyueth for euermore,
* whose power endureth alwaye, and his Dan.iii.f.
kyngedom from one generacio to another:
in comparison of whom al they that dwell
vpon the earthe, are to be reputed as no-
thing. * He handled accordyng to his wil, psa.135.a
amonge the powers of heauen, and amōge
the inhabitours of the earthe: and there is
none that maye resist his hande, or saye: Job.42.b
what doest thou? * At the same tyme was
myne vnderstandynge geuen me againe, &
I was restored to the honoure of my king-
dome, to my dignitie, & to myne own shape
againe. My great estates, & princes sought
vnto me, and I was set in my kyngdome
agayne, so that I had yet greater worshyp.
Then dyd I Nabuchodonosor, lone, magni-
fye, and prayse the kyng of heauen: for al
his workes are true, and his wayes righte.
As for those that go on prowdely, he is able
to bryngе them downe.

¶ The. v. Chapter. A

KYnge Balthazar made a great ban-
ket to his thousande Lordes: wyth
all these thousande he made greate
chere, & whē he was dronchen with wyne,
he commaunded to bring him the golden, &
siluer uessels * which his father Nabucho- i.pa.36.g
donosor had taken out of the tēple at Jeru-
salem: that the king and his Lordes, wyth
his queue, and concubynes, mighte drincke
therout. So they brought the goldē uessel,
that was taken out of the tēple of the Lor-
des house at Jerusalem. Then the kynge
and his Lordes with his Quene, and cōcu-
bynes dronche out of them. They dronche
wyne, and praysed theyr Idols of golde, B
siluer, copper, yron, wod, and stone. In the
verye same houre there appeared fyngers,
as it had bene of a mans hande writynge,
ryght ouer against the candelstycke vpon
the playne wall in the kynges palace, and
the kynge sawe the paime of the hande that
wrote. * Then chaunged the kynge hys Jer. 50.a
countenaunce, and his thoughtes troubled
him, so that the ioyntes of his body shoke,
and his knees smote one against the other.
* Wherfore the kynge cryed myghtelye, Dani.ii.a
that they should bryng him the charmers,
Caldees, and conurers of deuels. The
kynge spake also to the wyse men of Ba-
bylon, and sayde: Who so can rede this
writynge, & shewe me the playne meanyng
therof: shalbe clothed with purple, haue a
chayne of golde about his necke, and rule
the thyrde parte of my kyngedome. Vpon
this came al the kinges wyse mē: but they
coulde neyther reade the writynge, nor shew

the

the kynge what it ſignifyed. Then was the kinge ſore afrayed, in ſo muche, that his coloure chaūged, and his Lordes were ſore bered. So by reason of thys matter, that C hadde happened to the kynge and his Lordes, the Quene went vp her ſelfe into the banckett houſe, and ſpake vnto the kynge, ſaynge: O kynge, GOD ſaue thy lyfe for euer. Let not the thoughtes trouble thee, and let not thy countenaunce be chaūged. For why? there is a man in thy kingdom, that hathe the ſpirite of the holy goddes Dan.v.a within him, * as it was ſene in thy fathers dayes. He hathe vnderſtandyng and wyſdome lyke the goddes: yea, the kinge Nabuchodonoſor thy father, made this mā cheefe of the ſothſayers, charmers, Chaldees, and readers of deſtinies: bycauſe that ſuche an aboundaunte ſpirite, knowledge and wyſdome (to expounde dreames, to open ſecretes, & to declare harde dowtes) was founde in him: yea, euen in Daniel, whō the kinge named Balthaſar. Let this ſame Daniell be ſent for, & he ſhall tel what it meaneth. Thē was Daniel brought before the king. So the king ſpake vnto Daniel, and ſayde: Art thou that Daniel: one of the pryſoners of Juda, whome my father the kynge, brought oute of Jewrye? I haue herde ſpeake of the, that thou haſte the ſpirite of the holy goddes, experience & vnderſtāding, and that there hath bene greate wyſedome D foūde in the. Now haue ther bene brought me, wyſe and conninge charmers, to reade this wrytyng, and to ſhew me the meanig therof. But they coulde not tell me, what this matter ſignifyed. Then hearde I ſay, that thou canſt expounde darcke thynges, and declare harde doubtes: Well than, yf thou canſt reade this writynge, & ſhew me the meaynge therof, thou ſhalt be clothed with purple, haue a cheyne of golde aboute thy necke, and rule the thirde parte of my E kingdome. Daniel answered, & ſayd before 4 reg.5.d the king: * As for thy rewardes, kepe them Mat.x.a to thy ſelfe, or geue thy riche gifres to another: yet not the leſſe, I will rede the wrytynge vnto the kynge, and ſhewe him the Dani.ii.c interpretacyon thereof. * O kynge heare. God the hyeſt gaue vnto Nabuchodonoſor thy father, the dignitie of a kynge with worſhippe and honour, ſo that al people, kynreddes and tonges, ſtode in awe & feare of him, by reaſon of the hye eſtate, that he had lent him. For why, he ſlewe whom he woulde: he ſmote whom it pleaſed him. Agayne: whome he woulde, he ſet vp: and Dan.4.d whom he lyſt, he put downe. * But becauſe his herte was ſo proude, and his ſtomacke ſet ſo faſte vnto wilfulneſſe: he was depoſed from his kingly trone, and his maieſtie was taken from him. He was chut out frō amonge men, hys hert was lyke a beaſtes F hert, and his dwellyng was with the wilde aſſes: he was fayne to eate graſſe lyke an oxe, and his bodye was wet with the dewe of the heauen, tyll he knewe, that the hieſt had power vpon the kyngedomes of men, and ſetteth ouer them, whom he lyſt. And thou his ſonne (O Balthaſar) for all this, haſt not ſubmitted thyne hert, though thou kneweſt al theſe thynges: but haſt magnified thy ſelfe aboue the Lorde of heauen, ſo that the veſſelles of hys houſe were brought before thee, that thou, and thy Lordes, with thy Quene and Concubines, myghte drynche wyne therout. And haſte prayſed the Idolles of ſyluer and golde, copper and yron, of wode and ſtone, which neither ſee, heare, nor vnderſtande. As for Act.17.b the GOD, * in whoſe hande conſiſteth thy breath, and al thy wayes: thou haſte not G loued him. Therefore is the palme of thys hande ſente hyther from hym, to token by thys wrytynge. And thys is the ſcripture, that is writtē by: Mane, Thetel, Phares. Now the interpretacīō of the thig is this: Mane, God hath numbred thy kingdome, and brought it to an ende: Thetel, thou art weyed in the balaunce, and arte founde to lyghte: Phares, thy kyngedome is delt in partes, & geuen to the Medes and Perſes. Then commaunded Balthaſar, to clothe Daniel with purple, to hange a cheyne of golde aboute his necke, and to make a proclamacīō concernyng him: that he ſhoulde be the ruler of the thirde part of his kyngdome. * The very ſame nyght was Bal- Eſa.47.b thaſar the kynge of the Chaldees ſlayne, and * Darius oute of Medea, toke in the Dan.9.a kingdome, being. lxii. yeare of age.

¶ The. vi. Chapter.

IT pleaſed Darius to ſet ouer his kyngdome an. C and. xx. lordes, which ſhuld A be in all his kingdō aboute. Aboue theſe he ſet three princes (of whō Daniel was one) that the Lordes might geue accomptes vnto thē, & the king to be vndiſcealed. But Daniel exceaded al theſe princes & Lordes, for the ſprite of God was plenteous in him: ſo that the kynge was minded to ſet him ouer the whole realme. Whereforе the prynces and Lordes, ſought to pycke oute in Daniel, ſome quarell agaynſte the kyngdome: yet coulde they fynde none occaſyon nor faute vpon hym. For why? he was ſo faythfull, that there was no blame nor dishoneſty founde in him. Then ſaide theſe men: we cannne get no quarell agaynſt this B Daniel, excepte it be in the lawe of hys God. Vpon thys, wente the prynces and Lordes together vnto the kynge, and ſayd thus

thus vnto hym: kynge Darius, God saue thy lyfe for euer. All the greate estates of the realme as the Princes, Dukes, Senatores, and Iudges, are determed to put out a commaundemente of the kynge, and to make a sure statute: namely, that who so desyreth any peticion, either of any God, or man (within this .xxx. dayes) excepte it be onely of thee, O kynge: the same person maye be caste into the Lyons vnne. Wherfore, O kynge, confirme thou this statute, and make a writynge: that the thinge which the Medes, and Perses haue ordeyned, be not altered nor broken. So Darius made the writynge: and confirmed it. Now when Daniel vnderstode that the writynge was made, he wente into hys house: and the wyndowes of his wall towarde Jerusalem stode open. There kneled he downe vpon his knees, thre tymes a daye: there he made his petition, and praised his God, lyke as his maner was to do afore tyme. Then theese men made searche, and founde Daniel makinge his petition, and prayinge vnto his God. So they came to the kynge, and spake before hym concernynge his cõmaundement, sayinge: O kinge, hast thou not subscribed the statute, that within .xxx. dayes whoso requireth his petition of anye God or man but onely of thy selfe, O kynge: he shalbe caste into the denne of the Lyons? The kyng answered, & said: yea, it is true. It must be as a lawe of the Medes & Perses, that may not be broken. Then answered they, & said vnto the kinge, Daniel one of the prisoners of Juda: O kyng, regardeth neither the, nor thy statute, that thou hast made: but maketh his petition thre times a day. Whe the king hearde these wordes, he was sore greued, and would haue excused Daniel, to deliuer him, and put of the matter, vntyl the Sunne went downe, to the intente that he myghte saue hym.

These men perceauinge the kinges mynde, said vnto him: knowe this (O kynge) that the lawe of the Medes, and Perses is, that the commaundemente and statute whyche the kyng maketh, maye not be altered.

Bel.i.c * Then the kynge bad them bring Daniel, and they cast him into the Lions denne.

The kynge also spake vnto Daniel, & said: thy God, whom thou alwaye seruest, euē he shal defende the. And there was brought a stone, and laid vpon the hole of the denne, this the kynge sealed with his owne ring, and with the signet of his princes: that the E kinges commaundement concerninge Daniel, thoulde not be broken. So the kynge went into his palis, and eat no meate that nighte, neither was there anye minstrelsye brought in before him, neither could he take any slepe. But by tymes in the morynnge at the breake of the daye, the kinge arose, & wente in al haste vnto the denne of the Lyons. Nowe as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel: yea, the kynge spake, & said vnto Daniel: O Daniel, thou seruaunt of the liuynge God, is not thy God (whome thou alwaye seruest) able to, deliuer the from the lions? Daniel sayde vnto the kynge: O kynge, God saue thy lyfe for euer. * My GOD hathe sente his aungel * which hathe shut the Lyons mouthes, so that they myghte not hurt me. For why? myne vngiltines is fownde out before him. And as for the, O kyng, I neuer offended the. Then was the kynge exceadinge glade, & commaunded to take Daniel oute of the denne. So Daniel was brought oute of the denne, and no maner of hurte was founde vpon hym.

F Dan.3.e Act.12.c *Ju.14.e i.re.17.a Heb.xi.f.

For he put his truste in hys God. And as for those men whyche had accused Daniel, the kyng cõmaunded to bringe them, and to cast them in the Lions denne: them, their children, and their wiues. * So the Lions had the maistrie of them, & brake all their bones a sonder, or euer they came at the grounde. * After this, wrote kynge Darius vnto al people, kinreddes, and tũges, that dwelt in al lãdes: peace be multiplied with you. My commaundement is in al my dominion and kyngdome, that men feare and stande in awe of Daniels GOD. * For he is the liuynge God, whyche abydeth euer, hys kyngdome shall not fayle, and hys power is euerlastynge. * It is he that deliuereth, and saueth: he doth wonders and maruelous workes, in heauen and in earthe: he hathe preserued Daniel, from the power of the Lyons. This Daniel prospered in the raygne of Darius and Cyrus of Persia.

Dan.14.f

G Esa.43.b Ose.13.a Dan.3.f.

¶ The.vii. Chapter.

A IN the first yeare of Balthazar kynge of Babilon, saw Daniel a dreame, & a vysion was in his heade vpon his bedde. Whiche dreame he wrote, & the summe of the matter is this: Daniel spake & sayde: I sawe in my vision by nyghte, and beholde: the foure wyndes of the heauen stroue vpon the sea, and foure great beastes came vp frõ the sea, one vnlike another. The first was as * a Lion, and yet had he * Aegels wynges. I saw that his winges were pluct from him, & he taken away frõ the earth: that he stode vpon his fete as a man, & that there was geuen him a mans heart. Beholde, the seconde beaste was like a * beare, and stode vpon the one syde. Amonge his teeth in his mouth

Jer.4.a.b Ezec.1.b and.7.b. *Ezc.17 a. B Pso.28.f

mouth he hadde three greate longe teethe, and it was sayde vnto hym: Aryse, eate vp mucche flesche. Then I lookede, and beholde, there was another lyke vnto a Leoparde, this hade wynges as a foule,
Dan.8.b * euenfoure vpon the backe. This beast
and.vii.a, hade foure heades, and there was power
i.Mac.i.a geuen him. After this I sawe in a vi-
sion by nyghte, and beholde, the fourthe beaste was grimme and horrible, and marueluous stronge. It had great yron teeth, it deuoured and destroyed, and stamped the residue vnder his feete. It was farre vnlyk
Apo.13.c the other beastes that were before it: for it
and.18.a had * ten hornes, wherof I toke good
c hede. And beholde, there came vp amonge them, another litle horne, before whome there were three of the firste hornes plucte awaye. Beholde this horne had eyes lyke a man, and a mouth speakyng presumptu-
Apoc.i.c ous thinges. * I loked tyll the seates were
4.a.xx. b prepared, & til the olde aged sat him down.
Dani,7.a His clothyng was as white as snowe, and the heeres of his heade like the pure woll. His trone was lyke the fyre flamme, and hys wheles as the burnynge fire. There
Apoc.b.b diewe forth a fyre streame, and went oute from him. * A thousãd times, a thousande serued him. x. M. times, ten thousand stode before him. The iudgement was set, and the bokes opened. Then toke I hede thervnto, because of the voyce of the prowde
D wordes, which the horne spake. I beheld,
mat.25.d tyll the beast was slayne, and his body de-
Apo.xix.d stroyed, * geuen ouer to be brente in the
and,xx.c fire. As for the power of the other beastes also it was taken awaye, but they? lyues were prolonged for a tyme and season. I
E sawe in a vysyon by nyghte, and beholde,
mat.13.c * there came one in the cloudes of heuẽlike
Acte.i.d. the sonne of a man, which wente vnto the
Apoc.i.a. olde aged, before whom they brought him.
Phili.ii.a Then gaue he him * power and dignite re-
gall, that all people, tribes, and tunges
Mat.28.c shoulde serue him. * His power is an euer-
John.12.d lastynge power, whiche shall neuer be put downe: and his kyngdome endured vncor-
Dan 14.f rupte. My hearte was vexed, * and I Da-
niel had a troubled spirite within me, and
Deut.9.b the vysyons of my heade made me afrayed:
til I gat me vnto * one of theim that stode
by, to knowe the trewth, concernynge all
these thinges. So he tolde me, and made
F me vnderstande the interpretacion of these thinges. These foure greate beastes, are foure kynges whiche shall arise out of the earthe. These shall take vp the kyngedome of the sayntes of the moost hiest, and possesse it styll more and more for a longe season. After thys I required diligentelye to knowe the trueth, concernynge the fourth beaste, whiche was so farre vnlike the other beastes, & so horrible: whose teeth were of yron, & his nayles of brasse: whiche deuoured & destroyed, & stãped the residue vnder his fete. I desyred also, to knowe the trueth as touchynge the * ten hornes that he had Apo.13.a
vpon his heade, and this other which came and.17.c
vp afterwarde, before whose face there fell downe thre, whiche horne hadde eyes and a mouth that spake presumptuous thinges, and looked with a grimmer visage then his
felowes. I behelde, and the same horne
made battayll agaynste the sayntes:
and gat the victory of them, vntil the time that the olde aged came, that the iudgemẽt was geuen to the chefest sayntes: and tyll the tyme that the sayntes had the kynge-
dome in possessiõ. He gaue me this answer. That fourthe beaste shall be the fourthe kyngdome vpon earth: it shal be more thẽ al other kingdomes, it shal deuoure, treade downe, and destroye all other landes.
G * The ten hornes, are ten kinges, that shal Zach.i.c
aryse oute of the kyngedome, after whome there shal stande vp another, which shalbe greater then the firste. He shall subdue thre kynges, and shall speake wordes agaynste the hyest of all: he shall destroye the sayntes of the moost hyest, * and thyncke, that Dani.ii.c
he maye chaunge tymes and lawes. They shalbe geuen vnder hys power, * vntyll a Apo.12.b
tyme, two tymes, and half a tyme. But the iudgement shalbe kepte, so that his power shalbe taken frõ him, for he shalbe destroi-
ed, & perish at the last. As for the kyngdõ, power, & al might that is vnder the heauẽ: it shalbe geuẽ to the holy people of the most Luce.i.c.
hiest, * whose kingdõ is euerlasting: yea, al Dan.14.f
powers shal serue & obey him. Thus farre extende the wordes. Neuertheles, I Daniel was so vexed in my thoughtes, that my cõ-
tenaunce chaũged * but the wordes I kept Luce.2.c
stil in my hert.

¶ The.viii. Chapter.

IN the thirde yere of the raigne of kynge Balthazar, there appeared a vision vnto A
me Daniel, after that I had sene the firste.
* I sawe in a visiõ (& when I sawe it, I was Dan.7.a
at Sulis in the chefe citie, which lyeth in the land of * Elã, & in the visiõ, me thought I was by the ryuer of Ulai. Then I lo- Jer.49.c
ked vp, and sawe: and beholde, there stode Ezc.32.b
before the ryuer, a ramme, which had two hornes: and these two hornes were hie, but one was hier then another, and the hyeste came vp behynde. I sawe that this ramme pusched with his hornes, against the west, agaynste the north, and agaynst the south: so that no beastes myghte stande before him, nor defende thẽ frõ hys power: but he
B dyd as him lysted, and waxed greatlye. I

the

toke hede vnto this, and then came ther an he goate from the weſt ouer the whole erth and touched not the grounde. This geate had a maruelous wzethen hozne betwyxte his eyes, and came vnto the ramme, that had the two hoznes (whome I had ſene afoze by the ryuer ſyde) and ranne fearcely vpon hym wyth hys mygyte. I ſawe him dzawe nye vnto the ramme, beynge berye fearce vpon him: yea, he gaue hym ſuche a ſtroke, that he dzake hys two hoznes. Neither had the ramme ſo muche ſtrengthe as to ſtande before hym: but he caſte hym downe, troade hym vnder hys fete: and no man was able to delyuer the ramme oute of hys power. The goate waxed excedynge greate, and when he was at the ſtrongeſt, his great hozne was broken alſo. * Then grewe there other foure ſuche lyke in the ſteade, towarde the foure wyndes of the heauen. yea, oute of one of the leeſe of theſe hoznes, there came vp yet another hozne, whiche waxed maruelous greate: towarde the ſouth, towarde the eaſt, and towarde the fayze pleaſaunte lande. It grewe vp to the hoſt of heauē, wherof it did caſt ſome downe to the groūde, & of the ſtarres alſo, and trow them vnder fete. Yea, it grewe vp vnto the prince of the hooſt, from whom the daily of feringe was taken, and the place of his ſanctuary caſten downe. And a certaine ſeaſon was geuen vnto it, agaynſte the daily offering (becauſe of wickednelle) that it myghe caſte downe the berzte to the grounde, and ſo to pzoſpere in all thynges, that it wente about. Vpon this I heazde one of the ſainctes ſpeakynge, which ſaincte ſaid vnto one that aſked this queſtion. Howe longe ſhall this viſion of the daily ſacrifyce, and of the waſtynge abhomination endure: that the Sanctuary, & the power ſhal ſo be trodē vnder fote? And he anſwered hym: Vnto the euenynge & the mozynynge, euē two thouſande, and thze hundzeth daies: thē ſhal the Sanctuarie be clenſed againe. Now when I Daniel had ſene this viſion, & ſoughte for the vnderſtandinge of it: beholde, ther ſtode before me a thyng like vnto a man. And I heazde a mans voyce in the ryuer of Vlay, which cried, and ſayde: O Gabziel, make this man vnderſtande the vyſyon. So he came, and ſtode by me. But I was afrayed at his commynge, and fell downe vpon my face. Then ſaid he vnto me: O thou ſonne of man, marcke well, for in the laſt tyme ſhal this viſion be fulfylled. Nowe as he was ſpeakynge vnto me, I waxed fayntе, ſo that I ſanke downe to the grounde. But he toke holde vpon me, & ſet me vp agayne, ſayinge: Beholde, I wyll ſhewe the, what ſhall happen in the laſte wzathe: for in the tyme appoynted it ſhall be fulfylled. The ramme whyche thou ſaweſt with the two hoznes, is the kynge of the Medes, & Perſes: but the goate is the kige of Greke lād: the greate hozne that ſtode betwyxte hys eyes, that is the principall kynge. But where as it dzake, and foure other roſe vp in the ſteade: it ſignifieth, that oute of thys people ſhal ſtande vp * foure kyngdomes, but not ſo mighty as it. After theſe kynge-domes (whyle vngodlyneſſe is a growing) there ſhal a ryſe a kynge of an vnſhamefaſt face, whiche ſhalbe wyſe in darke ſpeakinges. He ſhalbe mighcie and ſtōge, but not in his owne ſtēgth. He ſhal deſtroy aboue meaſure, and all that he goeth aboure ſhal proſpere: he ſhall ſlaye the ſtronge & holye people. And thozowe hys craftynes, falſhed ſhall proſpere in hys hande, his heart ſhall be proude, and many one ſhal he put to deathe in hys welthineſſe. He ſhal ſtāde vp againſt the Prince of Princes, * but he ſhall be deſtroyed wythoute hande. And this vyſyon that is ſhewed vnto the, is as ſure as the euenynge, and the mozynynge. * Therfoze wzyte thou vp this ſyghte, for it wyll be longe oz it come to paſſe. Vpon this was I Daniel berye faynte, ſo that I laye ſycke certayne dayes: but when I roſe vp, I wente aboute the kynges buſineſſe, & marueled at the viſion, neuertheleſſe no mā knewe of it.

1.mac.1.a

Dan.7.a. and.xi.a i.Mac.1.a

2.mac.9.c 2 eſdra.2.b

Eſai.8.d.

¶ The.ix. Chapter.

IN the firſt yeare of Darius the ſonne of Aſſuerus, * whiche was of the ſede of the Medes, and was made king ouer the realme of Chaldees: yea, euē in the firſt yere of his raigne, I Daniel deſired to know the yearly numbze out of the bokes, wherof the Lozde ſpake vnto * Jeremy the Pzophete: that Jeruſalem ſhoulde lye waſt. lxx. yeares: and I turned me vnto God the Lozde, for to pzaie & make myne interceſſion, with faſtynge, ſackcloth and aſches, I pzayed before the Lozd my god, and knowledge, ſayinge: * O lozd, thou great and fearful god, thou that kepeſt couenāt, and mercy with them which loue the, and do thy cōmaundementes. * We haue ſynned, we haue offended, we haue bene diſobedient & gone backe: yea, we haue departed from all thy preceptes, and iudgementes. We would neuer folowe thy ſeruauntes, the Pzopheтes, that ſpake in thy name to oure kynges and pzynces, to oure fozefathers, and to al the people of the lande. * O Lozde, ryghteouſneſſe belongeth vnto thee, vnto vs pertayneth nothynge but open ſhame: as it is come to paſſe thys daye vnto euery

Dani. b.c

Jere.25.b and.29.b

2.eſd.1.a and.ix.c.

Baru.1.d

B

Deu.1.d

man

man of Juda, and to them that dwell at Jerusalem. yea, vnto all Israell, whether they be farre or nye, thorowe oute all landes: wherin thou haste scrowed them, because of the offences, that they had done against the. yea, O Lorde, vnto vs, to oure
Psa. cvi.a kynges, and Princes, to oure forefathers,
C euen so vs all, * that haue offended the, belongeth open shame. But vnto the, O Lorde oure God, pertayneth mercye and forgenenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce of the Lorde oure GOD, to walcke in his
2. pet. i. d. lawes, * whiche he layed before vs by his
Zach. 7. b seruauntes the Prophetes: yea, all Israell haue trāsgressed, and gone backe from thy lawe, so that they haue not herkened vnto
Deut. 27. thy voyce. Wherefore, the curse and othe
and, 28. * that is wrytten in the lawe of Moses
Leui. 26. the seruaunte of God, (agaynste whom we
a Bar. 2. a haue offended) is poured vpon vs. * And he hathe performed hys wordes, whyche he spake againste vs, and againste our iudges that iudged vs: to bryng vpon vs such a great plage, as neuer was vnder heauē, lyke as it is nowe come to passe in Jerusalem. yea, all this plage, as it is written in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the
D LORDE oure God, that we myght turne agayne from oure wyckednesse, and to be learned in the verytie. Therfore hathe the Lorde made hast, to bryng this plage vpō vs, for the Lorde oure God is ryghteous, in all hys workes which he doth: for why?
Baru. 2 b we would not herke vnto his voyce. * And
2 Esr. 12. nowe, O Lorde oure God * thou that wyth
13. 9. 14 b a mightye hande haste brought thy people oute of Egypte, to get thy selfe a name whiche remayneth this daye: we haue sinned O Lorde, and done wickedly againste all thy ryghteousnesse: yet let thy wrathfull displeasure be turned awaye (I beseche the) from thy cytie of Jerusalem thy holye hyll. And why? for oure sinnes sake, and for the wyckednesse of oure forefathers, is Jerusalem, and thy people abhorred of all them that are aboute vs: Nowe therefore, O oure God, heare the prayer of thy
E seruaunte, and hys intercession. O let thy face shyne ouer thy Sanctuarye, that lieth waste: for the Lordes sake. O my GOD, enclyne thyne eare, and herken (at the leeste for thyne owne sake) open thyne eyes: beholde howe we be desolated: yea, and the cytye also, which is called after thy name: for we do not caste oure prayers before the in oure owne ryghteousnesse, no: but onely in thy greate mercyes: O Lorde, heare: O forgeue Lorde, O Lorde consyder, tarye not ouerlonge: but for thyne owne sake, do it. O my God: for thy cyty, and thy people is called after thy name. As I was yet speakynge in my prayers, knowledgynge myne owne synnes, and the synnes of my people, makynge so myne intercession before the Lorde my God, for the holy hilles sake of my God: yea, whyle I was yet speakynge in my prayer: Behold, the man Gabriel, (* whome I had sene afore in the Dan. 7. c. vision) came flyinge to me, and touched me and. 8. a. about the offeryng tyme in the euenynge. He informed me, and spake vnto me: O Daniel sayde he: I am nowe come to make the vnderstande it. For as soone as thou begannest to make thy prayer, it was so deuised, and therefore am I come to shewe
F thee. And why? * For thou arte a manne Da. 5. c. d greatlye beloued. Wherefore, ponder the matter well, that thou mayest learne to vnderstande the vision. lxx. weakes are determined ouer thy people, & ouer the holye cytye: that the wyckednes may be consumed, that the sinne may haue an ende, that the offence maye be reconcyled, to bringe in euerlastynge ryghteousnesse, to fulfil the visions and the prophetes, & to anoynt the moste holy one. Vnderstande thys then,
G and marke it well: That frome the time it 2. par: 36 & shalbe concluded * to go and repayre Je- 1. Esd. 1. a rusalē agayne vnto Christe (or the anoynted) prynce, there shalbe seuen wekes: thō shall the streates and walles be buylded agayne. lxii. wekes, but with heardе troublous tyme. After these. lxii. wekes, shall Christe be slayne, and they shall haue no pleasure in hym. Then shall there come a people wyth the prynce, and destroye the cytye and the Sanctuarye: and hys ende shal come as the water floude. But the consolacion shall continue tyl the ende of the battell. He shall make a stroge bonde with many for the space of a weke: and when the weke is halfe gone, he shal put downe the slayne & meatoffring. * And the tēple ther shalbe an abhominable desolation, tyll it mat. 24 b haue destroyed all. And it is concluded, that mar. 13. b this wasting shal continue vnto the ende.

¶ The. x. Chapter.

IN the thirde yere of king Cyrus of Persia, there was shewed vnto Daniell (otherwise called Balthazar) a matter: yea, a true matter, but it is yet a longe time vnto it. He vnderstode the matter well, & perceued what the vīō was. At the same time, I Daniel mourned for the space of. iii. wekes, so that I had no lust to eate breade: as for flesh & wine ther came none within my mouth: no, I did not once anoint my selfe, tyl the whole. iii. wekes were out. Vpon the xxiiii. daye of the. i. moneth, I was by the Dan. 7. b. great floud, called Tigris * I lift vp myne Apoc. 1. c.

eyes,

epes, and loked: and beholde, a man clothed in lynnen, whose loynes were gyrded vp with fine golde of Arabye: hys bodye was lyke the Crisolyte stone, hys face (to looke vpon) was like lightening, his eyes as the flame of fyre, his armes and fete were lyke fayre glisteryng metall, but the voyce of
Dan. 3. c. Act. 17. a
his wordes was lyke the voyce of a multytude. * I Daniel alone sawe this vision, + the men that were with me, sawe it not: but a greate fearfulnesse fell vpon them, so that they fled awaye and hyd them selues. I was lefte there my selfe alone, and sawe this great vision, so longe tyl there remained nomore strength within me: yea, I loste my colouure clene, I wasted awaye, and my strength was gone. Yet hearde I the voyce of hys wordes: and as soone as I hearde it, sayntenesse came vpon me, and I fell downe flat to the grounde vpon my face.
Dan. 9. b
And beholde, an hande touched me, whiche set me vp vpon my knees, & vpon the palmes of my handes: saynge vnto me: * O Daniel, thou well beloued man: take good hede of the wordes, that I shall saye vnto
C
the, and stande ryghte vp, for vnto the am I nowe sente. And when he had sayd these wordes, I stode vp tremblinge. Thē sayd he vnto me: feare not Daniel: For why? sence the fyrst day that thou dyddest set thine hert to vnderstande, and dyddest chastē thy selfe before thy GOD: thy wordes haue bene herde. And I had come vnto the, whā thou begannest to speake, had not the prynce
Iosu. b. d Dan. 12. a
ouer the kyngdom of the Perses withstāde me. xxi. daies. But lo, * Michael one of the cheefe princes, came to helpe me, and I was lefte to continue there with the kynges of Persia, and am come to shewe the, what shall happen vnto thy people in the latter dayes. For it wylbe longe yet or the vision be fulfylled. Nowe when he had spoken these wordes vnto me, I caste downe my heade to the grounde and helde my tunge.
Behold, there touched my lyppes, one very lyke vnto a man. Then opened I my mouthe, and sayde vnto hym that stode before me, O my Lorde, my ioyntes are loosed in the vision, & there is nomore strength
D
within me. How may my Lordes seruaunt then talke with my Lorde? seynge there is no strēgth in me, so that I cannot take my brethe? Vpon this there touched me again,
Dan. 9. d
one much like a mā * & cōforted me, saying: O thou man so wel beloued, feare not: be contente take a good herte vnto the, and be stronge. So whē he had spoken vnto me, I recouered, & sayd: Speake on my Lorde, for thou hast refreshed me. Thē said he: knowest thou wherfore I am come vnto the? now wyl I go agayne to fyght with the kynge of the prynce of the Perses. As soone as I goe forth, lo, the prynce of Greke lande shall come. Neuertheles, I wyl shewe the that thyng, that is fast noted in the scripture of trueth. And as for all yonder matters, there is none that helpeth me in them, but Michael your prynce.

¶ The. xi. Chapter.

AND in the fyrste yeare of Darius of Media, I stode by hym to comforte him, & to strengthē him, & now wyl I shewe the the trueth. Beholde, there shall stāde vp yet thre kinges in Persia, but the fourth shalbe far richer then they al. And whē he is in the chiefest power of his ryches, he shal prouoke euery mā against the realme of Greke lāde. * Thē shal there arise Dan. 7. a.
yet a myghty kynge, that shall rule with great dominion, and doe what hym lyste.
1. mac. 1. a
* And as soone as hys kyngdome cometh vp, it shall be destroyed, and deuyded towarde the foure wyndes of the heauen. They that come after hym shall not haue suche power and dominion as he, but hys kyngdome shalbe scatred: yea, euen amōge other then those. And the kynge of the south shalbe mightier, then hys other princes. And one shall be stronger then he, and shal rule his dominion with great power. And in the ende of yeares, they shalbe loyned together, and the kynges doughter of the south shall come to the kynge of the north, for to make frendshyp, but she shal not optaine the power of that arme, neither
B
shal she be able to endure thozow his might but she, & such as brought her (yea, and he that begat her, and comforted her for hys time) shalbe delyuered vp. Out of the braunches of her roote, there shall one stande vp in hys steade, which with power of armes shall goe thorowe the kynges lande of the north, and handle hym accordynge to hys strength. As for theyr Idoles and princes, with theyr costly Jewels of golde and syluer, he shal cary them away captiues into Egypte, and he shal raygne moore yeares then the kyng of the north. And whē he is come into the kynges realme of the south, he shall be fayne to turne agayne into hys owne lande. Wherfore hys sonnes shall be displeased, & shal gather together a myghtye greate hoofte of people: And one of
C
them shal come, and go thorow lyke a water floude: then shal he turne, and go forth with wrlyng and boastyng vnto his owne lande. Then the kynge of the south shall be angrye, and shal come forth to fyght agaynst the kynge of the north: yea, he shal bryngе a greate multytude of people together, and a great heape shall be geuen into hys hand: these shal he carye awaye with

greate

great pryce, for so muche as he hathe caste downe so many thousandes, nenertheleſſe, he ſhall not preuayle. For the kyng of the northe ſhall gather (of the newe) a greater heape of people then afore, and come forthe (after a certayne tyme and yeares) wyth a myghtye hooſte, and exceadynge greate good. At the ſame tyme there ſhall manye ſtande vp agaynſt the kynge of the ſouthe, ſo that the wycked chyldren of thy people alſo ſhall exalte them ſelues (to fulfyll the viſion) and then fall. So the kynge of the north ſhall come to laye ſege, and to take the ſtronge fenced cytyes: And the power of the of the ſouth ſhall not be able to abide him, and the beſt men of the people ſhall not be ſo ſtrong, as to reſiſt him. Shortely, when he commeth, he ſhall handle hym as he lyſte, and no mā ſhall be ſo hardye as to ſtande agaynſte hym. He ſhall ſtande in the pleaſaunte countreye, whyche thorowe hym ſhall be deſtroyed: He ſhall ſette his face wyth al hys power to optayne his kyngdome, and to be lyke vnto him. Yea, that ſhal he doe, and geue hym vnto the doughters among womē, to deſtroy him. But he ſhal fayle, neither ſhall he optayne hys purpoſe After this ſhal he ſet his face vnto the iles and take manye of them. A Prynce ſhall ſtoppe hym, to do hym a ſhame: beſide the confuſion, that cls ſhall come vnto hym. Thus ſhall he turne agayne to hys owne lande, ſtomble & fall, and be nowore founde ſo he that came vpon him, and byd hym bꝛoſce, ſhal ſtād in his place, & haue a pleaſaunt kingdome: and after a fewe dayes he ſhalbe deſtroyed, & that neither in wrathe, nor in battel. In hys ſteade ther ſhal aryſe a vyle perſon, not holden worthy of a kynges dignyte: thys ſhal come in peaceably, and optayne the kingdom with fayre wordes: he ſhal fight agaynſt the armes of the mighty (and deſtroy them) yea, & agaynſte the prynce of the couenaunt. So after that he hathe taken truce wyth hym, he ſhall handle diſceatfully: that he maye get vp, and ouercome hym wyth a ſmal flocke: and ſo with craftyneſſe to get hym to the fatteſt place of the lande, and to deale otherwyſe, then ether hys fathers, or graundfathers dyd. For he ſhall deſtroye the ſtynge, that they had robbed and ſpoyled: yea and all theyr ſubſtaunce, ymagenynge thoughtes agaynſt the ſtronge holdes, and that for a tyme. This power and heart ſhalbe ſtirred vp, with a great army agaynſt the king of the ſouth, where thorowe the kynge of the ſouth ſhall be moued them to battel, wyth a greate and myghtye hooſte alſo. Neuertheleſſe, he ſhall not be able to ſtande, for they ſhall conſpyre agaynſt hym, yea, they that eate hys meate ſhall hurte hym: So that his hooſte ſhal fall, & many be ſlayne downe. Theſe two kynges ſhalbe mynded to do miſchiefe, and tal he of diſceyte at one table: but they ſhal not proſpere, for why? the ende ſhal not come yet, vnto the tyme appoynted. + Thꝰ ſhal he go home againe into hys owne land, with great good, and ſet his heart agaynſt the holy couenaunte, he ſhal be buſye agaynſt it, & then returne home. At the time appoynted, he ſhal come agayne, and go toward the ſouth. So ſhal it happen otherwyſe then at the fyrſte, yet ons agayne. And why? + the chippes with Italyans ſhall come vpon hym, that he maye be ſmitten and turne agayne: That he maye take indignacyon agaynſte the couenaunte of holynes, to medle agaynſte it, yea, he ſhal courne hym, and drawe ſuche vnto him, as leaue the holy couenaunt. He ſhall ſette myghtye men to bnhalowe the Sanctuary of ſtrengthe, to put downe the dayly offrynge, & to ſet vp the abhominable deſolacīō. And ſuch as breake the couenaunte ſhal he flatter wyth fayre wordes. But the people that wyl know their god, ſhall haue the ouerhāde & proſpere. Thoſe alſo that haue vnderſtandyng among the people ſhall enfourme the multitude: And for a longe ſeaſon, they ſhalbe perſecuted with ſwearde, with fyre, with captiuite, & with the takynge awaye of theyr goodes. Nowe when they fall, they ſhall be ſet vp with a lytle helpe: But manye ſhall cleue vnto them faynedlye. yea, ſome of thoſe whiche haue vnderſtandynge ſhall be perſecuted alſo, that they may be tryed, purified and cleanſed, tyll the tyme be oute: for ther is yet another tyme appoynted. The hynge ſhall doe what hym lyſte, + he ſhall exalte and magnifie hym ſelfe agaynſte all that is God. yea, he ſhall ſpeake maruelous thinges agaynſt the god of al goddes, wherin he ſhal proſpere, ſo longe tyll the + wrath be fulfilled, for the concluſyon is deuiſed alredy. He ſhal not regarde the god of hys fathers, but hys luſte ſhall be vpon women. yea, he ſhal not care for any God, for he ſhall magnifie hym ſelfe aboue all. In his place ſhal he wor ſhyp the myghty ſtoute God: & the God whome hys fathers knewe not, ſhal he honour with golde and ſyluer, with precious ſtones and pleaſaūt Jewels. Thus ſhall he doe, thorowe hys ſtrōg fenced places, ſetting vp his ſtraūge god, whome he confeſſeth, and encreaſinge his glorye. Such as wyl receyue him, and take hym for God, he ſhal geue them great worſhyp and power: yea, and make them Lordes of the multytude, & geue them the lande wyth rewardes. In the latter tyme

2. ma. 5. a

Dan. 24. b

Apo. 15. a

shall the kyng of the south strine with hym: & the kynge of the northin like maner shall come agaynst him with charettes, horsmē and with a great nauy of shippes. He shall come into the landes, destroy & go thorow: he shall entre also into the fayre pleasaunt lande: Many cities & countres shall escape
Apo. 12. c * excepte Edō, Moab, and the beste of the
childien of Ammon, which shall escape frō
his hande. He shall stretch forthe his han-
des vpon the countrees, and the lande of
Egipte shall not escape him. For thorowe
his goyng in, he shall haue dominion ouer
the treasures of siluer and golde, and ouer
Apoc. xi. e all the precyous Jewels of Egypte, Libia,
and Ethiopia. * Neuertheleste, the tydyn-
ges out of the east, & the north shal trouble
him, for the which cause he shal go forth to
destroye and rote out a great multitude.
The rētes of his palace shal be pitched be-
twixt the two seas, vpō the hil of the noble
Apo. xix d Sanctuary, for he shall come to hys death,
and. xx. c. * and then shal no man helpe him.

¶ The. xii. Chapter.

A Apo. xix c a mat. 24 The time will come also, that the great prince * Michael, which standeth on thy peoples sīde, shal arise vp, for ther shall come a time of trouble, suche as neuer was, sence there began to be any people vn to that same tyme. Then shal thy people be
Job. xb. c 2 cor. 15. f deliuered: yea, al those that be founde writ-
ten in the boke. * Many of thē that slepe in the dust of the earth shall awake: some to
Mat 13 c & repose. * The wise (such as haue taught
Sap. 13 c other) shall glyster, as the shynynge of
B heauen: and those that haue instructe the
multytude vnto godlynesse, shall be as the
starres, worlde without ende. And thou O
Daniel, shutte vp these wordes, and seale
the boke tyll the laste tyme. Many shal go
about here and there, and the shal knowe-
ledge increase. So I Daniel loked, and
C beholde, there stode (as it were) other two:
one vpon this shore of the water, the other
vpon yonder syde. And one of theym saide
vnto him, which was clothed in lynen, and
stode aboue vpon the waters of the floude,
Howe longe shall it be to the ende of these
Apoc. x. a wonderous workes. * Then hearde I the
man with the linnen clothes, whiche stode
aboue vpon the waters of the floude: when
he helde vp his right and left hande vnto
heuen, and swore by hym which liueth for
Apo. xi. c euer * that it shall tarye for a tyme, two
and. 12. c tymes and halfe a tyme: & when the power
D of the holy people is cleane scatred abrode,
then shall all these thinges be fulfylled. I
herde it well, but I vnderstode it not. Then
sayde I: O my Lorde, what shall happē
after that? He answered: Go thy waye
Daniel, for these wordes shall be closed vp
and sealed, tyll the laste tyme: and manye
shall be purified, clensed and tried, (as it
were with fyre.) But the vngodly shal liue
wickedly, * and those wycked (as manye of mat. 13. b
them as they be) shall haue no vnderstan-
dyng. As for such as haue vnderstanding,
they shall regarde it. And from the time
forth that the daylye offeryng shalbe put
downe, and the abhominable desolacion set
vp, there shalbe a. M. cc. xc. dayes. * O wel Mat. 24. c.
is him, that wayteth & commeth to the. M. and. 23. a
thre. C. and xxx v. daies. Go thou thy way
now tyll ide ended: take thy rest, and abide
thy lot, tyll the daies haue an ende.

¶ The ende of the prophecie of Daniel.

¶ The Booke of the Prophete Oseas.

¶ The firste Chapter.

God commandeth Oseas to take an harlot to wife

THis is the word of the Lord, that came vnto Oseas, the sonne of Be-eri, * in the daies of Oseas, Joa-thā, Ahas and Jezekias, kynges of Juda: & in the time of Jeroboā, the sonne of Joas kynge of Israell. A 4. re. 15. 16. & 17. c

Firste, when the Lorde spake vnto Oseas, he sayde vnto him: * Go thy waye, take an harlott & thy wife, and gette childien by her: for the lande hathe committed greate whordome agaynst the Lorde. So he went, and toke Gomer the doughter of Deblaim: whiche conceaued, and broughte forthe a sonne. And the Lorde sayde vnto hym: call hys name Jesraell, for * I wyll shortelye auenge the bloode of * Jesraell vpon the house of Jehu, and wyll bringe the kyng-dome of the house of Israell to an ende. Leu. 21. b Eze. 44. b 4. re. 15. c 17. 8. 18. b & 23. re. 21. b

Then wyll I breake the bowe of Israell, in the valley of Jesraell. She conceaued yet agayne, and bare a doughter. And he sayde vnto him: Call her name: Lorughamah (that is, not oprayenyng mercy:) * for I will haue no pytie vpon the house of Israell, but forget them, and put them cleane oute of remembraunce. * Neuertheleste, I will haue mercy vpon the house of Juda, and wil saue them, euen thorowe the Lorde their God. But I wyll not delyuer them thorowe any bowe, swearde, battell, horses or horsemen. Nowe when she had weined Lorughamah: she conceaued againe & bare a son. The said he: cal his name Loami. For why? ye are not my people, therfore will not I be your God. And though the number of the childre of Israel be as the sande of the sea, which can neither be measured nor tolde, yet in the place where it is said vnto them, * ye be not my people: euen there shal it be Israell. 4. re. 17. c Gen. 49. b 4. re. 19. c Rom. 9. c

q. i. God commandeth him to giue the .iij. names.

thus reported of them, * they be the chyldren of the liuynge God. ¶ Then shall the chyldrē of Juda, & the children of Israel be gathered together agayne, & chose thē selues one heade, and then departe oute of the lande: for greate shalbe the daye of Israel.

¶ The.ii. Chapter.

TEll your brethren, that they are my people: & your sisters, that they haue obteyned mercy. As for your mother, ye shal chide with her, & reproue her * for she is not my wyfe, neither am I her husbāde, onelesse she put away her whordōs out of my sight, & her aduoutry frō her brestes. If no, I shal strippe her naked, and set her * euen as she came into the worlde: yea, I shal laye her waste, & make her like a wyldernes, & slaye her for thirste. I shal haue no pitie also vpon her children, * for they be the children of fornicatiō. Their mother hath broken her wedlocke, & she that bare them * is come to confusion. For she said: I wyll go after my louers that geue me my water and my breade, my wol & flaxe, my oyle, and my drynke. But I wyl hedge her way with thornes, & stoop it, that she shall not find her foresteppes: & though she rūne after her louers, yet shal she not get them: she shal seke them, but not finde thē. * Thō shalte saye: wel, I wil go turne againe to my first husbande, for at that tyme was I better at ease then nowe. But this would she not knowe, where as I yet gaue her corne, wine, oyle, siluer, and golde, * which she hathe hanged vpon Baal. Wherefore, now wyll I go take my corne and wyne agayne in their season, and fet agayne my woll, and my flaxe, whiche I gaue her to couer her shame. * And now wyll I discouer her folyshnes, euen in the sighte of her louers, and no man shal delyuer her oute of my handes. Moreouer, I wyll take awaye all her mirthe * her holye dayes, her newe moones, her Sabbothes, & al her solempne feastes: I wyl destroy her vineyardes, and figtrees, thoughe she saieth: lo, here are my rewardes, that my louers haue geuē me. I wil make it a wodde, and wilde beestes shal eate it vp: I wyll punyshe her also for the dayes of Baal, * wherin she censed hym, deckinge him with her earinges & cheines, when she folowed her louers, & forgat me, saieth the Lorde. Wherfore beholde, I wyl cal her againe bring her into a wildernes, and speake frendly vnto her: there wyll I geue her, her vineyardes agayne: yea, and the * valleye of Achor also to shewe her hope and cōforte. Then shal she singe there * as in the time of her youthe, and lyke as the daye when she came oute of the lande of Egipte. Then (saieth the Lorde) the shalt saye vnto me: O my husbande, and shal cal me nomore Baal: for I wyll take awaye those names of Baal from her mouthe: yea, she shall neuer remembre their names any more. * The wyl I make a couenaunt with thē, with the wilde beastes, with the foules of the ayre, and wyth euery thynge that creepeth vpō the earthe. * As for bowe, swearde, and battel, I wyll destroye suche oute of the lande, and wyll make them to slepe safely. * Thus wyll I marye the vnto myne owne selfe for euermore: yea, euen to my selfe wyll I marie the in righteousnesse, in equitie, in louing kyndnesse, and mercy. In faith also wil I marye the vnto my selfe, & thou shalt knowe the Lord. At the same tyme wyl I shewe my selfe frendly & gracious vnto the heauens, saith the Lord: and the heuens shal helpe the earth, & the earth shall helpe the corne, wyne & oyle, & they shal helpe Israell. * I wil sowe them vpon earthe. for a sede to myne owne selfe, * & wil haue mercy vpon her, that was wythoute mercy. And to thē which were not my people, I wil saye: thou art my people, and he shal saye: thou art my God.

¶ The iii. Chapter.

THen sayde the Lorde to me: * Go yet thy waye, and wowe an aduouterous woman, whō thy neighboure louerth, as the Lorde dothe the children of Israell: howe be it, they haue respecte to straunge goddes, * & loue the wyne cannes. So I gat her for.xb. siluerlinges, & for an homer & an halfe of barly, & saide vnto her: Thou shalt abyde with me a lōg seasō, but se that thou playest not the harlot, and loke thou medle with none other mā, & the wil I kepe my selfe for the. * Thus the children of Israel shal sit a great while without kyng, & prynce, with out offring & aulter, without priest & reuelatiō. But afterwarde shal the children of Israel cōuerte, & seke the lord their God, & * Dauid their kynge: & in the latter dayes they shall worshippe the Lorde, and his louynge kyndnesse.

¶ The.iiii. Chapter.

HEare the worde of the Lorde, O ye children of Israel. For the Lord must punyshe them, that dwel in the lāde. And why? there is no truthe, there is no mercy, there is no knowledge of god in the lande: but swearinge, lyinge, mānaughter: theft & aduoutry haue gotten the ouerhande, and one bloude gilteth the other. Therfore shall the lande be in a miserable case, & al they that dwel therin, shal be rooted out. The beastes in the felde, the foules in the ayre, and the fyshes in the sea, shal die. Yet is there none, that wil chasten nor reproue another. * For thy people re-

burneth the prieſtes, which ſhold reſourme
other men. Therefore ſtombleſt thouin the
daye tyme, and the prophet wyth the in the
nyght. I will bringe thy mother to ſylence
Baru. 3.b & why? * my people perysshe, becauſe they
Eſai. b. b. haue no knowledge. Seinge thō that thou
haſt refuſed vnderſtandynge, therefore wyll
I refuſe the alſo: ſo that thou ſhalt nomore
be my prieſte, and for ſo much as thou haſt
forgotten the lawe of thy God. I wyll alſo
forget thy children. The more they increa-
ſed in the multitude, the more they ſynned
Leu. bi.d againſt me: therefore wil I chaunge their
Eze.13.c. honoure into ſhame. * They eate vp the
& 16.24.a ſinnes of my people, & couage them in their
C wickednes. ¶ Thus the prieſte is become
lyke the people. Wherfore I wyll punyſhe
them for their wicked wayes, and reward
thē according to their owne imaginacions.
Leu.26.b * They ſhall eate, and not haue ynoughe.
Mic. bi.c They haue vſed whordome, therfore ſhall
Aggc.1.a. they not proſpere: and why? they haue for-
ſaken the Lord & not regarded him. Whor-
dome, wine, & dronckenneſſe taketh the heart
4.reg.6.a awaye. * My people aſke counſell at their
stockes, their ſtaffe muſte tell them. For an
whoriſhe minde hath deſceyned thē, ſo that
4.re.17.b they committe fornication agaynſte their
God. * They make ſacrifices vpō the hye
mountaines, & burne their incēſe vpō the hil
les: yea, amōge the okes, groues & buſhes,
D for there are good ſhadowes. Therefore,
your doughters are become harlottes, and
your ſpouſes haue broken their wedlocke, I
will not punish your doughters for beynge
Nu. 25.b defiled, & your brides that became whores:
* ſeynge the fathers thē ſelues haue medled
with harlottes, & offered with vnthriftes:
but the people that wil not vnderſtād, muſt
be punyſhed. Thoughe thou Iſrael art diſ-
poſed to playe the harlot, yet ſhouldeſt not
3.reg.12.d thou haue offered, o Iuda: thou ſholdeſt not
Deu.x.d. haue runne vnto Gilgal * nor haue gone
vp to Bethauē. & nor haue ſworne, the lord
lyueth. For Iſrael is gone backe lyke a wā-
gon cow. The lorde therfore ſhall make her
fede, as the lambe that goeth a ſtraye. And
wher as Ephraim is become partaker of Ia-
dols: wel, let him go: their dronkēnes hath
put thē backe, & brought thē to whordom.
Their rulers loue rewardes, bringe (ſaye
they) to their owne ſhame. A wynde ſhall
take holde of their fethers, & they ſhall be
confounded in their offeringes.

¶ The.b. Chapter.

HEre prieſtes: heare this, take hede, O
thou houſholde of Iſrael: geue care,
O thou kingly houſe, for it wer your
parte to ſe Iudgemēt done, but you are be-
come a ſnare vnto Maſphah, & a ſpred net
vnto the moūt of Thabor. They kil ſacrifi-
ces by heapes. And tākne ſharpe frō the lord,
and I haue bene a rebuker of them all. * I
knowe Ephraim well ynoughe, and Iſrael
is not hid fro me: for nowe Ephraim is be-
come an harlot: and Iſrael is defyled. They
are not mynded to turne vnto their God,
for they haue an whoriſhe herte, ſo that
they cannot knowe the Lorde. * But the
pride of Iſrael wyl be rewarded him, in his
face: yea, bothe Iſrael, and Ephraim ſhall
fall for their wyckednēſſe, and Iuda wyth
them alſo. * They ſhall come wyth their
ſhepe and bullockes to ſeke the lord, but
they ſhall not fynde him, for he is gone frō
them. As for the Lord, they haue refuſed
hym, and brought vp baſtarde children: a
moneth therfore ſhall deuoure them wyth
their portions. Blowe with the ſhawmes
at Gibea, and with the trompet in Ramah,
crye out at Bethauen vpon the pondlyke of
Ben Iamin. In the tyme of the plage ſhall
Ephraim be layed waſte, therefore vpō I
ſaythfullye warne the trybes of Iſrael. Ter
are the princes of Iuda become lyke them
* that remoue the lande marckes, therfore
wyll I powre oute my wrathe vpon them
lyke water. Ephraim is oppreſſed, and can
haue no ryghte of the lawe: for why? they
folowe the doctrynes of the vngodly men.
Therefore wyll I be vnto Ephraim as a
moth, and to the houſe of Iuda as a cater-
pyller. When Ephraim ſawe hys ſickneſſe,
and Iuda hys diſeaſe, * Ephraim went vn
to Aſſur, and ſente vnto kynge Iareb: yet
coulde not he helpe you, nor eaſe you of
youre payne. I am vnto Ephraim as a lyō
on, and as a lyons whelpe to the houſe of Iu
da. Euen I wyll ſpoyle them, and go my
waye. I wyll take them with me, and no
man ſhal reſcue them. I wyll go, & returne
to my place, tyll they knowledge that they
haue ſynned & ſeke me. The. bi. Chapter.

IN their aduerſyte, they ſhal earlye ſeke
me, & ſay: come, let vs turne again to the
lorde: * for he hath ſmitten vs, and he ſhal
heale vs: he hath wounded vs, and he ſhal
bynde vs vp agayne, after two dayes ſhall
he quicke vs, in the third daie he ſhal raiſe
vs vp, ſo that we ſhall lyue in his ſyghte.
Then ſhall we haue vnderſtandynge, and
endeuer oure ſelues to knowe the Lord. He
ſhal go forth as the ſpringe of the daie, and
come vnto vs * as the euenynge & morning
raine vpō the earth. O Ephraim, what ſhal
I do vnto the? O Iuda, how ſhal I intreat
the? ſeynge youre loue is lyke a morninge
cloude, & like a dew that goeth early away.
Therefore haue I cut downe the prophe-
tes, and lee them be ſlayne for my wordes
ſake: ſo that thy puniſhement ſhal come to
lyghte. * For I haue pleaſure in louynge

Iere.viii.c kyndneſſe, and not in offringe: yea, in the knowledge of god, more the in burntfacri-
Gene. 3.c fyce. But even like as Adam did, ſo ha ue they broken my couenaunte, and ſet me at noughte. Gilead is a citie of wicked doers of malicious people & bloud ſhedders. And as theues armed, watte for him that paſſeth by the way: ſuch is the counſell of the preeſtes, which with one agreed counſel, murther
Ier.18.b. cruelye ſuche as kepe the waye: yea, they dare do all vnſpeakeable miſchiefe. Horrible thynges haue I ſene in the houſe of Iſrael, there playeth Ephraim the harlot, and Iſraell is defiled: yea, and thou Juda hepeſt an harueſt for thy ſelfe, when I returne the captyuyte of my people.

¶ The. viii. Chapeter.

A When I vndertake to make Iſraell whole, then the vngraciouſneſſe of Ephraim, & the wickednesſe of Samaria, cõmeth to light: then go they about with lyes: therfore the theefe robbeth without and without the ſpoiler deſtroyeth. They conſyder not in their hertes, that I remembre all their wickednes. Now their owne
Nam.i.d. ynought. & They make the kinge and the
Kinge & princes. princes, to haue pleaſure in their wickednes and lyes. All theſe burne in aduoutrie, as it were an ouen that the baker heateth, when he hathe lefte kneadynge, tyll the
B dowe be leuened. Euen ſo goeth it thys daye with oure kynges and princes, for they begynne to be wodde dzoncken therowe wyne: they vſe familiarite with ſuch as diſceaue the. They wirh the imaginacio of their heart are lyke an ouē. their ſlepe is all the nyght lyke the ſlepe of a baker, in the mornynge is he as hote as the flame of fire: they are al together as hote as an ouē.
C They haue deuoured their owne iudges, al their kinges are fallen: yet is there none of them that calleth vpon me. Therfore muſt Ephraim be myxte amonge the Heathen: Ephraim is become lyke a cake, that no man turneth. Straungers haue deuoured his ſtrēgth, ye the regarreth it not: he waxeth full of graye heares, yet wyll he not
Oſee.b.a. know it, & the pryde of Iſraell is caſt downe before their face, yet wyll they not turne to the Lord their God, nor ſeke hym for all this. Ephraim is like a doue that is
4.re.16.b deſiled, & hath no hearte: & lowe cal they vpon the Egipcians, nowe gothe yo to the Aſſirians: but while they be gaynge here and there, I wyl ſprede my net ouer them, and drawe them downe as the foules of
Eſai.i.a the ayre: and accordynge as they haue bene warned, ſo wyll I punyſh the. & Wo be vn-
D to them, for they haue forſaken me. They muſte be deſtroyed, for they haue ſet me at noughte, & I am he that haue redemed them, & yet they diſſemble with me & They call not vpon me with their hertes, but le howlynge vpō their beddes. Wher as they come together, it is but for meate & drinke, & me they wil not obey. I haue taught thē, and defended their arme, yet do they imagin miſchiefe againſt me. They turne them ſelues, but not to the moſt hieſt, & are become as a broken bowe. Their prynces ſhall be ſlayne with the ſworde, for the malyce of their tunges, ſuche ſcornes ſhall they haue in the lande of Egipt.

2.pet.ii.a
& Matth. xv.a
Eſa.xx.c
Eze.33.f

¶ The. viii. Chapter.

SEt the horne to thy mouthe, & blowe: A ſwifte lye (as an Aegle) that the enemye come agaynſte the houſe of the Lorde: for they haue broken my & couenaunt, and trāſgreſſed my law. Iſrael ſhould haue ſaid vnto me: thou art my God, we knowe the, but he hath refuſed the thing that is good, therfore ſhal the enemy folow vpon him.
& They haue ordeined kinges, but not thorowe me: they haue made pynces & I muſt not knowe of it. & Of their ſyluer & golde haue they made them ymages, to bringe them ſelues to deſtruccion. & Thy calfe, O
Samaria, ſhalbe takē away, for my wroth ful indignacion is gone forth againſte the. How longe wilte be, or they can be clenſed?
B For the calfe came from Iſrael, the workma made it, therfore can it be no God, but ſhal in peces ſhall the calfe of Samaria be broken. They haue ſowed winde, therfore ſhal they reape a ſtorme. Their ſede ſhall beare no corne, there ſhall no meale be made of their increaſe: though they reape, yet ſhall ſtraūgers deuour it vp. Iſrael ſhal periſh, the Gentiles ſhall intreate him as a foule deſſel. Sence they went vp to the Aſſirias, they are become lyke a wilde aſſe in the deſerte. & Ephraim geueth rewardes to get lo
C uers & though they hire them amonge the Heathen, yet nowe wyl I gather them vp. They ſhal begynne to be wearied with the burthē of kiges & princes. Ephraim hath made manye aulters to do wyckednes, hys aulters (I ſaye) he had to hys ſynne. Though I ſhew thē my lawe neuer ſo much, they counte it but ſtraūge doctrine. Where
D as they do ſacrifice offeringe the fleſh, and eatynge it: the Lorde wyl haue no pleaſure therin: but wil remēbre their wickednes, & punith their ſinnes. & Iſrael forgeteth hym that made them, they buylde fayre palaces, and Juda maketh manye ſtronge cityes: & therfore wyl I ſende a fyre into their cities, and it ſhal conſume their palaces.

Hoſe.vii.b
Ier.xiiii.a
Deu.31.d
3.reg.12.c
Eze.vii.d
ymages
4.Re.12.b
Mens
4.re.17.d
Eze.16.b
Deu.17.d
4.re.17.d
4.Re.23.b

¶ The. ix. Chapter.

DO not thou triumphe, O Iſrael, make no boaſtige ouer ſo ponſe thinges as do the heathē, for thou haſt cōmytted aduoutrie againſte thy god: whoryſhe rewardes haſte thou loued moze thē al the corneflozes. * Therfoze ſhal they nomoze emoy the corneflozes, and wine preſſes, and their ſwete wyne ſhal faile them. They wil not dwel in the Lozdes lād * but Ephzaim turneth againe into Egypt, and eateth vnclenne thynges amonge the Aſſirians: They poure out no wyne for a dzike offeringe vnto the Lozde, neither gene they him their ſlaine offringes: but they be vnto thē as mourners meates, wherin all they that eate thē, are defiled. For the breade, that they haue ſuche luſte vnto, ſhall not come into the houſe of the Lozd. What wyll ye do then in the ſolemne dayes, and in the feaſt of the Lozde? Lo, they ſhall get them awaye for the deſtruccion: Egipt ſhall receaue thē, Noph ſhal bury thē. The nettles ſhal ouergrowe their pleſaunte goodes, & burres ſhalbe in their tabernacles. Be ye ſure (O Iſrael) the time of viſitacīō is come, the dates of recōpenſynge are at hāde. And then ſhal Iſrael know, that they were deceyued by a prophet foly ſhe, mad, and in a frenſy: for the multitude of thine iniquitie god ſhal multiplie enemies againſte the.

Ephzaim hath made him ſelfe a watchman of my god, a prophet that is become a ſnare to do hurte in euery ſtrete, & abhominacīō in the houſe of his God. They be gone to ſarre, & haue deſtroyed thē ſelues, lyke as they did afoze tyme * at Gaboa: therefore their wickednes ſhalbe remembzed, & their ſinnes puniſhed. I founde Iſrael like grapes in the wildernes, & ſawe their fathers as the firſte * figges in the toppe of the figtreer. * But they are gone to Baal Peoz, & rūne away fro me to that ſhameful Idol, & are becōe as abhominable as their louers. Ephzaim ſpeth lyke a byrde, ſo ſhall they glozie alſo: In ſo much, that they ſhal neither begeete, conceaue, noz beare childzen. And thoughe they bzing vp any, yet wyl I make them childeles amonge men. Yea, wo ſhall come to them, when I departe from them. * Ephzaim (as me thinche) is planted in welthines, lyke as Tirus, but nowe muſt ſhe bzinge her owne childzen forth to the manſlayer. O Lozde thou ſhalte geue thē: what ſhalt thou geue thē? geue thē an vnfruteful wombe, and dzye breſtes. All their wickednes is done at * Gilgall, there do I abhoꝛre thē. For the vngraciouſnes of their owne inuencīōs, I wyll dzyue thē out of my houſe. I will loue thē nomoze, for all their princes are vnfaythfull. Ephzaim is hewen downe, their rote is dzied vp, ſo that they ſhall bzynge nomoze fruite: yea, and though they bzynge forth any, yet will I ſlaye euen the beſt beloued frute of their body. My god ſhal caſte thē away, for they haue not bene obedyent vnto him, therfoze ſhal they go aſtraye amonge the heathen.

Agge. ii. c

Exer. 4. c.

Jud. 19. a
1. Re. x. c
4. reg. 9. c

Jer. 24. a
Mu. 25 b

Gen. 48. a

Joſu. 4. d

¶ The. x. Chapter.

ISrael was a goodly * vyne, but he hathe bzought forth vnpzofytable frute: yea, the moze frute he had, the mo aulters he made: the moze good I dyd to their lande, the moze frendſhip ſhewed they to their ymages. Their heart is deuyded, therefoze wil they be deſtroyed. The lozd ſhal breake downe their images, he ſhal deſtroye their aulters. Thē ſhal they ſay: we haue no kīg, for why? we haue not feared the Lozde. And what ſhall then the kynge do to vs? They commen together, and ſweare bayne othes: they be cōfederat together, therfoze groweth their puniſhment, as the weedes in the forowes of the lande. They that dwel in Samaria haue woꝛſhipped the calfe of Bethauē: therfoze ſhall the people mourne ouer them. Yea, & the prieſtes alſo, that in their welthynelle reioyſed with them: and why? it ſhal paſſe away from thē. I ſhalbe bzought to the Aſſirian, for a preſente vnto kynge Jareb. Ephzaim ſhall receaue ſuch puniſhment. Iſrael ſhalbe confounded for his owne imaginacīōs. Samaria with her kynge ſhal vaniſhe awaye as the ſcomme in the water. The hye places of Auen, where Iſrael do ſynne, ſhall be caſt downe: thiſtles, and thoznes ſhal growe vpō their aulters. * Then ſhal they ſay to the mountaines: couer vs, and to the hylles: fal vpon vs. O Iſrael, thou haſt ſynned as * Gabaa dyd afoze tyme, where they remayned: ſhould not the battayle thē come vpon the wicked childzen, as well as vpon the Gaboanites? I wyll chaſten them, euen after mine owne deſyre, the people ſhalbe gathered together ouer thē, when I puniſhe thē for their great wickednelle. Ephzaim was vnto me, as a kowe that is vſed to go to plowe, therfoze I loued him, and fell vpon his fayre necke. I bzoke Ephzaim, Juda plowed, & Jacob plated the huſbande man: Sowe vnto rightcouſnes, & reape the frutes of well bzynge: plowe vp youre freſhe lande, for it is tyme to ſeke the Lozd, tyll he come & raine rightcouſnelle vpon you. But you haue plowed vngodlynes: ye haue reped iniquitie, you haue eaten the frute of lies. Seynge thou putteſt thy confidence in thine owne wayes, and leaneſt to the multitude of thy worſtyes: there ſhall growe a ſedicion amonge thy people. All thy ſtronge cityes ſhalbe layed waſt, euen as Salmana was deſtroyed wyth hys fa-

A' Eſai. b. a

ymages & aulters deſtroyed.

Luk. 23. c
Apo. vi. c.

C Jud. 19 a

maisters, chosowe hym that was auenged of Arbell, in the daye of battayle, where the mother perysshed with her children. Euē so shall it go with you (O Bethel) because of your malicious wickednesse. Lyke as the morynge goeth awaye, so shal the kynge of Israell passe.

¶ The. xi. Chapter.

A When Israel was yōge, I loued him: Exo. 3. b. and. 19. b. Mat. 2. c. * & called my sonne out of the lāde of Egipt. But the more they were cal- led, the more they went backe: offring vn- Ex. 32. b to Idols of Baal, and cemsinge Images. I 3. re. xii. c learned Ephraim to go, and bare them in mine 4. re. 16. c armes, but they regarded not me, that wold haue helped thē. I led them with coardes of frendshyppe, and wyth bandes of loue. Exo. 16. c I was euen he, that layed the yocke vpon their neckes. * I gaue their foder my selfe that they should not go again into Egipt. And nowe is Assur theyr kynge. For they would not turne vnto me. Therefore shall the swearde begynne in theyr cytyes, the sloare that they haue layed vp, shalbe de- B stroyed & eatē: & that because of their owne ymaginations. And my people shall stande in a doubte, whether to turne thē, for when the prophetes called thē to the moste hieth, not one yet wouldе geue hym hys glorye. What greate thinges haue I geuen thee, O Ephraim: how faithfully haue I defen- Gen. 19. d ded the, O Israel: haue I dealt with the as Deu. 29. d with * Adama: or haue I intreated the like Seboim: No, my herte is otherwyse myn- ded. yea, my mercy is so feruente: therfore haue I not turned me to destrope Ephraim in my wzothful displeasure. For I am God & no mā, I am euē that holy one in the mid C dest of the, thoughe I came not within the Apo. 6. a. citie. The Lord roareth lyke a Lyon, that they maye folow him: yea, * as a Lion roa- reth he, that they maye be afrayed lyke the childrē of the sea, that they may be scatred awaye from Egipte, as men scatre bydes: and frayed awaye (as doues vse to be) from the Assirians lande: And that because I would haue them tarye at home, sayeth the Lord. But Ephraim goeth about me with lyes, and the house of Israell dyssembleth. Onely Juda holdeth him with God & with the true holy thinges.

A ¶ The. xii. Chapter.

Ephraim is fed with ayre, & followeth after the east winde: he is euer increa- 4. re. 16. d singe lies & destrucciō. They be cōfe- Esa. 57. b derate with the Assrians, * their oyle is ca- ried into Egipt. The Lord hath a courte to holde with Juda, & wil punish Jacob. Af- ter their owne waies, & accordinge to theyr Gen. 25. a owne inuencios, shall he recōpence them. * He toke his brother by the hele, when he was yet in his mothers woinbe: & in his strength he wrestled with god. * He stroue Gen. 32. d with the angel, & gate the victorye: so that he prayed, & desired him. * He founde hym Gen. 35. b at Bethel, & there he talketh with vs. yea, B the Lord god of Hostes, euen the Lord hym selfe remembred him. Then turne to thy God, kepe mercy & equitie, & hope styll in thy god. But thou art like the marchaūte, that hath a false weighe in his hāde, he hath a pleasure to occupie extorcion. Ephraim thinketh thus: * Tusch, I am riche, I haue Apo. iii. c good inough: in al my wozkes shal not one fawte be fonde that I haue offended. Yet am I the Lord thy god, euen as whē I brought the out of the lande of Egypte, & set the in thy tentes, and as in the hye feaste daies. I C haue spokē thozow the prophetes, and che- wed diuerse visions, & declared my selfe by the ministracion of the prophetes. But at Galaad is the abhominacios, they are fal- len to vanite. At Gilgal they haue slayne oxen: as many heapes of stones as they had in their lāde fozowes, so many aulters haue Gen. 28 b they made. * Jacob fled into the lande of Syria, & Israel serued for a wyfe, and for a wife he kept shepe. By a prophet the lozde brought them out of Egipt, & by a prophet he preserued them. But Ephraim hath pzo- uoked him to a displeasure thozow his ab- hominacions, therfore shall hys bloude be poured vpon him selfe, and the Lozde hys God shal rewarde him his blasphemies.

¶ The. xiii. Chapter.

A When Ephraim spake, the hethē trē- bled: & he was exalted amōg the Is- raelites: but he is gone back to Ba- al. Therfore must he die: And now they sin Esa. 46 a more and more: * of their siluer they make Ezc. 16. d thē molten images, after the imaginations Osee. ii. b of their owne brayne: that is very Idols, & and. 8. a yet al is nothynge but the wozcke of the craftesman. Notwithstādynge they preach of the same to such as there sacrifieth: who so wyl kysse the calues, offreth perfectlye. Therefore, they shalbe as the morynge cloude, and as the dewe that earlye passeth awaye, & like as dust that the whozle winde taketh awaye from the floze, and as smoke that goeth oute of the chimney. * I am the Exo. xx. a Lozde God, whiche brought the out of the B lande of Egypte: that thou shouldest know no god but me onely, and that thou shoul- dest haue * no sauioure but onely me. I Esa. 43. b roke diligent hede of the in the wildernes, that drye lande. But when they were well fedde and had ynough, they waxed proude, & forgat me * therfore wyll I be vnto them Exo. 43 b as a lion, and as a leoparde in the waie to the Assirians. I wil come vpon thē as a the beare, that is robbed of her whelpes, & I

wyll

Jacob.

wyl breake the stubburne heart of theires. There wyl I deuoure thē as a lio: yea, the wylde beastes shall reare thē. * O Israell, thyne iniquite hath destroyed the, but i me onely is thy helpe. Where are thy kynges nowe, that shuld helpe the in al thy cities? Yea, and thy iudges, of whom thou saydest * geue me a kynge & princes: (well) I gaue the a king in my wrath, and in my displeasure wyll I take hym frō the agayne. The wyckednesse of Ephraim is bounde together, and hys synne lyeth hydde. Therfore shall sorowes come vpon hym, as vpon a womā that trauayleth. An vndiscreete son is he, for he cōsydzeth not, that he shuld not haue ben able to haue endured i the time of his birth, had I not defended him from the graue, and delyuered hym from death. * O death, I wyl be thy death: O hel, I wyl be thy kynge, yet can I se no confort, for whē he is nowe the goodlyest amonge the brethren, the east wynde (euē the wynde of the Lorde) shal come downe from the wylderne: and drie vp hys condutes, and drynke vp hys welles: he shall spoyle the treasure of al pleasaunt vesselles. As for Samaria, they shalbe layde wast, and why? they are disobedient vnto theyr God. They shall perysshe with the swearde, theyr chyldren shalbe slayne, and theyr womē great with chylde shalbe rypt vp.

¶ The. xiiii. Chapter.

O Israell, * tourne the nowe vnto the lord thy god, * for thou hast taken a great fall thorowe thy wickednesse. Take these wordes with you, whē ye turne to the lord, & say vnto hi: O, forgeue vs all our sinnes, & receaue vs graciously, * & thē wyl we offre the bullockes of oure lyppes vnto the: Assur shalbe nomore our helper, neither wyl we ryde vpon hostles any more. As for the wordes of our handes, we wyll nomore cal vpon them: For it is thou that art oure God, thou shewest euer mercye vnto the fatherlesse. O (yf they would doe thys) I should heale their sores: yea, with al my heart would I lone them: so that my wrath should cleane be turned awaye from them: yea, I wouldbe be vnto Israell as the dewe, & he shoulde grow as the lylie, & his rote shoulde breake out as Libanus. His braunches shoulde sprede out abrode, & be as fayre as the olyue tree, & smell as Libanus. They that dwel vnder his shadowe, shoulde come agayne, and growe vp as the corne, and florysshe as the vine. He shoulde haue as good a name as the wyne of Libanus. O Ephraim, what haue I to do wyth ydoles any more? I wyl graciously heare him, and led him forth. I wyll be vnto the as a grene fyrre tre: vpō me shalt thou fynd thy fruyte. * Who so is wyse, shall vnderstande this: and he that is expert in thynge, wyl regarde it. * For the wayes of the lord are righteous, such as he godly wil walke in them. As for the wicked they wyll stomble therein.

Joel. 2. a

Job. 22. a

1. reg. 8. a

Hebr. 2. a

Jere. 18. a

Exe. 18. c

and. 33. c

2. Pet. 12. c

psa. 92. a.

Hebr. 3. c

¶ The ende of the prophecye of Oseas.

¶ The boke of Joel the Prophete.

¶ The. i. Chapter.

THys is the woorde of the lorde, that came vnto Joel the son of Phatuell. Heare O ye elders, ponder thys wel, al ye that dwel in the lād: if euer ther happened such a thig in your dayes, or in the dayes of your fathers. Tell your childzen of it, & let them shewit vnto their childzen, & so they to certifie their posteritie therof. Loke what the caterpyller hathe lefte, that hathe the grechopper eaten vp: what the grechopper left, that hath the locust eaten vp: & what the locuste hath left, that hath the blastig wide cōsumed. Wake vp, ye dronckerdes, & wepe: mourne all ye wine suppers, because of your swete wine, for it shalbe takē awaye frō youre mouthe. Yea, a mighty and an innumerable people shal come vp into my lāde: these haue teeth like the teeth of lyōs, & chafbones lyke the lionelles. * They shal make my vyneyard waste, they shall pyll of the barckes of my figgetrees, strip them bare, cast thē away, and make the braunches whyte. Make thy mone as a virgin doth that girdeth her self with sacke, because of her bridgrome. For the meate and drynkoffryng shalbe taken awaye frome the house of the Lorde, & the priestes the lordes ministers shal mourne. The felde shalbe wasted, the lande shalbe in a miserable case: for the corne shalbe destroyed, the swete wine shall come to cōfusion, & the oyle vtterlye desolate. The husbandmen, & the wine gardeners shall loke piteously, & make lamentacōs, for the wheat haruest, & barly, & because the haruest vpō the felde, is so cleane destroyed. The grape gatherers shal make great mone, whē the vineyarde & figgetrees be so vtterlye wasted. Yea, al the pomegranates, palmtrees, apletrees, and the other trees of the felde, shal wyther awaye. Thus the mery cheare of the childzen of men, shal come to confusion. Gyrde you, and make youre mone, O ye Priestes, mourne ye ministers of the auter: go your waye in, and slepe in sacke clothe. O ye offycers of my God: For the meate & drinckoffryng shalbe taken away frome the house of youre God. Proclayme a fastyng, cal the congregacion, gather the elders * and al the inhabitours of the lād

Jere. 9. b.

psa. 18. a

Gen. 32. b

Joel. 2. d.

togeather into the house of the Lorde youre God, & crye vnto the Lorde: alas, alas, for thys daye. And why? the daye of the Lorde is at hande, & cometh as a destroyer frome the almighty. Shall not the meates be taken away before our eyes, the mirthe also & ioye from the house of oure God? The sede shall perysche in the grounde, the garners shal lye waste, the floures shalbe broken downe, for the corne shalbe destroyed. O what a syghing make the kyne? the bullockes are in verye euyl lykynge, because they haue no pasture: & the shepe are famished awaye. O Lorde, to thee wyll I crye: for the fyre hath consumed the goodly pastures of the wyldernes, & the flame hathe bzente vp all the trees of the felde. yea, the wylde beastes crye also vnto thee, for the water ryuers are dried vp, & the fire hath consumed the pastures of the wyldernes.

¶ The .ii. Chapter.

A BLowe out the tropet in Sion, & crye vpō my holy hyl, that all such as dwell in the lande, may trēble at it: for the Soph.1.c Amo.5.c. day of the lord cometh, & is harde at hand: a darcke daye, a glominge daye, a cloudye day: yea, & a stormye daye, lyke as the morning spredeth out vpon the hilles. Namely a great and mighteye people: suche as haue not bene sence the begynnyng, nether shal be after them for euermoore. Before hym shalbe a consumynge fire, & behynde him a burnyng flame. The land shalbe as a garden of pleasure before him, but behynde him shall it be a verye waste wylderneſſe, & there is no man that shall escape him: they are to looke vpon lyke barbed horses, and runne lyke horsemen. They skyp vp vpon the hilles, as it were the sounde of charettes: as the flame of fire that consumeth the straw, and as a mighty people ready to the battayl. The folke shalbe afrayed of hym, all faces shalbe as blacke as a pot: These shal runne lyke gyauntes, & leape ouer the walles lyke men of warre. Euerye man in hys goyng shal kepe hys aray, and not go out of hys path. There shall not one dryue another, but eche shal kepe hys owne way. They shall breake in at the wyndowes, & not be hurt: They shal come into the city, & runne vpon the walles. They shal clime vp vpō the houses, & slyp in at the windowes like a theſe. The earth shal quake before him: yea, the heauens shall be moued. Joel.3.c Mat.24.c * The sun & the moone shalbe darkened, & the starres shal withdraw their shyne: the lord shal shewe his voice before his host, for his host is great, strōge, & mighty to fulfyll his cōmaundemēt. This is that great and Apoc.6.c ¶ marueulous fearful day of the Lord. * And who is able to abyde it, Nowe therefore, sayeth the Lorde. * Tourne you vnto me with al youre hartes, with fastynge, wepynge and mournynge, rent your hartes, and not youre clothes. Tourne you vnto the Lorde your God, * for he is gracious and mercyfull, longe sufferyng, & of great compassyon: and ready to pardone wickednes. Then (no dout) he also shal turne, and forgeue, and after hys chastening, he shal let your increase remayne, for meate & drynke offerynges vnto the LORDE your God? * Blowe oute with the tromper in Syon, proclayme fastynge, cal the congregacion, and gather the people together: warne the congregacion, gather the elders, bring the children and sucklinges together. Let the bridgrome go forth of hys chambre, & the bryde oute of her closet. Let the priestes serue the Lord betwyxt the porch and the aulter, wepynge & sayinge: be fauourable, O Lord, be fauourable vnto thy people, let not thyne heritage be brought to such cōfusion, lest the heathen be lordes thereof, * Where is shoulde they saye amonge the heathen: Where is nowe theyr God? then shal the Lorde be gelous ouer hys lande, & spare hys people: yea, the Lorde shal answere, and say vnto his people: Beholde, I wyl send you corne, wyne & oyle, so that ye shall haue plentye of them: and I wyl no more geue you ouer to be a reproſe amonge the heathen. Agayne, as for hym of the north, I shal dryue him far from you: And thrust him out into a drye and waste lād, his face towarde the east sea, & his hynder partes towarde the vtmost sea. The stincke of him shal go vp, & his filthy corruptiō shal fal vpon hym selfe, because he hath dealt so proudely. Feare not (O land) but be glad & reioyce, for the lorde wyl do great thinges. Be not ye afrayed neyther (O ye beastes of the feld) for the pastures shalbe grene, and the trees shal beare theyr fruit: the fygge trees and vineyardes shal gene theyr encrease. Be glad then (O ye children of Sion) and reioyce in the Lorde youre god, for he hath geuen you a teacher of righteousnes. Leu.26.a * and he is it that shal sende you downe showers of raine, early and late in the first and. 28.d moneth: So that the garners shalbe ful of corne, and the presses plenteous in wyne & oyle. And as for the eares, that the grashopper, locust, blastyng and caterpiller) my great hoost, wherche I sente amonge you) haue eaten vp, I shal restore them to you agayne, so that ye shall haue ynoughe to eate, & be satisfied: & praise the name of the Lorde your God, that so marueulously hath dealt with you. And my people shall neuer be cōfounded anye more. ye shal wel knowe, that I am in the myddest of Israel, & that

I am the Lorde youre God: yea, & that ther
G. is none other, and my people shal no more
Num.xi.f be brought to confusion. * After thys, wyl
Esa.44.a I powre out my spirit vpon al flesh: and
Eze.36.d your sons and youre doughters shall pro-
Acte.2.b. phecy: your old men shal dreame dreames,
and your yonnge men shal se visions: yea,
in those dayes, I wyl powre out my spyrite
vpon seruauntes and maydens. I wyl shew
wonders in heauen above, and tokens in the
earth beneth, bloude and fire, & the vapours
of smoke. The sunne shalbe tourned into
darckenes, & the moone into bloude before
Rom.x.b the great and notable daye of the LORD
come. And the tyme shall come, that * who
soeuer calleth on the name of the lord shall
be saued, for vpō the moūte Sion, & at Je-
rusalē, ther shalbe a saluacion, like as the
lord hath promised: yea, & among the other
remaunt, whom the Lord shal cal.

¶ The.iii. Chapter.

A FOr take hede: in those dayes & at the
same time, when I tourne agayne the
captiuite of Juda & Jerusalē: I shal ga
ther al the people together, & brig thē in the
valley of Josephat: & ther will I reaso with
thē, because of my people, & heritage Israel
whō they haue scatred about in the naciōs:
& parted my lād: yea, they haue cast lottes
'B for my people, the yonge mē haue they set i
Eze.26.a the brodel house, & sold the dāsels for wine,
27.E.28b that they might haue to drike. * Thou Ty-
Amo.i.b. rus & Sidō, & al ye borders of the Phili-
stines: what haue ye to do wyth me? Wyll
ye desse me? wel, yf ye wyl nedes dekye me,
I shall recompence you, euen vpon youre
heade, and that right worthely: for ye haue
taken away my siluer and golde, my fayre
and goodly Jewels, and brought thē into
youre goddes houses. The children also of
Juda and Jerusalē haue ye solde vnto the
Grekes, that ye myghte bringe them farre
from the borders of their owne cōtreyes.
Beholde therfore, I wyl rayse them oute of
Jere.c the place, where ye haue solde them, * and
Abd.i.f. wyl rewarde you euen vpon youre heade.
your sons and youre doughters wyl I sell
thorowe the handes of the children of Ju-
da, and so they shal geue thē forthe to sell,
vnto them of Saba, a people of a farre
countre: for the Lorde him selfe hath sayde
it. Crye out these thinges amōge the gen-
tiles, proclayme warre, wake vp the giaū-
C tes, let thē drawe nye, let them come vp al
Ioel.2.b the lustye warryours of them. * Make
you swerdes of youre plowe charres, and
speares of your sycles and sythes. Let the
weake man saye: I am stronge. Muster
you, and come al ye heathen rounde about:
gather you together, there shal the Lorde
laye all thy stoutnes to the grounde. Let
the people aryse and get thē to the valleye
of Josaphat, for there wyll I sit, & iudge al
heathē roūde about. * Lay to your sythes,
Apo.14.a for the harueste is ripe: come get you doune,
the wynepresse is full: yea, the winepresselles
runne ouer, for theyr wyckednes is waxen
great. In the valley appointed ther shalbe
manye people: for the daye of the Lorde is
Joel.2.b. nye in the valley appointed. * The sunne
Esa.13.b & moone shalbe darckened, & the starres
D shal withdrawe their lyght. * The Lorde
Jer.25.b shal roare out of Sion, and crie out of Je-
rusalem, that the heauēs & the earth shall
quake withall. But the Lorde shalbe a de-
fence vnto hys owne people, and a refuge
for the chyldren of Israell. Thus shall ye
knowe that I the Lorde youre God dwell
vpon my holy mount of Sion: Then shall
Jerusalem be holy, and ther shal no straū-
gers go thorow her any more. * Thē shal
Amo.9.d the mountaynes dioppe swete wine, & the
hylles shal flowe with mylcke. Al the ry-
uers of Juda shall haue water ynoughe, &
oute of the Lordes house there shal flowe
a spryng to water the broke of * Sitim:
Jer.46.a but Egypt shalbe layed waste, * and Edō
* Jer 49.b shall be desolate, because they haue dealte
so cruellye with the chyldren of Juda, and
shed innocēt bloude in their lāde. Agayne,
Juda shalbe inhabited for euermore, and
Jerusalem from generacion to generacion:
for I wil not leaue their bloud vnauenged.
And the Lorde shall dwel in Sion.

¶ The ende of the prophecye of Joel.

¶ The boke of the prophet Amos.

¶ The.i. Chapter.

THese are the sermons that
A were shewed vnto Amos,
(which was.i. of the shep-
herdes at Thecua) vpō Is-
rael in the time of * Oziah
4.re.15.a king of Juda, & in the time
of * Jeroboā the son of Jo-
3.re.14.c ash king of Israel. ii. yere before the earthe
quake. And he said: * the lord shal roze out
Jer.25.d of Sion, and shewe hys voyce from Jeru-
Joel.iii.c salē: so that the pastures of the shepherdes
shalbe in a miserable case, and the coppe of
Charmell dryed vp. Thus sayeth the Lord:
for thre and foure wyckednesses of * Da-
Esa.17.a mascus, I wyll not spare her: because they
Jer.49.b haue thresshed Gilead with yron slayles.
But I wyll sende a fire into the house of
Hazael, the same shal consume the palaces
of Benadab. Thus wyll I breake the bar-
res of Damascus, & rote out the inhabiter
from the felde of Auen: And hym that hol-
deth the scepter out of the pleasaūt house.
so that the people shall be caryed oute of
foyle Syria, sayeth the Lorde, Thus sayeth

the

the Lord: For thre and foure wyckednelles
Zac.ix.a. of * Gaza, I will not ſpare her: becauſe
they make the priſoners yet more captyue,
and haue dryuen thē into the land of Edō.
Therefore wyl I ſend a fire into the walles
of Gaza, whiche ſhall deuoure her houſes.
I wil rote out them that dwel at Aſdod, &
him that holdeth the ſcepter of Aſcalō, and
ſtretche out mine hand ouer Accaron, that
the remnaunt of the Philiſtines ſhall pe-
ryſhe, ſayeth the Lorde. Thus ſayeth the
C Lord: For thre & foure wyckednelles of the
Joel.iii.a cytye of * Tyre, I will not ſpare her: be-
cauſe they haue increaſed the captiuytie of
3.reg.5.a the Edomites, and haue not remembred the
* brotherly couenaunte. Therfore wyll I
ſende a fyre into the walles of Tyre, that
ſhall conſume her palaices. Thus ſaith the
Abdi.i.a. Lorde: For thre and foure wickednelles of
Jer.49.b * Edom, I wil not ſpare him, becauſe * he
Eze.25.g perſecuted hys brother wyth the ſwearde,
deſtroyed hys mothers wombe, bare ha-
tred perpe longe, and ſo kepte indygnacion
alwaye by hym. Therefore wyll I ſende a
fire into Theman, which ſhall deuoure the
palaices of Boſra. Thus ſayeth the Lorde:
Jer.49.a For thre & foure wickednelles of the childꝛē
Eze.21.b of * Ammon, I wil not ſpare them: becauſe
and.25.a they ripte vp the wemen great with chylde
in Galaad, to make the bozders of theyr
landes the wyder. Therfore, I will kyndle
a fyre in the walles of Rabbath, that ſhall
conſume her palaices: wyth a great crye in
the day of battaile, in tēpeſt, and in the daie
of ſtorme: ſo that their kynge ſhall go into
captiuitie, he and his princes together, ſai-
eth the Lorde.

C The.ii. Chapter.

A Thus ſaith the Lord: For thre & foure
Eſa. 15.a wickednelles of * Moab, I will not
Jere.25.a ſpare him, becauſe he brent the bones
Eze.48.a of the king of Edō to aſhes. Therfore, will
I ſende a fire into Moab, which ſhall con-
ſume the palaices of Carioth, ſo that Moab
ſhal periſhe with noyſe, & the ſounde of a
trawme. I wil rote out the iudge frō amōg
them, and ſlay al his princes with him, ſai-
eth the Lorde. Thus ſayeth the Lorde:
B For thre and foure wyckednelles of * Iu-
Ezech.6.c. da, I wyll not ſpare hym: becauſe he hath
caſte a ſyde the lawe of the Lorde, and not
kept te his commaundementes: for why?
Jer.44.c * they wouldē newes be diceaued wyth the
Eze.xx.c lies that their forefathers folowed. There-
fore wyll I ſende a fyre into Juda, whiche
ſhall conſume the palaces of Jeruſalem.
C Thus ſayeth the Lord: For thre and foure
wyckednelles of Iſraell, I wyll not ſpare
him, becauſe he hath ſolde the righteous for
money, & the poore for ſhoes. They treade
vpon poore mens heades, in the duſt of the
earthe, and croke the wayes of the meke.
The ſonne and the father go to the harlot,
to diſhonoure my holy name, they lie beſide
euery alter vpon clothes taken to pledge,
& in the houſe of their goddes they drynche
the wyne of the oppreſſed. yet deſtroyed
I the * Amorites before them, that was as num.13.c
hye as the Cedertrees, and as ſtronge as
the Okes: not withſtandynge I deſtroyed
his fruite frō aboue, & his rote from vnder.
* Agayne, I brought you out of the lande Ex.14.c.
of Egypte, and ledde you fourtye yeares Deut.8.a
thorow the wildernes, that ye myght haue
the Amorites landes in poſſeſſyon. I raiſed
vp Prophetes amonge your chyldren, and
aduēturers amonge youre younge men. Is
it not ſo, O ye children of Iſraell, ſaieth the D
Lord? * But ye gaue the aduēturers wyne Mat.vi.a.
to drynke: * yea, ye cōmaunded the prophe- * Jer.xi.b
tes, ſaying: Prophecie not. Beholde, I will
crache you in ſonder, lyke as a wayne cra-
cheth, that is full of cheaues, ſo that the
ſwift ſhal not eſcape, neyther the ſtrōge be
able to do any thing: no, the giaūt ſhal not
ſaue his own life. The archer ſhal not abyd,
& the ſwift of fote ſhal not eſcape. The hoꝛ-
mā ſhal not ſaue his life, and he that is as
manly of ſtomache as a giaūt, ſhal in that
day be fayne to runne his way naked, ſaith
the Lorde.

C The.iii. Chapter.

HEare what the Lorde ſpeaketh vnto
you (O ye childrē of Iſraell) namely, A
vnto al the tribes, whō I brought
out of Egipt, & ſayd: * you only haue I ac- Deu.4.c.
cepted frō all the generations of the earth: and.32.b
therfore, wil I viſite you in al youe wicked
neſſes. May t waine walck together, except Job.6.a.
they be agreed among thē ſelues? * Doth a B
Lion roare in the wode, excepte he haue a
praye? Or crieth a lions whelpe out of his
denne, excepte he haue gotten ſome thinge?
Doth a birde fal in a ſnare vpon the earth
where no fouler is? Taketh a mā his ſnare
vp frō the grouīd, afoze he catch ſom what?
Crye they out alarum with the trompet in
the citie, and the people not afrayed? Com-
meth there any plage in a cytie, without it
be the Lordes doyng? Now doth the Lorde
God no maner of thinge, but he telleth his
ſecrete before vnto his ſeruaūtes the Pro- C
phetes. Whē a Līō roareth: who wyll not
be afrayed? Seynge then that the Lorde
God him ſelfe ſpeaketh, who wyll not pro-
phecye? Preach in the palaices at Aſdod, &
in the palaices of the lande of Egipt, & ſay:
gather you together vpō the mōtaynes of
Samaria, ſo ſhall ye ſe greate murther,
and violente oppreſſyon amonge them, for
why? they regarde not the thynge that is
ryght, ſayeth the Lorde: they gather toge-
they

ther euell gotten goodes, and laye vp robbery in their houses. Therfore, thus sayth
D the Lord God. Thine lande shalbe troubled & besieged rounde about, thy strength shalbe pluct frō the, & thy palaces robbed. Thus sayeth the Lorde, lyke as an heardman taketh two legges, or a pece of an eare out of the lyons mouthe: Euen so the chyldren of Israell (that dwell in Samaria) hauynge their couches in the corner, their beddes at
4.reg.16 and.17. Damascus, shalbe pluct away. * Heare, & beare recorde in the house of Jacob (sayeth the Lorde God of hoostes) that when I beginne to vysite the wickednes of Israel, I will visit the aulters at Bethel also: so that the hornes of the aulter shall be broken of, and fall to the grounde. As for the winterhouse & sommerhouse, I wyll smyte them downe: and the houses of Juery: yea, and many other houses shall perishe, and be destroyed, sayth the Lorde.

¶ The.iiii. Chapter.

A Oheare this word ye fat kyne, that be vpon the hil of Samaria: ye that do poore mē wrong, & oppresse the nedy: ye that say to your lordes: bring hyther, let vs drynck. Therfore, the Lord hath swoorne by his holynes: The dayes shal come vpon you, that the enemies shall cary you away in shyppes, & your posterite shalbe caryed awaye vpon fyshers hokes. Ye shall gette you oute at the gappes one after another, euē the kinges palace shal you ouerthrow, to make awaye to estape, sayeth the Lord.
Jos.16.a Ye came to * Bethel for to worshe hypocrisies, and haue encreased your synnes
Ose.iiii.c at * Gilgal: ye broughte your sacrifices in
Ose.ix.c the morynge, and your tythes vnto the
and.xii.b thyrde daye. ye made a thanckoffrynge of
B leauen, ye promysed free wil offeringes, and proclaymed them. Suche lust had ye, O ye chyldren of Israell, sayeth the Lorde God. Therefore haue I geuen you vdle teeth in all your cyties, and scarcenes of breade in all your palaices: yet will ye not turne vnto me sayeth the Lord. When there were but
Den.xi.b thyree monethes vnto the harueste, * I with
and.28.b held the raine from you: yea, I rained vpon
Jer.14.a one cite: and not vpon another, one pece of
Joel.3.c grounde was moysture with rayne, and
C the grounde that I rayned not vpon, was drye. Wherefore two: yea, three cytes came vnto one, to drynck water: but they were not satisfied, yet wil ye not turne vnto me, sayeth the Lorde. I haue smytten you with drouth and blastynge: and loke how many orchyardes, vynegardes, figgetrees, & Oliuetrees ye had: the caterpyller hath eaten theym vp. But yet will ye not turne vnto me, sayeth the Lorde. Pestylence haue I
Exo.ix.b sente amonge you, * as I dyd in Egypte
your yonge menne haue I slayne with the swerde, and caused your horses to be taken captiue: I made the stynckynge sauour of youre tentes to come vp into your nostrels. Yet wyll ye not turne vnto me, sayeth the Lorde. Some of you haue I ouerthrowen, * as I ouerthrew Sodome & Gomorra, so that ye were as a brāde pluct out
Ge.xix.c 2.pe.2.b. of the fire. Yet will ye not returne vnto me,
D sayth the Lord. Therfore, thus wil I handle the agayne, O Israel, yea, euē thus wyll I handle the. Make the ready then to mete thy God, O Israell. For loe, he maketh the mountaines, he ordeineth the winde, he sheweth mā what he is about to do, he maketh the morynge & the darknes, he treadeth vp on the hye places of the earth: the lord God of hostes is his name.

¶ The.v. Chapter.

HEare this word, O ye house of Isra- A
el, & why? I muste make this mone for you. The virgin Israel shal fal, & neuer rise vp againe: she shalbe cast down vpō her owne grounde, & no mā shal helpe her vp. For thus saith the lord God: Where as there dwelt a. M. in one citie, there shal be left scarce an hundred therin, and where there dwelt an. C. there shal scarce. x. be left
B in the house of Israell. Neuertheles thus saith the Lorde vnto the house of Israell: Seke after me, & ye shal liue, but seke not after Bethel. Come not at Gilgal, & go not to Berlsaba: for Gilgal shalbe caried away captiue, and Bethel shall come to noughe. Seke the Lord, that ye maye lyue: lest the house of Joseph be dzent with fire & consumed, & lest there be none to quench Bethel, ye turne the lawe to wormwood, and caste downe righteousnes vnto the ground. * Ye
Job.5.a forsake the Lord that maketh the. vii. starres, and the ozyons, that turneth the nyght
C into daye, and of the daye he maketh darknesse. * He calleth the waters of the sea, & powreth thē out vpō the playne ground: the Lorde is his name. He rayseth destruction vpon the mighty people, and bringeth downe the strong holde. But they owe him
Amo.6.d euyll wyl, that reproueth them openly: and whoso telleth them the playne trueth, they abhorre him. For so muche then as ye oppresse the poore, and robbe him of hys dest sustinaunce: * Therfore, where as ye haue
Deu.28.c builded houses of square stone, ye shall not
Soph.1.c dwel in thē. Marueilous pleasaūt vineyardes shall ye plante, but the wyne of them shall ye not drynche: and why? as for the multitude of your wyckednesses, and your stoute synnes, I knowe them ryghte well.
D Enemyes are ye of the ryghteous, * ye
Ex.23.b. take rewardes, ye oppresse the poore in iud
Mich.3.c gement. Therfore the wise muste nowe be
sayne

layne to holde his tonge, so wicked a tyme is it. Seke after the thing that is good, and not evil, so shal ye lyue: yea, the Lord God of hoostes shall be with you, accordynge to
Psl. 97. b. your owne desyre. * Hate the evel, and loue
Ro. 12. b. the good: * syt vpryght against in the yate,
Deu. 17 d and (no doubte) the Lorde God of Hoostes
C shalbe mercyfull vnto the remnaunt of Joseph. If not (sayth the Lorde God, the God of hooste) there shall be mournynge in all stretes: yea, they shall saye in euery strete: alas, alas. They shal cal the husbondman to lamentacyon, and such as can moueneto mournynge. In al vineyardes there shalbe heuynesse, for I wil come among you, (sayth the Lorde. Who be vnto theym that desyre the daye of the Lorde. Wherefore wolde ye haue it? As for the daye of the Lorde, it shall be darcke and not cleare: yea, lyke as when a man runneth from a lion, & a Beer
F meteth with him: or when he commeth in
Joel ii. b. to the house, and leaneth his hand vpō the
Soph. i. c wall, a serpente byteth hym. Shall not the
* Esay. i. daye of the Lord be darcke * and not clere:
and. 58. a chall it not be cloudye, and no shyne in it?
Mich. 6 b * I hate and abhoore your holy dayes, and
Mala. i. a where as ye cense me when ye come toge-
ther, I wyl not accepte it. And thoughe ye offre me burnt offringes & meate offringes, yet haue I no pleasure therin. As for youre fat thanckoffrynges, I will not loke vpon theym: Awaye wyth that noyse of thy songes. I wyll not heare thy playes of mu-
G sicke: but se that equitie flow as the water,
Jere. 7. c and righteousnesse as a mightie streame.
Actu. 7. e O ye house of Israell, * gaue ye me offrin-
ges & sacrifices those. xl. yeres longe in the
wildernes? yet haue ye set vp tabernacles
Leu. xx. a to your * Moloch, & ymages of your idols:
p. xx. xl. f yea, and the starre of your God Kempha, fi-
gures which ye made to worshippe them. Therefore will I cause you to be caryed away beyonde Damascus, sayeth the Lorde, whose name is the God of hostes.

¶ The. bi. Chapter.

A Luc. bi. c WOo be to the proude welthy in Sion, to such as thinck thē so sure vpō the moūt of Samaria, whiche holde thē selues for the best of the worlde, & rule the house of Israel, euen as they liste. Go vnto Calne, & se: & frō thence get you to Hemath the great citie, & so go downe to Gath of the Philistines: be they better at ease then eyther kingdomes, or the border of their lād wider then yours? ye are taken out for the euil day, but ye that sit in the stole of wilfulnesse. ye that lye vpon beddes of yuory, and
B dle your wantonnesse vpon your couches: ye that eate the best lambes of the flocke, & the fattest calues of the droue: ye that singe to the late, and inuayinge of instrumentes, cōpare your selues vnto * Dauid: Job. 21. yee that drinche wine oute of gobblettes, & Esay. b. ii anoint your selues with the best oyle, but no man is sorye for Josephs hurte. Therefore, nowe shall ye be the first of them, that shalbe led awaye captiue, & the lusty chere
C of the wilfull shall come to an ende. * The Jere. ii. c Lord God hath swoorne euen by him selfe, Amo. 8. a (sayth the Lorde God of hoostes,) I hate the pryde of Jacob, and I abhoore hys palaces: and I wyll gene ouer the cytye, with all that is therin: so that thoughe there remayne ten men in one house, they shal dye. So their nexte kynsfolkes, & the deade buryers shal take them, and cary away theyr bones, and saye vnto him, that is in the innermer house: is there yet any mo by the? And he shall answere: they are all gone, Deut. xii holde thy tonge (shall he saye) * for they would not remembre the name of the Lord. Beholde, the Lorde is mynded to smite the great houses, so that they shal decaye: and the litle houses, that they shal cleaue asunder. Who can runne with hoorses, or plowe with oxen vpon the harde rockes of stone: For why? ye haue turned true iudgemente into bytternes, and the fruite of righteousnes into wormwoode: yea, euē ye that reioyse in vaine thinges: ye that say: haue not we obtained hornes in our owne strength? Wel, take here, O ye house of Israel, sayeth the Lord God of hostes: I wil bryng a people vpon you, which shall trouble you, frō the waye that goth toward Hemath, vnto the brooke in the medowe.

¶ The. bii. Chapter.

A THe lord God shewed me such a vision, beholde there stode one that made gres hoppers, euē whē the corne was shoting forth after the kīg had clipt his sheepe. Nowe when they vndertoke to eate vp all the grene thinges in the lāde, I said: O lord God, be mercyful. I beseche the, who shuld els helpe vp Jacob that is brought so low. So the Lord was gracious therin, and the Lord said: well, it shall not be. Again, the Lord shewed me this visiō: behold, the lord God called the fire to punyche withall, & it deuoured the great deepe: yea, it consumed a part all ready. Then said I: O Lorde God, holde thine hāde: for who should els helpe vp Jacob that is brought so lowe? So the Lorde was mercyful therin, and the Lorde God sayde: well, it shall not be. Moreouer
B he shewed me this visiō: behold, the Lord stode vpō a plattered wall, & a masons trowell in his hande. And the Lord sayd vnto me: Amos, what seest thou? I answered: a masons trowelle. Then said the Lorde: behold, I will laye the trowell amonge my people of Israell, & wil no more ouerse-

but the hye hyl chapels of Isaac muste be layed wast, & the churches of Israell made desolate, * & as for the house of Jeroboam,
4.re.17.a C I wyl stand vp agaynst it with the sweord.
Vpon this sent Amasiah the priest to Bethel vnto Jeroboam the kynge of Israel,
3.re.18.a saynge: * Amos maketh the house of Israell to rebel agaynst the: The lande can not away with hys wordes. For Amos sayth: Jeroboam shall die with the sweorde, and Israel shall be led awaye captiue oute of theyr owne lande. And Amasiah sayd vnto
Esa.30.b Amos: Get the hence * (thou that canst see so wel) and fle into the lande of Juda, get
D the there thy lyuynge, and prophecy ther: and prophecye no more at Bethell, for it is the kynges chapel, and the kynges courte.
Amos answered, and sayde to Amasiah:
Zac.13.a * As for me, I am neither prophet: nor prophetesse sonne, but a keper of catell. Howe as I was breakyng doune mulberies, and goynge after the catell, the Lorde toke me, and sayde vnto me: Go thy waye, and prophecy vnto my people of Israel. And therfore, heare thou now the worde of the lorde: Thou sayest: prophecie not against Israel, and speake nothynge agaynst the house of Isaac: Wherefore, thus sayeth the Lorde. Thy wife shalbe defiled in the cytye, thy sonnes and doughters shalbe slayne wyth the sweorde, and thy lande shalbe measured out with the lyne. Thou thy selfe shalte
4.re.17.c die in an vncleane land, * and Israel shalbe driuen out of hys owne countrey.

¶ The. viii. Chapter.

A THe lord god shewed me this vision: & beholde, ther was a maunde with sommer fruite. And he sayde: Amos, what seest thou: I answered: a maunde with sommer fruit. Then sayd the lord vnto me: the ende cometh vpō my people of Israel, I wil nomoze ouerse the. In that day shal the sōges of the tēple be turned into sorow, saith
B the lord god: many dead bodies shall lye in
Esai.b.c. euery place, and be caste forth secretelye. * Heare this, O ye that oppresse the poze, and destroye the nedy in the land, saynge: When wyl the newe moneth be gone, that we may sel bytayle, and the Sabboth, that we maye haue sraceenesse of cozne to
False measures & weights make the buchell lesse, and the sicle greater? We shal set vp false wayghes, that we maye gette the poore vnder vs wyth
C theyr monye, and the nedye also for shoes:
Amo.6.d yea, lette vs sel the chaffe for cozne. * The Lorde hathe swozne agaynste the pryde of Jacob, these woorckes of theirs wyll I neuer forget. Shal not the lande tremble, and al they that dwell therein, mourne for thys & Shall not their destruccion come vpon them lyke a water streame, and slow ouer them as the floude of Egypte? * At
Jere.15.b the same tyme (sayeth the Lorde God) I shal cause the sunne to go downe at none, and the land to be darcke in the cleare day.
* Your hye feastes wyl I turne to sorowe, and youre songes to mournynge: I wyll
Tobi.2.a bryngе sacke cloth vpon al backes, & baldenes vpon euery heade: yea, such a mournyng wil I sende them, * as is made vpon
Jere.61.d an only begotten sonne, and they shalbe a miserable ende. Beholde, the time commeth (sayeth the Lorde God) that I shall
D sende an hongre into the earth, not the hūgre of breade, nor the thirste of water: but an hongre to heare the worde of the Lorde:
so that they shal go from the one sea to the other: yea, from the north vnto the east, runnynge about to seke the worde of the
Lorde, and shal not fynde it. In that time shal the fayre virgins and the yonge men perishe for thyrst: yea, euē they that sweare in the execrable calfe of Samaria: and say, as truelye as thy God lyueth at Dan: and as truelye as thy God liueth at Berlaba. These shal fal, and neuer ryse vp agayne.

¶ The. ix. Chapter.

I Saw the lord standing vpō the alter, & he sayd: smite the doze cheke, that the postes may shake withal. For their couetousnesse shal fal vpon al their heades, & their posterye shalbe slayne with sweorde.
* They shal not flee awaye, there shal not
pſa.139.a one of the escape, nor be deliuered. * Though
Abdi.16 they were buried in the hel, my hand shal fetche them from thence: thoughe they clibe vp to heauen: yet shal I caste them doune: thoughe they hyde them selues vpon the toppe of Charmell, yet shall I seke them out, and bynge them from thence: though they creepe downe fro my syght into the depe of the sea, I shall commaunde the serpent, euen there to byte them: If they goe
B away before their enemies into captiuite, then shall I cōmaunde the sweorde there to slaye them. Thus wyl I set myne eyes vpon them: for theyr harme, and not for
theyr wealth. For when the Lorde God of hostes toucheth a lāde, it cōsumeth away, and all they that dwel therin muste nedes mourne: And why? their destruccion shall arise as euery streame, and runne ouer the,
as the floude in Egypte. * Ye that bathe
3.re.8.g hys dwellynge in heauen, and groundeth his tabernacle in the earthe. * He that calAmo.b.h leth the waters as the sea, and powreth them oute vpon the playne grounde: Hys name is the Lorde. O ye chyldrē of Israel,
C are ye not vnto me, euen as the Morians,
Ge.10.b sayeth the Lorde? haue I not brought Israell oute of the lande of Egypte. * The

Philistines

Philistines frome Caphor: and the Syry-
ans frome Cyr. ¶ Beholde, the eyes of the
Lord are vpon the realme that synneth, to
rote it cleane oute of the earth: Neuerthe-
Jere.30.b les. * I wil not vtterly destroy the house of
Zac.13.b Jacob, sayeth the Lorde. For loe, thys I
Rom.11.c promyse, though I syfte the house of Isra-
C ell amonge all nacyons (lyke as they vse
to syfte in a syue) yet shall not the smallest
grauell stone fall vpon the earthe: But
all the wycked doers of my people, that
saye: Tushe, the plague is not so nye, to
come so hastelye vpon vs: Those shall pe-
Acte.15.c rysh e with the swearde. * At that tyme
Micah.7.b wyll I buylde agayne the Tabernacle of
Dauid, that is fallen downe, and hedge
vp hys gappes: And loke what is broken,
I shall repayre it: yea, I shall buylde it
vp agayne, as it was afore tyme, that they
maye possesse the remnaunte of Edom: yea,
D and all such people as call vpon my name,
wyth them sayeth the Lorde which doeth
these thinges: Beholde, the tyme commeth
(sayeth the Lorde) that the ploweman shal
ouer take the mower, & the treader of gra-
Joel.3.c pes hym that soweth sede. * The moun-
taynes shall droppe swete wyne, and the
hylles shalbe fruitfull, and I wyll couere
the captiuite of my people of Israel: They
shall repayre the waste cytyes, and haue
them in possession: they shall plante vine-
yardes, and drincke the wyne therof, they
shal make gardens, and enioye the fruites
of them. And I wyl plante them vpon their
owne grounde, so that I wil neuer rote thē
out agayne frome their lāde, which I haue
geuen them, sayeth the Lorde thy God.

¶ The ende of the prophecye of Amos.

¶ The boke of the prophete Abdy.

A ¶ The.i. Chapter.

THys is the vysiō that was
shewed vnto Abdy. Thus
Ezec.25.b hath the lord god spokē vp
and.35.a on Edō. We haue herd of
Amo.6.c. the lord that ther is an em
bassage sent amōg the hea-
then: vp, let vs aryse, and
fight against thē. Beholde, * I wil make the
Jere49.c smal amōge the heathē, so that thou shalte
be vtterlye despysed. The pryde of thyne
heart hath lift the vp, thou that dwellest i
Amo.9.a the strōg holdes of stone, & hast made thy an
hie seate. Thou sayst in thyne hearte, who
Abac.2.b shal caste me doune to the grounde? * But
B though thou wentest vp as hye as the E-
gle, and madest thy nest aboue among the
starres: yet would I plucke the downe frō
thence, sayeth the lord, yf the theues & rob-
bers came to the by the night, thou takyng
the rest: should they not steale, tyll they had
ynough? yf the grape getherers came vpō
the, wolde they not leaue the some grapes?
But howe shall they reape Esau, and seke
out hys treasure. Yea, the men that were
swoone vnto the, shal dryue thee out of the
borders of thyne owne land. They that be
nowe at one with the, shall disceaue the: &
ouercome the: Euen they that eate thy
C breade, shall betraye the, or euer thou per-
ceaue it. * Shall I not at the same tyme
destroye the wyse men of Edom, and those
Esa.29.c that haue vnderstandynge from the mount
1.Cor.1.c of Esau? Thy giaūtes (O Themā) shalbe
afrayed for thozowe the slaughter, they
shalbe all ouerthrowen vpō the mount of
Esau. Shame shal come vpon the, for the
Gen.27.d malice that thou shewedest to thy * brother
Jacob: yea, for euermoze shalt thou perish,
D and that because of the tyme, when thou
diddest set thy selfe agaynst him, euen whē
the enemies caryed away his host, & when
the aleaūtes came in at his portes, and cast
lottes vpon Jerusalem, and thou thy selfe
wast as one of them. Thou shalt no moze
se the day of thy brother, thou shalt nomoze
beholde the tyme of hys captiuite: Thou
shalte nomoze reioyse ouer the chyldren of
Juda, in the daye of their destruction, thou
shalt not ioye nomoze i the time of their trou
E ble. Thou shalt nomoze come in at the ga-
tes of my people, in the tyme of their de-
cayse: thou shalte not se theyr misery in the
daye of theyr fall. Thou shalt sende out no
man agaynste theyr hooste, in the daye of
their aduersitie: neyther shalt thou stande
wayenge anye moze at the cozners of the
stretes, to murther suche as are fled, or to
take them presoners, that remayne in the
daye of theyr trouble. For the daye of the
Lorde is harde by vpon all the heathen.
* Lyke as thou haste done, so shalte thou
Jerem l.c be dealt wyth al: yea, thou shalt be reward-
Joel.3.d ded euen vpon thyne heade. For lyke wyse
F as ye haue dronchen vpon myne holy hyl,
so shall al heathen dryncke continually: yea,
drinke shal they, & swalowe vp, so that
ye shalbe, as thoughe ye had neuer bene.
But vpon the mounte Sion shall the sal-
uacīō be, and holynes: these shalbe holy, &
the house of Jacob shall possesse euē those,
* that had them selues afore in possession.
Moreouer, the house of Jacob shall be a
Zach.2.b fyre, the house of Joseph a flame, and the
* house of Esau shalbe the strawe, whiche
they shall kyndle and consume, so that no-
thynge shall be lefte of the house of Esau:
Jerm.5.f the Lorde hym selfe hathe sayde it. They of
* the south shal haue the mountayne of Esau
in possession: and loke what lyeth vpon the
G grounde, that shall the Philistines haue:
the playne feldes shal Ephraim and Sa-
maria

maria pollesse: and the mountaynes of Galaad shall ben Jamin haue: And this hoost shalbe the childzen of Israels prisoners. Howe what so lyeth from Canaan vnto Zareptah, & in Sepharad, that shalbe vnder the subiection of Jerusalē, & the cyties of the south shall enherite it. Thus they that escape vpon the hylle of Sion, shal go vp to punishe the mounte of Esau, * and the kingdome shalbe the Lozdes.

Zac. 14. b

¶ The ende of the boke of the prophecie of Abdi.

¶ The Boke of the Prophete Jonas.

¶ The first Chapter.

A 4. Re. 14. c *Jon. 3. a *gen. 7. b *gen. 18.

THe wozde of the Lozde came vnto * Jonas, the sonne of Amithai, sayinge: * Aryse: and get the to Ninive that * greate cytie: and preach vnto the, how that * their wickednesse is come before me.

And Jonas made him readye to flee vnto Tharsis, frō the presēce of the Lozd, & gat him downe to Joppa: where he foūd a ship ready for to go vnto Tharsis. So he payed his fare, & went abozde, that he might goe wyth them vnto Tharsis, frō the presence of the Lozd. But the Lozd hurled a greate winde into the sea: & there was a mighty tempest in the sea: so that the ship was in leoperdye of goynge in peces. Then the mariners were afrayde, and cryed euery man vnto hys God: and the goodes that were in the shyp, they caste into the sea, to lyghten it of theym. But Jonas gat hym vnder the hatches, where he layed hym downe and slombzed. So the master of the shyp came to him, and said vnto him: why slombzest thou? Vp, call vpon thy God: If God (happelye) will thyncke vpon vs that we perishe not. And they sayde one to another: come let vs caste lottes, that we maye knowe for whose cause we are thus troubled. * And so they cast lottes, and the lot fell vpon Jonas. Thē saide they vnto him: tell vs for whose cause are we thus troubled? what is thyne occupasyon? whence commest thou? (and whither goest thou?) what countre man arte thou, and of what nacion? He answered thē: I am an Ebzue, and I feare the Lozd God of heauē, whiche made bothe the sea, and dzye lande. Then were the men exceadingly afrayde, & saide vnto hym: why dyddest thou so? (for they knewe, that he was fled from the presence of the Lozde, because he had tolde thē) and sayde mozeouer vnto him: what shall we do vnto thee, that the sea maye ceasse frome troublynge vs? (for the sea wzought, and was troublous) he answered thē: take me, and caste me into the sea, so shall it let you be in rest: for I wote, it is for my sake, that this great tempest is come vpon you. Nertheles, the men assayed with rowyng to bryng the shippe to lande: but it would not be, because the sea wzoughte so: and was so troublous against them. Wherfore they cryed vnto the Lozde, and sayde: * O Lozd let vs not perishe for this mans death, neither laye thou innocente blonde vnto oure charge: for thou, O Lozd hast done, euen as thy pleasure was. So they toke Jonas, & cast him into the sea, & the sea left ragyng. And the men feared the Lord exceadyngly, doyng sacrifices, and makynge bowes vnto the Lozde.

Jona. 1. a

Deu. 21. b

¶ The. ii. Chapter.

A Qat. 12. b

BVt the Lozd prepared a great fish, to swalowe vp Jonos. * So was Jonas in the bely of the fishe, thze dates and thze nightes: And Jonas prayed vnto the Lozde his God, out of the fishes belye, and said: * In my trouble I called vnto the lozd, & he herd me: out of the bely of hel I cried, and thou herdest my voyce. Thou haddest caste me downe deye in the myddest of the sea, and the floud compassed me about: yea, * all thy wawes and roules of water wente ouer me, I thought that I had bene caste awaye oute of thy syghte: But I will yet againe loke towarde thy holy temple. The waters cōpassed me, euen to the very soule: the dye laye aboute me, & the wedes were wzapt aboute myne heade. I went downe to the botome of the hylles, and was barred in wyth earthy for euer. But thou, O Lozde my God, haste broughte vp my life agayne oute of corruption. When my soule faynted wythin me, I thoughte vpon the Lozde: and my prayer came in vnto the eus into thy holy temple. They that holde of vaine vanities, wil forsake his mercy. But I will do thee sacrifyce with the voyce of thankesgeuyng, and wil paye that I haue vowed: for why? saluacyon commeth of the Lozde. And the Lozde spake vnto the fish, and it caste oute Jonas agayne vpon the dzye lande.

Psa. cxx. c

Psal. 42. b

¶ The. iii. Chapter.

A Jona. 1. a

THen came the wozd of the Lozd vnto Jonas againe, sayinge: * vp, and get the to Ninive that greate cytye, and preach vnto them the preachyng whiche I badde thee. So Jonas arose, and went to Ninive at the Lozdes commaundement, B Ninive was a greate cytie vnto God, mesuryng, of thzee dayes iourney. And Jonas wente to, and entred into the cytye: euen a dayes iourney, and cryed, sayinge: There are yet. xl. dayes, and then shall Ninive be ouerthzowen. * And the people of Ninive

Esa. 37. a

beleued God, and proclaymed fastyng, and arayed them selues in sackcloth, as wel the greate as the smale of theym. And the tydynges came vnto the kynge of Nínive, whiche arose oute of hys seate, and dyd hys apparell of, and put on sackcloth, and satte him downe in asshes. And it was cried and commaunded in Nínive, by the auctorite of the kynge and hys Lorde, sayenge: * se that neither mā noz beast, oxe oz shepe, taste ought at all: and that they neyther fede noz drynk water: but put on sackcloth both mā & beast: & cried mightely vnto God: * yea, let that euery man turne fro his euel wayes, & from the wickednes, that he hath in hāde. Who can tell? God may turne, & repēt and cease frō his fearce wrath, that we perishe not. And when God sawe their workes, how they turned frō their wycked wayes, * he repented on the euel, which he sayd he would do vnto them, and did it not.

Mat. 12 b
Luk. 11. c
Jer. 18. a
b
Esa. 38. b

¶ The. iiii. Chapter.

A Therfore Jonas was sore displēased and angry. And he prayed vnto the Lord, & sayd: O Lord, was not this my sayenge (I pray the) when I was yet in my cōntree? Therefore I hasted rather to flee vnto Tharsis, * for I knowe wel ynoughe, that thou art a merciful God, ful of compassion, long suffring and of great kyndenes, & repentest when thou shouldest take punishmente. * And nowe, O Lorde, take my lyfe from me (I beseche thee) for I had rather dye then lyue. Then sayde the Lorde: arte thou so angrye? And Jonas gat him oute of the cytie, and sat downe on the east syde therof: and there made hym a booth, and sat vnder it in the shadowe, tyll he myghte se what shoulde chaunce vnto the cytie.

Psa. 86. a
Joel. ii. c.
Jo. 21. a
c
b

And the Lord God prepared a wilde vine, which sprāg vp ouer Jonas, that he might haue shadowe aboue his heade, to delyuer him out of his payne. And Jonas was exceadynge glad of the wilde vine. But vpō the next morowe agaynst the spring of the daye, The Lord ordeyned a wōrme, which smote the wylde vyne, so that it wythered awaye: And when the Sunne was vp, God prepared a feruent east wynde: and the Sunne bet ouer the heade of Jonas, that he fainted agayne, and wyshed vnto his soule, that he myghte die, and sayde: It is better for me to dye, then to lyue. And God sayde vnto Jonas: art thou so angrye for the wild vine? And he sayde: yea, very angrye am I, euen vnto the death. And the Lorde sayde: thou hast compassion vpon a wilde vine, wherein thou bestowdest no laboure: nor madest it grow, which soryng vp in one night, and perished in another: And should not I then haue compassion vpō Nínive that great cytye, wherein there are about an. C. and. xx. thousande personnes, that knowe not their right hande from the left, besides much cattell?

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¶ The ende of the prophecie of Jonas.

¶ The boke of the Prophete Micheas.

¶ The firste Chapter.

A This is the word of the lord, that came vnto Micheas the Morasite, in the dayes of * Jothā, * Achas & * Jehezekiah, kinges of Juda: which was shewed him vpō Samaria & Jerusalē. * Heare al ye people, marke this wel, O earth, and all that therin is. Yea, the Lorde God him selfe be witnesse amonge you euen the Lord frō his holye temple. For why? * beholde, the Lorde shall go oute of his place, and come downe, and treade vpon the hie thinges of the earth. The mountaines shall consume vnder him, & the valleyes shall cleue asunder: like as wax consumeth at the fire, and as the waters runne downwarde. And all this shalbe for the wickednes of Jacob, & the synnes of the house of Israell. But what is the wyckednesse of Jacob? Is not * Samaria? Whiche are the hie places of Juda? Is not * Jerusalem? Therefore I shal make Samaria an heape of stones in the felde, to laye aboute the vineyarde: her stones shall I caste into the valley, and discouer her foundacions. All her Images shal be broken downe, & all her garmentes shal be brent in the fire: yea, al her Idols wyl I destrope: for why? * they are gathered oute of the hyre of an whore, and into an whores hyre shal they be turned agayne. Wher fore I wil mourne and make lamentacion, bare and naked wyll I go: I must mourne lyke the dragons, and take sorowe as the Estriches: for their wound is past remedie: And why? it is come into Juda, and hath touched the porte of my people at Jerusalem alredye. * Wepe not, lest they at Geth perceaue it. Thou at Bataphra, welter thy selfe in the dust and asshes. Thou that dwellest at Sephir, get the hēce with shame. The proude shall boaste no more for berye sorowe: & why? her neyghboure shall take from her what she hathe. The rebellyous cytie hopeth, that it shal not be so euel: but for all that, the plage shall come frome the Lorde, euen into the porte of Jerusalem. The greate noyse of the charettes shall feare them, that dwell at * Lachis, whiche is an occasion of the synne of the doughter of Sion, for in the came vp the wyckednes

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les of Israel. Yea, they sente her coursers into the lande of Geth. The houses of lyes wil deceaue the kynges of Israell. And as for the (O thou that dwellest at Mozasla) I shall bryngе a possessioner vpon the, and the glage of Israel shall reache vnto Odolla. Make the balde, and shaue the, because of thy tender chyldren: Make the cleane balde as an Aegle, for they shalbe carped awaye captyue from the.

¶ The.ii. Chapter.

A WO vnto them, that ymagin to do harme, and deuyse vngraciousnesse vpon their beddes, to perfourme it in the cleare day: for theyr power is against God. When they come to haue lande, * they
5.Re 21. atake it by violence, they robbe men of their houses. Thus they oppresse a man for hys house, & euery man for his herytage. Ther-
Amo. b. b fore, thus saith the lord: Behold, * against this housholde haue I deuysed a plage, where out ye shal not plucke your neckes: ye shall nomore go so proudly, for it wil be a perilous time. In that day shal this terme be vsed, and a mornynge shalbe made ouer you on this maner: We be vtterly wsolate, the porcion of my people is trãslated. Wha
B Mic. 33. f wil he parte vnto vs the lande, that he hath taken from vs? Neuertheles, * there shalbe no man to deuide the thy portion in the cõgregacion of the Lorde. Tusche, holde your tunge (saye they): Je shal not fall vpõ this people, we shall not come so to confusyon, sayeth the house of Jacob. Is the spyrite of the Lorde so cleane awaye? or is he so minded? Truthe it is, my wordes are frendlye vnto them that lyue eyghte: but my people dothe the contrarie, therfore muste I take
C parte against them: for they take awaye bothe cote and clothe from the simple. Ye haue turned your selues to eyghte, the wemẽ of my people haue ye shut oute from theyr good houses, and taken awaye my excellẽt giftes from their childrẽ. Wp, get you hẽce, for here shall ye haue no reste. Because of their Idolatry they are corrupte, and shall miserably perysshe. Yf I were a fleshlye fe-
lowe, and a preacher of lies, and tolde them that they might sit bibbing & bolling, and be drancken. O that were a Prophete for this people. But I wyl gather the in vde, O Jacob, and dryue the remnaunte of Israel al together. I shal cary them one with a-
nother, as a flocke in the folde, & as the cattel in their stalles, that they may be disquieted of other mẽ. Who so breaketh the gap, he shall go before. They shall breake vp the porte, and go in and out at it. The king shal go before them, and the Lorde shalbe vpon the heade of them.

¶ The.iii. Chapter.

AND I said: heare, O ye heades of the house of Jacob, and ye leaders of the house of Israel: * Shoulde not ye know, what were lawful and eyghte? * But ye hate the good, & loue the euel: ye plucke of mennes shynnes, and the flesshe from their bones: ye eate the flesshe of my people, & skyn of their shynne: ye breake their bones, ye chopne them in peces as it were into a cauldron, and as flesshe into a pot. Nowe the tyme shall come, * that when they call vnto the Lorde, he shall not heare the, but hyde his face from them, because that thorowe their owne ymaginacions they haue dealte so wyckedlye. And as concernynge the prophetes that dyscreaue my people, th
the Lorde sayeth against them. * When they haue any thinge to byte vpõ, thẽ they preach that al shalbe wel: but yf a mã put not some thynge in theyr mouthes, they preache of warre agaynst hym. * Therfore
C youre vision shalbe turned to nyghte, and your prophecïge to darcknesse. The Sũne shal go downe ouer those prophetes, and the daye shall be darcke vnto them. Then shall the bisson seers be ashamed, and the sothsayers confounded: yea, they shalbe sayne, all the packe of them, to stoppe theyr mouthes, for they haue not Gods worde. * As for me, I am full of strengthe, and of the spyrite of the Lorde, ful of iudgemente and boldnesse: to shewe the house of Jacob their wickednesse, and the house of Israell their synne. O heare thys ye rulers of the house of Jacob, and ye iudges of the house of Israel, ye that abhorre the thynge that is lawful, and wrestе asyde the thynge that is strygth. * Ye that buylde vp Sion with bloude, & Jerusalem with doynge wronge. * Ye iudges, ye gyue sentence for gifteg: O ye prysstes, ye teache for lucre. * O ye prophetes, ye prophecye for mony. Yet wyl they be taken as those that hold vpõ God, and say: Is not the Lord amõg vs? Tush, ther can no misfortune happen vs. * Ther-
fore shal Sion (for youre sakes) be plowed lyke a felde: * Jerusalem shall become an heape of stones, and the hyll of the temple shalbe turned to an hye wodde.

A Deu.17.b
Jere. 5.a.
Psa.82.a
Esai. b.c.
Esai.1.b
Ezec. 8.
Det. 3 b
Eze.13.b
Deu.28.c
C
Jere.1.c
Ezec. 3. b
Abac.2.b
Eze.22.b
Jere.6 b
Jer. 26.b
Jere. 1r.b
3.reg.9.b
and.21.a
Luk.21.a

¶ The.iiii. Chapter.

A BVt * in the latter daies it wil come to passe, that the hyl of the Lordes house shalbe set vp hyer then any mountaynes or hilles: yea, the people shal preasse vnto it, & the multitude of the Gentyles shall haste them thither, sayinge: Come, * let vs go vp to the hil of the Lord, & to the house of the God of Jacob: that he may teache vs his wates, & that we may walke in his pathes. * For the law shal come out of Sion: & the worde of God from Jerusalem, and

A Deu.26.g
Esai.2.a.
psa.122.
psa. 49.c
Esa.11.a
Luk.24.b

geue sentence amonge the multitude of the heathen, and reforme the people of farre countreyes: So that of theyr swerdes they shall make plowe shares, and sythes of theyr speares. * One people shall not lyft vp a swerde agaynst another: yea, they shal nomore learne to fighte: but euery mā shal sit vnder his vineyard, and vnder his figge tree, and no man to fraye hym awaye: for the mouth of the Lorde of hoostes hath spoken it. Therefore, where as al the people haue walked euery man in the name of hys owne god, we wil walke i the name of our God for euer & euer. * At the same time saye the LORDE, wyll I gather vp the lame, & the out castes, & such as I haue chastened, & wyl giue ysse vnto the lame, and make of the outcastes a great people: * and the lord him selfe shalbe their kinge vpon the mount Sion, from thys tyme forth for euermore. And vnto thee (O thou tower of * Eder, thou stronge holde of the doughter Sion) vnto thee shall it come: euen the lordshyp & kyngdome of the doughter Jerusalem. Why thē art thou nowe so heuy? is there no kynge in the, are thy cōselers away, that thou art so payned, as a womā in her trauayle? And now (O thou doughter Sion) be sory, let it greue the as a wife labouryng with chylde: for nowe must thou get the out of the citye, and dwell vpon the playne felde: yea, vnto Babylon shalt thou goe, ther shalte thou be deliuered, * and there shall the Lorde lowse the frome the hande of thyne enemyes. Now also there are many people gathered together agaynst the, sayinge: what, Sion is cursed, we shal se oure luste vpon her. But they knowe not * the thoughtes of the Lorde, they vnderstande not his councell, that shall gather them together as the sheues in the barne. Therfore, get the vp, O thou doughter Sion, and threshe oute the corne: For I wil make thy horne yron, & thy clawes brasse, that thou mayst grind manye people: their goodes shalt thou appropriate vnto the lord, & their substaunce vnto the ruler of the whole worlde.

Esa.xi.b. and.65.d

Soph.3.c

Luke.1.c

Gen.35.d

Mich.5.b

Esa.14.d

¶ The.v. Chapter.

AFter that shalt thou be robbed thy selfe, o thou robbers doughter: they shal lay sege agaynst vs, & smite the iudge of Israel with a rod vpon the cheke. * And thou Bethleē Ephrata, arte litle amonge the thousades of Juda, oute of thee shal come vnto me, which shall be the gouernour in Israel: whose out goyng hathe ben frō the beginninge & frō euerlastinge. In the meane while he plageth thē for a seaso, vntyl the tyme that the (which shall beare) haue borne: thē shal the remnaūte of his brethrē be cōuerted vnto the children of Israell. He shall stande faste, * and geue foode in the strengthe of the Lorde, & in the victorie of the name of the Lorde his God: & when they be conuerted, he shalbe magnified vnto the farthest partes of the worlde. Then shall there be peace, so that the Assirian maye come into your land, and treade in your houses. We shall bringe vp seuen shepherdes, and eyght princes vpon them: these shall subdue the lande of Assur with the swearde, & the lande of * Nimrod with their naked weapens. * Thus shall he deliuer vs from the Assirian, when he commeth within our land, and setteth hys fote wythin our borders. And the remnaūt of Jacob shal be amonge the multytude of people, as the dewe of the Lorde, and as the droppes vpon the grasse, that tarryeth for no man, and waiteth of no body. * Yea, the residue of Jacob shall be amonge the Gentiles, & the multitude of people, as the lyon among the beastes of the wodde, and as the Lyons whelpe amonge a flocke of shepe: Whyche (when he goeth thorowe) treadeth downe, teareth in peces, and there is no mā that cā helpe. Thyne hāde shalbe lyft vp vpon thyne enemyes, and all thyne aduersaries shall perysshe. The tyme shal come also, sayeth the Lord: that I wil take thy horses frome the, & destroye thy charettes. I will breake downe the cytyes of the lande, and ouerthowe all thy stronge holdes. * All wytchcrafres wyll I rote oute of thyne hande, there shall no moe southsayinges be within thee. * Thyne ydols & thyne ymages wyll I destroye out of the, so that thou shalt no more bowe thy selfe vnto the worckes of thyne owne handes. Thy groues wyl I pluche vp by the roties, and breake downe the cities. Thus will I be auenged also, vpō al the heathē that wil not heare.

Gen.49.b

Deu.18.b

Naū.1.b

¶ The.vi. Chapter.

HEarken now what the lorde sayeth: * vp & reproue the mountaynes, & let the hylles heare thy voyce, O heare the punishment of the lord, ye mōntaynes, & ye mightye foūdatiōs of the earth: for the lord will reproue his people, & reasō with Israel. O my people, what haue I done vnto the? or wherī haue I hurt the? geue me answere. * Because I brought the frō the lād of egipt, & delyuered the out of the house of bōdage? * because I sente Moses, Aarō, and Miriam to leade the? remembre (O my people *) what Balach the kynge of Moab had ymagyned agaynst the, and what answere that Balaam the sonne of Beor gaue hym, from Sethim vnto Gilgal, that ye may knowe the louynge kyndnesses of the

Esa.58.a

Ex.14.c

Nu.xii.a

Nu.22. 24.25.

the Lorde. What acceptable thynge shall I offre vnto the Lorde? Shall I bowe my knee to the hye God? Shall I come before him with brent offringes, and with calues of a yeare olde? Hath the Lorde a pleasure in many thousande rams, or innumerable
C streames of oyle? Or shall I gene my fyrst borne for myne offence, and the frute of my body for the synne of my soule? I wyll shewe the, O man, what is good, and what the Lorde requireth of the: Namelye, to do right, to haue pleasure in louing kindnes, to be lowlye, and to walcke with thy God.
Esay.1 d * The Lordes voyce cryeth vnto the cite, and the man that shalbe saued, considereth thy name (O Lorde:) heareth what is your rodde, and heare hym that warneth you.
Leu.19 g * Shoulde I not be displeased, for the
Deu.25.c vnrighteous goodin the houses of the
Mich.vi.b wycked, and because the measure is min-
Eze.45.b shed? Or shoulde I iustifye the false ba-
launces, & the bagge of discreatfull weigh-
D tes, amonge those that be full of riches vn-righteously gotten: wher the citezins deale with fal chede, speake lyes, & haue discreatful tonges in their mouthes? Therefore, I wyl take in hande to punysche thee, and to make the desolate, bycause of thy synnes.
Leu. 26b * Thou shalte eate, & not haue ynoughe:
Ose.4.b. yea, thou shalt bzig thy selfe doune. Thou
Agge.1.a shalt sle, but not escape: & those that thou
Deu.28 c woldest saue, wyl I delyuer to the sword. Thou shalt sow but not reape: thou shalt pzesse out olyues, but oyle shalt thou not haue to anoynt thy selfe withal: thou shalt treade out swete must, but shalt dzinke no
3.Re.16. c wyne. Ye kepe the ordinaunces of * Amry, and al the customes of the house of Ahab: ye folowe their pleasures, therfore wyll I make the wast, and cause thy inhabiters to be abhozred: O my people, and thus shalt thou beare thyne owne shame.

¶ The.vii. Chapter.

A WOe is me, I am become as one that goth a gleanig in the harueste. Ther are no mo grapes to eate, yet wolde I fayne
Rom.3.b (with all my heart) haue of the best frupte. * Ther is not a godly vpon earth, there is not one righteous amog me. They labour al to shedde bloude, & euery ma hunteth hys brother to death: yet they saye they do wel, who they do euel. As the pzince wyl, so saith the iudge, that he maye doe him a pleasure agayne. The greate man speaketh what hys heart desyzeth, and the hearers alowe
F hym. The best of them is but as a thystle, and the most righteous of them is but as a bzeer in the hedge. But when the daye of thy preacher commeth, that thou shalte be visited, then shall they be wasted awaye.
Jerm.9.a * Let no man beleue hys frende, nor putte his confidence in a brother. Kepe the porte of thy mouth frome her that lyeth in thy bosome, * for the sonne shal put hys father
B to dyshonoure, the doughter shall ryse mat.10.b
agaynst her mother, the doughter in lawe Deu.13.c
agaynst her mother in lawe: & a mans foes and.33.b
shalbe euen they of hys owne housholde. psal.37.b
Neuertheles, I wyll looke vp vnto the and.54.b
lord, I will patiently abyde god my sauiour: my God shal heare me, * O thou enemy of
Mich.vii.a myne, reioyse not at my fall, for I shall get vp agayne: and though I sit in darkenes, yet the Lorde is my light. I wyl beare the punishment of the Lorde (for why, I haue
C offended hym) till he syte in iudgement vpo my cause, and se that I haue right. He wyl bryng me forth to the lyght, and I shall se his righteousnes. She that is mine enemy shal loke vpo it, and be cofounded, whiche now sayth: * Where is the Lord thy god? 4.Re.19 a
Myne eyes shall beholde her, when she shalbe trodde doune as the claye in the stretes. * The time wil come, that thy gappes Amo.9.c.
shalbe made vp, & the law shal go abzode: and at that tyme shall they come vnto me from Assur vnto the stronge cytyes, & from the stronge cities vnto the eyuer: from the one sea to the other, ko the one mountayne to the other: Notwithstandynge, the lande must be wasted, because of them that dwel therein, and for the fruites of their owne ymaginacions. Therefore fede thy people with the rod, the flocke of thyne heritage whiche dwell desolate in the wodde: that they may be fed vpo the mount of Carmel, Bash, and Gilead, as a foze tyme. Marue-
Ex.14.a lous thinges wyl I shew them, * lyke as D
when they came out of Egypte. This shal the heathen se, & be ashamed for all theyr power * so that they shall laye theyr hande Job.39.b
vpon their mouth, and stoppe their eares. * They shal lycke the dust lyke a serpent, Gene.3.c
and as the wormes of the earth, that troble in their holes. They shalbe afrayed of the Lorde oure God, and they shall feare the. Where is there such a God as thou? That pardoneth wickednesse, and forgeueth the offences of the remnaunte of hyne herytage? he hepeth not hys wrathe for euer: and why? hys delyte is to haue compassio: * he shal tourne agayne, and be mercyfull Jere.9.b
to vs: he shal put downe our wickednesses and cast all our synnes in to the botome of the sea. Thou shalte kepe thy trueth with
Jacob, and the mercye for Abraham,
lyke as thou hast swore
vnto our fathers longe
a goe.

¶ The ende of the Prophe-
cye of Myche-
as.

¶ The

¶ The boke of the Prophet Naum.

¶ The.i.Chapter.

A THys is the heuy burthē of Ninive, which Naū of Elchos dyd wrīte as he sawe it. * The lorde is a gelous god, & a taker of vēgeaūce is the Lorde, & wrathfull.
Deu.5.d
Rom.2.a * The lorde taketh vengeaunce of his enemies, & reserueth displeasure for his aduersaries. * The lord suffreth
Rom.2.a longe, he is of greate power, & so innocent
Exo.34.a that he leaueth no mā faultles before hi.
2 Je.30.b The lord goeth forth in tempest & stormye wether, the cloudes are the duste of his fete.
B Whē he reproueth the sea, he driethit vp, & turneth al the floudes to drye lande: Basan is desolate, Charmel and the pleasure of Libanus wasteth awaye. The mountaynes tremble for hym, the hylles consume. At the sighte of hym, the earthe quaketh: yea, the whole worlde, and al that
Jere.x.b. dwelle therein. * Who maye endure be-
Esa.34.a fore hys wrathe? Or who is able to abyde
Abac.3.a hys grymme displeasure? Hys angre ra-
Soph.3.b geth on lyke fyre: And the harde rockes are clouen in sundre before hym. Ful gracious is the Lorde, and a stronge holde in
C the tyme of trouble, he knoweth them that put their trust in him: when the floud renneth ouer, and destroyeth the place: and when the darkenesse folowyth styl vpon hys enemyes. What doe ye ymagyn then agaynst the Lord on thys maner? (Tuch, when he hathe once made an ende, there shal come nomore trouble.) For lyke as the thornes that stycke togyther, and as
Drounkerdes. the dry strawe, so shal the dronker des be consumed together, euē when they be ful. There come oute of thee suche as ymagyn mischiefe: And geue vngracious counsell agaynst the Lorde. Therefore, thus sayth the Lorde: Let them be as well prepared: yea, and as manye as they can, yet shall they be hewen downe, and passe awaye.
D And as for thee, I wyll vexe the, but not
E vtterly destroy the. And nowe wil I breake hys rodde from thy backe, and burste thy bōdes in sondre. But the Lord hath geuen a commaundement concernynge the: that there shall come nomore sede of thy name.
Mich.5.c * The carued and caste ymages wyll I roote oute of the house of thy God. Thy graue shall I prepare for thee, and thou shalt be confounded. ¶ The.ii. Chapter.

A BEholde, * vpō the mountaynes come
Esa.52.a the fete of him, that bringeth good ty-
Rom.x.c dynges & preacheth peace. O Juda, kepe thy holy dates, perfourme thy vyowes: for Belial shal come nomore in thee, he is vtterly rooted out: the scatterer shal come vp agaynst thee, and lay sege to the castel. Looke thou well to the streates, make thy lopnes stronge, arme thy selfe with all thy myght: for the Lorde shall restore agayne the glorye of Jacob, lyke as the glorye of Israel. The destroyers haue broken them downe, and marred the byne braunches. The chylde of hys graūtes glysstereth, hys men of war are clothed in purple. His charettes are as fire, when he maketh him
B forwarde, and hys speare shakes are soked in venim. The charettes rolle vpō the stretes, & welter in the hie wayes. They are to loke vpon like cressettes of fire, & go swiftelye, as the lyghtninge. When he doeth but warne his giaūtes, they fal in their araye, and hastelye they clime vp the walles: yea, the engins of the warre are prepared already. The water potres shalbe opened, & the kynges palace shall fal. The quene herselfe shalbe led away captiue, and her gētil women shal mourne as the doues, & grone within their heartes. * Ninive is lyke a Tob.14.b
pole ful of water, but thē shal they be faine Soph.2.B
to flee. Stāw, stāw, (shall they crie) & there C
shal not one turne backe. Awaye wyth the syluer, away wyth the golde, for here is no ende of treasure. There shalbe a multitude of al maner of costly ornamētes. Thus must she be spoiled, emptied & clene stripped out: that their heartes maye be melted awaye, their knees feble, al their loines be weake, & their faces blacke as a pot. Wher is nowe the dwelling of the Lions, and the pasture of the lions whelpes? where the lion & the lyonesse went with the whelpes, & no man
D fraped them awaye? But the lyon spoyled ynough for hys yonge ones, & deuoured for hys lyonesse: he filled hys dennes with his praye, and his dwelling place with that he had rauished. Behold, I wil vpon the, saieth the Lord of hostes: and wil set fire vpō thy charettes that they shal smoke withal, and the swearde shall deuoure the younge lions. I wyl make an ende of thy spoylinge from out of the earthe, and the voyce of the messaungers shal nomore be heard.

¶ The.iii. Chapter.

A WOō be to the bludthirsty city, which Eze.14.a
is al ful of lies & robbery, & wil not Abac.2.b
leaue of frō rauishing. Ther a man may heare scourging, rushing, the noyse of the wheles, the crispnge of the horses, & the rolling of the charettes. Ther the horsmen get vp with naked swearde, & glisteringe speares: ther lyeth a multitude slayne, & a great heape of dead bodies: ther is no ende of dead coarses: yea, men fall vpō their bodies. And that for the great and manyfold whoredome, of the fayre and bewtyful harlot, whiche is a maistresse of witchecrafte:

Nah

yea, & kylleth the people thorowe her whor-
dome, and the nations thorowe her witch-
Esa.47.a craftes. * Beholde, I wyll vpon the (sayeth
Eze.16.d the Lorde of hostes) and wyll pull thy clo-
thes ouer thy heade: that I may shewe thy
nakednes amonge the heathen, and thy
shame amonge the kyngedomes. I wil cast
dirte vpon the, to make the be abhorred, &
agaynge stocke: yea, all they that loke vpō
the, shall starte backe, and saye: Niniue is
destroyed. Who wyll haue pytye vpon the:
where shal I seke one to conforte the? Arte
Ezr.30.c thou better then the great cyte of * Alex-
andria? that lay in the waters, and had the
waters rounde about it: which was stroṅ
ly forced and walled with the sea? Ethiopia
and Egipt were her strength, & that exce-
dynge great, aboue measure. Aphrica & Li-
bia were her helpers, yet was she dryuen a-
way and brought into captinitie, her yōge
children were smytten downe at the heade
of euery strete, the lottes were caste for the
C most auncient men in her, and al her migh-
tie men were bounde in cheynes. Euen so
shalt thou also be dronchen, and hyde thy
selfe, and seke some helpe agaynste thyne e-
nemy. Al thy stroge cities shalbe like figge
trees with rype figges: which when a man
shaketh, they shal fal into the mouth of the
eater. Beholde thy people within the, are
but wemen, the portes of thy lande, shalbe
opened vnto thine enemyes, & the fyre shal
deuoure thy barres. Drawe water now a-
gainst thou be besegred, make vp thy stroge
holdes go into the claye, temper the morter,
Esay. 1.a make stronge bricke: * yet the fyre shal con-
30.f.31 b same the, the swearde shal destroy the: yea,
Zach,1 b as the locuste doth, so shalt eate the vp. Je
shal fal heauely vpō the as the locustes: yea,
right heauely shalt fall vpon the: euen as
the gre choppers. Thy marchauntes haue
bene numbred with the starres of heauen,
but now shal they spede abrode as the lo-
custes, and flee their wape: Thy Lordes,
are as the gre choppers: and thy captaines
as the multitude of gre choppers: whiche
whan they be colde, remayne in the hed-
ges: but whan the Sunne is vp, they flee
awaye, and no man can tell where they are
D become. Thy shepherdes are a slepe (O
kynge of Assur) thy worthyes are layed
downe, thy people is scatred abroade vpon
the mountaynes, and noman gathereth
them together agayne. Thy wounde can-
not be hyde, thy plage is so sore. All they
that heare this of the, shall clappe their
handes ouer the. For what is he, to whome
thou hast not alwaye bene doynge hurte.

C The ende of the prophecye of
Nahum.

C The booke of the Prophet
Abacuc.

C The furste Chapter.

THis is the heuye burthen, A
which the prophet Abacuc
did se, O Lord, * how long
Psa.22.a shal I crie, & thou wilt not
heare? * How lōge shall I Job.21.a
cōplaine vnto the, suffering
wronge, & thou wylte not
helpe? Why letteste thou me se werynesse, &
laboure? * Tyranny & violence are before
Eccl.4.a me, power ouergoeth right: for the law is
toarne in peces, & there cannot right iudge-
ment go forthe. And why? the vngodlye is
B more set by then the righteous: this is the
cause, that wronge iudgemente procedeth.
Act.13.b * Behold, among the heathen, & loke well,
wondre at it, & be abashed: for I wyll do a
thing in your tyme, whiche thoughe it be
deu.28.a tolde you, ye shal not beleue. * For lo, I wil
rayse vp the Caldees, that bytter & swyfte
people: which shal go as wyde as the lāde
is, to take possession of dwellynge places,
that be not theyr owne. A grymme and do-
sterous people is it, these shal sit in iudge-
C ment, & punishe. Their horses are swyfter
then the cattes of the mounteane, and byte
Sop.3.a sorer then * the wolues in the euenig. Their
horsemen come by great heapes from far,
they flye hastelye to deuoure as the Aegle.
They come al to spoyle, onte of thē cōmeth
an east wynde, which bloweth & gathereth
their captiues, like as the sande. They shal
mocke the kynges, and laughe the princes
to scorne. They shal not set by any stronge
holde for they shal lay ordinaunce against
it, & take it. Then shall they take a freshe
corage vnto them: to go forth & to do more
euel, and so ascribe the power vnto * their Esa.46.a
God. But thou O Lord my God * my holye 2.pa.28 D
one, thou art from the beginninge therfore * psa.8 .c
shal we not die. O Lord, thou hast ordred Esai.1.a.
them for a punishment, and set them to re-
proue the mightye. Thyne eyes are cleane,
D thou maiest not se euel, thou canste not be-
holde the thing that is wicked. * Wherfore Jere.12.a
thē doest thou loke vpō the vngodly, & hol- psa.137.a
dest thy tonge, when the wicked deuoureth
the mā that is better then him? Thou
makest men as the fyshe in the sea, and like
as the crepige beastes that haue no guide:
they take vp al with their angl, they catch
it in their net, & gather it in their pearne:
wherof they reioyce & are glade. Therfore
offre they vnto their net, & do sacrifice vnto
their pearne: because their portiō is thereby
so fat & their meat so plēte-
ous. Wherfore, shal they cast out their net again,

r.iii. and

and neuer ceasse to slaye the people.

¶ The. ii. Chapter.

A I Stode vpon my watch, and set me vpon my bulwarke, to loke & se what he would saye vnto me, and what answer I should geue hym that reproued me. But the Lord answered me, and sayde: write the vysyon plainly vpon thy tables, that wholo commeth by, may rede it * for the vision is yet
Dan. 9.b farre of for a tyme, but at the laste it shall
Hebr. x.b come to passe, and not faile. * And thoughe he tarie, yet waite thou for him, for in very dede he wil come, & not be slacke. Beholde, the vnrighteous thinketh him selfe in saue
Rom. i.b. garde, as in a stronge holde: * but the iuste
Gala. 3.b shal liue by his faith. Like as the winde dis
Hebr. x.d ceaueth the drynckarde, euen so the proude
B shall fayle, and not endure. He openeth hys
Pro. 30 b desire wide vp as the hel, * & is as vnsatisfiable as death. All heathen gathereth he to him, and heapeth vnto him all people. But shall not al these take vp a prouerbe against him, and mocke him with a by worde, and saye: Woo vnto him that heapeth vp other mens goods: How longe wyll he lade hym selfe with thicke claye? O how sodeinly wyl they stande vp, that shal byte, and awake, that shal teare the in peces? yea, thou shalt
Abdi, 1.c. be their praye. * Seynge thou hast spoiled many heathen, therfore shall the remnaũt of the people spoyle the: because of mens bloude, and for the wrõge done in the lãde, in the citye, and vnto all them that dwell
Esai. b.b. therin. * Woo vnto him, that couetousye
Abdi, 1.a. gathereth euell gotten goodes into hys house, that he maye set his neste on hye, to
C escape frõ the power of misfortune. Thou hast deuysed the shame of thyne owne house, for thou hast slayne to much people, and hast wilfully offended, so that the very
Luk, 19.b * stones of the wall shall crye oute of it, and the symbre that lyeth betwyxte the ioyntes of the buyldynge shall aunswer.
Eze. 24.a * Woo vnto hym that buyldeth the towne
Nah. 3.a. wyth bloude, and maynteyneth the cytye
Mich. iii. c with vnryghteousnes. Shall not the Lord of Hostes bryng this to passe, that the labourers of the people shalbe brente wyth a greate fire, & that the thinge wher vpon the people haue werryed thẽ selues, shalbe
Exo. ix.c. lost? * For the earth shal be full of know-
Nũ. 14.c ledge of the Lordes honoure, lyke as the
Esa. xi. b waters that couer the sea. Woo be vnto hym that geueth hys neyghbour drincke, puttinge to gal, and makynge him droncken,
Gen. ix.d * that he may see his preuitees. Therefore with shame shalte thou be tylled, in steade of honoure. Wrynche thou also, tyll thou slombest with all for the cuppe of the Lordes righte hande shal compasse the about, and shamefull spewynge in steade of thy worshyp. * For the wronge that thou hast
Jer. 50.c done in Libanus, shal ouerwhelme the, and
Abdi. 1.c the wilde beastes shall make the afrayed: because of mens bloude, and for the wronge done in the lande, in the citye, and vnto all such as dwel therin. What helpe then wyl the ymage do, whome the worckman hath fashioned? Or the bayne cast ymage, wher-
Idols. in because the crafte smã putteth his trust, therefore maketh he domme Idols: Woo vnto him that saieth to a pece of wodde: aryse, and to a domme stone, stande vp. For what instruccion maye suche one geue? Beholde, it is layed ouer wyth golde and siluer, and ther is no dreth in it. * But the
Psa. xi. a Lorde in hys holy temple is he: whome all the worlde shoulde feare.

¶ The. iii. Chapter.

O Lorde, when I heard speake of the, A
I was afraied. The worke that thou hast taken in hande, shalt thou performe in his time, O lorde: & when thy tyme commeth, thou shalt declare it. In thy very wrath thou thinkest vpõ mercie, God commeth frõ Theman, and the holy one frõ the mouñt of Pharã Selah. His glory coureth the heauẽs, and the erth is ful of his prayse. His shine is as the sunne, and beames of light go out of his hãdes, ther is his power hid. Destruccion goeth before him, & a pes-
B, Amo. iv. a lente sickenesse goeth from his fete. * He stãdeth, & measureth the earth. He loketh, and the people consume awaye, the mouñtayneg of the worlde fall downe to poulder, and the hylles are fayne to bowe them selues, for his goynges are euerlastynge and sure. I sawe, that the pauilions of the Moriang & the tentes of the lande of Madian were bered for werynesse. Waste thou not angrie, O Lorde, in the waters? was not thy wrath in the floudes, and thy displeasure in the sea? yes, when thou satteste vpõ thine horse, and whan thy charettes had the victorye. Thou shewedest thy bowe openly, lyke as thou haddest promised with an othe
gen. 46.c * vnto the tribes. Selah. Thou dyddest deuyde the waters of the earthe. When the mouñtaines sawe the, they wer afrayed, the water streame wente awaye: the depe made a noyse at the lyfteynge vp of thyne
C hande. The * Sunne and Moone, remayned styll in their habitacõs. Thyne arowes wente oute gysterynge, and thy speares as
Josu. x.c. Josu. xi.a the shyne of the lightenynge. * Thou trodest downe the lande in thyne anger, and diddest threshe the heathen in thy displeasure. Thou cammest forth to helpe thy people, to helpe thine anoynted. Thou smotest downe the heade of the house of the vngodlye, and dyscoueredest hys foundacyons, euen vnto the neche of hym, Selah. Thou

dyddest

diddeſt ſtrike thorowe with his ſceptre the heades of his playne people: whyche come as a ſtormy winde to ſcatre me abroade, and
D are glade when they may eate vp the poore ſecretly. Thou makeſt a way for thine horſes in the ſea, euē in the mudde of great waters. Whē I heare this, my body is vexed, my lippes trēble at the voice therof, my bones corrupte, I am afraied where I ſtāde. O that I might reſt in the day of trouble, that I might go vp vnto our people, which are already prepared. For the figge trees ſhall not be grene: & the vines ſhal beare no frue. The laboure of the olyue ſhalbe but loſte, & the lāde ſhal bring no corne: the ſhepe ſhal be taken out of the folde, & there ſhalbe no cattel in the ſtalles. But as for me, I will
Pſa.18.b be glade in the Lorde, & wil reioyce in God my Sauioure. * The Lorde GOD is my ſtrengthe, he ſhall make my fete as the fete of hertes: and he which geueth the victorye, ſhall bringe me to my hye places ſingynge vpon my pſalmes.

¶ The ende of the prophecie of Abacuc.

¶ The booke of the Pro-pher Sophony.

¶ The firſt Chapter.

A THis is the worde of the Lorde, whyche came vnto Sophoni the ſon of Chuſi, the ſonne of Gedoliah, the ſonne of Amariah, the ſon of Hezekiah, in the tyme of
4.Reg 21 and. 23.a 3 4.re.12. b. * Joſiah the ſonne of * Amō king of Juda. I wil gather vp al thinges in the lāde (ſayeth the Lorde) I wyl gather vp man & beaſte: I wil gather vp the foules in the ayre, and the fiſhe in the ſea, (to the greate decaye of the wicked) & wil vtterlye deſtroye the mē out of the lande, ſayeth the Lorde. I wyll ſtretche out myne hād vpon
B Juda, & vpon al ſuch as dwel at Jeruſalē. Thus wil I rote out the remnaūt of Baal
4 Re.23 b 3 reu.17 b Jere. 5.b. frō this place, & the names of the * Remarims, & prieſtes: yea, and * ſuch as vpō their houſe toppes worſhip & bowe them ſelues vnto the hooſte of heauen: whyche ſweare by the Lorde, and by their Malchom alſo, whiche ſtarte abacke from the Lorde, and
Zach.ii.a neither ſeke after the lord, nor regarde him. * Be ſtil at the preſence of the Lorde God, for the daye of the Lorde is at hande: yea, the Lorde hath prepared a playne offering, and called his geſtes therto. And thus ſhal
4.re.25.b Jer.39.b. it happen in the daie of the Lordes playne offeryng. I wyll viſet the princes, * the kynges childrē: & al ſuch as weare ſtrange clothinge. In the ſame day alſo wil I viſet all thoſe that treade ouer the threſholde
C ſo proudly, whyche fyll their Lordes houſe with robbery & falſhede. At the ſame time (ſayeth the lord) there ſhal be heard a great
3.Eſd.3.a crye from the * fyſhe poste, & an howlynge frō the other poste, and a greate murthure from the hylles. Howle ye that dwell in the mil, for al the marchaunte people are gone, and al they that were laden with ſiluer, are roted out. At the ſame time wil I ſeke thorow Jeruſalem with lanternes, and viſite them that continue in their dregges, & ſaie
Jere.b.c in their hertes: * Tuſh, the lord wil do neDeu.25.c ther good nor euel. Their goodes ſhalbe
Jere, 27.c ſpoiled, and their houſes laied waſt: * they
* Amo.b c D ſhal builde houſes, & not dwel in thē, they ſhal plant vineyardes, but not drincke the
Joel, ii.a. wine therof. For the great * day of the Lord is at hande, it is harde by and cōmeth on a peace. Horrible is the tidinges of the Lordes daye, then ſhal the giaunte crie out: for
I would day of the Lord. that daye is a daye of wrathe, a daye of trouble and heinneſſe, a daye of deepe deſtruccion and miſerie, a darke & glomynge daye, a cloudy & ſtormy day, a day of the noyſe of trompettes, & thawmes againſt the ſtrong cyties, & hye towres. I wil bringe the people into ſuch deſtracion, that they ſhal go about lyke blynde men, becauſe they haue ſynned againſt the Lord. Their blonde ſhal be ſhed as the duſte & their bodyes as the
Ezec.7.b] mire. * Neither their ſiluer nor their golde
Sop.3.b. ſhalbe able to deliuer them in that wrothfull daye of the Lorde, but the * whole lāde ſhalbe conſumed thorow the fire of his geloufye: for he ſhall ſoone make cleane riddaunce of al them that dwell in the lande.

¶ The.ii. Chapter.

A EXamine your ſelues, & ſearche, O thou Nacīō, that hath no deſire to the law, or the thing go forth that God hathe concluded, & or the time come wherin man ſhal paſſe away as the duſt: or the fearfull wrath of the Lord come vpon you: yea, or the daie of the lordes ſore diſpleaſure come vpon you. Seke the Lorde al ye meke har4.re.xx.a ted vpon earth: yea, that worcke after hys iudgement: ſeke righteouſnes, * ſeke lowIona. 3.a lineſſe: that ye may be defended in the wroth
aeſa.24.c Jer.46.a full day of the Lorde: * For Gaza ſhalbe deſtroyed, & Aſcalon ſhalbe laied waſt. They
Ezec.25.c B ſhal caſt out Adod at the none daye, & Acaron ſhalbe plucte vp by the rootes. Wo vnto you that dwel vpon the ſea coaſte, ye murtherous people: the word of the Lorde ſhal come vpon you. O Canaan thou lande of the Philiſtines, I wil deſtroye the, ſo that ther ſhal no mā dwel in the any more, & as for the ſea coaſt, it ſhalbe herdmēs cottages, & ſhepefoldes: yea, it ſhalbe a poſſeſſion for ſuche as remayne of the houſe of Juda, to fede there vpon. In the houſe of

Askalon shall they rest towarde nyght: for the Lord their God shall vysyt the, & turne awaye their captyuitie. * I haue heard the despyte of Moab, and the blasphemies of the children of Ammō, how they haue shamefullye intreated my people, & magnified the selues within their borders of their lād. Therfore, as truely as I lyue (sayeth the Lorde of hoostes the God of Israel) Moab shalbe as Sodome & Ammō as Gomorra, euen drye thorne hedges, salt pyttes and a perpetuall wildernes: The residue of my folke shall spoyle them, the remnaunt of my people shall haue them in possession. * This shal happen vnto them for theyr pryde, because they haue dealt so shamefully with the Lord of hoostes people, and magnified them selues aboue them. The Lord shalbe grimme vpon them, * and destroye all the goodes in the lande. And all the Iles of the Heathen shal worship him, every man in his place. Ye moryās also shal perish with my sweard: yea, he shal stretch out his hande ouer the northe, and destroye Assur. * As for Niniue he shall make it desolate, drie and waste. The flockes and all the beastes of the people, shall lye in the myddest of it: Pellicanes and storkes shall abyde in the vpper postes of it, foules shal singe in the windowes, and rauens shal sit vpon the balkes, for the borders of Cedre shalbe ryue downe. This is the proud and carelesse cytie, that saide in her hearte. * I am, and there is elles none. O howe is she made so waste, that the beastes lye therin! Who so goth by, mocketh her: & poynteth at her with his fynger.

Zeph.2.b. Esay.xb. and.xbi. Jer.48.a Eze.25.b Esay.ii.c Tob.14.c 4.re.19.f Esa.47.b

¶ The.iii. Chapter.

WO to that abhominable, filthy, and cruel cytie: whiche wyll not heare, nor be reformed. Her truste is not in the Lord, nether wil she hold her to her god. Her rulers within her are as roaring * lions: her iudges are as wolues in the euening, which leaue nothing behinde them til the morow. Her prophetes are light persones, & vnfaythfull men: her priestes vnhalow the sanctuary, & do wrong vnder the pretence of the law. But the iust Lord that doth no vnright, was amonge the, euerye morning shewing the his law clearlye, & ceassed not. But the vngodlye wyll not learne to be ashamed. Therfore wil I rote oute this people, and destroy their towres: yea, and make their streates so voyde, that no man shal go therin. Their cities shalbe broken downe, so that no body shalbe left, nor dwell there any more. I sayd vnto the: O feare me, and be cōtent to be reformed. That their dwellynge shoulde not be destroyed, and that there should happē vnto

Zeph.3.a Eze.22.c Mich.3.b Abac.1.b

theym none of these thinges, wherewith I shall vysyt them. But neuertheles, they stande vp early, to folowe the fylthines of their owne ymaginations. Therefore, ye shall wayte vpon me (saith the Lord) vntil the tyme that I stande vp: for I am determined, to gather the people, & to bring the kingdomes together, that I maye powre out myne anger: yea, al my wrathful * displeasure vpon them. * For all the worlde shall be consumed with the fyre of my gelousye. And then wyl I clense the lippes of the people, that they may euerychone call vpon the name of the Lorde, and serue hym with one shoulder. Suche as I haue subdued, & my children also whom I haue scatred abroade, shall bring my presentes beyonde the waters of Ethiopia. In that tyme shalt thou nomore be confounded. because of all thy ymaginacyons, wherewithow thou hadest offended me: for * I wyll take awaye the proude boasters of thyne honoure frō the, so that thou shalte no more tryumphe because of my holy hyll. In the also wyll I leaue a smale poore simple people, whiche shall trust in the name of the Lorde. The remnaunt of Israel shall do no wickednesse, nor speake lyes: neither shall there anye dyssemuled tounge be founde in their mouthes. For they shalbe fed, & take theyr rest, & no man shal make the afraied. Geue thankes, O doughter Sion, be ioyful, O Israel: reioyce and be gladde frome thy whole hert, O doughter Jerusalem, for the Lord hath taken away thy punyshemēt, & turned backe thyne enemyes. The kyng of Israel, euen the Lord hym selfe is with the: so that thou nedest no more to feare anye myschefortune. In that tyme it shall be sayde to Jerusalem: feare not, & to Sion: let not thyne handes be slacke, for the Lord thy God is with thee, it is he that hath power to saue: he hath a speciall pleasure in the, & a marueilous loue towarde the: yea, he reioyseth ouer the with gladnesse. Suche as haue bene in heuinesse, wil I gather together, and take out of thy congregacyon: as for the shame and reproofe that hathe bene layed vpon thee, it shalbe farre from thee. And loe, in that tyme wyll I destroye all those that dere the: * I wil helpe the lame, and gather vp the castawaye: yea, I wyll get them praise and honoure in all landes, where they haue bene put to shame. At the same time wil I bring you in, & at the same time wil I gather you. I wil get you a name, & a good reporte amonge all people, of the erth, whē I turne backe your captiuitie before your eyes, saieth the Lorde.

Num.i.a Sop.i.c Jere.1.b Mich4.b

¶ The ende of the prophecye of Sophony.

¶ The boke of the Prophete Aggeus.

¶ The first Chapter.

A 1.esd. 6.c Dani. v.c and. 6.a 1 esd. 2.3 4. and. 5.

IN the .ii. yere of kynge * Darius, in the .vi. moneth, the firste daye of the moneth, came the worde of the lorde (by the prophet Aggeus) vnto .. * Zorobabel the sone of Salathiel, the prince of Juda, & to Jesua the sonne of Josedech the hie prieste, & to the residue of the people, & sayde: Thus speaketh the lorde of hoostes, & saieth: This people doth say. The tyme is not yet come to buyld vp the Lordes house. Then spake the

C Jere. 22,8 Lord by the prophet Aggeus, & saide: * ye your selues can finde tyme to dwell in sieled houses, and shal this house lye waste: Consider nowe your owne wayes in your hertes

Leu. 26.b Mic. 6.b Ose. 4.b Mal. 3.d (sayeth the Lorde of Hoostes:) * ye sowe muche, but ye bringe litle in, ye eate, but ye haue not ynoughe, ye drynke, but ye be not fylled: ye decke youre selues, but ye are not warme: and he that earneth anye wages, putteth it in a broken purse. Thus sayeth the Lorde of hoostes. Consider your owne waies in your heartes, get you vp to

C 3. reg. 8.b the mountayne, fetche wodde, and buylde vp the house, * that ye maye be acceptable vnto me, and that I maye shewe myne honoure, sayeth the Lord: ye loked for much, and loe, it is come to lytle, and thoughe ye bringe it home, yet do I blowe it awaye.

And why so, sayeth the Lorde of Hoostes? 1. Cor. 3. b and. 31. c. 2. Cor. 6. c Aggeus. 1. Esd. 5. b Deut. 28. b * Euen because that my house lyeth so waste, and ye runne euery manne vnto his owne house. Wherefore the heauen is forbidden to geue you any dewe, and the earth is forbydden to geue you encrease. * I haue „called for a drouth, both vpon the lande, and „vpon the mountaynes, vpon corne, vpon „wyne, and vpon oile, vpō euery thing that „the ground bringeth forth, vpon men, and „vpon cattel: yea, and vpō al handy labour.

Nowe when Zorobabel the sonne of Salathiel, and Jesua, the sonne of Josedech the hye prieste wyth the remnaunte of the

D people, hearde the voyce of the Lorde theyr God, and the wordes of the Prophete Aggeus (lyke as the Lorde theyr GOD hadde sente hym) the people dyd feare the Lorde. Then Aggeus the Lordes Aungel, sayd in Deut. 7. d and. 31. g Jer 64. f Agge. 1. a 1 esd. 5. a the LORDES message vnto the people, * I am wyth you, sayeth the Lord: * So the Lord waked vp the spirite of Zorobabel the Prince of Juda, & the spirite of Jesua, the sonne of Josedech the hie prieste, & the spirite of the remnaunt of all the people: that they came and labored in the house of the lorde of hoostes their God.

¶ The .ii. Chapter.

UPon the .xxiiii. day of the firste moneth, in the .ii. yere of king Darius, the .xxi. day of the .vii. moneth, came the worde of the Lord by the prophet Aggeus, sayinge: speake to Zorobabel the sonne of Salathiel, prince of Juda, & to Jesua the sone of Josedech the hie prieste, & to the residue of the people, & say: * Who is left amōg you, that sawe thys house in her fyrste bewtye? But what thynck you now by it? Is it not in your eyes, euen as thoughe it were nothynge? Neuertheles, be of good chere. O Zorobabel (sayeth the Lorde:) * be of good comforte, O Jesua, thou sonne of Josedech the hye Prieste, take good hertes vnto you also, all ye people of the lande, sayeth the Lorde of Hoostes, and do accordynge to the worde (* for I am wyth you, sayeth the Lorde of Hoostes:) lyke as I agreed wyth you, when ye came oute of the lande of Egipt: & my spirite shalbe among you, feare ye not. For thus sayeth the lorde of Hoostes: * yet once more wyll I shake heauen and earth, the sea, & the drye land, yea, * I wyll moue all heathen, and the corfore of all heathen shall come, and so will I fyll this house wyth honoure, sayeth the Lorde of hoostes. * The siluer is myne, and the golde is myne, sayeth the Lorde of Hoostes. Thus the glory of the laste house shalbe greater than the first, saith the lorde of Hoostes: and in this place wyll I geue peace, sayeth the Lorde of Hoostes. The xxiiii. daye of the nynth moneth, in the seconde yeare of kynge Darius, came the worde of the Lord vnto the Prophete Aggeus, sayinge: Thus sayeth the Lord God of Hoostes. Aske the Prieستes concernynge the lawe, and saye: * If one beare holye flesh in his cote lappe, & with hys lappe do touche the bread, potage, wine, oyle, or anye other meate: shall he be holye also? The Prieستes answered, and sayde: No. Then sayde Aggeus: Nowe yf one beyng defiled with a deade carcase, touche anye of these: shall it not be vncleane? The Prieستes gaue answere, and sayd: * yea, it shalbe vncleane: Then Aggeus answered, and saide: euen so is this people & this nacyon before me, sayeth the Lorde: & so are all the workes of their handes: yea, and all that they offre, is vncleane. And nowe (I praye you) consydre from this daye forth, and howe it hathe gone wyth you afore or euer there was layed one stone vpon another in the temple of the Lorde: that when ye came to a corne hepe of .xx. bushelles, there were Agge. 1. a scarce ten: * and that when ye came to the wyne presse for to powre oute .l. pottes of wyne, there were scarce .xx. For I smote you wyth heate, blastyng and hayle stones

A Jere. 31 b Josue. 1. b Agge. 1. b Heb. 12. d Esai. lx. a Deut. 8 b C Jer. xl. c. Leui. 5. b and. xi. d. Nu. 19. d Agge. 1. a

in

iwal the labours of youre handes: yet was there none of you, that wolde turne vnto me, sayeth the Lorde. Consider then frome this day forth, and afore: namely, from the xxiiii. daye of the ninth moneth, vnto the daye that the foundacion of the Lordes
D temple was layed: Marke it well, * is not
Zach.8.b. the sede yet i the barne? haue not the vines, the fygtrees, the pomegranates, & olyue trees bene yet vnfruiteful? but from this daye forth, I shal make them to prospere. Moreouer, the xxiiii daye of the moneth e came the worde of the Lorde vnto Aggeus agayne, sayinge: speake to Zorobabel the prynce of Juda, and say: I wyl shake both heauen and earthe, & ouerthrowe the seate of the kyngedomes: yea, and destroye the myghtye kingdome of the heathen: I wyll ouerthrowe the charettes, and those that sye vpon them, so that both horse and man shal fal downe, euerye man thorowe hys neyghbours sweard, and as for the, O Zorobabel (sayeth the Lorde of hoostes) thou son of Salathiel my seruaunt: I wyll take the (sayeth the Lorde) at the same time, and make the as a seale, for I haue chosen the, sayth the Lorde of Hoostes.

¶ The ende of the Prophecye of Aggeus.

¶ The booke of the Prophete Zacharye.

¶ The i. Chapter.

A In the. viii. moneth of the
ii. yeare of kynge Darius, came the worde of the Lorde vnto * Zacharye the son of
Mat.23 c Barachias, the son of Addo, the prophet, sayng: the Lorde hathe bene sore displeased at youre forefathers. And say thou vnto them: thus sayth the Lord of hostes:
Jere.30 c * turne you vnto me (saith the lorde of ho-
Mala.3.b stes) & I wyl turne me vnto you, sayeth the Lord of hoostes. * Bewe not lyke your fore-
Jer.44.a fathers, vnto whome the prophetes cryed
psa.78.a afore tyme, sayng: Thus sayeth the lorde
Ose.14.a God of hoostes: * Tourne you from youre
Tob.13 b euyl wayes, and from youre wycked ymaginacions. * But they wolde not heare,
a Je.44 a nor regarde me, sayeth the Lorde. What is nowe become of youre forefathers, and the prophetes: Are they yet lyll alyue? But dyd not my wordes & statutes (which I commaunded by my seruantes the prophetes) touch youre forefathers? Vpon this, they
B gaue answere and sayde: lyke as the Lorde of hoostes deuised to do vnto vs, accordyng to our owne wayes & ymaginacions, euen so hath he dealte with vs. Vpon the. xxiiii day of the. xi. moneth, whyche is the moneth Sebat, in the seconde yeare of Darius, came the worde of the Lorde vnto Zacharye, the sonne of Barachias, the sonne of Addo the prophet, saying: I saw by night, and loe, there sat one vpon * a redde horse Zac.vi.a.
and stode stil amonge the myrre trees, that Apo.vi.a
were beneth vpon the grounde, & behynde him were there redy, specked, & whyte horses. Then sayde I. O my Lorde, what are C
these? And the angell that talked with me, sayed vnto me. I wyll shew the what these be. And the ma that stode among the myrre trees, answered and sayde: These are they whome the Lorde hath sent to go thorowe the worlde. And they answered the angell of the Lorde, that stode amonge the myrre trees, and sayde: We haue gone thorowe the worlde: And beholde, all the worlde dwell at ease and are careles. Then the Lordes angell gaue answere, and sayde: O Lorde of hoostes, how longe wylte thou be vnmercyful to Jerusalē, and to the cytyes of Juda? * with whom thou hast bene dis- Je.xxb.&
pleased now these thre score and ten yea- and.29.b
res. So the LORDE gaue a louynge and 1.Ef.1.a
a comfortable answer vnto the angel that talked with me. And the angell that commened with me, sayde vnto me: Crye thou, & speake. Thus sayeth the Lord of hoostes, I am exceadinge gelous ouer Jerusalē. & Syon, and sore displeased at the careles heathen: For where as I was but a lytle angrye, they dyd theyr best that I myghte destroy the. Therfore, thus sayth the lord. * I wyl turne me agayne in mercy toward zach.8.a.
Jerusalē, so that my house shalbe buylded D
in it, sayeth the Lorde of hoostes: yea, & the plommet shalbe layed abroad in Jerusalē, sayeth the Lorde of hoostes: Crye also, and speake: Thus sayeth the Lord of hostes. My cityes shalbe in good prosperite agayne, the Lorde shall yet comforte Sion: & chose Jerusalē: then lyft I vp myne eyes, & saw, and beholde foure hornes. And I sayd vnto the angel, that talked with me, what be these? he answeredme. * These are the hor- Dan.7.b
nes, which haue scatred Juda, Israel & Jerusalē abrode. And the lord shewed me. iiii. carpenters. Then sayde I: what wyll these do? He answered, and sayde: those are the hornes, which haue so strawed Juda abred that no man durst lyft vp hys heade: But these are come to fray them awaye, and to cast out the hornes of the Gentyles: which lyft vp their horne ouer the lande of Juda, to scatre it abrode.

¶ The. ii. Chapter.

I Lyft vp myne eyes agayne, & loked: and A
behold, * a man with a measure lyne in Ezr.43.a
hys hande. Then sayde I: Whether go- Apo.21.b
est thou? and he sayde vnto me: to measure

Jerusalem,

Jerusalem, that I may se how long, & how brode it is. And behold, the angel that talked with me, went his way forth. The wet there oute another aungel to mete him, and sayde vnto hym: Runne, speake to thys younge man, and saye: Jerusalem shal be enhabited without anye wall, for the very
Deu. 4 b multitude of people and catell that shal be
Zac. 9.8. therin: * yea, I my selfe (sayeth the Lorde)
B wil be vnto her a wal of fire round about, and will be honoured in her. O get you
Jer. 23. b forthe, O flee from the lande of the Northe, sayth the Lord: yea, * whom I haue scatred into the foure windes vnder heauen, sayeth the Lord. Saue thy selfe, O Sion: thou that dwellest with the daughter of Babilon, for thus sayeth the Lord of hoostes. After that glorious power hath he sent me oute to the
Jere. 2. a. Heathen, which spoyled you: * for who so
20 b. 30 toucheth you, shall touche the aple of hys
pl. 17 b. owne eye. Behold, I will lyfte vp mine hand
Actu 7. a ouer the: so that they shall be spoyled of
1 Esd. 4 a those: whiche afore serued them: and ye shal know, that the Lord of hoostes hathe sente
C me. Be glad, & reioyce, O doughter of Sy-
Exo. 25 a on, for lo, * I am come to dwell in the mid-
Mat. 28 c dest of the, sayth the Lord. At the same time
D there shal many heathen cleaue to the Lord and shalbe my people. Thus will I dwel in the middest of the, and thou shalte knowe that the Lorde of hoostes hathe sente me vnto the. The Lord shal haue Juda in possession for his part in the holy ground, and
Soph. 1 a shal chose Jerusalem yet agayne. * Let all flesche be still before the Lorde, for he is rysen out of his holy place.

Jesua ỹ gouernour, & Sathan.

¶ The.iii. Chapter.

A And he shewed me Jesua the hye
A priest standinge before the angell of
Psa. cix. a the Lorde, * & Satan stoode at hys
Mat. 4. a right hand to resist him. And the Lord said
Judi. 1. b. vnto Satan. The Lorde rebuke the (thou Satan) yea, the Lord that hath chosen Jerusalem, rebuke the. Is not this a brand taken out of the fire? Now Jesua was clothed in vncleane raiment, & stode before the angel, which answered, & said vnto those that stode before him, take awaye the foule clothes from him. And vnto him he sayde:
B Behold, I haue taken away thy synne from
thee, and wyll decke thee with chaunge of rayment. He sayde moreouer, lette a fayre myter vpon his heade. So they set a fayre myter vpon hys heade, and put on clothes vpon him, & the angel of the Lord stode ther.
Then the angel of the Lord testified vnto Jesua, & spake, thus sayth the Lord of hoostes.
C If thou wilt walk in my waies, & kepe my watch: thou shalt rule my house, & kepe my courtes, & I wil geue the place amonge these that stand here. Heare (O Jesua) thou hye priest, thou and thy frendes that dwell
D before the, for they are wonderous people.
Esai. 4. a Behold, I wyll bringe forth * the braunche of my seruannt: for loe, the stone that
Jere. 23 & and. 24. c I haue layed before Jesua: vpon one stone
Zach. 6 b shalbe. vii. eyes. Behold I wil hewe hym
* Esa 28 e out (sayeth the Lord of hoostes) & take away
1. pet. ii. a the sinne of the lande in one daye. The shall euery man cal for his neighbour vnder the vine, & vnder the figge tre, sayth the Lord of hoostes.

¶ The.iiii. Chapter.

A

And the angel that talked with me, came againe, & waked me vp, as a man that is raised out of his slepe, & said vnto me: what seist thou? And I said: I haue loked, & behold: a candelsticke al of golde, with a boule vpō it, & his. vii. lampes therin, & vpon euery lāpe. vii. stalckes.
Apo. xi. a And * ii. olyue trees therby, one vpon the
right side of the boule, & the other vpon the left side. So I answered, & spake to the angell that talked with me, saying: O my lord
B what are these? the angel that talked with
me answered & said vnto me: knowest thou not what these be? And I sayde: No my Lorde. He answered, & said vnto me: This is the worde of the Lorde vnto Zorobabel, saynge: * Neyther thorowe an hoost of
Esa. xi. a. men, nor thorow strength, but thorow my spirite, sayeth the Lorde of Hoostes. What
C arte thou, thou greate mountayne, before
Esa. 28. c Zorobabel? thou must be made euē. And he
ỹ first stone laid. shall bringe vp the first + stone, so that mā shall crye vnto hym, good Luck, good Luck. Moreouer, the worde of the Lorde
Phili. i. a came vnto me, saynge. * The handes of Zorobabell haue layed the foundacion of thys house: his handes shal also fynisshe it,
Leu 18. b * that ye maye knowe howe that the Lord of hoostes hathe sent me vnto you. For the that hath bene dispised a lytle season, shal reioyce, when he seyeth the tinne weighte in Zorobabels hande. The seuen eyes are the Lordes, which go thorowthe whole world. Then answered I, & said vnto him, what are these two olyue trees, vpon the ryghte
D and lefte syde of the candelsticke? I spake moreouer, & sayde vnto him: what be these two olyue braunches (whiche thorowe the two golden pipes) emptie them selues into the gold? He answered me, & said: knowest thou not, what these be? And I sayde: no,
Apo. xi. a my Lorde. Then sayde he: * These are the two olyue braunches, that stande before the ruler of the whole earth.

¶ The. v. Chapter.

So

a mystery Jesua ỹ gou
spake by ỹ angels commaundemēt.

flying booke

SO I turned me lyftyng vp myne eyes, & loked, & beholde, a flyeng boke. And he sayd vnto me: what seist thou? I answered: I see a flyenge boke of .xx. cubytes long, & .x. cubites brode. Then sayd he vnto me: this is the curse, that goeth forth ouer the whole earthe: for all theues shall be iudged after this boke, & all sweerers shalbe iudged accordyng to the same, I wil bryg it forth, sayeth the Lorde of hostes: so that it shal come to the house of the theef, and
5 to the house of hym, that falsely sweareth by my name: & shal remayne in his house, and consume it, with the timbre and stones therof. Then the angell that talked with me, went forth and sayde vnto me: lyfte vp thyne eyes and se, what is yͤs that goeth forth. And I said: what is it? he answered: this is a measure goynge oute. He sayde moreouer: Euen thus are they (that dwell vpon the whole earth) to loke vpō. And be-
6 holde, there was lyfte vp a talent of leade: and loe, a woman sat in the myddest of the measure. And he sayd: this is vngodlines. So he caste her into the myddest of the measure, & threwe the lompe of leade into the mouthe of the measure. Then lyft I vp myne eyes, and loked: and beholde, there came out two women, and the wynde was in theyr wynges (for they hadde wynges lyke the wynges of a storke and they lyfte
7 vp the measure betwyxt the earth and the heauen. Then spake I to the angell that talked with me: whither wyll these beare the measure? And he sayde vnto me, into
Gen.x.b the lande of *Synear, to buylde them an house, which when it is prepared, the measure shalbe set there in hys place.

measure.

¶ The.vi. Chapter.

4 MOreouer, I turned me, lyftinge vp myne eyes, & loked: & behold, ther came .iiii. charetes out frō betwixt
4. charette. ii. hylles, whiche hylles were of brasse. In the first charet were red horses, in the .ii.
Zach.1.b charet wer blacke horses, in the thyrde cha-
Apo.6.a ret wer white horses, in the .iiii. charet wer horses of diuerse colours, and stroge. Thē spake I, and sayde vnto the aungell that talked with me, O Lorde, what are these?
5 The angell answered, and sayd e vnto me:
Zach.4.d * These are the .iiii. wyndes of the heauen, which be come forth to stāde before the ruler of all the earthe. That with the blacke horse went into the land of the northe, and the white folowed hym, and the spekled horses wente forthe towarde the Southe. These horses were very stronge, and went out, and sought to goe and take their iourney ouer the whole earthe. And he sayde: get you hence, and go thorowe the worlde. So they went thorow out the world. The
6 tried he vnto me, & spake vnto me sayinge: beholde, these that goe towarde the northe, shal stylle my wrathe in the northe countrey.
7 And the worde of the Lorde came vnto me, sayinge: Take of the prisonners that are come from Babilon: namely, Heldai, Tobiath, and Idaia: and come thou the same daye, and goe into the house of Iosiah, the sonne of Sophony. Then take golde and siluer, and make crownes therof, & set the
11 vpon the heade of Iesua, the sonne of Iosedeth, the hye preest, and speake vnto him. Thus sayeth the Lorde of hostes. Behold, the mā whose name is * the braunche: and
Zach.3.b he that shal springe vp after him, * shall
1.pf.127.a build vp the temple of the Lord: yea, euen
b he shall build vp the temple of the Lorde.
Apo.4.b. * He shal beare the prayse, he shal sit vpon
and.5.b. the Lordes trone, and haue the dominion.
1.pf.110.b * A preeste shall he be also vpon hys trone
Hebr.5.6.7 and a peaceable counsel shalbe betwixt thē
8.9.10. both. And the crownes shalbe in the temple of the Lord, for a remembraunce vnto Helem, Tobiah, Idaiah, and Hen the sonne of Sophony, and suche as be farre of, shall come and buylde the temple of the Lorde, that ye maye knowe, howe that the Lorde of hostes hath sente me vnto you. And thys shal come to passe, yf ye will herken dylygently vnto the voyce of the lord our God.

¶ The.vii. Chapter.

IT happened also i the .iiii. yere of king Darius, that the worde of the lord came
1 vnto Zachary, in the .iiii. daye of the .ix. moneth, which is called, Caslue: what time as Sarasar & Rogomelech, and the men that were with them, sent vnto Bethel for to praye before the Lorde: and that they
3 should say vnto the preestes, which were in the house of the Lorde of hostes, and to the Prophetes. Should I wepe in the * fyfth moneth, and abstayne as I haue
4.kk.25.b done now certayne yeares? Then came the
Fastinge. worde of the lord of hostes vnto me sayinge:
5 Speake vnto all the people of the lande, and to the preestes, and say: when ye fasted
15 and mourned in the fifth * and seuenth moneth (nowe this .lxx. yeares) dyd ye fast
Jer.41.b vnto me? whē ye dyd eate also and drinke,
4.kk.25.b dyd ye not eate and drincke for youre owne selues? are not these the wordes, which the Lorde spake by hys prophetes afore tyme, when Jerusalem was yet inhabyted and welthy, he and the cyties rounde about her: when there dwelt men, both the south, & in the playne countreyes? And the worde of the Lord came vnto zachary, saying: thus sayeth the Lorde of hostes.
Zach.8.a * Execute true iudgement: shewe mercye
Ecc.22.c and louynge kyndnesse, euery man to hys
Leu.19.a brother. Do the wydow, and the fatherles,

the

Iob.24.a the ſtranger, and poore no wronge: and let
Iere.7.a. no man ymagin euel agaynſte his brother
Iere.7.c in his hert. * Neuertheles, they would not take hede, but turned their backes, & ſtopped their eares, that they ſhould not heare: yea, they made their hertes as an Adamant ſtone, leſt they ſhould heare the lawe and
ii.pet.i.d wordes, * which the Lord of hoostes ſente in his holy ſpirite, by the prophetes afore
D time. Wherefore, the Lord of hoostes was derye wrothe at theym. And thus is it come
Iere.xl.b to paſſe: * that lyke as he ſpake, and they
wolde not heare: euen ſo they cried, and I
would not heare (ſayth the Lord of hoostes,)
but ſcatered the among all gentils, whome
they knew not: Thus the lande was made
ſo deſolate, that there trauayled no man in
it, nether to nor fro, for that pleaſaunt lãde
was vtterly layed waſt.

¶ The. viii. Chapter.

A SO the word of the Lord came vnto me, ſaying: Thus ſayth the Lorde of Hoſtes. I was in a great gelouſy ouer Sion: yea, I haue bene very gelouſe ouer her in a great diſpleaſure, thus ſayeth the lord of Hoſtes. I wyl turne me againe vnto Sion, and wil dwel in the myddeſt of Jeruſa-
Eſa.i.d lem: * ſo that Jeruſalem ſhall be called a faythfull and ereme cytye, the hyll of the Lorde of hoostes: yea, and the holye hyll.
Thus ſayeth the Lorde of hoostes. There ſhal yet olde men & wemen dwel againe in the ſtretes of Jeruſalem: yea, & ſuche as go with ſtaues in their handes for verye age.
The ſtretes of the cytye alſo ſhalbe full of yong boyes and damſelles, playynge vpon
B the ſtretes. Thus ſayth the Lord of hoſtes: yf the reſydue of this people thynke it to be
Mat.19.d vnpoſſyble in theſe dayes: * ſhoulde it therfore be vnpoſſyble in my ſyghte, ſayth the Lorde of hoſtes? Thus ſaith the Lorde of hoſtes. Beholde, I wyll delyuer my people frõ the lãde of the eaſt & weſt, & wyll bryng them againe: that they maye dwell at Je-
Iere.3.f ruſalem. * They ſhalbe my people, and I
Apo.21.e wil be their God in trueth & ryghteouſnes.
Hebr.8.f Thus ſayeth the Lorde of hoostes: let your hãdes be ſtronge, ye that nowe heare theſe wordes by the mouth of the prophetes, whi che be in theſe daies that the foundatiõ is layed, vpon the Lorde of hoſtes houſe, that
Agge.i.a the tẽple maye be builded. For whyle * before theſe daies, nether men nor catel could wynne anye thynge, nether might any mã come in and oute in reſt, for trouble: but I let euery man go againſte his neighboure.
Neuertheleſſe, I wil nowe intreate the reſydue of thys people no more as afore tyme,
Agge.2.c ſaieth the Lord of hoſtes, * but they ſhalbe a ſede of peace. The bynepearde ſhall geue her frute, the grounde ſhall geue her increaſe, & the heauens ſhall geue their dew: and I ſhall cauſe the remnaũt of thys peC ple, to haue all theſe in poſſeſſyon. And it ſhall come to paſſe, that lyke as ye were a curſe amonge the Heathen (O ye houſe of Juda, and ye houſe of Iſraell.) Euen ſo wyl I delyuer you, that ye ſhall be a bleſſynge: feare not, but lette your handes be ſtronge. For thus ſayeth the Lorde of hoſtes: like as I myned to punyſh you, whan tyme as youre fathers prouoked me vnto wraeth, ſayeth the Lorde of Hooſtes, & ſpared not. Euen ſo am I determyned nowe in theſe dayes, for to do well vnto the houſe of Juda and Jeruſalẽ, therefore feare ye not. Nowe theſe thinges that ye ſhall do, are theſe: * Speake euerye man the trueth Eph.4.c
vnto hys neyghboure, executе iudgement Zach.7.b
truely, and peaceably within your portes, Mal.2.b
none of you ymagine euyll in hys herte againſte his neyghboure, and loue no falſe othes, for all theſe are the thynges that I hate, ſayeth the Lord. And the worde of the Lorde of hoostes, came vnto me, ſaynge: thus ſayeth the Lorde of Hoſtes. The faſte of the fourth moneth, the faſte of the fifthe, the faſte of the ſeuenthe, and the faſte of the tenth, ſhal be ioye & gladneſſe, and proſperous hye feaſtes, vnto the houſe of Juda: A. Iynnes. Faſt.
D Onelye, loue the trueth and peace. Thus ſayeth the Lorde of Hooſtes. There ſhall yet come people, & the inhabiters of many cities, & they that dwel in one citie ſhal go to another, ſaying: * Vp, let vs go, & praye Eſay.2.a
before the Lord, let vs ſeke the Lord of ho- pſa.122.a
ſtes, I wil go with you: yea, muche people Iere.31.a
and mighty heathẽ ſhal come and ſeke the Lord of Hooſtes at Jeruſalem, and to praye before the Lord. Thus ſayeth the Lorde of hoſtes. In that tyme ſhal ten men (out of al maner of language of the Gentils) take one Jewe by the hẽme of his garment, and ſay: we wil go with you, for we haue herd, that God is amonge you.

¶ The. ix. Chapter.

THe word of the Lord ſhalbe receaued at Adrach, & Damaſcus ſhalbe his offerynge: for the eies of all men, and of the tribes of Iſrael ſhall loke vp vnto the Lord. The borders of Hemath ſhalbe herd therby, Tirus alſo & Sidõ, for they are very wyſe, * Tirus ſhal make her ſelf ſtrõg, Joel.3.a
heape vp ſiluer as the ſande, and golde as
the clape of the ſtretes. Beholde, the Lorde
ſhal take her in, and haue her in poſſeſſion: Exo.14.c
* he ſhall ſmyte downe her power into the
ſea, and ſhe ſhalbe cõſumed with fire. This
ſhall Aſcalon ſe, and be afrayed, * Gaza Jer.47.a
ſhall be very ſory, ſo ſhal Accaron alſo, be- Amos.1.b
B cauſe her hope is come to confuſyon. For
the kyng of Gaza ſhal perish, & at Aſcalon

My ij

shall no man dwell. Straungers shal dwel at Asdod, and as for the pryde of the Philistines, I shal rote it out. * Thyrdly blouste will I take awaye from their mouth, and their abhominacions from amonge theyr teeth. Thus they shalbe lefte for our God, yea, they shalbe as a prince in Juda, & Accaron lyke as a Jebusite. And so wil I compase my house rounde about with my men of warre, goynge to and fro: that no oppressoure come vpon them any more. For that haue I sene nowe with myne eyes. * Reioyce thou greatlye. O doughter Sion, be glade, O doughter Jerusalem. For lo, thy kynge cometh vnto the, euen the righteous and Sauioure. Lowly and symple is he, he rideth vpon an asse, and vpon the foole of an asse, I wil rote oute the charrettes from Ephraim, and the horse from Jerusalē, the battel bowes shalbe destroyed. He shall geue the doctryne of peace vnto the Heathē, and his dominion shalbe from the one sea to the other, and from the floudes to the endes of the worlde. Thou also thorowe the bloude of thy couenaunte shalte let * thy prysoners oute of the * pytte wherin is no water. Turne you nowe to the stronge holde, ye that be in prison, and longe yet to be delyuered. And thys daye I bringe the word, that I wyl rewarde the double againe. For Juda haue I bente out as a bowe for me, and Ephraim haue I fylled. Thy sonnes: O Sion, wyll I rayse vp against the Grekes, and make the as a gyauntes swearde, the Lorde God shalbe sene aboue them, and hys dartes shall go forthe as the lyghtenynge. The Lord God shall blowe the tromper, and shall come forthe as a storme oute of the southe. The Lorde of hoostes shall defende them, they shal consume and deuoure, and subdue thē wyth * stynge stones. They shal drincke and rage, as it were thorowe wyne. They shalbe fylled like the basens, and as the hornes of the aulter. The Lorde their God shal delyuer them in the day, as the flocke of his people: For as precious stones of a diademe they shalbe set vp ouer his lande. O howe prosperous and goodlye a thing shall that be? The corne shall make the yonge men chearful, and the newe wine the maydens.

¶ The. x. Chapter.

Praye the Lorde then byrymes to geue the latter rayne, * so shall the Lorde make bright cloudes, & geue you raine ynough for al the increase of the felde. For vaine is the answer of Idols. The sothsayers se lyes, and tel but vaine dreames, the comforte that they geue, is nothing worth. Therefore, go they astraye like a flocke of shepe, & are troubled, because they haue no * shepherde. My wrothful displeasure is moued at the shepherdes, & I wyl visit the goates. For the lord of hostes wil graciously visit his flocke, the house of Juda, and holde them as a goodly fayre horse in the battel. Out of * Juda shall come the helmet: the nayle, the batelbowe, and all the princes together. They shal be as the giātes, whiche in the battel treade downe the myre vpon the stretes. They shal fight, for the Lord shalbe with thē, so that the horsemen shalbe confounded. I will comforte the house of Juda, and preserue the house of Joseph. I wyl turne them also, for I pepe them: and they shalbe lyke as they were, when I had not caste them of. For I the Lorde am their God, and wyl heare them. Ephraim shalbe as a giaunt, & their hert shalbe chearful as thorow wyne: yea, their childrē shal se it, and be glad: & their heart shall reioyce in the Lorde. I wil blowe for them, and gather them together, for I wyl redeme them. They shall increase. as they increased afore. I wyll sowe them amonge the people, that they may thinke vpon me in farre cōtrees, they shal liue with their childrē, and turne agayne. I wyl bryng them againe also from the lande of Egypt, and gather them out of Assiria. I wyl cary them into the lande of Gilead, and to Libanus, and they shal wante nothynge. He shal go vpon the sea of trouble, and smyte the sea waues, so that all the depe floudes shalbe dryed vp. The proude boastynge of Assur shalbe caste downe, and the scepter of * Egypte shalbe taken awaye. I wyll comforte them in the Lorde, that they maye walke in his name, sayeth the Lorde.

¶ The. xi. Chapter.

Open thy dores, O Libanus, that the fyre may consume thy Cedre trees. Howle ye fire trees for the Cedre is fallen: yea, al the proude are wasted away. Howle (ye oke trees of Basan) for the mighty stronge wod is cut downe. Men maye heare the shepherdes mourne, for their glori is destroyed. Men maye heare the Lyons whelpes roare, for the pryde of Jordan is wasted away. Thus saith the lord my god: Fede the shepe of the slaughter, which shal be slayne of those that possesse thē: yet they take it for no synne, but they that sel them, saye: The Lord be thanked, I am riche: yea, their owne shepherdes spare thē not. Therfore wil I nomore spare those that dwell in the lande, (sayeth the Lord) but lo, I wyll delyuer the people, euerye man into hys neighbours hāde, & into the hād of his king: that they maye smyte the lande, and out of their handes I wyll not delyuer them. I my selfe fede the slaughter shepe (a poore flocke

Acte. 15 d
1. Cor. 8. a
and. f. c

Esa. 62. c
mat. 21. a
Joh. 12. b

Esa. 42. a
Apo. 15. a
2 Ro. 8. c

Zach. 11. a
2. Re. 17 f

Deu. 28. b

Soothsayers.

Esai. 7. a
Eze. 39. b

Gen. 49 b
Esa. 22 b

Eze. 13. a

flocke hereby\and take vnto me two staues the one is called louynge mekenesse, the o=ther is called destroyer, & so kepe the sheepe. Thre shepherdes I put out of office in one moneth, for I might not awaye with them, neyther had they any delyte in me.

Then sayde I: I wyll rede you nomore, Apo.22.c *the thinge that dyeth, let it dye: and that that wyl perysshe, let it perisshe, and let the remnaunte eate, euery one the flesshe of hys neighboure. I toke also my louynge mekenesse staffe, and brake it, that I might *dyssanul Oseе.ii.c the couenaunt, which I made with all peo=C ple. And so it was broken in that daye.

Then the poore symple sheepe, that hadde a respecte vnto me, knewe thereby that it was the worde of the Lorde. And I sayde vnto them: yf ye thincke it good, bryng hi=mat.27.c ther my price: if no, then leaue. * So they waied down. xxx. syluer pēs, the value that I was prised at. And the Lorde sayde vnto me: caste it vnto the potter (a goodlye price for me to be valued at of theym) and I toke the. xxx. syluer pence. and cast them to the potter, in the house of the lord. Thē brake I myne other staffe also (namely destroyer) D that I myght lowse the brother hrade be=twyxte Juda and Israel. And the Lord said vnto me. Take thee also the tasste of a fo=ly the shepherde: for loe, I wyll rayse vp a a shepe=herde in the land, which shal not seke after the thynges that be lasse, nor care for suche as go astraye, he shall not heale the wounded, he shall not norysshe the thynge that is whole, but he shall eate the flesh of such as be fat, and teare their clawes in pe=ces. O Idols shepherde, that leaueth the flocke. The swerd shal come vpō his arme, and vpon his right eye. Hys arme shall be cleane dried vp, and his right eye shall be sore blinded.

¶ The. xii. Chapter.

A THe heuye burthen whiche the Lorde hathe deuysed for Israell. Thus say=eth the Lorde * whyche spreade the he=Esa.51.c. and.44.c uens abrode, layd the foundacion of the erth, & Gen.2.b * and geueth man the breath of lyfe. Be=holde, I wil make Jerusalem a cuppe of sur=Zac.14.c fet, vnto al the people that are round about her. yea, Juda him self shalbe in the siege against Jerusalem. At the same tyme wyll I make Jerusalem an heuye stone for al people. so that al such as lift it vp, shalbe tosme and rente, and all the people of the B earth shalbe gathered together agaynst it. Abdi.i.c * In that daye, sayeth the Lorde, I wyll Amos.i.a make all horses abashed, & those that ryde vpon them, to be out of their wittes. I wil open myne eyes vpon the house of Juda, & smite al the horses of the people with blind nesse, And the princes of Juda shal saye in their hertes. The inhabiters of Jerusalem shall geue me consolatiō in the Lord of ho=stes their God. In that tyme wyll I make the princes of Juda, like a whote burning ouen with woode, and lyke a cresset offyre amonge the strawe: so that they shall con=sume al the people round about them, both vpon the right hande & the left. Jerusalem also shalbe enhabited agayne: namelye, in the same place where Jerusalem standeth. C The Lorde shall preserue the tentes of Ju=da, lyke as afore tyme: so that the glory of the house of Dauid: & the glory of the cyte=zins of Jerusalem, shal be but lytle regar=ded, in comparyson of the glorye of Juda. In that daye shall the Lorde defende the cytezins of Jerusalem, so that the weakest then amonge them shalbe as * Dauid: and I.re.12.f the house of Dauid, shal be lyke as Godes house, and as the Aungell of the Lorde be=fore thē. At the same tyme will I go aboute to destroy all suche people as come against Jerusalem. Moreouer, vpon the house of Dauid, and vpon the cytezins of Jerusalē, Ezc.36.d * will I powre out the spirite of grace and Joel.ii.f. compassion, so * that they shal loke vpō me, Actu.ii.b whome they haue pearsēd: & they shall be=wepe him, as mē mourne for their only be=* Joh.19.b gotte sonne: yea, & be sorye for him, as men are sory for their fyrste childe. * Then shal Luc.23.c there be a greate mournynge at Jerusa=D lem, * like as the lamentacion at Adzemnō 2.pa.35.c in the felde of Maggadon. And the lande shal bewaile euery kynred by them selues. The kinred of the house of Dauid them sel=nes alone, & theyr wiues by thē selues. The kinred of the house of * Nathā thē selues a= 2.re.12.b lone, and their wiues by them selues. The kynred of the house of Leui, them selues a=lone, and theyr wyues by themselues. The kinred of the house of Semei them selues a=lone, and theyr wyues by them selues: In lyke maner, al the other generacions eue=richone by them selues alone, and their wi=nes by them selues. ¶ The. xiii. Chapter.

IN that tyme shall the house of Dauid A & the cytezins of Jerusalem haue an open A vnto. * wel, to washe of synne and vncleanes. Ezc.47.d And then saith the Lorde of Hostes * I wil zach.14.b destroye the names of the Idols out of the Joh.19.d lande, so that they shall no more be put in * Esa.2.c remembraunce. * As for the false prophetes Ezc.30.c also, and the vncleane spirite. I shall take * Jerem. theym oute of the lande: So that yf anye 14.c of them prophecye anye more, * hys owne Deu.13.b father and mother that begat hym, shall saye vnto hym. Thou shalt dye, for thou speakeste lyes vnder the name of the Lord: yea, hys owne father and mother that be=gatte hym, shal wounde him, when he pro=B phecyeth. And then shall those Prophetes

by

be confounded, euery one of his vision whē he prophecieth: neither shal they wer sacke clothes any more, to dysseyue men withal.

Amo.7.c. But he shal be fayne to saye. * I am no prophet: I am an husbandman, for so am I

Gen.3.d C raught by * Adā frō my youth vp. And yf he sayde vnto him: how come these woundes thē in thyne handes? He shall answere. Thus am I wounded in the house of myne owne frendes. Arise, O thou swearde, vpō my shepherde, and vpon the prynce of my

mat.26.c. people sayeth the Lord of hostes. * Smyte

Mar.14.b the shepherde, and the shepe shal be scatred abroade, and so wyll I turne mine hande to the litle ones. And it shall come to passe (sayeth the Lord) that in al the lande, two

Amo.ix.b partes shalbe rooted oute, * but the thyrde

Iosue.13.a parte shal remayne therin. * And the same

Esa.43.a thirde parte wil I bringe thorow the fire,

Iosa.17.a and wyl clense them, as the siluer is clēsed,

Psa.66.b yea, * and trye them lyke as golde is tryed.

1.Pet.1.b Then shal they cal vpon my name and I

Sap.3.a wyl heare them: I wil saye, it is my people.

Eccl.11.a And they shal say: Lord my God.

Prou.17.a C The. xiii. Chapter.

A BEholde, the day of the Lord commeth that thou shalte be spoyled and robbed, for I wyl gather together al the heathen to fyghte agaynste Jerusalem, so that the citie shalbe wōne, the houses spoyled, and the wemen defiled. The halfe of the cytye shall go awaye into captiuytye, and the resy due of the people shall not be caryed oute of the cytye. After that shal the LORDE go forthe to fyghte against those heathen, as men vse to fyghte in the day of battell. Then shall hys fete stande vpon the mounte of olyuet, that lieth vpon the east syde of Jerusalem. And the mounte olyuete shall cleue in two, eastwarde and westwarde, so that there shal be a great valey, & the halfe mounte shall remoue towarde the north, and the other towarde the south. And ye shal fle vnto the valleye of myhyles, for the valley of the hylles shall reache

Amo.i.a vnto Asal. yea, flee shal ye * lyke as ye fled for the earthquake in the dayes of Osiah kynge of Juda. And the Lord my God shal come, & al sainctes with him. In that daye shalte not be lyght, other cleare or dimme.

mat.24.c * This shalbe that speciall daie whyche is knowne vnto the Lord, neyther day nor

Zach.13.a nyght, but about the euenyng time it shal

Apo.22.a be light. * In that time shall there waters of lyfe runne out frō Jerusalem: the halfe parte of thē towarde the East sea, and the

Abdi.1.d. other halfe towarde the vttermost sea, and shal continue both somer & winter. * And the Lord him selfe shalbe kynge ouer al the earth. At that tyme shal there be one Lord onely, & his name shalbe but one. All shal go about the whole erth, as bpō a felde, frō Gibea to Rennon, & from the south to Jerusalē. She shall be set vp, & inhabited in her place: frō Ben Jamins porte, vnto the place of the first porte, and vnto the corner porte: & frō the tower of * Hananeel, vnto 2.Esd.3.a the kynges wyne pressles. There shal men Iere.31.f dwel, & there shalbe nomore curlynge. but Jerusalem shalbe safely inhabited. This shalbe the plage, wherwith the Lorde wyl smyte all people, that haue fought against Jerusalē. Namely, their flesh shall cōsume awaye, thoughe they stande vpō their fete, their eyes shalbe corrupte in their holes, & their tonge shal cōsume in their mouth. In that day shal the Lorde make a greate sedicion amonge thē, so that one man shal take another by the hande, & lay his hādes vpon Zach.12.a the handes of his neighboure. * Juda shal fight also against Jerusalem, & the goodes of al the heathen shalbe gathered together rounde about: golde & syluer, & a very great multytude of clothes. And so shall this plage go ouer horses, mules, camels, asses, & al the beastes that shalbe in the host, like as ponder plage was. Euerye one that remayneth then of all the people, which came agaynste Jerusalem, shall go bp yearly, to worshippe the kynge (euen the Lorde of Leui.23.f Num.29.b hostes) * and to kepe the feast of tabernacles. And loke what generacion vpon the 3.Esd.b.c earth goeth not to Jerusalem for to worship the kynge (euen the Lord of hostes) 2.mac.1.b vpon the same shal come no rayne. If the kinred of Egipte go not bp, & come not, it D shall not rayne vpon them neither. This shalbe the plage wherwith the Lorde wyl smyte al the heathen, that come not bp to kepe the feaste of tabernacles: yea, thys shalbe the sinne plage of Egipt, & the sinne plage of all people that go not bp to kepe the feaste of tabernacles. At that time shal the ridynge gere of the hozses be holy vnto the Lord, & the kettels in the Lordes house shall be lyke the basens before the auter: yea, all the kettels in Jerusalem and Juda, shalbe holye vnto the Lorde of hostes: and all they that slaye offerynges shall come & take of them, and dyght them therin. And at that tyme there shal be no moo Cananites in the house of the Lorde of hostes.

C The ende of the Prophecie of Zachary.

C The booke of the Prophet Malachy.

C The first Chapter.

The

A THe heuy burthō, which the lord hewed against Israel, vp Malachy. I haue loued you, sayeth the lord: and yet ye saye: wherin haste thou loued vs? * Was not Esau Jacobs brother, sayeth the Lord? * yet haue I loued Jacob, and hated Esau: * yea, I haue made hys hylles waste, and his heritage a wylderneile for dragōs. And thoughe Edom sayde: well, we are destroyed, we wyll goe buylde vp agayne the places that be wasted: yet (sayeth the Lorde of hoostes) * what they buylded, that brake I downe: So that it was called a cursed lande, and a people whome the Lorde hathe euer bene angrye withall. Youre eyes haue sene it, and ye youre selues muste confesse, that the Lorde hathe broughte the lande of Israell to greate honoure. * Shoulde not a sonne honoure hys father, & a seruaunte hys maister? * If I be nowe a father, where is myne honoure? If I be the Lorde, rather am I feared? sayeth the Lorde of hoostes. Nowe to you priestes, that dispyse my name. And yf ye saye: Wherein haue we dispysed thy name? In this, that ye offre vncleane breade vpon myne aulter. And yf ye wil say: wherin haue we offred any vncleane thyng vnto the? In thys that ye saye: The aulter of the Lorde is not to be regarded. If ye offre the blynde, is not that euell? And yf ye offre the lame & seeke, is not that euyll? * yea, offre it vnto thy prince, shal he be content with the, or accept thy persone, sayeth the Lorde of Hoostes: And nowe make your prayer before God, that he maye haue mercy vpon vs: for such thynges haue ye done. Shall he regarde your persōnes, thynche ye, sayeth the Lorde of hoostes? yea, what is he amonge you, that wyl do so muche as to shute the doores? or to kyndle the fyre vpon myne aulter for nought? * I haue no pleasure in you, sayeth the Lorde of Hoostes: D and as for the meatofferynge, I wyll not accepte it at youre hande. * For from the ryssyng vp of the sun, vnto the going doune of the same, my name is greate amonge the gentyles: yea, in euery place shal there sacrifice be done, and a cleane meatofferyng offered vp vnto my name: For my name is greate amonge the Heathen, sayeth the Lorde of hoostes: But ye haue vnhalowed it, in that ye saye: the aulter of the Lorde is not to be regarded, and the thynge that is set therupon not worthy to be eaten. Nowe saye ye: It is but laboure and trauayle, and thus haue ye thoughte scorne at it (sayeth the Lorde of Hoostes) offerynge robberye: yea, the lame & the seeke, ye haue broughte me in a meatofferyng, shoulde I accepte it of your hand, saith the lord? cursed be the disseibler, which hath in his stocke one that is a male, & whē he maketh a vow, offereth a spotted one vnto the lord. For I am a great kig (sayeth the lord of hoostes) & my name is fearefull amonge the heathen.

Gen. 25. c
Rom. 9. d
Iosu. 23. a
Esau.
Mal. 1. a
Exo. 20. a
Deu. 32. a
Leu. 22. c
Exe. 43. c
Gen. 4. a
1 Esa. 1. b
*Psal. 112. a
Sacrifice.

¶ The. ii. Chapter.

AND nowe (o ye priestes) this cōmaūdemente touchyth you: if ye will not heare it, nor regard it, to geue the glory vnto my name, sayth the lord of hoostes: * I will sēd a curse vpō you, & wil curse your blessynges: ye, curse the will I, if ye doe not take hede. Behold, I shal corrupt your sede, & cast dounge in your faces, euē the dounge of your solēpne feastes, & it shal clene fast vpō you. And ye shal knowe, that I haue sente this cōmaūdemēte vnto you: that my * couenaūt, which I made with Leui, might stād sayeth the lorde of hoostes: I made a couenaūt of life & peace with him: thys I gaue hym, that he myghte stande in awe of me: and so he dyd feare me, and had my name in reuerēce. The law of truethe was in hys mouth, and there was wyckednelle founde in hys lippes. He walked with me i peace & equite, and dyde turne many one awaye from theyr synnes. * For in the priestes lippes shoulde be sure knowledge, that men maye seke the lawe at hys mouth, for he is a messaūger of the lorde of Hoostes. But as for you, ye are gone cleane out of the waye, and haue caused the multytude to be offended at the lawe: * ye haue broken the couenaunte of Leui, sayeth the Lord of Hoostes. Therfore wyll I also make you to be despysed, and to be of no reputation amonge all the people: Because ye haue not kepte my wayes, but haue bene partiall in the lawe. * Haue we not all one father? * hathe not one God made vs? * why doeth euery one of vs then dealy se his owne brother, and so breake the couenaunte of oure fathers? Nowe hathe Juda offended: yea, the abhominacyon is done in Israel and in Jerusalem, * for Juda hath defiled the Sanctuary of the Lorde, whiche he loued, and hath kept the doughter of a straunge God. But the Lorde shall destroye the man that doth thys: yea, (both the master and the scoler) oute of the tabernacle of Jacob, wyth hym that offereth vp meatofferynge vnto the Lorde of hoostes. Nowe haue ye brought it to thys poynte agayne, that the aulter of the Lorde is couered with teares, weppynge & mournynge: so that I wyll nomore regarde the meatofferynge, neyther wyll I receaue or accepte any thyng at your handes. And yet ye say: wherfore? Euen because that where as the Lorde made a couenaunt, betwixt thee and the wyfe of thy youth, thou haste despy-

Deu. 28. b
Mal. 2. a
Num. 25. a
B
Ecclesiasticus. 45. b
Deu. 33. b
Eph. 4. a
C
Zac. vii. b
and. 8. c
Leu. 21. c
Ps. 9. a

Gen. 2, g. led. * Yet is he thyne owne companion and maryed wyfe. So did not the one, and yet had he an excellent spirite. What dyd then the one? He sought the seed promysed of God. Therfore loke wel to your spirit, and let no man despyse the wyfe of hys youthe.

Deu. 24 a Jere. 31. a If thou hate her, put * her away saith the Lord God of Israell, and geue her clothinge for the scorne, saith the lord of hoostes. Loke wel the to your spirit, and despyse her not. ye greue the Lorde with youre wordes, and yet ye saye: wherewith all haue we greued him? In this that ye saye. All that do euell are good in the sight of God, & such he pleaseth him. Or els where is the God that punisheth?

¶ The. iii. Chapter.

Mat. xi. b Mark i. a Luke. 7. c 2 Ge. 4. a and. b. d Esa. 64. a BEholde, * I wil sende my messanger, whiche shall prepare the waye before me: & the lord whom ye would haue: shal sodenly come to his temple. Yea, euen the messanger of the couenaunt whom ye longe for. Behold, he cometh saith the Lord of hoostes. But who may abide the day of his comminge? Who shalbe able to endure, when he appereth? For he is lyke a goldesmithes fyre, and like washers sope. He shal set him downe to trye and to clense the syluer, he shal pourge the children of Leui, and purifye them like as golde and siluer: that they maye bringe meatofferinges vnto the Lord in al righteousnes. Then shal the offering of Iuda, and Jerusalem be acceptable vnto the Lord lyke as from the begynninge and in the yeares afore tyme. I wyll come and punishe you, and I my selfe wyl be a swifte witnes against the witches, against the aduouterers, against false sweerers: yea, & against those that wrongfully kepe backe the hyrelinges dewtie: which vexe the widowes and the fatherlesse, and oppresse the straunger: & feare not me saieth the Lord of hoostes. For I am the lord that change not: and ye, (O children of Jacob) wyll not

The Lorde a swifte witnesse

Deu. 31. b * Ezec. 17. c Zach 1. a leaue of * ye are gone awaye fro myne ordinaunces, and sence the tyme of your forefathers haue I not kept them. * Turne you now vnto me, and I wil turne me vnto you, saieth the Lord of hoostes: ye saye: wherin shal we turne? Should a man vse falsehed & disceite with God, as ye vse falsehed and disceate with me? yet ye say, wherein vse we disceat with thee? * In Tithes & heaue offeringes. Therfore are ye cursed with penu-

Leu. 27. d Agge. 1. a Mal. iii. b rye, because ye dissemble with me, al the sort of you. * Bringe euery tithe into my barne, that there may be meate in my house & prooue me withall (saieth the Lorde of hoostes) if I wyll not open the wyndowes of heauen vnto you, and poure you out a blessynge with plenteousnesse. yea, I shall rebuke the consumer for youre sakes, so that he shal not eat vp the frute of your grounde, neyther shal the vineyarde be baren in the felde, saieth the Lorde of hoostes: In so muche that al people shal saye, that ye be blessed, for ye shall be a pleasaunte lande, saieth the Lorde of hoostes. Ye speake harde wordes against me, saieth the Lorde. And yet ye say: What haue we spoken agaynste thee? Ye haue sayde: It is but lost labour, to serue God: * what profyte haue we for kepynge hys commaundementes, and for walkynge humbly before the Lorde of hoostes? * Therfore maye we saye: that the proude are happye, and that they whyche deale with vngodlynesse, are set vp: for they tempte God, and yet escape. But they that feare God, saye thus one to another: The Lord considereth and heareth it. yea, it is before him a memoriall boke, wrytten for such as feare the Lorde, and remembre his name. And in the daye that I wil make (saieth the Lorde of Hoostes) they shalbe myne owne possellion: and I wyll fauoure them, like as a man fauoureth his owne son, that doth him seruice. Turne you therfore, and consydre what difference is betwyxte the ryghteouse and vngodly, betwixte him that serueth GOD, and him that serueth hym not. Deu. 4. a Ezec. 18. a Job. 21. b Psa. 73. b Job. 21. a Jere. xii. a

¶ The. iiii. Chapter.

FOr marke, the daye commeth that shal burne as an ouen, & al the proude: yea, and al such as do wyckednesse, shalbe strawe, and the day that is for to come, shal burne them vp (saieth the Lorde of Hoostes) so that it shal leaue them neyther rote nor braunche. But vnto you that feare my name, shal that Sonne of ryghteousnes aryse, and health shalbe vnder his wynges: ye shall go forth, and multiplye as the fat calues, ye shal treade downe the vngodlye: * for they shalbe lyke the ashes vnder the soles of youre fete, in the daye that I shall make, saieth the Lorde of Hoostes. Remembre the law of Moses my seruaute, * which I commanded vnto him in Oreb for al Israel, with the statutes & ordinaunces. Behold, I wyl sende you * Elias the Prophete: before the comynge of the daye of the greate and fearful Lorde. * He shall turne the hertes of the fathers to their children, and the hertes of the children to their fathers, that I come not and smite the earth with curlynge. A Psa. 18. a Psal. 1. b Deut. 4. a Exod. Mat. xi. b and. 17. b Luke. 1. a

¶ The ende of the prophecye of Malachye and consequently of all the Prophetes.



The volume of the bokes called Hagiographa.

The thirde boke of Eldras.
The fourth boke of Eldras.
The boke of Tobiah.
The boke of Judith.
The rest of the boke of Hester.
The boke of wisedome.
Ecclesiasticus.
Baruch the prophete
The songe of the.iii. Childzen in the ouen.
The storye of Sulanna.
The story of Bel and of the dragō
The prayer of Manasseh.
The.i. boke of the Machabees.
The.ij. boke of the Machabees.



To the reader.

IN conſyderacyon that the bokes before are founde in the Hebrue tonge, receaued of all men: and that the other folowyng, whiche are called Hagiographa, (becauſe they were wont to be redde, not openly and in cõmen, but as it were in ſecrete and aparte) are nether founde in the Hebrue, nor in the Calde: in whiche tonges they haue not of longe tyme bene wayted (in leſſe tho it were happly the boke of Sapience) wherupon it were nowe very harde to repaire & amende them: And that alſo they are not receaued nor taken as legitimate & leafull, as wel of the Hebrues of the whole Churche, as S. Hierome therewith: we haue ſeparate them, & ſet them aſyde, that they may the better be knowen: to thintent that men may know of which bokes, witnes ought to be receaued, and of whiche not. For the ſayde S. Hierome (readyng of the boke of Judith (whiche is Hagiographa) ſayeth, that the auctozitie therof is not eſteamed worthy and ſufficyent, to confirme and ſtablyſſh the rũynges that lyghten diſputacyon. And generally of all the bokes called Hagiographa, he ſayeth, that men maye reade them to the edifyyng of the people: but not to confirme and ſtrengthen the doctrine of the Churche. I leaue oute here the lawe (as they call it of Canon. c. Sancta Romana. xv. diſtinct. where he theweth hys Judgemente. Lykewiſe the gloſe of. c. Canones. xxi. diſtinct. whiche ſaieth, that men reade them, but not in generall: as thoughe he ſhoulde ſaye, that generally and thozowly they are not alowed. And not without a cauſe: For that they haue bene cozrupted and falſifyed in many places, it appeareth ſufficiently by Euſebius in hys boke called Hiſtoria Eccleſiaſtica: Whyche thynge is eaſye to be knowen, euen nowe a dayes in certayne poyntes, namely in the bokes of the Machabees: whoſe ſecond boke S. Hieromconfeſſeth that he founde not in the Hebrewe, by the meanes whereof it is become vnto vs the moze ſuſpect, and the leſſe receaued. In lyke maner is it of the third and fourth boke of Eldras, whiche S. Hierome proteſteth that he wouilde not haue tranſlated, eſteaming them for dreames: where as Joſephus yet in his booke of hyg Antiquities declareth the ſumme of the matter after the maner of a ſtozye, as well of the boke of Machabees, as of the thyrde of Eldras: all thoughe he eſteme the bookes compiled from the raygne of kynge Artaxerxes vnto hus tyme, to be Hagiographa. Wherfore then, when thou wilt mayntayne any thinge for certen, rendzing a reaſon of thy fayth, take hede to proceade therin, by the ſpyrytge and ptrthe Scriptures, for lowyng S. Peter, which ſayth: he that ſpeaketh, let him ſpeake as though he ſpake the wozde of God. He ſayth the wozd of God, as a thinge moſt true and certen, opened by the prophetes, and Apoſtles, inſpired with the holy gooſt: of whome we haue witneſſe moze cleare then the daye. Lawers haunge greate deſyre to confirme & ſtablyſhe their opinions by the lawe of man, ſaye, that they ſhame to ſpeake without lawe: How much moze feare and dzeade then ought to haue, that ſaieth he is a Chriſtian, the whiche holdeth not him ſelfe, or reaſteth not in the lawes of the ſpyrytge God: but in mennes inuencions, iudginge of all thinges accozdyng to them, and leanynge to an vncerten ymagination and phantaſye? Let vs therfore that are builded on the foundacion of the holy Prophetes and Apoſtles, and on the heade cozner ſtone (on whyche they them ſelues were founded, and whiche they preached, that is Jeſus Chriſt, the ſure ſtone) leaue the thinges that are vncerten, to folowe the certẽ: holding vs and reaſtyng vs in them, and faſtenynge our ancre there, as in a ſure place. For oure Chriſten fayth conſyſteth not in doutfull thynges, but in playne and moſte certen aſſurance, and in moſt trũe peerſwayſyon, taken and confyrmed by infallyble veritie. In whiche God graunt vs to walke perpetualyye, to the intent that accozdynge to it (fulfyllyng his holy wyll in vs, and ſetteyng aſyde all inuencyons cõtrarie vnto him) we may lyue to his honoure, and to the edyfyynge of hys Churche.

In the prologe to the Pzouerbes.

In the Prologe before Judith.

In the Prologe to the ſame bokes.

In the. 4. booke the 22. chap.

In the Prologe vpon the bookes of the kiges

In the. 4. boke agaynſte Appion.

In the. xi. 12. & 13. of the Antiquities.

Erubeſcimus ſine lege loqui.

1. Pet. 4. c

2. Pet. 1. d

1. Cor. 3. c

Ephe. ii. d

So be it.

The thirde boke of Esdras.

¶ The.i. Chapter.

A 2.pa.25 a 4.cc.23.c

AND ✶ Josias helde the feast of Easter in Jerusalē vnto the lord, & slewe the passeouer the.xiiii. day of the first moneth. He set the priestes also in ordre (accordinge to their dayly courses) beyng arayed in lōge garmētes in the tēple of the lord. And he spake vnto the Leuites the holy ministers of Israel, that they should hallow thē selues vnto the lorde, to set the holy arcke of the lorde, in the house that kynge Salomon the son of Dauid had builded, & sayde: ye shal nomore beare the arcke vpon your shulders. Now serue your lord, & take the charge of hys people of Israell, after your byllages and youre trybes: accordīg as kyng Dauid the kynge of Israell hathe ordeined, and accordynge as Salomon hys sonne hath honorably prepared: yea, looke that ye all do seruice in the temple accordyng to the ordynge & distribution of the principal men, which are appointed out of the tribes, to doe seruice for the children of Israell. ✶ Kyll the Passeouer, and prepare Exo.12.d offerynges for your brethren, and do accordyng to the commaundement of the Lorde, whyche was geuen vnto Moses. And vnto B the people that was foūde, Josias gaue. xxx thousande of sheepe, lambes, kiddes, & goates. & thre thousande oxen. These the kīng (of hys kynglye liberalytie) gaue vnto the people, accordinge as he had promysed: and to the Priestes for the Passeouer, he gaue two. M. sheepe, and an hundreth oxen. Moyse ouer Jechonias and Semeias, and Nathanaell hys brethren, and Halabias, Jehiell, and Josabad gaue them to the Passeouer fiue thousande sheepe, and fiue hundred bullockes. And whē these thīges were brought to passe, the Priestes and the Leuites stode goodlye in their order, and had the vnleuened breade throwout the trybes. And after the ordryng of the principall men in the trybes, they offered vnto the Lorde in the Ex.12.d sight of the people accordīg ✶ as it is written in the booke of Moses, and so they rosted the Easter lambe as accordynge was. As for the thankoffrynges and the other, they dight them in kettels and pottes, and set them before the people with good will, and afterwarde before them selues, and the Priestes. For the Priestes offered the fat, vntil the time was expired, but the Leuites prepared for thē selues and for theyr brethren the chyldren of Aaron. The holy singers of the chyldren of Asaph stode in theyr order, accordynge as Dauid dyd ordeyne, So dyd Asaph, Zachary & Jeduthun, whiche were appoynted by the kynge. Moyse ouer the porters and doze keepers stode by the dozes and that diligentlye, so that none went out of hys standynge and seruyce: for their brethren, the Leuytes, prepared for them. Thus were al thynges perfourmed, that belonged to the offeryng of the Lorde. In that daye they helde the Passeouer and offered thankesoffrynge beside the sacrifice of the Lorde, accordynge to the commaundement of kynge Josias. So the children of Israell, whiche were then present, helde an honourable Passeouer, & the feaste of swete breade, vii. dayes longe. Yea, suche a Passeouer was not kept in Israell, from the time of the prophete Samuell. And all the kynges of Israell helde not suche an easter as thys whitly kyng Josias held, and the priestes, the Leuites, the Jewes, and al Israel, of all them that were at Jerusalem. And in the.xviii. yere of the raygne of Josias, was thys passeouer kepte. And wyth a perfyte hearte dyd kynge Josias ordre all his workes, before the Lorde, and the thynges that were written of hym in tymes paste, concernynge those that synned, and were vngodly agaynst the lord before al the people, & that soughte not the woorde of the Lorde vpon Israell. ✶ After all these actes of kynge Josias. Pharao the king of Egipt went vp, & came towarde Carmis by Euphrates, and Josias wente to mete hym. Then sente the kyng of Egypt vnto Josias, sayinge: What haue I to do with the. O kynge of Juda? I am not sent of the lord to fight against the, for my warre is vpon Euphrates, goe thou thy way home agayne in al the haste. And Josias wold not turne agayne but his charet, but bnderstode to fight agaynste hi, and herkened not vnto the word of the prophet, whyche he tolde hym oute of the mouthe of God, but pitched a batell agaynste hym in the feilde of Mageddo. And the Prynces preached to kyng Josias. The said the kyng D vnto hys seruauntes: Carye me awaye oute of the batel, for I am sooze wounded. And immediatlye hys seruauntes toke him awaye oute of the fronte of the batayle. Then sate he vp vpon the seconde charet, came to Jerusalem, dyed, and was buryed in hys fathers sepulchre. And in al Jewrye they mourned for Josias: yea, the rulers also with theyr wiues made lamentacion for him vnto thys daye: And thys was done euer kyll in Israel. These thynges are written in the boke of the storyes of the kynges of Juda: namelye, all the actes and worckes of kyng Josias, his kynglye power and mastely, hys bnderstandyng in the law of god, and what he dyd; yea, thynges whiche are

4.re.23.f 2.pa.35.d

Pharao kynge of Egipt.

Josias slaine.

not written in the booke of the kynges of
4.re.23.f Israel and Juda. * And the people toke
2.pa.36.a Jechonias the sonne of Josias, and made
Jeremy.26. E hym kynge in stede of Josias hys father,
when he was.xxriij. yere olde. And he rayg-
ned ouer Israell thre monethes. And the
kynge of Egypte put hym downe, that he
shoulde not raygne in Jerusalem, and ray-
sed vp a tare of the people: namelye, an.C.
a taxe. talentes of syluer, and one talent of golde.
Joachim. The kynge of Egypt also made Joachim
his brother kyng of Juda and Jerusalem.
As for them of the kinges councel with the
kyng him selfe and Zaraceles hys brother,
he toke them, and caryed them away pry-
soners into Egypt. Fyue and twenty yere
olde was Joachim, when he was made king
in the lande of Juda and Jerusalem, and
4.re.24.8 he dyd euel before the Lorde. After thys,
* Nabuchodonosor the kynge of Babilon
came vp, and bounde him with bandes of
bron, and caryed him vnto Babylon. Na-
buchodonosor also tooke al the vessels that
were halowed in the temple of the Lorde,
and al the Jewels, and caryed them vnto
F Babilon, and brought them into his owne
temple at Babilon. Of hys vncleanes and
vngodlines, it is written in the boke of the
actes of the kynges. And Joachim hys son
raygned in hys steade: He was made kyng
beynge.xviii. yeare olde, and raygned but
thre monethes and.x. dayes in Jerusalem,
and did euell before the Lorde. So after a
yeare Nabuchodonosor sente and caused
him to be brought vnto Babilon with the
holy vessels of the Lorde, and made Sede-
Sedechias. chias hys brother kynge of Juda and Je-
rusalem, when he was.xxi. yeare olde: and
he raygned.xi. yeare. And he did euell also
in the syght of the Lord, and cared not for
2.pa.36.a the woordes that were spoken vnto hym
* by the prophet Jeremy at the mouthe of
the Lorde. And where he had made an othe
pinxed. vnto kynge Nabuchodonosor, he forswore
him selfe, and fel from hym, hauinge a wil-
G necke and a heart, and transgressed all the
statutes & ordinaunces of the Lorde God
of Israel. The rulers also and the heades
of the people of the Lorde dyd much euyl,
and became vngodlye, more then the Hea-
then, beynge defiled in all maner of abho-
minacions: yea, and defyled the holye tem-
ple of the Lorde at Jerusalem. And the
God of theyr fathers sent his messaungers
vnto them, to turne them backe: and to cal
them agayne from their sinnes: for he wold
kayne haue spared them for his holy taber-
nacles sake. Neuertheles, they had hys
messaungers in derisiō: and loke what god
spake vnto them by hys prophetes, they
made but a sporte of it. Tyrus drewe on la

longe tyl the Lorde was wrath wyth hys
people for theyr vngodlynes, & till he cau-
sed the kynges of the Chaldees to come vp,
which slew their yong mē with the sword:
yea, euen in the compasse of their holy tem-
ple, and spared no body, neyther yong nor
olde, neither mayden nor younge man: but
they were al delyuered into the, power of
the kinges of the Chaldees, and al the holy
vessels of the Lorde and the kinges trea-
sures to be they, and caried them vnto Ba-
bilon. * As for the house of the Lorde, they Jer.39.b
went vp in to it, & brēt it, and brake doune and.52.b
the walles of Jerusalem, set fire vpon her
towres, destroyed al her noble buyldynges
and brought them to nought, and the peo-
ple that were not slayne with the sweard,
they caryed vnto Babilon. Thus became
they prisoners and bondemen of the kinge
of Babylon, tyll they were delyuered and
raygned for them selues, * when the wor- Jer.25.c.
des of the Lorde were fulfylled, whiche he and.29.b
promysed them by the mouthe of the pro-
phete Jeremye, and tyll the lande had her
rest: namely, al the tyme that it lay wast,
had it rest and quietnes.lxxvii. yeares.

Cyrus. ¶ The.ii. Chapter.

NOw * when king Cyrus raygned o-
uer the Perſiās, & when the Lorde A
wolde performe the worde that he 2.pa.36.b
had promised by the mouth of the prophet
Jeremy: the lorde raysed vp the spirit of Ci-
rus the king of the Perſiās, so that he cau-
sed his writinge to be proclaymed thorowe
out his hole realme, saying: thus sayth the
kynge of Persians: The Lorde of Israell,
that hyghe Lorde hathe made me kynge of
the lande, and commaunded me to buylde
him an house at Jerusalem in Jewrye. If
there be any nowe of youre people, the lord
be with him, and go vp with him to Jeru-
salem. And al they that dwel rounde about
that place shall helpe them, whether it be
with golde, with syluer, with gyftes, with
horses and necessarye cattell, and all other
thynges that are brought with a frewil to
the house of the Lorde at Jerusalem. Then
the pryncipal mē out of the tribes and vil-
lages of Juda and Beniamin stode vp: so
dyd the Priestes also, and the Leuytes
(whome the Lorde had moued) to goe vp, &
to buylde the house of the Lorde at Jeru-
salem. And they that were about them hel-
ped them with al maner of golde, and syl-
uer, and cattell also and with manye libe-
ral gyftes, and thys dyd many one, whose B
mynde was styred vp thereto. * Kynge 1.Es.1.c.
Cirus also, brought forth the vessels and
ornamentes, that were halowed vnto the
Lorde (which Nabuchodonosor the kyng
of Babilon had caryed awaye frome Jeru-
salem,

salem, and consecrated them to hys Idoll and ymage) and delyuered them to Mithridatus hys treasurer, and by him they were delyuered to Salmanasar, the debyte in Jewry. And this was the numbre of them: Two thousande. C. tiij. C. sluer boules. xxx sluer basens. xxx. basens of golde. ij. M. & iiij. C. vessels of syluer, and a thousand besyde. All the vessels of golde and syluer were .v. M. viij. C. and lx. These were numbred vnto Salmanasar, and to them that were come agayne with him to Jerusalem oute
L. Esd. 4. b of the captiuite of Babilon: * Nowe in the time of king Artharxerses the kynge of Persia, these men, Belemus, and Mithridatus, Sabbellius, Rathimus, Balthemus, Semelius the Scribe, and other that dwelt in Samaria, and in other places vnder the dominiō therof, wrote a letter vnto
Artharxerses. kyng Artharxerses, wherin they complayned vnto the kynge of them of Jewry & Jerusalem. The letter was made after this
C maner. Sir, thy seruauntes, Rathimus the storywryter, Sabbellius the scryde, and other iudges of the courte in Celosiria, and Phenices. Be it knowen, and manyfest to our Lorde the king, that the Jewes which are come vp from you vnto vs into the rebellyous and wycked citie, begyn to build it agayne, and the walles aboute it, and to set vp the temple a new. Nowe, if this city and the walles therof be sette vp agayne, they shall not onelye refuse to gene tributes and tayes, but also rebell vtterlye, agaynste the kynge. And for so muche as they take thys in hande, nowe aboute the temple, we thought it reason, to thinke no scorne of it, but to shewe it vnto oure Lord the king, & to certifye him therof: to
D entent that if it please the kinge, he may cause it to be sought in the bokes of olde: & thou shalt fynde such warnyng written, & shalt vnderstād, that this city hath alway ben rebellious & disobedient, that it hath subdued kynges and cityes, and that the Jewes which dwel therin, haue euer bene a rebellious, obstinate, vnfaythfull, & fyghtynge people, for the which cause this city is wasted. Wherfore nowe we certifie our Lorde the kynge, that yf this city be builded & occupied agayne, & the walles therof set vp a newe, thou canste haue no passage into Celosiria and Phenices. Then wrote the kyng to Rathimus the storye wryter to Balthemus, to Sabbellius the scribe, & to the other officers & dwellers in Siria & Phenices, after thys maner. I haue red the epistle, whiche thou sentest vnto me, & haue commaunded to make diligēt search, and haue founde, that the citye hathe euer resysted kynges, that the same people are
ỹ bilding of ỹ temple ceased.
disobedient, and haue caused much warre, and that mighty kynges haue raygned in Jerusalem, whiche also haue raysed by tares in Siria and Phenices. Wherefore, I haue commaunded those people, that they shal not buylde the city, that they make no more in it, and that they procede no forther with the buyldynge, for so muche as it myght be the cause of war, and displeasure vnto kynges. Now when Rathimus and Sabbellius the Scrybe, and the rulers in the lāde had red the writing of kyng Artharxerses, they gat thē together, & came in al the hast to Jerusalē with an hooste of horsme, & with much people of foote, & forbad thē to builde. And so they lefte of frō buylding of the temple, vnto the seconde yere of kynge Darius.

Darius.

¶ The. iij. Chapter.

2 Kynge Darius made a great feast vnto his seruauntes, vnto al his court, & to al the officers of Medea, & Persia: yea, to al the debites & rulers that were vnder him, frō India vnto Ethiopia, an. C. & xxvij. countres. So when they had eatē and dronchen, beynge satisfied, and were gone home agayne, Darius the kyng went into hys chambre, layde hym downe to slepe, and so awaked. Then the thre yonge
3 men, that kepte the kynges personne, and watched hys bodye, communed amonge them selues, and spake one to another: Let euery one of vs saye some thynge, and loke whose sentence is wiser and more excellent then the other, vnto hym shall kynge Darius gene greate gyftes, and clothe hym with purple. He shall gene hym vessels of golde to drynckein, clothes of golde & coueryngs: he shal make hym a costely charet and a bridle of golde, he shal gene him a bonet of white sike, and a cheyne of gold about hys necke: yea, he shalbe the seconde and principall nexte vnto kynge Darius, and that because of hys wisdō, and shalbe called the kynges kynsman. So, euery one wrote hys meanynge, sealed it, and layd it vnder the kynges pelow, and sayde: when the kyng ariseth, we wil geue him one writyngs, and looke whose wordē the kynge
C and his chiefe lordes iudge to be the moste wisely spoken, the same shall haue the victory. One wrote: wyne is a stronge thyng.
v. g. soueters of ỹ kyng. v. g. yong mē.
The seconde wrote: The kynge is stronger. The thyrde wrote: Women haue yet more strengthe, but aboue all thynges the trueth beareth awaye the victorye. Nowe when the kynge was ryen vp, they tooke theyr writynges and delyuered them vnto him, and so he red them. Then sent he forth to call all hys chiefe lordes, all the debytes and rulers of the countres of Medea, and
S. iiij. Persia.

Persia. And when they were set downe in the councel, the wrytynges were red before them. And he commaunded to call for the ponge men, that they mighte declare theyr meanynges them selues by mouthe. So when they wer sent for, & came in, the kinge spake vnto them: Shewe vs and make vs to vnderstande what the thinges are that ye haue wrytten. Then beganne the fyrste (whiche had spoke of the strength of wyne) and sayde: O ye men, * wyne is marueilous stronge, and ouercommeth the, that dryke it: it disceaueth the mynde, and bryngeth forthe the poore man, and the kynge to dotage and banyte. Thus doethe it also with the bondeman, and wyth the free, wyth the poore and ryche: it taketh awaye theyr vnderstandynge, and maketh them careles and merye, so that none of them remembreth any hennesse or for dewtie. It causeth a man to thynke also, that the thynge whyche he dothe, is honest and good: and remembreth not that he is a kinge, nor that he is in auctorite, and that he ought not to do suche thinges. Moreouer, when men are dronckynge, they forget all frendeshyp, all brotherly fayethfulnes and loue: but as soone as they are dronckē, they draw out the swerde and wyll fyghte, and when they are layed downe from the wyne, and so ryssen vp agayne, they can not tell what they did: iudge ye now is not wyne the strongest? For who woulde els take in hande to do suche thynges? And when he had spoken this, he helde his tonge.

¶ The.iiij. Chapter.

Then the seconde (whiche had said) that the kynge was stronger, beganne to speake, sayinge: O ye men, are not they the strongest & most excellent, that conquere the lande, and the sea, and all that is in the sea, and in the earth? Now is the king lord of al these thynges, & hath dominion of thē al, and loke what he commaundeth, it is done. If he sende his men forthe a warfare, they go and breake downe hylles, walles, and towres. They are slayne, and slaye (other men) them selues, and ouerpasse not the bynges worde. If they get the victory, they bringe the kynge al the spoyle. Likewyse, the other that medle not wyth warres and fyghtynge, but tyll the grounde: whē they reape they bringe tribute vnto the kynge. And yf the kynge alone do but commaunde to kyll, they kyll: yf he commaunde to forgyue, they forgeue: yf he cōmaunde to smyte, they smyte: if he bid driue awaye, they dryue awaye: yf he commaunde to buylde, they buylde: yf he commaunde to breake downe, they breake downe. If he cōmaunde to plāte, they plant: The commen people, and the rulers are obedyente vnto hym. And the kynge in the meane season syteth hym downe, eateth, and dronketh, and taketh hys reste: then kepe thy watche rounde aboute the kynge, and not one of them darre get hym oute of the waye, to do his owne busines, but must be obedyente vnto the kynge at a woorde. Iudge ye nowe, O ye men, howe shoulde not he go farre aboue vnto whome men are thus obedyente? And whan he had spoken thus, he helde hys tonge. The thyrde, whose name was Zorobabel, whyche had spoken of wemen and of truth, began to say after this maner: O ye men, it is not the greate kynge, it is not the multytude of men, neither is it wine that excelleth: Who is it then that hath the lordshyp ouer thē? Haue not wemen borne the kynge, and all the people that rule thyse thynges? Haue not wemen borne them, and brought them vp, that plant the vines, wherout the wine commeth? They make garmentes for all men, they gyue honoure vnto all men, and without women can not men lyue. If they gather golde and syluer and all precyous thynges, and se a fayre well fauoured woman, they leaue altogether and turne their eyes onely to the woman, and gape vpon her, and haue thyse desyre vnto her, then vnto the syluer and golde, or any maner of precious thynge. * A man leaueth hys father that brought him vp, leaueth his owne natural countre, and cleaueth vnto the wōman: yea, he ieopardeth his lyfe with the womā, and remembreth neyther father, nor mother, nor countre. By this then ye must nedes knowe, that women haue dominion ouer you. Doth it not greue you? A man taketh his swearde, and goeth hys waye to steale, to hyr, to murther, to sayle vpon the sea, and seeth a Lion, & goeth in the darkenes: and when he hathe stollen, dysceaued and robbed, he bringeth it vnto hys loue. Agayne, a man loueth his wyfe better than father or mother: yea, manye one there be, that renne out of their wyttes, and become bondemen for theyr wiues sakes: many one also haue perysched, haue bene slayne, and haue synned because of women. And now beleue me, I knowe a kinge, which is greate in his power, and all landes stande in awe of him, and no man dare laye hande vpon him: yet did I se, that Apame (the doughter of the greate kynge Bartacus) the kynges concubyne, sat beside the kynge vpon the ryghte hande, and toke of hys crowne from his heade, and set it vpon her owne heade, and smote the kynge with her lefte hande. Moreouer, the kynge loked vpon her with open mouthe: yf she laughed vpon

B

C

D

vpon hym, he laughed also: but yf she toke any displeasure with hym, the kynge was layne to flatter her, and to gyue her good wordes, tyll he had gotten her fauoure a-gayne. O ye men, are not wemen then stronger? Greate is the earthe, and hye is the heauen, and swyfte is the course of the sunne, * he compasseth the heauen rounde about, and fetcheth hys course againe to his owne place in one daye. Is he not excellente that dothe this? Yea, greate is the truethe, and stronger then all thynges. All the earth calleth vpon the trueth, the heauen prayseth it, all workes shake and tremble at it, and with it is no vnrighteouse thinge. Wyne is vnrighteous: the king is vnrighteous: wemē are vnrighteous: all the chyldren of men are vnrighteous: yea, all their workes are vnrighteous, and there is no trueth in thē; in their vnrighteousnes also shal they be destroyed and perysche. As for the trueth, * it endureth, and is alwaye stronge: it lyueth and conquereth for euermore worlde without ende. The trueth acceypteth no persones, it puttech no differēce betwyxte rych or poore, betwixte the mighte or symple, but doth right vnto euery mā, whether they be euell or good, & al men are lousingly dealte wyth all in the workes of it. In the iudgemēt of it, there is no vnrighteous thynge, but strength kyngdom and power and maieste for euermore. Blessed be the God of trueth. And with that he helde hys tonge, and all the people cryed, and sayde: Greate is the trueth and above all. Then sayde the kynge vnto him: Aske what thou wylte, more then is appoynted in the writynge, and I shal geue it the, for thou arte founde wyser then thy companyons, thou shalt sit next me, and be my kynsman. Thē sayde he vnto the kynge: Remembre thy promyse and bowe, which thou hast bowed and promysed (in the day whē thou camest to the kingedom) to buylde vp Jerusalem, and to sende agayne all the vessels and Jewels, that were taken awaye oute of Jerusalem: whiche Cirus seperated, when he offred in Babilon, and wouldest sende them againe. And thy mynde was to buylde vp the tēple, which the Edomites brent, when Jerusalē was destroyed by the Chaldees. This onely (O Kynge) is the thynge that I requyre, this is the maieste: whyche I desyre and aske of the: that thou perfourme the bowe, whyche thou wyth thyne owne mouthe haste made vnto the, kynge of heauen. Then darius the kynge rose vp, and kyssed hym, * and wrote a letter vnto all the debites, and shreues, to all the Lordes, and nobles, that they should conueye him forth, and all them that woulde go vp wyth hym. He wrote a letter also vnto al the Shreues that were in Celosyria, and Phenices, and vnto Libanus, that they shoulde brawe Cedre trees from Lybanus vnto Jerusalem, to buylde the cytye withall. Moreouer, he wrote vnto all the Jewes that were gone oute of hys realme into Jewrye because of the fredome, that no officer, no ruler, nor Shreue, should come to theyr dores, and that all theyr lande whyche they had conquered, should be fre and not tributary: And that the Edomites should geue ouer the cytyes and villages of the Jewes, which they had taken in: yea, & that they should yearly geue xx. talentes to the buildynge of the temple, vntyl the tyme that it were fynished, and to the dayly halowynge of the brentoffrynges (as it is commaunded) ten talentes yearly also: And that all they whyche came from Babylon to buylde the cytye, should haue fre lybertye, they and theyr chyldren, and all the priestes. He wrote the greate-nesse also, and commaunded that the holye garmentes should be geuen them, wherein they mynystred: and commaundementes should be geuen to the Leuytes, vntyll the daye that the house were fynyshed, and Jerusalem buylded vp: and commaunded that al they that watched the cytye should haue theyr pozcions and wages. He gaue ouer also all the vessels that Cyrus had seperated from Babilon: and al that Cyrus had geuen in commaundemēt, the same charged he also, that it should be done, and sent vnto Jerusalem. Now when this yonge man was gone forth, he turned his face towarde Jerusalem, and praysed the kynge of heauen, and sayde: * Of thee commeth the victorye, of thee commeth wysdome and clearnesse, and I am thy seruaūte. Blessed arte thou, whiche haste geuen me wysedome: thee wyl I prayse, O Lord, thou God of oure fathers. And so he toke the letters, and went vnto Babilon. And when he came there, he tolde this vnto all hys brethren that were at Babilon, and they prayssed the god of their fathers, that he had geuen them refreshinge and lyberte to go vp, and to buylde Jerusalem and the temple (wherin the name of the LORDE is called vpon) and they reioyced wyth instrumentes and gladnesse seuen dayes longe.

Ecclē. i. a

Esai. xl. a
psa. cxvij. a

Ecclē. i. a

¶ The. b. Chapter.

Actes

A Fter this were the principal men of
al the villages chosen in the trybes
and kinredes, that they shoulde go
with theyr wyues and childrē, with their
seruauntes and maydens, with all theyr
cattell and substaunce. And Darius the
kynge sente with them a thousande horse-
men, to conueye them safelye vnto Jerusa-
lem: and theyr brethren wer glade, playing
vpon instrumentes & singynge. And these
are the names of the men, whyche went
vp out of the villages, accordynge to the
trybes. Of the Priestes, the sonne of Phi-
nehes, the sonne of Aaron: Jesus the sonne
Math.i.b of Josedec, Joachim the sonne of * Zoro-
babel: the sonne of Salathiel (of the kyn-
red of Dauid, out of the kynred of Phā-
res of the trybe of Juda) whiche spake wō-
derfull thynges vnder Darius the kyng of
Persia in the seconde yeare of hys raygne
in the firste moneth of Nisan. These also
are they of Jewry, whiche came vp, and tur
ned agayne vnto Jerusalem out of the cap-
tiuite that Nabuchodonosor, the kynge of
Babilon had brought vnto Babilon. And
euery man sought his porcion agayne in
Jewry, his citye, they that came with Zo-
robabel, and with Jesus, Nehemias, Sa-
raias, Raelaias, Elimeus, Emmanius,
B Mardocheus, Beelserus, Mechphā, Ro-
chor, Oliozus, Emonias, one of their prin-
ces. And the numbre of them accordynge to
their kinredes and rulers were. The chil-
dren of Phares, two thousande, an hun-
dreth and. lxxii. The chyldren of Ares. iii.
M. an. C. and. lxii. The children of Fems,
an. C. and. xlii. The sonnes of Jesus, and
Joabes, a. M. iii. C. and two. The sonnes
of Benui. ii. M. iiii. C. and. lxx. The son-
nes of Chorobo. ii. C. and. b. The sonnes
of Banica, an. C. and. lxbii. The sonnes
of Rebech. iiii. C. and thre. The sonnes of
Archad. iiii. C. and. xxbii. The sonnes of
Cham. xxxbii. The sonnes of Zoroae. ii.
M. and. lxbii. The sonnes of Adinu. iiii.
C. and. lxi. The sonnes of Adarectus an. C.
and. biii. The sonnes of Cialo, and Zelas
an. C. and. seuen. The sonnes of Azozec. iiii.
C. and. xxxix. The sonnes of Jedardone, an
C. and. xxxii. The sonnes of Hananias an.
C. and, xxx. The sonnes of Alom. xc. The
sonnes of Maelar. iiii. C. and. xxii. The
sonnes of Zabarus. xcb. The sōnes of Se-
pholemon an. C. and. xxiii. The sonnes of
Nepopas. lb. The sonnes of Hechanatus
an. C. and. lbiii. The sonnes of Zebetha-
nus an. C. and. xxxii. The sonnes of Crear-
patros (whiche is called also Enohadies &
Modias.) iiij. C. and. xxiii. Of them of
Hramos & Gabea an. C. and. xxi. Of them
of Bellelon and Geagge. lxb. Of thys of Ha-
sarus. an. C. and. xxii. Of them of Bethes
nodes. lb. Of the sonnes of Lyptis, there
were an. C. and. lb. Of the sonnes of La-
bonus. iii. C. & lbii. Of the sonnes of Sich-
iii. C. and. lxx. Of the sonnes of Suadon &
Elimon. iii C. and. lxxbii. Of the sonnes
of Ericus. ii. M. an. C. & xlb. The sonnes
of Anaas. iii. C. & lxx. The Priestes: The C
sonnes of Jeddus: The sonnes of Euther:
The sonnes of Elasib. iii. C. & lxxii. The
sonnes of Emerus. ii. C. and. lii. The son-
nes of Faluritus. iii. C. and. lbii. The sōnes
of Carea. ii. C. and. xxbii. The Leuytes:
The sonnes of Jesus in Cadubel, and Ba-
nus, and Serebias, and Edeas, seuenty and
foure. The whole numbre of these from. xii
yeares was. iii. M. iiii. C. and. lxii. Of the
sonnes, doughters, and wyues, the whole
somme was. iiii. M. ii. C. and. xlii. The sō-
nes of the Priestes that praised GOD in
the temple: The sonnes of Asaph, of whom
there were an. C. and. xxbiii. But the doze
keepers were: The chyldren of Ellmenus: the
children of Aser: the children of Amon: the
chyldren of Acuba, Topa: the chyldren of D
Tobi: an hundred and. xxxix. in all. The
Priestes that serued in the temple: The
sonnes of Sel, the sonnes of Gaspha, the
sonnes of Toblech, the sonnes of Caria,
the sōnes of Sud. the sonnes of Helia, the
sonnes of Sabana, the sonnes of Armacha,
the sonnes of Acub, the sonnes of Otha, the
sonnes of Tetha, the sonnes of Aggab, the
sonnes of Obay. the sonnes of Anani, the
sonnes of Canna. the sonnes of Geddu,
the sonnes of Ar, the sonnes of Radin, the
sonnes of Delanon, the sonnes of Mecho-
da, the sonnes of Caseba, the sonnes of
Goza, the sonnes of Ozull, the sonnes of
Sinona, the sonnes of Atra, the sonnes of
Hasten, the sonnes of Aliana, the sonnes of
Manei, the sonne of Nasiin, the sonnes of
Accua, the sonnes of Agista, the sonnes
of Azu, the sonnes of Fanon, the sonnes
of Phasalon, the sonnes of Meeda, the
sonnes of Sula, the sonnes of Cared, the
sonnes of Barcus, the sonnes of Sarea,
the sonnes of Coeli, the sonnes of Nasyr,
the sonnes of Agista, the sonnes of Pedon:
Salomon his sōnes, the sonnes of Asophor,
the sonnes of Phasida, the sonnes of Celi,
the sonnes of Dedon, the sonnes of Gad-
dahel, the sonnes of Zapheus, the sonnes
of Aggis, the sonnes of Sacharet, the son-
nes of Sabathen, the sonnes of Saroneth,
the sonnes of Nasiie, the sonnes of Ama,
the sōnes of Satus, the sonnes of Addus,
the sonnes of Suba, the sonnes of Cara,
the sonnes of Rabotis, the sōnes of Phas-
phat, the sonnes of Salmon. All these mi-
nistred in the Sanctuary, and wer seruāt-

tes

tes of Salomon: euen.iiii.C. and.lxxxii.

D These folowynge are they, that wente vp from Chelmel at Thelarsa (whose Princes were Chamelā and Careth) and might not shewe forth their cities & kinreddes, howe they were of Israell: The sonnes of Dalarus, the sonnes of Tuben, the sonne of Nechodaicus. Of the Prestes that executed the office of Priesthode, and were not founde: The sonnes of Ohia, the sonnes of Achilos, the sonnes of Addin, which maried one of the doughters of Phargelen, and were named after him. The writyng of the same kynred was sought in the registre of their generacyon, but it was not found: and therfore were they forbyden to execute the office of the Priesthode.

Vnto them sayd Nehemias, & Attharas, that they shoulde haue no portyon in the Sanctuary, til there rose vp an hye Preste that were wel instruct in the plaine clearnesse and trueth. Of all Israell (belyde seruauntes and maydens) there were. xlii.M. iii.C. and.xl. Nowe were there of seruauntes and maydens. vii.M.iii.C. and.xxxvi. Of singyng men and singing women, there were two hundred, and lxv. Foure hundred

E and.xxxv. Camels. Seuen thousande, and xxxvi. horses. Two hundreth thousande & xlv. Mules, hyne. M. and.xxv. asses. Their heades also and the rulers in the trybes, when they came to Jerusalem, and woulde buyld and set vp the temple of God againe in hys place, they gaue (after their ability) vnto the, temple, to the treasure, and to the seruyce of the Sanctuary. xii. M. pounded of golde, fiue thousande of siluer, and an hundred Preistes garmentes. And so dwelt the prestes and the Leuites, and the people that wente oute to Jerusalem, and in the countre there aboute, the singers also & the porters, euery one of Israell in hys own

L.Esd.3 a lande. * So whan the seuenth moneth came, & when the chyldren of Israell were euerye man at his businesse, they came all with one consente into the courte, whyche was before the Easte dore. And there stode Jesua, the sonne of Josedec, & his brethren the Priestes, and Zorobabel the sonne of Salathiel, and hys brethren, settynge vp an auiter, to offer brent sacrifyces vpon it, as it is wryten in the lawe of Moses.

There came people also of other countrees, and the Heathen oute of all landes, to sette vp an auiter in hys place, and offred sacryfices and brent offrynges vnto the Lord in

Leu.23,f the morynge. And so they helde the feaste nu.29.b. of tabernacles, * as it is commaunded in 2,mac.1 c the lawe. And daylye offred they as accordynge was, and made the sacrifyces appoynted, the offrynges also of the Sabbathes, and of the newe mones, and all holye feastes. * And all they that bowed offryn- 1.Esd.3. h
ges vnto the Lorde, beganne at the newe mone of the. vii. moneth to offre vnto God, for the temple of the Lorde was not yet buylded. And they gaue vnto the masons &
carpenters, money, meate and drinck with F
chearfulnesse. Vnto thē of Sidon also and Tyre, they gaue carres, that they shoulde carye Cedre trees from Libanus to be roystes and beames, & that they should make shippes in the hauen of Joppe, accordynge as it was appoynted & ordeyned by Cirus kinge of the Persians. And in the seconde Ecc.29.
yeare they came into the temple of GOD at and.c
Jerusalem. * In the seconde moneth began Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and their brethren the Prestes and Leuites, and all they that were come vnto Jerusalem, oute of the captiuitie of Babulon, and layed the foundacion of the temple, in the newe mone of the seconde moneth, in the seconde yeare that they were come into Jewry and Jerusalē. And they appointed the Leuites (that were aboue. xx. yeare olde) vnto the seruice of the Lorde: so Jesua, and hys sonnes, and his brethrē, all the Leuites stode together, and performed the lawe and ordynaunce in the house of the Lorde. And the Prestes stode, and had their garmentes & trompetres, and the Leuites, the sōnes of Asaph had Cymbals, geuynge thankes and prayses vnto the Lorde, accordynge * as Da- i.pa.16 b
uid the kynge of Israel had ordeyned.

And the songe that they dyd sing vnto the Lorde, was after this maner + O singe vnto the Lorde, for he is gracyous, and hys goodnes vpon Israell endureth for euer. psa 135.a Esa.12.b

And al the people blewe out with trompettes, and songe with loude voyce, prayslyng the Lorde together in the rearynge vp of the house of the Lorde. * There came al- G
so from amonge the Priestes, and Leuites, 1.Esd.3.d
the rulers, and elders, accordyng to the trybes and kynredes (suche as had sene the house afore) to the buyldynge of this temple with greate crye and great mournyng, many also with trompets and great ioye: In so muche, that the trompettes mighte not well be heard for the weepyng & mournynge. For the commen people blew good- 1.Esd.4.a
ly vpon the trompettes. * Then came the enemyes of the trybes of Juda, and Benjamin, to know what that trompettynge and noyse of thawmes mighte be. And they perceiued that it was they which were come againe out of captiuitie, and would builde the temple vp a newe vnto the Lorde God of Israell. So they went to Zorobabel and Jesua, and the rulers of the villages, and

sayde

sayde vnto them. Shall we buylde wyth you also? For we lykewise haue heard your Lorde, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria, which brought vs hyther. The Zorobabell and Jesua, and the rulers of the vyllages of Israell, sayde vnto them. It is not mete, that ye shoulde buylde the tẽple of oure God with vs: we oure selues alone
1.Esd.1.a will buylde vnto the Lord, lyke as Cyrus the kynge of the Persians hath commaunded vs. But the Heathen in the land layed thē selues against those that wer in Jewry, helde vp the buyldynge from theym, layed wayte vpon them priuely, stopped suche as brought anye thynge to them, forbad them to buylde, and hindered those that made thē passage, that the buyldinge shoulde not be finished: & this continued so longe as king Cyrus lined: & so they put of the buildinge for the space of two yeres, vntil the raigne of kynge Darius.

The .vi. Chapter.

A
1.Esd.b.a NOwithstandynge in the .ii. yeare of the raygne of Darius, * Aggeus & zacharye the sone of Addo prophecied vpon thē in Jewry, & Jerusalē, i the name of the God of Israel. * Then Zorobabell the sone of Salathiel, & Jesua the sonne of Josedec stode vp, & begā to buylde the house of the Lorde at Jerusalem, whan the Prophetes of the Lorde helped theym. At the same tyme came Sisēnes the vnderchefe in Syria and Phenices, with the landlordes & his companyons, and sayd vnto thē: Who hathe bydden and commaunded you to buylde the house, to make the coūte and all other thinges againe? And who are the workemen that buylde them? Neuertheles, the elders of the Jewes hadde suche grace of the Lorde, that they wolde not be let (thoughe they were prouoked therevnto) but builded on styll, vntyll the tyme that king Darius were certified therof, & an answere receyued from hym. The letter that these men sente vnto kynge Darius, was after thys maner. Sisennes the vnder Shefe in Syria, and Phenices, and the landelordes with their cōpanions, whiche are head rulers in Syria and Phenices, sende their salutacion vnto Darius the kynge. We certifie the Lorde the kynge, that we came into the lande of Jewry, and wente to Jerusalem: where we founde them buyldyng the greate house of GOD, and the temple,
B with great costlye free stone, & with goodlye tymber for the walles: yea, they make great hast wyth the worke, and helpe one another, and it goeth forthe prosperously in their handes, and with great dilygence and worshyppe is it made. Then asked we the elders, who had commaunded theym to make vp the house, and the buyldinge, and this we did, to the intent that we might certifie the perfectly, and wryte vnto thee, the name of those that were the rulers of the worcke. So they gaue vs this answere: we are the seruauntes of the Lorde, whyche made heauen and erth: & as for this house, 1.
* it hath bene builded & set vp afore tyme, 3.reg.6.a
by the great and myghtie kinge of Israel. But when our fathers prouoked God vnto wrath, and synned agaynste the God of Is- 3.re.24.
raell, * he gaue them ouer into the power and.25.
of Nabuchodonosor kynge of Babilon, the Jere.39.
kynge of the Chaldees, which brake down and.52.
the house, and brente it, and caryed awaye the people prysoners vnto Babylon. * Neuertheles, in the firste yeare that kyng Cy- 1.Esd.b.c
rus raigned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornamentes that Nabuchodonosor caryed awaye from Jerusalem vnto Babylon, and appropriated vnto his owne temple: these brought Cyrus forth agayne, and deliuered theym to Zorobabell, & to Salmanasar the vnder Shefe, commaundynge theym that they shoulde kynge those same ornamentes agayne to Jerusalem into the temple, and to begynne from that tyme forth, to buylde the temple agayne in his owne place. Then Salmanasar layed the foundacyon of the Lordes house at Jerusalem, and euer sence haue C
they builded, and yet is it not ended. And therfore, O kynge, if thou thinkest it good, let it be sought in the Libraries and rolles of kynge Cyrus, yf it be founde then, that it is done wyth the counsell and consent of kynge Cyrus, and yf oure Lorde the king be so mynded, let him wryte vnto vs therof. 1.Esd.6.a
* Then commaunded kynge Darius, to 2.Esd.4.c
seke in the Libraries: and so at Egbathanis in a lytle cytye in Medea, there was founde suche a writynge. In the first yere of the raygne of Cyrus, the same kynge Cyrus commaunded that the house of the Lorde at Jerusalem shoulde be buylded agayne (and odoures to be made there continually vnto the Lorde) whose heigth shalbe .x. cubites, and the bredth, threscore cubites, and fourefquare with thre hewen stones, wyth a lofte of tymbre of the same countrey: yea, with a newe lofte and the expenses therof to be geuen of the house of kynge Cyrus. And the ornamētes of golde and syluer, that Nabuchodonosor toke out of the house of the Lorde at Jerusalem, shalbe set agayn in the temple at Jerusalē, where they were afore. Sisennes also the vnder Shefe in Syria and Phenices, the
princes and their companions, & the ordes
thar

his brethren Asbin and Anin, of whome there were xviii. From among the childrē of the sons of Cananeus, & their sons were xx. men. And of them that serued in the tēple, whome Dauid had ordeyned, and the princypal men that ministred for the worke vnto the Leuities in the tēple, two hūdred
1.Esd. 1.a and twentie mē, whose names are all tokened vp in wrytynge. * Then commaunded I a fastynge vnto the yong men before the Lorde, that I might desire of him a prosperous iourneye, and a good way for vs, for vs, for oure children and for the cattell, because of the layinges awaite, & I durste not require of the kynge, men of horse and of foote, to conueye vs safely agaynste oure enemyes, for we had sayde vnto the kynge, that the power of the lord our god should be with them, that seke hym with their whole hert. And therfore, we besought god oure Lorde earnestly because of these thynges, and he was mercyful vnto vs, & heard our prayer. And I separated from amonge the rulers of the people, and frō the Priestes of the temple xii. men, and Sebeia, & Asania, and ten men of their brethren with them. And I weyed them the golde and the siluer, and al the priestly ornamentes of the house of oure God, whiche the kynge, and hys counsell, and hys Princes, and whole Israell had geuen. And when I had weyed it, I gaue them an hundred and fiftye talentes in siluer, and an hundred talentes of siluer vessel, an hundred talētes of golde, & of golden vessell seuen tymes twentye, and vessels of other metal: (yea, of good metall) ewelue, glisterynge as the golde, and sayde vnto them: ye are holy vnto the Lorde, and the vessels are holye, and the golde and the siluer is promysed vnto the Lorde God of oure fathers. Be diligent now and kepe it, vntyl the tyme that ye deliuer it to the rulers of the people, to the Priestes, to the Leuites, and to the princypall men of the cytyes of Israell in Jerusalem, and in the
1.Esd. 8.b chambre of the house of oure God. * So, the Priestes and the Leuites whyche receaued of me the golde, the siluer and the vessell, brought it vnto Jerusalem into the temple of the Lorde. And from the ryuer of Thra, we brake vp the twelueth day of the firste moneth, tyll we came to Jerusalem. And when the thyrde daye was paste, the weyed gold & siluer was deliuered in the house of the Lorde the fourthe daye, vnto Marimoth the sonne of Joz the Priestes, and with him was Eleazar the sōne of phineas, and with them were Josabdus the sonnes of Jesuet, Rhedias, and the sonne of Banus, and certayne of the Leuites to the nūbre, and to the weight: & the weight of them was wrytten vp the same tyme. As for those that were come oute of captiuitie, they offred sacrifice vnto the Lord the God of Israel: euen twelue oxen for all Israell. lxxxvi. rammes, lxxii. chepe. xii. goates for synne, twelue kyne for a thanckoffryng all to the sacrifyce of the Lorde. And the kinges cōmyssyon deliuered they vnto the Stewardes and debities of the kynge, and to the vnderchyeues in Celosiria, and Phenices. * Nowe, when these thynges were done, the rulers came vnto me, and sayde: The generacyen of Israel, the Princes, the Priestes, and Leuites, the straunge people and indwellers of the lande, haue not put awaye their vnclennesse, frome the Cananites, Hethites, Pherezites, from the Moabites, Egypcians, and Edomites. For both they and their sonnes haue myngled themselues with the doughters of them, & the holye sede is myxte wyth the outelandyshe Heathen, and sence the beginnyng of their raigne, haue the rulers & heades bene partakers of their wyckednesse. * As soone as
F 1.Esd. 9.a I had hearde these thynges, immediately I rent my holy garmentes, and pulled oute the heare of my heade and my beerde, & sat me downe sorowfull and heuy. So al they that were moued therowe the wordes of the God of Israell, came vnto me: and I sat stil, full of heuynesse vnto the euenynge sacrifice. Then stode I vp frome fastyng, hauynge rent clothes and the holy garment, kneled downe vpon my knees, helde oute vp my handes vnto the Lord, and sayde: O Lorde, I am confounded and ashamed before thy face, for our synnes are become many vpon our heades, and our wickednesses are exalted vnto the heauen: for sence the tyme of oure fathers, we are in great sinne vnto this day. And for the sinnes of vs and our fathers, we with our brethren, & wyth oure priestes haue bene delyuered vnto the kinges of the earth, into the swerde, & into captiuitie, and became a spoyle with confusyon and shame vnto this daye. And now, O Lord God, how great is thy mercy that we haue gotten of thee: in that thou hast lefte vs a roote and a name in the place of thy Sanctuarye, to dyscouer oure lyght in the house of the Lord our God, & hast geuen vs meate at al tymes of our ministracyon. And whē we were in captiuitie we wer not forsakē of the lord our god: but he made the kynges of Persia gracyous, and fauourable vnto vs, so that they gaue vs vitailes, and meate: yea, and leaue to buyld vp the temple of oure Lorde God agayne, to repayre the wasted places of Sion, & to dwel in Jewry and Jerusalē. And now, O lorde, what shall we saye, hauyng all these thyn-

ges

ges in possession? For we haue broken thy commaundementes, which thou gauest vnto vs by the handes of thy seruauntes the prophetes, sayinge: The lande that ye goe vnto, and thatis geuen you for an heritage to haue in possession, is defiled with the vncleannes and filthynes of the heathen, and with their abhominatiō haue they poluted it altogether. Therefore, shal ye not ioyne your doughters vnto their sonnes, nor mary your sonnes vnto theyr doughters. Moreouer, ye shall neuer seke to make peace with them, that ye maye increase and eate the best in the lande, and that ye may vnder the inheritaunce of the lande, vnto youre children for euermore. As for the thynge that nowe happeneth vnto vs, it commeth all for our wycked workes, and greate synnes, yet hast thou geuen vs such a rote, that we are come agayne into oure owne lande, and we are so wycked that we haue broken thy statutes & commaundementes agayne, and mingled oure selues with the vnclennes of the out landisshe heathen. O Lorde, arte thou angrye with vs: wylte thou roote vs cleane out: that oure rote and name remaine nomore. O Lorde God of Israell thou arte true, for oure roote endureth yet vnto thys present daye. And beholde, nowe are we before the in our sinnes, nowe can we not stād
1.Esd.xa before the in them. * And when Esdras with his prayer had knowledged the sine, wepinge and lyinge flat vpon the grounde before the temple, there gathered vnto him from Jerusalem a greate multitude of men and women, of yonge mē and maydens, for there was a very greate weppynge & mourninge in the congregacion. So when Jechonias the son of Jehely one of the chyldren of Israell cryed, he sayd vnto Esdras: we haue synned agaynste the Lorde, because we haue maryed outlandysshe womē of the heathen. Nowe arte thou ouer all Israel. We wyll sweare an othe therefore vnto the Lorde, that we shall put away all our wyues, whiche we haue taken of the heathen, with their children: lyke as it is appoynted the by oure fore elders. Stande vp then, open thou it, and declare it playnlye vnto vs, accordynge to the lawe of the Lorde: for the matter belongeth vnto the, and we wyl helpe the, quite thy selfe manly. So Esdras arose, and tooke an othe of the rulers, of the Priestes, and of the Leuites, and of Israel, to do after these thynges: & they sware.

a they obserued for yt alwayes yer outlandysshe wyues.

¶ The.ix. Chapter.

1.Esd.x.b Then Esdras stode vp frō the courte of the temple without, & wēt vnto the chāber of Jonathas the son of Nasabus, and remayned there & dyd eate no meate, nor dronke drinke, for the multitude of the wylfulnes of the people. And there was made a proclamaciō in al Jewry & at Jerusalē, for al such as were gathered at Jerusalē out of captiuite, that whosoeuer came not to Jerusalē within two or three dayes (according to the iudgement of the olde Lordes of the councel) hys goodes shoulde be taken from him, and be excluded from the congregaciō of the captiuite. And in thre dayes were all they of the tribe of Juda and Ben Jamin gathered together at Jerusalem, the twentieth day of the nynth of moneth. And the whole multitude sat trēbling in the court of the temple, for it was wynter. So Esdras arose vp, and sayd vnto them: ye haue done wrongfully, in that ye haue taken outlandysshe wyues to maryage, and so to increase the synnes of Israell. And nowe knowledge the same, and gene prayse vnto the Lorde God of oure fathers, and performe hys wyl, departynge from the heathen of the lande, and from the outlandisshe wyues. Then cryed the whole multytude with a loude voyce, and sayd: lyke as thou hast spoken, so wyl we do: but for so muche as the people are many, & the wynter here, we maye not stande wythoute the house: agayne, this worke is not a thynge, that can be finished in a daye or two, for we be many that haue synned in these thynges. Ordeyne therefore, that the rulers of the multitude and they that dwell with vs, and as many as haue outlandisch wyues, that the priestes also & iudges of euery place may stande in the time appointed, til they swage the wrathe of the Lorde in thys busynesse. Then Jonathas the sonne of Ezelye, and Ozias and Thecan receaued the charge of thys matter, and Bozosamus, and Leius, and Sabbatheus helpeth them thereto. After this, all they shode by that were come out of captiuite. And Esdras the Prieste chose vnto hym the principall men from a monge the fathers accordynge to their names, and in the newe moone of the tenth moneth they sate together, to examen thys matter. And so the matter was a determenynge (concernynge the men that had outlandysh wyues) buryll the newe moone of the fyrst moneth. And of the priestes that had myxt them selues wyth outlandysshe wyues, there were foundē. * Of the sonnes 1.Esd.x.d.
of Jesu, the sonnes of Josedec, and hys brethren. Maaseas, Eleazar, Joribus and Joadeus, which offred them selues to put awai their wyues, and to offre a ramme for theyr ignorauncē. And of the sonnes of Semmeri, Nalleas, and Elles, and Jeelech, Azarias. Of the sonnes of Folera, Limokas, Nichnach, Nathanes, Jasio, Jeddus, and

Talias,

that be heade rulers in Siria and Phenyces, shall not medle nor haue anye thynge to do with that place. I Cyrus haue commaunded also, that they shall buylde the house of the Lorde whole vp, and haue ordeyned them, to helpe those that be come out of captiuitie: tyll the house of the Lord be fynyshed: and out of the tribute and taxynge that is yearly raised vp in Siria, and Phenices, diligentlye to geue them a certayne summe to the offringe of the lorde: and the same to be deliuered vnto Zorobabel the officer, that he there wythall maye ordeine oxen, rammes, lābes, and corne, salte, wine, and oyle, and that continuallye euery yere: after the expenses * whyche the Priestes that be at Jerusalem, shewe to be made dayly, this shalbe geuen vnto them without delay, that they may offre sacrifices dayly to the hyest God, for the kynge and for his seruauntes, and to praye for theyr lyues. Let it be proclaimed also on euery syde, that whole euer breaketh or dispiseth this commaundemente of the kynge, shalbe hanged vpon a galowes (made of his owne good) and all his goodes shalbe ceasoned vnto the kynge. The Lorde therfore (whose name is there called vpon) roote oute, and destroye all the kynges and people, that vndertake by violence to hynder the same, or to deale vncourteously with the house of the Lorde at Jerusalem. I Darius the king haue ordeyned, that these thynges shalbe done with all diligence.

¶ The. viii. Chapter.

THē Sisines the vnderchefe in Celosiria, and Phenices, & the other lāde Lordes with their companions, obeied the thinges that king Darius had ordeined, and were diligent in the holy workes, & were felow helpers with the olde rulers of the Jewes. And so the worcke of the Sanctuary went forth & prospered, whē Aggeus + & Zachary prophecyed. And they perfourmed al thinges thorow the commaundemēt of the Lorde God of Israell, and after the deuyse of Cyrus, Darius and Artaxerses kynges of Perssia. And thus was our house fynyshed vnto the .xxiiii. day of the moneth Ader in the .vi. yeare of kynge Darius. And the chyldren of Israell, the Priestes and the Leuytes, and the other that were come out of captyuitye, and suche as were ioyned vnto them, did accordynge as it is written in the boke of Moses. And in the dedication of the temple: they offered an hundred oxen, two hundred rammes, foure hundred lambes, and twelue goates, for the synnes of all the people of Israell, after the nombre of the tribes of Israell. The priestes also & the Leuites were araied in their prieskely garmētes, after the tribes, ouer all the worckes of the Lorde God of Israel, accordynge to the boke of Moses, and the porters by all dores. All the chyldren of Israell (with those that were come oute of captiuytie) kelde the Passouer the fouretenth daye of the fyrste moneth, when the Priestes and the Leuites were sanctyfyed. They that came out of captiuity, were not all sanctifyed together: but the Leuytes were all sanctifyed together, and so all they that came out of captiuitie, kylled the Easter lambe for their brethren, for the Priestes and for themselues. And the chyldren of Israell that came oute of captyuitye, and escaped frō al the abhominacion of the heathen, sought the Lorde, & kepte the feast of the vnleuened breade seuē dayes longe, eatynge and drinkynge & were merye before the Lorde: that the Lorde had turned the deuyce of the kynge of Assiria, and confoyted theyr handes to the worckes of the Lorde God of Israel.

¶ The. viii. Chapter.

AND after him * whē Artaxerses the kynge of Persians raygned, there went vnto him Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchiach, the sonne of Sallum, the sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sone of Boccus, the sonne of Abiu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the fyrste Priest. This Esdras went vp from Babylon (for he had good vnderstandynge in the lawe of Moses, that was geuen of the Lorde God of Israel, to be taughte and done in dede.) And the kynge fauoured him, and dyd him greate worshippe and honour after all hys deslyres. There went vp with him also certayne of the children of Israel, of the Priestes, of the Leuites, of the singers, porters and ministers of the temple at Jerusalem. In the seuenth yeare of the raygne of kyng Artaxerses, in the fiueth moneth, that is in the seuenth yere of the raygne, they went from Babilon in the newe moone of the .v. moneth, and came the hye waye to Jerusalem after his commaundement, lyke as the Lorde had prospered their iourney. For in these Esdras gat great instruccion, that he shoulde leaue none of the thynges behinde, which are in the lawe and commaundementes of God. And he taughte whole Israel all rygheousnes and iudgementes. Then came the Secretaries of kyng Artaxerses, & deliuered the writinges (that were come from Artaxerses the kynge) to Esdras the Priest and reader of the lawe of the Lorde: And this is the coppye of the letter: Kynge Artaxerses

Artaxerxes sendeth his greetynge vnto Esdras the Prieste, and reader of the lawe of the Lord. Of frendshyp & good will, I haue ordeyned and charged, yf there be any of the Jues, of the priestes & Leuites of my realme, whiche desyreth and is content to go wyth the vnto Jerusalē, that he may do it. Ther fore, yf any man be minded to beare the cōpany, let them come together, and go with the lyke as I am content & my seuē frendes, my counceilers) to se what they do at Jerusalē and in Jewry, and kepe the thynges accordynge as thou hast in the lawe of the Lorde: and to bryng the gyftes vnto God the Lorde of Israell, that I and my frendes haue promysed to Jerusalem, all the syluer and golde, that is in the cōtrey of Babylon, vnto the Lorde to Jerusalem, wyth the thynge that is geuen for the people in the Lordes temple at Jerusalē: yea, that the same syluer and golde maye be gathered, and ore, rammes, shepe and gotes, and other that belonge to these thynges: & that they may offre sacrifices vnto the lord, vpon the aulter of theyr Lorde, whiche is at Jerusalem. And what soeuer thou & thy brethren will do with the syluer and golde, that do after thy mynde, accordynge to the commaundement of the Lord thy God, and lykewise, with the holy vessels that are geuē the, for the seruice of the house of the lord thy God: and other thynges what soeuer is necessarye for the, to the wrathe of the temple, that shalbe geuē the of the kinges treasure, and lode what thou wyth thy brethrē wylt do with the golde and syluer, that do after the wyll of the Lorde. And I kynge Artaxerxes, haue commaūded the keepers of the treasures in Syria and Phenices, that whatsoeuer Esdras the Prieste, and reader of the lawe of the Lorde doth wryte, it shalbe geuen him: till an hundred talentes of syluer, and of golde in lyke maner. Of corne also an hundred measures, and til an hundred vessels of wine, and the other plenteous thynges without nūmbre. Let all thynges be done after the lawe of the hyest God, that the wrathe of God aryse not in the realme of the kynge, and of his sonnes.

I commaunde you also, that ye require no tribute of the Prieستes, Leuites, singers, and ministers of the temple, nor of the writers, and that no man haue authorite to medle any thynge agaynste them.

As for the (O Esdras) set thou Judges and arbiters in the whole lande of Syria and Phenices, after the wysedome of God: and learne al such as are ignorāut in the law of God thy Lorde, and lette all them that offende agaynste the lawe, be punysshed: whether it be with death, with payne to be condemned in money, or to be banished.

Then sayde Esdras the wryter. * Blessed be the God of oure fathers, that hathe geuen to good a mynde and will into the herte of the kynge, to magnifye his house that is at Jerusalem, and hathe made me to be accepted in the syght of the kyng, of his counsell, of hys frendes, and of his nobles. And so I was stedfast in my mynde, accordyng as the Lorde my God helped me, & I chose out men of Israell to go vp with me. * And these are the heades, (after their kinredes and houses of their fathers) that wente vp with me from Babylon, out of the kyngdō of Artaxerses: Of the sonnes of Phares, Gerſonius: Of the sonnes of Siemarith, Amenus. Of the sonnes of Dauid, Actus, the sonne of Cecilia. Of the sonnes of Phares, Zachary: and with him there turned againe an hundred and fiftie men. Of the sonnes of the captayne of Moabilon, Zarael, and with him. ij. C. and. l. men. Of the sonnes of Zachnes, Jechonias, Zechely, and with him two hundred and fiftie mē. Of the sonnes of Salamaalias, Gotholy, & .lxx. with him. Of the sonnes of Saphacia: zarias, Michely, and with hym foure score. Of the sonnes of Joab, Abdias, Jehely, & with him two hundred and twelue men. Of the sonnes of Bania, Salimoth, the sonnes of Josaphia, and with him an hundred and thre score men. Of the sonnes of Beer, zachary Bethei, and wyth hym two hundred and. lxiij. menne. Of the sonnes of Elead, Johannes Ezechū, and with hym an hundred and ten menne. Of the sonnes of Adonicam, whose that were the last, & these are their names. Eliphalā the sonne of Bebel, and Semeias, and with him. lxx. men. All these called I together by the water Thia, where we pytched oure tentes thre dayes, and there I mustered them. * As for the sonnes of the Prieستes and Leuytes, I founde none there. Then sente I vnto Eleazar, and Ecceiom, and Maalmain, and Maladam, and Enathan, and Samea, & Joribumathan. Eunagan, zachary, Mosollamun (these were the elders, and men of experyence) and I sente them worde, that they shoulde come vnto Loddeus, whiche was by the place of the treasurye, and commaunded them, that they shoulde speake vnto Loddeus, and to his brethren, and to those that were in the treasurye, to sende vs such men, as myght execute the Prieستes office in the house of the Lorde oure God. And wyth the myghtye hande of oure Lorde God, they brought vnto vs men of good experyence, from amonge the sonnes of Moolius, the sonne of Leui, the sonne of Israell, Sebriam, and the sonnes, and his

1. Esd. 7

1. Esd. 8

1. esd. 8.

Tallas. And of the Lenites, Jokabdus, Semeis, and Colnis, Calitas, Facteas, Colnas, and Elionas. Of the syngers of the sanctuary, Eliasib, zacharus. Of the porters, Sallumus, and Tolbanes. And of Israell, of the children of Fozo, Ofi, and Remias, & Geddias, and Melchias, Michelus, Eleazarus, Jemmebias, and Banas. And the children of Jolaman, Chamias, zachari, Jeizrelus, Jodius, Errimoth, and Elias. And of the sonnes of Jathoim, Eliadas, Liasimus, and zochias, Lozmoth, Sabdis, and Tebedias. And of the sonnes of zebes, Johannes, Amanias, zabdias, and Emmeus. And of the sonnes of Bannus, Olammus, Maluchus, Jeddus, Jasub, Asabus, and Jezimoth. And of the sonnes of Addin, Maatus, and Mosias, and Caleus, & Raanas, Maalias, Mathathias, Besell, Bannus, & Manasses. And of the sonnes of Naue, Nones, Afeas, Melchias, Sameas, Simon, Beniamin, Malchus, and Marras.

And of the sonnes of Asom, Carianeus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abiamas, Johell, Baneas. Nelias, Jona, Marimoth, Eliasib, & Mathaneus, Elias, Oztas, Bielus, Semeidus, zambzis, and Joseph. Of the sonnes of Nobeus, Idelus, Mathathias, Sabadus, zeheda, Sedmi, Jesseus, & Bancas. All these had taken ouelandish wemen to mariage, & they put them away with their children. The priestes and Lenites, and all they that were of Israel, dweite at Jerusalem, and thozowout al the land, in the new moone of the seuenth moneth, and the children of Israell were in their dwellynges: And the whole multitude came together by on the flooze at the Easte syde of the holye pozte of the Temple. And they spake vnto Eldzas the hye Priest and reader, that he would bzing the lawe of Moses, which was geuen of the Lozd God of Israel. So Eldzas the hye Priest bzought the lawe vnto the whole multitude, to man and woman, and to all priestes, that they myghte 2. Ef. 3. 8. heare the lawe, * in the newe Moone of 1. Ef. 5. 8. the. bii. moneth. And he red in the flooze that is before the holye pozte of the temple, frō the mozynge early vnto the euenyng, before menne and women. And they applyed their mynde all vnto the lawe. And Eldzas the priest and reader of the lawe, stode by vpon a pulpyt of woodde, whiche was maw therefore: and vpon hys ryght hande there stode by him Mathathias, Samus, Ananias, Azarias, Urias, Ozechias, and Balsamus: Vpon hys left hāde stode Faldeus, Misael, Malachias, Abulchas, Sabus, Mathias, & zachary. Then tohe Eldzas the

∴ Esdras redeth ye lawe to al people fro morninge vntyll nyght.

boke before the whole multitud, for he was the principal, & had in most honour of them all. And when he had red out the law, they stode al streighte vpon their fete.

So Eldzas prayfed the Lozde the moost hye God, the Almyghtie God of Hoostes. And all the people answered: Amen: and belde by their handes, fell downe flat vpon the earth, and prayfed the Lozde. And Jesus, Beneas, Sarebias, Jaddim⁹, Accub⁹, Sabbathe⁹, Calithes, Azarias, Jozadus, Ananias, & Phylias the Lenites syte theyr handes vpwarde, and bowed their faces to the grounde, and prayfed the Lozde: Those were they whiche tanghte the lawe of the Lozd, and red the lawe of the Lozde, in the congregation: and euery man set them before that vnderstode the lawe. Then spake Atharates vnto Eldzas the hye Prieste, & reader, and to the Lenites that tanght the multitude, saying: This daye is holy vnto the Lozd, & all they that had herd the law, wepte. So Eldzas sayde: * departe youre 2. Ef. 8. 10. way then, and eate the best, and drinke the sweetest, and sende giftes vnto thē that haue nothynge: for this daye is holye vnto the Lozde, and be not ye sozy, for the Lozd will bring you to honour. Thē went they their waye euerychone, and did eate and drinke, and were mery, and sent rewardes vnto thē that had nothynge, that they also myghte eate with gladnes: for they were exceding reioyfed, thozow the wozdes that were red vnto thē in the lawe: And so they were all gathered together at Jerusalem to hold the feast, accozding to the couenaūt of the Lozd God of Israell.

¶ The ende of thyrde boke of Eldzas.

¶ The fourth booke of Eldzas.

¶ The first Chapter.

The seconde boke of the prophete * Eldzas, the sonne of Saraias, the sonne of Azarias, the sonne of Melchia, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Achia, the sonne of Phinees, the sone of Hely Amerias, the sone of Azarias, the sonne of Maraioth, the sonne of Saraphias, the sonne of Uzi, the sonne of Boccus, the sone of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron (of the tribe of Leui) whiche was prysoner in the lande of Medes, in the raygne of Artaxerses kynge of Persia. * And the wozde of the Lozde came vnto me, saying: go thy way, & shewe

A 1. Ef. 7. 1. 3. Ef. 8. 1.

Esdras prayseth ye people.

Esdras the lenites.

Esdras prophesieth

Esa. 58. 1

my

God meneth hym to a other people.

my people theyr synfull dedes, & their chil-
dren theyr wyckednesses, whiche they haue
done agaynste me, that they maye tell theyr
childers childzen the same, for the synnes of
their fathers are increased in them. And
why? they haue forgotten me, and haue
offered vnto straunge goddes. Am not I
euen he, that brought the oute of the lande
of Egypte, from the house of bondage?
But they haue prouoked me vnto wrath, &
despised my councels. Pul thou out the the
heere of thy heade, and caste all euell ouer
them, for they haue not bene obedyent vnto
my lawe. It is a people without learnynge
and nourroure. Howe longe shall I for-
beare them, vnto whome I haue done so
Nu. 21.d muche good? * Manye kynges haue I de-
Iosue. 8. stroyed for theyr sakes. * Pharao with hys
& 10. and. xii seruauntes and all hys power haue I smit-
* Ex. 14.g ten downe and slayne: All the nations haue
I destroyed and roted out before them, and
in the caste haue I brought two landes and
people to noughte, euen Tyre and Sidon,
and haue slayne all theyr enemyes. Speake
thou therfore vnto the, saying: Thus say-
Exo. 14.c eth the Lorde: * I led you thorowe the sea,
and haue geuen you sure stretes sence the
Exo. iii.b begynnynge. * I gaue you Moses to be
youre captayne, and Aaron to be the priest:
Nu. 18.a * I gaue you lyght in a pyller of fyre, and
Exo. 13.d greate wonders haue I done amonge you:
yet haue ye forgotten me, sayeth the Lord.
Thus sayeth the almyghtye Lorde: I gaue
you quayles to eate, and tentes for youre
succoure: Neuertheles ye murmured,
and alcrybed not the dyscrayre of youre ene-
myes vnto my name: yea, the same daye do
ye yet murmure. Where are the benefytes,
that I haue done for you: When ye were
Nu. 14.a hongrye in the wildernesse, * did ye not cry
vnto me? Why hast thou brought vs into
this wildernes, to kyll vs? It had bene bet-
ter for vs, to haue serued the Egipcyans,
then to dye in this wyldernesse. Then had
I pytye vpon your mournynges, and gaue
Sap 16.e you Manna to eate. * Ye dyd eate Angels
& Nu. xx.b foode. * When ye were thirstye, dyd not I
C hewe the harde stone, and caused water to
stowe thereoute? For the heate, I couered
you wyth the leaues of the trees. A good
pleasaunte fat lande gaue I you: I caste out
the Canamites the Phereesites, and Philp-
Esay. v.a stines before you. * What shall I do more
for you, sayeth the Lord? Thus sayeth the
Exo. 15.d Almyghtye Lorde: * When ye were in the
wildernesse, in the water of the Amorytes,
being a thyrste, & blasphemynge my name,
I gaue you not fyre for youre blasphemies,
but cast a tree into the water, and made the
ayer swete. What shall I do vnto the, O
Jacob? Thou Juda wouldest not obey me,

* I wyll turne me to another people, & vn- Deu. 32.d
to those wyll I geue my name, that they
maye kepe my statutes. Seynge ye haue
forsaken me, I wyll forsake you also. When
ye desyre me to be gracious vnto you, I Esai. i.d,
shal haue no mercye vpon you. * Whan
ye call vpon me, I wyll not heare you. For
ye haue defyled your hãdes with bloude, &
youre fete are swyfte to cõmyt manslaugh-
ter. Ye haue not forsaken me (in a maner)
but youre owne selues, sayeth the Lorde.
Thus sayeth the almyghtye Lord: haue I
not prayed you, as a father hys sonnes, as
a mother her doughters, and as a nurse her
yonge babes, that ye wouldbe my people,
& I should be youre God: that ye would be
me childzen, and I should be youre owne Mat. 23.d
father? * I gathered you together, as an
hẽne gathereth her chekens vnder hir win
ges. But nowe what shall I do vnto you? Esay. i.d,
I shall caste you out fro my face? * Whan and. 65.a.
you offre vnto me, I shall turne my face
from you: for youre solempne fraste dayes,
youre newe moones, and your circũcisions
haue I forsaken, I sente vnto you my ser-
uauntes the Prophetes, whome ye haue
taken and slayne, and tozne theyr bodyes
in peces, whose bloude I wyll requyre of
your handes, sayeth the Lord. Thus saieth
the almyghtye Lorde: your house muste be
desolate. I wyl cast you oute as the wynde
doth the strawe: your childzen shall not be
frutefull, for they haue despysed my com-
maundemente, and done the thynge that
is euell before me. Youre houses wyll I
geue vnto a people that shall come, and
* they that neuer hearde me, shal belene in Esai. 65.a
me: and they vnto whome I newer shewed Roma. x.c
token, shall do the thynge that I cõmaũde
them. They haue sene no Prophetes, yet
shal they cal their sinnes to remembrance,
and knowledge them. I repozte me vnto
the grace, that I wyll do for the people
which shal come, whose childzen reioyle in
gladnesse, and thoughe they haue not sene
me wyth bodely eyes, yet in spirite they be-
leue the thynge that I saye. And nowe bzo-
ther, beholde what greate woz kynge, and
se the people that commeth from the East, Esai. 41.b
vnto whome I wil geue the dutchedome * of Luk. 13.f,
Abzaham, Isahac, and Jacob, of Oseas, A- Math. 8.b
mos, and Micheas, of Joel, Abdi, Jonas,
Naum, and Abacuc, of Sophony, Aggeus,
Zachary, and Malachy, which is called al-
so an angel (or messenger) of the Lorde.

¶ The. ii. Chapter.

THus sayeth the Lorde: I brought thys A
people out of bondage, I gaue the my
cõmaũdementes, by my seruaũtes the
prophetes, which they would not heare, but
despised my councels, The mother that bare

them

them, sayeth vnto them: Go youre waye ye
childzen, for I am a widdowe & forsaken: I
bzought you vp wyth gladnesse, but wyth
sozowe and heuinesse haue I lost you: for ye
haue synned before the Lozde youre God, &
done the thing that is euel before him. But
what shall I nowe do vnto you? I am a
wyddowe and forsaken: go youre waye, O
my childzen, and aske mercye of the Lozde.
B As for me, O father, I call vpon thee for a
wytnesse ouer the mother of these chyldzen
which would not kepe my couenaunt, that
thou bzynge them to confusion, and theyr
mother to a spoyle, that she beare no moze.
Let theyr names be scatred abzoade amõge
the heathen. Let them be put oute of the
earthe, for they haue thought scorne of my
couenaunte. Wo be vnto the Assur, thou
that hyddest the vnrighteous by the.

Gen. 19. c Thou wycked people, remembze what I
dyd vnto Sodome and Gomozre, whose
lande is turned to pitch and asshes. Euen
so also wyll I do vnto all them, that beare
me not, sayeth the almyghtye Lozde. Thus
sayeth the Lozde vnto Eldzas: tell my peo-
ple, that I wyll geue them the kyngedome
of Jerusalem, whiche I would haue geuen
vnto Israel. Their glozye also wyll I take
vnto me, and geue them the euerlastynge
tabernacles, whyche I had prepared for
those. The tree of lyfe shalbe vnto them
a swete smellynge oyntement: they shal nei-
C ther laboure nor be werye. So ye youre
waye, and ye shall receaue it. Praye for
youre selues a fewe dayes, that they maye
dwel therin. Nowe is the kyngedome pre-
pared for you, therfore watche. Take hea-
uen and earth to witnesse, for I haue bzoke
the euel in peces, and created the good, for
I lyue sayeth the Lozde. Mother embzace
thy childzen, and bzinge hõ vp with glad-
nesse: make their fete as fast as a pyller, for
I haue chosen the, sayeth the Lozde. And
those that be deade wyll I rayse vp agayne
Resurrectio from theyr places, and bzynge them oute of
the graues, for I haue knowen my name in
Israel. Feare not thou mother of the chyl-
dzen, for I haue chosen the, sayeth the Lozd.
And for thy helpe I shall sende the my ser-
nauntes Elaye, and Jeremye, after whose
councel I haue sanctyfyed and prepared for
the twelue trees wyth dyuerse frutes, and
as many welles, flowynge with mylke and
honye, and seuen mountaynes, where vpon
there growe roses and lilies, wherin I wyll
fyll my chyldzen with ioye. Execute iustice
for the wyddowe, be iudge for the father-
les: geue to the poore: defende the cõtroth-
telle: clothe the naked: heale the wounded
and syeke: laughe not a lame mã to scorne:
defende the creepell, and let the blynde come
into the lyghte of my clearnes: & wherso-
euer thou findest the deade, take thẽ, & bury
them, and I shall geue the, the first place in
my resurrection. Holde styll (O my people)
and take thy rest, for thy quietnes is come.
Feede thy chyldzen, O thou good nozsle,
stablyshe theyr fete: As for the seruauntes
whome I haue geuen the, there shall not
one of them perysshe. For I wyll seke them
from thy mumbze, bexe not thy selfe. For
when the daye of trouble and heuines com-
meth, other shall wepe and be sozowefull,
but thou shalte be mery and plenteous. The
heathẽ shalbe gelous, but thei shalbe able
to do nothynge against the, saith the lozd.
My handes shal couer the, so that thy chyl-
dzen shal not se the fyre euerlastynge. Be
toykull, O thou mother wyth thy childzen,
for I wyl deliuer the sayeth the Lozd. Re-
membze thy deade chyldzẽ, for I shal bzing
them out of the earth, and shew mercy vn-
to them, for I am mercyful, saith the Lozde
almyghtye. Embzace thy childzen, vntyll I
come, and shewe mercye vnto them, for me
welles ranne ouer, and my grace shal not
fayle. I Eldzas receaued a charge of the
Lozde vpõ the mount Oxeb, that I shoulde
go vnto Jsraell. But when I came vnto
Jsrael, they set me at noughte, and despy-
sed the commaundemente of the Lozd. And
therfore I saye vnto you, O ye heathen,
that heare and vnderstande: Loke for youre
shepherde, he shall geue you euerlastynge
rest, for he is nye at hande, they shall come
in the ende of the worlde: Be readye to
the rewarde of the kyngedome, for the euer
lastynge lyghte shall shyne vpon you for
euermoze. Flie the shadowe of this worlde,
receaue the ioyfulnesse of your glozy. I te-
stifye my sauioure openlye, O receaue the
gyfte that is geuẽ you, and be glad, geuing
thanckes vnto him, that hath called you to
the heauenly kyngedome. Aryse vp, & stãde
faste: beholde, the numbze of those that be
sealed in the feaste of the Lozde, whiche are
departed from the shadowe of the worlde,
and haue receaued glozious garmentes of
the Lozde. Take thy numbze O Sion, and
shut vp thy purpyred, which haue fulfilled
the lawe of the Lozde. The numbze of thy
chyldzen whome thou longedest, for, is ful-
fylled, beseche the power of the Lozde, that
thy people whyche haue bene called from
the begynnynge maye be halowed. * I El- Apoc. 7. c
dzas sawe vpon the mounte Sion a greate
people, whome I coulde not numbze, & they
all praysed the Lozde with songes of thã-
kesgeuinge. And in the middest of the there
was a younge man of an hye stature, moze
excellente then al they, and vpon euery one
of theyr heades he set a crowne, and was

Tob. 1. d
* rewarde.
resurrectiõ

euer hyghet and hyghet, which I marueled at greatlye. So asked the aungell, and sayde: Sir, what are theise? He aunswered & sayde vnto me: Theise be they, that haue put of the mortal clothinge, and put on the immortall, and haue testifyed and knowe-leged the name of GOD. Nowe are they crowned, and receaue the rewarde. Then sayde I vnto the aungel: what yonge per-sonne is it, that crowneth them, and geueth them the palmes in theyr handes? So he aunswered, and sayde vnto me: It is the sonne of God, whome they haue knowele-ged in the worlde. Then beganne I greatly to commende them, that stode so stiffe for the name of the Lorde. And so the aungell sayd vnto me: Go thy waye, and tel my peo-ple, what maner of thynges, and how great wõders of the lord thy God, thou hast sene.

¶ The. iii. Chapter.

IN the thirtie yere of the fal of the cytye, I was at Babilõ, and laye troubled vpõ my bed and my thoughtes came by ouer my heart: for I sawe the desolacion of Siõ, and the plenteouse wealthe of them that dwele at Babilon: and my spyryte was sore moued, so that I beganne to speake fearful wordes to the most hyest, and sayd: O lord, Lord thou spakest at the begynnynge, whẽ thou plantedst the earthe (and that thy selfe alone) and gauest commaundemente vnto the people, and a bodye vnto Adam, whyche was a creature of thy handes, and hast brethed in him the brethe of lyfe: and so he lyued before the, and thou leddest him into Paradyse, whyche garden of pleasure thy ryghte hande had planted, or euer the earth was made: And vnto him thou gauest commaundemente to loue thy waye, whiche he transgressed, and immediatlye thou ap-poyntedest deathe in hym, and in his gene-racions. Of him came nacions, tribes, peo-Gen. 6.b ple, and hynredes oute of numbre. * And
B euerye people walched after theyr owne wyll, and dyd vyce thynges before the: and as for thy commaundementes, they despy-Gen viii b sed them. * But in processe of tyme, thou broughtest the water floude, vpon those that dwelte in the worlde, and destroyedst them. And lyke as the death was in Adam, so was the water floude also in these. Ne-uertheleste one of them thou lefte̊st: namely, Noe with his houshoulde, of whome came all ryghteouse men. And it happened that when they that dwelte vpon the earth, be-ganne to multiplye, and had gotten manye childzen, and were a greate people, they be gan to be more vngodly thẽ the first. Now, when they a lyued so wickedly before the

* thou didest chose the a man from amonge them, whose name was Abrahã. Him thou louedst, and vnto him onely thou shewedst thy wil, and madest an euerlastynge cone-naunte with him, promisinge him, that thou wouldest neuer forsake his sede. * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Jacob & Esau. As for Ja-C cob thou dydest chose hym, & put backe E-sau. * And so Jacob became a great multy-tude. And it happeneth that whẽ thou led-est his sede out of Egypt, * thou broughte-test them vp to the mount Sion, bowing downe the heauens stretynge fast the earth, mouynge the grounde, makynge the dep-thes to shake, and troublynge the worlde. And thy glorye wente thorowe foure por-tes of fyre, and earth quakes, and wyndes, and colde: that thou myghtest geue the lawe vnto the sede of Jacob, and dylygence vnto the generacion of Israell. And yet forgatest thou not awaye from them that wycked hearte, that thy law myght bryng forthe fruite in them. For the first Adã bare a wycked heart, trãsgressed, and was ouer-come, and so be all they that are borne of Rom. 8.a hym. * Thus remayned weakenes with the lawe, in the heartes of the people, with the wyckednesse of the rote: so that the good departed awaye, and the euel abode styll. So the tymes passed awaye, and the yea-res were broughte to an ende. * Then did-1.reg.16c dest thou rayse the vp a seruaunte called Dauid, * whome thou commaundedst to 2.reg.b.a buylde a cytye vnto thy name, and to offre vp incense & sacrifice vnto the therin. This was done nowe many yeares. Then the inhabiters of the cytye forsoke thee, and in all thynges dyd euen as Adam and all hys generacions had done: for they also had a wycked heart. And so thou gauest thy cytie ouer into the handes of thyne enemyes. D Are they of Babylon then better and more ryghteous then thy people, that they shall therfore haue the dominion of Sion? For when I came there, and sawe theyr vngod-lynes, and so greate wyckednesse: that it coulde not be numbred: yea, when my soule sawe so many euell doers (in the thyrtye yeare) my hearte fayled me, for I saw, how thou sufferest them in such vngodlynes, and sparest the wycked doers: but thyne owne people haste thou roted oute, and preser-ued thyne enemyes, and this haste thou not shewed me. I cannot perceaue how this happeneth. Wo they of Babylon then bet-ter, then they of Sion? Or is there anye other people, that knoweth the, sauynge that people of Israel? Or what generacion hathe so beleued thy couenauntes, as Ja-cob? And yet their rewarde appeareth not,

and

and their labour hath no frut. For I haue gone here and there thorowe the Heathen, and I se that they be ryche and wealthye, and thynche not vpon thy commaundementes. Wepe thou therefore oure wyckednesse nowe in the balaunce, and theires also that dwell in the worlde, and so shall thy name be no where founde but in Israel. Or where is there a people vpon earth, that hath not synned before the? Or what people hath so kept thy cõmaundementes? Thou shalt finde, that Israel by name hath kept thy preceptes, but not the other people and Heathen.

¶ The.iiii. Chapter.

A AND the Aungel that was sent vnto me (whose name was Uriel) gaue me an answere, & said: Thy hearte hath take to much vpon it in this worlde, & thou thinkest to cõprehende the waye of the hyest. Then sayd I: yea, my Lorde. And he answered me, & sayd: I am sent to shew the three wayes, and to set forth three similitudes before the: whereof if thou canst declare me one, I will shewe the also the way, that thou desirest to se: & I shal shewe the from whence the wicked hert cõmeth. And I sayd: Tell on my Lorde. Then saide he vnto me: Go thy way, wepe me the weight of the fire, or measure me the blaste of the wynde, or call me againe the daye that is past. Then answered I, and sayde: What man borne is able to do that? Why requirest thou suche of me? And he sayde vnto me: If I shoulde aske the, how depe dwellinges are in the sea? Or howe great water springes are vpon the firmament? Or how great water springes are in the beginning of the depe? Or which are the out gonges of paradise? Paradise ture thou wolest say vnto me: I neuer went downe yet into the depe nor hel, neither did I euer clyme vp into heauen. Neuertheles, nowe haue I asked the but onely of fyre, and wynd, and of the daye, where thorowe thou hast trauayled, and from the whiche thou canst not be separated: and yet canste thou geue me no answere of theym. He sayde moreouer vnto me: Thyne own thinges, & such as are growen vp with the, canst thou not know: howe shoulde thy bessell then be able to comprehende the waye of the Hyest, and nowe outwardly in the corrupte worlde, to vnderstande the corrupcion that is cuident in my sighte? Then sayde I vnto hym: It were better that we were not at all, then that we should liue in wickednes, & to suffre, & not to knowe wherfore. He answered
Judi.9.b me, & said: I went in a wood, & * the trees
2.Sa.23.c toke suche a counsell, & said: Come let vs go, & fight against the sea, that it may depart away before vs, & that we may make vs yet more woddes. The floudes of the sea also in like maner, toke this deuice, & said: Come, let vs go vp, & fyght agaynste the trees of the wood, that we maye make oure lande the wider. The thoughte and deuise of the wood was but vayne, and nothyng worth, for the fyre came and consumed the wood: The thoughte of the floudes of the sea, came lykewyse to naughte also, for the sãe flode vp and stopped theym. If thou were iudge nowe betwyxte these two, whome wouldest thou iustifye, or whome wouldest thou condempne? I answered and sayde: Verelye it is a foolysche thoughte that they bothe haue deuysed. For the grounde is geuen vnto the wodde, and the sea also hath his place to beare his floudes. Then answered he me, and sayde: Thou haste geuen a ryght iudgement, why iudgest thou not thy selfe also? For like as the grounde is geuẽ vnto the wodde, and the sea to hys floudes: euen so * they that dwell vpon Esa.45.c earth, maye vnderstande nothynge, but John.3.c that which is vpon earth: and he that dwel 1.cor.ii.b. leth aboue the heauens, maye onely vnderstande the thynges, that are aboue the heuens. Then answered I, and sayd: I beseche thee, O LORDE, let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges, but of suche as we daylye medle withall, namelye, wherefore that Israell is blasphemed of the Heathen, and for what cause the people (whome thou euer haste loued) is geuen ouer, to be punysched of vngodlye nacyons, and why, the lawe of oure fathers is broughte to naught, and the writen couenauntes come to none effecte, and we passe awaye oute of the worlde as the grashoppers, and oure life is a verye feare, and we are not worthy to optayne mercye. What wyll he do then vnto hys name, which is called vpon ouer vs? Of these thynges haue I asked questyon. Then an- C
swered he me, and sayde: The more thou searchest, the more thou shalte maruel, for the worlde hasteth faste to passe away, and can not comprehende the thynges that are promysed for the ryghteous in time to come, for * this worlde is ful of vnryghte- 1.Joh.b.c ousnes and weaknesse. But as concernyng the thynges whereof thou askest me, I wyll tell thee. The euel is sowen, but the destruction thereof is not yet come.

If the eupl nowe, that is sowen, be not turned vpsyde downe, and yf the place where the euell is sowne, passe not awaye, then can not the thynge come that is sowen wyth good. For the ozne of eupll sede hathe bene sowen in the hearte of man

frome the begynnynge, and howe muche vngodlynesse hathe he broughte vp vnto thys tyme? And howe muche shall he yet bryng forth, vntyl he come into the barne? Ponder nowe by thy selfe, when the corne of euell sede is cutte downe, howe greate a barne shall it fyll? I aunswered and sayd: Howe and when shall these thynges come to passe? Wherfore are oure yeares few and cupll? And he answered me, sayinge: Haste not thou to muche vpon the Hyest, for thy hastines to beadoue him is but baine, thou makest to muche a do. Did not the soules also of the righteous aske question of these
Apoc. 6. b thynges in their holynesse, saying: * Howe longe shall I hope of thys sach pon? Whan commeth the frute of my barne, and my reward? And vpon this Jeremiel the Archãgel gaue theym aunswere, and sayd: Euen when the numbre of the sedes is fylled in you, for he hathe weyed the worlde in the balaunce in measure and numbre hathe he measured the tyme, and moueth it not, vntyll the same measure be fulfylled. Then answered I, and sayd: O Lorde, Lord, now are we all full of synne, and for oure sake paraduẽture it is not, the barne of the righteous shal not be fylled, but because of the
B sinnes of them that dwell vpon the earthe. So he answered me, and said: Go thy waye to a woman wyth chyld, and asked of her, whe she hath fulfylled her nyne monethes, yf her childebed maye kepe the byrthe any longer with in her. Then said I: No Lorde that can she not. And he sayde vnto me: In hell the secrete places of soules are like the preuye chambre of a woman. For lyke as a woman that trauayleth, maketh hast, whe the tyme & necessite of the birth is at hãde. Euen so doth the haste to deliuer it that is commytted vnto her. Lorde what thou desyrest to se, it shall be shewed the from the begynnynge. Then answered I, and sayd: If I haue founde fauoure in thy sight, and yf it be possible, or yf I be mete therefore, shewe me then, whether there be more to come, then is past, or more past then is for to come. What is past, I knowe: but what is for to come, I know not. And he said vnto me: Stande vp vpon the ryght side, and I shall expounde the similitude vnto thee. So I stode, and beholde, an whote burnig ouen went ouer before me: and it happened that when the flamme was gone by, the smoke had the vpper hand. After this there wente ouer before me a watery cloude, and sente downe muche rayne with a storme: & when the stormye rayne was past, the droppes remayned styll. Then said he vnto me: like as the raine is more then the droppes, and as the fire exceadeth the smoke, euẽ so the measure of the thynges that are passe, hath the vpper hande. Thẽ went the droppes and the smoke aboue: and I prayed & sayde: Maye I lyue (thinckest thou) vntyll that tyme? Or what shall happen in those dayes? He answered me, and sayde: As for the tokens wherof thou askest me. I maye tell the of them in parte: but as touchynge thy lyfe, I maye not shewe thee, for I am not sent therfore.

¶ The.b. Chapter.

A NEuertheles, as concernynge the tokens, marke this: Behold, the dates shal come, that they which dwel vp on erth, shalbe taken in a great numbre, & the way of the truth shalbe hid, & the land shalbe baren from faith: but * iniquite shal Mat 24 a
haue the vpperhanw, like as thou hast sene nowe, & as thou hast heard leng a go. And the lãde that thou sekt nowe to haue rule, shalte thou shortely se waste. But yf God graunt the to lyue, thou shalt se after the iij. tropet, that the sũne shal sodenly shyne againe in the nyght. And the mone thre tymes in the day, & bloud shal drop out of the wood, & the stone shal geue his voice, & the people shall be bnquiet: and euen he shall rule, whome they hope not that dwel vpon earth, and the fowles shall flit, and the Sodomitishe sea shall caste out his fyshe, and make a noyse in the nyghte, whiche manye shal not knowe, but they shal all heare the voyce therof. There shalbe a confusyon also in many places, and the fyre shall be ofte sent againe, and the wilde beastes shall go theyr waye, and monsterous wemen shal beare monsters, and salte waters shall be founde in the swete: one frende shall fyghe against another: then shal al wit and bnderstandyng be hid and put aside into their secrete places, and shalbe sought of many, and yet not be founde: then shall bnryghteousnes, and bolupteousnes haue the vpperhande vpon earth. One lande also shall aske another, and saye: Is ryghteousnesse gone thorowe thee? And it shall saye: No.
B At the same tyme shall men hope, but nothyng optayne: they shal labour, but their wayes shal not prosper. To shew the such tokens I haue leue, and yf thou wylt pray agayne, and wepe as nowe, and faste seuen dayes, thou shalte heare yet greater thynges. Thẽ I awaked, and a fearfulnes was thorowe all my bodye, and my mynd was feble and carefull, so that I almost sowned withall. So the aungell that was come to talke with me, helde me, cõforted me, and set me vpon my feete. And in the seconde nyghte it happeneth, that Salathiell the captaine of the people came vnto me, saying: Where hast thou bene? and why is thy cõ-

tenaunce

tenaunce so heuye? knowest thou not, that Israell is committed vnto the, in the lande of their captiuitie? Vp then and eate, and forsake vs not, as the shepherde that leaueth hys flocke in the handes of wycked wolues. Then sayde I vnto hym: Go thy waye frome me, and come not nye me: and he heard it, and as I sayde: so went he hys waye fro me. And so I fasted seuen dayes, mournyng and weppyng, like as Uriel the aungell commaunded me. And after seuen dayes it happened, that the thoughtes of my hearte were berye greuous vnto me again, and my soule receaued the spirite of vnderstandynge, and I beganne to talcke wyth the moste Hyest again, and saide: O Lorde, Lorde, of euerye wood of the earthe and of all the trees thereof, thou haste chosen the one onely vyneyarde: and of all landes of the whole world, thou haste chosen the one pyt: and of al flowres of the ground thou haste chosen the one lylye: and of all the depthes of the sea, thou haste fylled thee one ryuer: and of all buylded cyties thou haste halowed Syon vnto thy selfe: and of all the foules that are created, thou haste named thee one doue: and of all the cattell that are made, thou hast prouyded the one shepe, and amonge all the multitudes of folckes, thou haste gotten thee one people, and vnto thys people whome thou loueddest, thou gauest a lawe, that is proued of all. And nowe, O Lorde, why haste thou guen this one people ouer vnto many? And vpon the one rote thou haste prepared other, and why haste thou scattered thy one onely people amonge many, whiche treade them downe? yea, wyche haue euer wythstande thy promyses, and neuer beleued thy couenaunte? And though thou weraest enemye vnto thy people, yet shouldest thou punyche them with thyne owne handes.

Nowe when I had spoken theese wordes the aungell that came to me the nyghte afore, was sente vnto me, and\ sayde vnto me: Heare me, and herken to the thynge that I saye, and I shall tell the more. And I sayde: speake on my Lorde. Then sayde he vnto me. Thou art sore vexed and troubled for Israelles sake. Louest thou that people better then him that made them? And I sayde: No Lorde, but of verye greke and compassion haue I spoken. For my eeynes payne me euerye houre, because I would haue experyence of the waye of the moste hyest, and to seke oute parte of hys iudgement. And he sayd vnto me: that thou mayest not. And I sayde: wherefore Lorde, where vnto was I borne then? Or why was not my mothers chyldebedde then my graue? So hadde I not sene the myserye and trouble of Jacob, and the trauayle of my people of Israell. And he sayde vnto me: Numbre the thynges that are not yet come: gather me together the droppes, that are scattered abrode: make me the floures greene agayne, that are wythered: open me the thynge that is closed: and bryngе me forth the wyndes, that are shutte vp:

Shewe me the Image of a voyce, and then shall I declare the thynge, that thou labourest to knowe. And I sayd: O Lorde, LORDE, who maye know theese thynges, but he that hathe not hys dwellyng wyth menne? As for me, I am vnwyse: howe maye I then speake of theese thynges wherof thou askest me? Then sayde he vnto me: lyke as thou canste do none of theese thynges that I haue spoken of, euen so canste thou not fynde oute my iudgement, or in the ende, the loue that I haue promysed vnto my people. And I sayde: Beholde: O LORD, yet arte thou nye vnto theym that haue no ende: and what shal they do, that haue bene before me, or me that be nowe, or they that shall come after vs? And he sayde vnto me: I wyll speken my iudgemente vnto a ryuer. Lyke as there is no slacknesse of the laste, euen so is there no swyftenesse of the fyrste. So I aunswered and sayde: couldest thou not make those (that haue bene made, and be nowe, and that are for to come) in one, that thou myghtest shewe thy iudgemente the sooner? Then aunswered he me, and sayde: The creature maye not haste aboue the maker, nether maye the worlde holde them at once, that shall be created. And I sayde: Howe haste thou sayde then vnto thy seruaunt, that thou liuing maker, haste made the creature lyuinge at once, and the creature bare it? euen so myghte it nowe also, beare them that be present at once.

And he sayde vnto me: Aske the chyldebed of a woman, and saye vnto her: If thou bryngest forthe chyldren. why doest thou it not together, but one after another. Praye her therefore, to bryngе forthe ten children at once. And I sayde: she can not, but muste do it one after another. Then sayde he vnto me: Euen so haue I geuen a childebed vnto the earthe, for those that be sowen vpon it by processe of tyme. For lyke as a younge chylde maye not bryngе forthe thynges that belonge to the aged: euen so haue I ordeyned the worlde which I made. And I asked, and sayde: Seynge thou haste nowe geuen me a waye, I will speake before thee: for oure mother of whom thou hast tolde me, is yet yong, and nowe she draweth nye vnto age. He aunswered me, and sayde: Aske a woman that

beareth chyldren, and the shall tell thee. Say vnto her: Wherfore are not they (whō thou haste nowe brought forth) lyke those that were before thee, but lesse of stature? And she shal answere thee: They that be borne in the youth of strength are of one fashion, and they that be borne in the tyme of age, (when the childhode fayleth) are otherwise. Consider nowe thy selfe, howe that ye are lesse of stature then those that were before you, & soore they that come after you, lesse then ye, as the creatures, whiche now begynne to be old, and haue passed ouer the strength of youth. Then sayd I: lord I beseche, yf I haue founde fauoure in thy sight, shewe thy seruaunte, by whome doest thou viset thy creature?

¶ The.bi.Chapter.

¶ AND he sayd vnto me: In the begynning, when the grounde was made: before the worlde stode, or euer the windes blewe, before it thundred & lightened, or euer the foundacions of paradise were layed, before the fayre flowres were sene, or euer the mouable powers were stablished, before the innumerable multitude of angels were gathered together, or euer the highnesses of the ayre were lifted vp, afore the measures of the firmamēt were named, or euer the chimneys in Sion were hote, & or the presēt yeres were sought out, and euer the innencyons of them, that nowe synne, were put aside, before they were sealed, that nowe gather fayth for a treasure: then dyd I consyder and ponder all these thynges, and they all were made thorowe me, and thorowe none other: By me also they be ended, and by none other. The answered, & I said: which shalbe the parting a sunder of the tymes? Or whē shalbe the ende of the.i, & the begynning of that foloweth? And he sayd vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne of hym, Jacobs hande helde fyrst the heele of Esau: For Esau is the ende of thys worlde, and Jacob is the begynnynge of it that foloweth.

The hande of man betwyxte the heele and the hande. Other question (Esdras) aske thou not. I answered then, and sayde: O Lorde, Lorde, yf I haue founde fauoure in thy sight, I beseche the shew thy seruaunte the ende of thy tokens, whereof thou shewedest me part the last nyght. So he answered, & sayd vnto me: Stande vp vpon thy fete, & heare the perfecte voyce & sounde. There shall come a greate motion, but the place wher thou standest shal not be moued. And therfore, when thou hearest the wordes, be not afrayed: for of the ende shal the worde, and foundacyon of the earthe be vnderstande. And why: The worde therof trembleth and quaketh, for he knoweth, that it must be chaunged at the ende. And it happeneth, that when I had hearde it. I stode vp vpon my fete, and herkened: and beholde, there was a voyce that spake, and the sounde of it, was lyke the sounde of many waters, and it sayde: Beholde, the dayes come, that I wyll begynne to drawe nye, and to visit them that dwell vpon earthe, and wyll begynne to make inquicision of them, what they be that haue hurte equite with vnrighteousnes. and when the lowe estate of Sion shall be fulfylled: And when the worlde, that shall vanyshe awaye, shall be vnsealed, then wyll I doe these tokens. The bokes shall be opened before the firmamente, and they shal see all together, and the chyldren of a yeare olde shal speake with theyr voyces: the women wyth chylde, shall bringe forth vntimelye chyldren of thre or foure monethes olde, and they shall lyue, and be rayled vp: And sodenlye shall the sowen places appeare as the vnsowen, the full storehouses shall sodenlye be founde emptye, and the trompet shall geue a sounde, whiche when euerye man heareth, they shal be haskelye afeared. * At that tyme shall frendes fyghte one agaynste another lyke enemyes, and the earthe shall stande in feare with them. The springes of the welles shall stande styll, and in thre houres they shall not renne. Whosoeuer remayneth from all these thynges that I haue tolde the, shal escape, and see my saluacion, and the ende of youre worlde. And the men that haue receaued, shal se it, they that haue not tasted deathe frome their birthe: and the heaerte of the indwellers shalbe chaunged, and turned into another meanynge: For euyll shalbe putte oute, and discepte shalbe quenched. As for fayth, it shall florysche, corruption shall be ouercome: And the trueth, whyche hathe bene so longe withoute fruite, shalbe declared. And it happeneth, when he talcketh with me, that I loked demurely vpon hym, before whome I stode, and these wordes, sayd he vnto me: I am come to shewe thee, the tyme of the nyghte for to come.

Matth.7 & Mat.10a

If thou wylt praye yet more, and fast seuen dayes a gayne. I shal tell the more thynges, and greater then before: For thy voyce is hearde before the hieth: for why? the mightye hathe sene thy righteous dealynge, he hathe sene also thy chastyte, whyche thou hast had euer sence thy youth: and therfore hath he sente me to shewe the al these thinges, and to saye vnto the: Be of good comforte, and feare not, and haste not wyth the

tymes

tymes that are paste to thynke vayne thinges, and make not hast of the latter tymes. And it happened after thys, that I wepte agayne, & fasted seuen dayes in lyke maner, that I myghte fulfyll the thre wekes, which he told me. In the eyghte nyght was my heart vered within me agayne, & I beganne to speake before the Hyest, for my spirite was greatlye set on fyre, & my soule was in distresse, and I sayde: O Lorde, thou spakest vnto thy creature from the begynnynge (euen the fyrste daye) and saydest.

Gen.1.a. *Let heauen and earthe be made, and thy worde was a perfecte worcke. And thē was there the spirite, and the darcknesses were yet on euery syde, and silence: there was no mans voyce as yet from the. Then cōmaundedst thou a fayre lyght to come forth oute of thy treasures, that thy woorcke myghte appeare and be sene. Vpon the seconde day thou madest the spirite of the firmament, & commaundedst it to parte a sundre, and to make a deuision betwyxte the waters, that the one parte myghte remayne aboue: And the other beneth. Vpon the thyrd day thou bzoughtest to passe, that the waters were gathered in the seuenth parte of the earthe: fyue partes haste thou dryed vp, and kepte them, to the intent that men might sow and occupye husbandry therin. As soone as thy worde went forth, the woorcke was made. For immediatly ther was greate & innumerable fruite, and manye diuerse pleasures & desires of temptacion, floures of chaungeable colowre and smelle, and thys was done the thyrde day. * Vpon the fourth day thou commaundedst that the sunne shoulde geue hys shyne, and the moone her lyghte: the starres dydest thou set in order, * & gauest them a charge: to do seruyce euen vnto man, that was for to be made. Vpon the fifte daye thou saydest vnto the seuenth parte (where the * waters were gathered) that they shoulde bzynge forth diuerse beastes, foules, and fyshes. And so it came to passe, that the domme waters, and without soule, brought forth lyuyng beastes, at the commaundemente of God, that all people myghte prayse thy wonderous worckes. Then didest thou preserue two soules, the one thou calledest Enoch, and the other Leuiathan, and dydest separate the one frome the other: for the seuenth parte (namelye, where the water was gathered together) myght not holde them bothe. Vnto Enoch thou gauest one parte, whiche was dryed vp the thyrde daye, that he shoulde dwell in the same parte, wherein are a thousande hylles. But vnto Leuiathā thou gauest the seuenth parte, namely the moyst, and haste kepte him to deuoure what thou wilte, and when. Vpon the fyrst daye thou gauest commaundemente vnto the earthe, that before the, it shoulde bzynge forth beastes, cattell, and al that crepe, and beslydes this) Adam also, whome thou madest Lorde of all thy creatures. Of hym come we all, and the people also, whome thou haste chosen specially vnto thy selfe. All thys haue I sayde nowe and spoken before the, that I myght shewe howe that the worlde is made for oure sakes. As for the other people, whyche also come of Adam, thou haste sayde that they are nothynge, but be lyke a spitle, and haste lykened the haboundaunce of them vnto a dzoppe (that falleth) frome the rofe of the house. And nowe, O LORDE, the heathen, which haue euer bene reputed as nothyng, haue begonne to be lordes ouer vs, & to deuoure vs: but we thy people (whō thou hast called the fyrst bozne, thy onely begotten, and thy feruente louer) are geuen into their handes and power. If the worlde nowe be made for oure sakes, why haue we not the inheritaunce in possession wyth the worlde? How longe shal this indure?

¶ The. viii. Chapter.

AND it happened after that I hadde spokē out these wordes, ther was sēt vnto me an angell, whiche had bene by me also the nyghtes afore, & he sayde vnto me: Vp Eldras, and heare the woordes that I am come to tell the. And I sayde: speake on, Lorde my God. Then sayde he vnto me. The sea is sette in a wyde place, that it myght be deape and greate: But the entraunce is narowe, and smalle lyke a ryuer. For who woulde goe into the sea, to loke vpon it, and to rule it? If he wente not thorowe the narowe, howe myghte he come into the bzoade? Item another: A citye is buylded, and sette vpon a bzoade felde, and is full of all goodes, the entraunce is narowe, and sodayne, lyke as yf there were a fire at the eyghte hande, and a depe water at the left, and as it were onely one strayte pathe betwixte them bothe, so smal, that ther could but one man go there. If thys citye were nowe geuen to an heyre, and he neuer wente thorowe the parelous waye, howe woulde he receaue hys inheritaunce? And I sayde: It is so Lorde. Then sayde he: Euen so is Israell also a porcyon. And why? for theyr sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thynge iudged that was done. Then were the entraunces of the worlde made narowe, full of sorowe and trauayle. They are but fewe and cupl, full of perelles and laboure. For the entraunces of the fore world, were wyde and sure, and bzought immortal fruite. If they

nowe

nowe whyche are entred into this worlde, maye not comprehende theſe ſtrayte and bayne thynges, much leſſe maye they comprehende & vnderſtande the ſecret thiges. Why dyſquyeteſt thou thy ſelfe then, ſeinge thou art but a corruptible mā? And what wouldeſt thou knowe, where as thou art but mortal? And why haſt thou not receaued into thyne heart the thynge that is for to come, but that is preſente? Then
Deu. 8.a B ſayde I: O Lorde Lorde, * thou haſte ordeyned in the lawe, that the ryghteous ſhoulde inherete theſe thynges, but that the vnfaythfull and vngodlye ſhoulde perysche. Neuertheleſſe, the ryghteous ſhall ſuffre ſtraite thinges, and hope for wide: for they that haue lyued vngodly and ſuffred ſtraite thinges ſhall not ſe the wyde. And he ſaid vnto me: There is no iudge aboue GOD, and none that hath vnderſtandynge aboue the hieſt. For there be many that periſche, becauſe they deſpyſe the law of God, that is ſet before them. For God hathe geuen ſtrayte commaundement to ſache as come, that they knowe what they do, and howe they ſhoulde lyue: and yf they kepte this, thei ſhould not be puniſhed. Neuertheleſſe, they were not obedient vnto him, but ſpake againſt him: imagined vaine thinges, and purpoſed to ſynne, and ſayd moreouer, that there was no God, and that God regarded it not. His wayes haue they not knowen, hys lawe haue they deſpyſed, and denyed his promyſes: in hys ſtatutes and ordynaunces haue they not bene faythfull and ſtedfaſte, and haue not perfourmed hys worckes. And therefore Eldras: vnto the full plentye: and to the emptye, emptynelle. Beholde, the tyme ſhall come, that theſe tokens, whyche I haue ſolde the, ſhal come to paſſe, and the bride ſhal appeare, and the earth that nowe palleth away, ſhalbe ſhewed: and who ſo euer is delyuered from the forſayde euels, ſhall ſe my wonders. For my ſonne Jeſus ſhalbe openlye declared, with thoſe that be with hym: and they that remayne, ſhall be merye in ſoule hundred yeares. After theſe ſame yeares ſhall my ſonne Chriſt dye, and al men that haue life, and the worlde ſhalbe turned into the olde ſylence ſeuen daies, lyke as in the fore iudgementes, ſo that no man ſhall remayne. And after ſeuen dayes, the worlde that yet awaked not, ſhalbe rayſed vp, and ſhall dye corrupte. And the earthe, ſhall reſtore thoſe that haue ſlepte in her, and ſo ſhall the duſte thoſe that dwel in ſylence, and the
C ſecrete places ſhal delyuer thoſe that be cōmitted vnto them. And the moſt hieſt ſhall be openlye declared vpon the ſeate of iudgement, and all miſery ſhal vanyſh away, and longe ſuffeinge ſhalbe gathered togeather. But the iudgement ſhal continne, the trueth ſhal remayne, and fayth ſhall ware ſtronge, the worcke ſhall folowe, and the rewarde ſhalbe ſhewed: the ryghteouſnelle ſhall watche, and the vnryghteouſnelles ſhall beare no rule. Then ſayde I: * Abraham prayed firſt for the Sodomites, + & Moſes for the fathers that ſynned in the wyldernelle, and he that came after hym for Iſrael, in the tyme of Achas and Samuel: and * Dauid for the deſtruccyon + and Salomon for them that came into the Sanctuarye, * and Helyas for thoſe that receaued rayne. and for the deade, that he myghe lyue, and Ezechias for the people in the tyme of Sennacherib: and dyuerſe other in lyke maner, whyche haue prayed for many. Euen ſo nowe, ſeynge the corrupt is growen vp, and wyckednes increaſed, and the ryghteous haue prayed for the vngodlye, wherfore ſhall it not be ſo nowe alſo?
Gen.18d + Ex.32.c
2.re.24b
+2 pa.6.c
+3re.17a
Jame.5,c
He anſwered me, and ſayde: This preſente worlde is not the ende, there remayneth muche honoure in it, therefore haue they prayed for the weake. But the daie of dome ſhalbe the ende of this tyme, & the begynnynge of the immortalite for to come, when in all corruption banyſhed, all bolupteouſnes is louſed, al myſbeleue taken awaye, righteouſnes growen, and the berye ſpryng vp. Then ſhal no man be able to ſaue hym that is deſtroyed, nor to oppreſſe hym that hathe gotten the victorye. I aunſwered then, and ſayde: This is my fyrſte and laſt ſayinge: that it had bene better, not to haue geuen the earthe vnto Adam: or els when it was geuen hym, to kepe hym that he ſhoulde not ſynne. For what profyt is it for men nowe in this preſente tyme to lyue in heynes, and after death to loke for punyſhement, O thou Adam, what haſt thou done? For thoughe it was thou that ſynned, thou artenot fallen alone, but we all that come of the. For what profyt is it vnto vs, yf there be promyſed vs an immortall tyme, where as we medle with deadlye worckes? and that there is promyſed vs an euerlaſtinge hope, where as oure ſelues are euell and bayne, and that there are lated vp for vs dwellynges of healthe and fredome, where as we haue lyued euel, and that the worſhyppe of the hyeſt is kepte to defende them, whiche haue led a patiente lyfe, where as we haue walked in the moſte wycked wayes of al? And that there ſhalbe ſhewed a paradyſe, whoſe frute endureth for euer, wherein is fredome and medicine, where as we ſhall not go in, for we haue
D walcked in vnpleaſaunte places: And that the faces of them, whyche haue abſteyned,

ſhal

shal shyne above the starres, where as our faces shalbe blacke and darcke? For whyle we lined and dyd unryghteously, we considered not that we shoulde suffre therefore after deathe? Then answered he me, and sayde: This is the consideracion & thought of the batayle, whyche manne hathe upon earth: That yf he be overcome, he shall suffre as thou haste sayde. But yf he gette the victorye, he shall receaue the thynge that I saye. For thys is the lyfe, whereof Moses spake unto the people, whyle he lyned, sayinge: * Chose the lyfe that thou mayest lyue. Neuertheleſſe, they beleued hym not, neyther the Prophetes after him. No, nor me, which haue spoken unto them that heupnes shoulde not reache unto them to their destructiō, lyke as ioy is for to come ouer those that haue suffred thē selues to be enfourmed in saluacion. I answered then, & sayd: I know lorde, that the hyest is mercyful, in that he hath mercy upon them, whyche are not yet in the worlde, and upō those also that walcke in hys lawe: and that * he is pacient and longe sufferynge towarde those that haue synned in their worckes, and that he is liberall to geue where as it requireth: And that he is of greate mercye, for he multiplied his louynge kyndnes towarde those that are presente, & that are past, & to them which are for to come. For if he multiplied not his mercyes, the worlde shall not be made liuinge, with those that dwel therein. He geueth also, for yf he gaue not of hys goodneſſe, that they whyche haue done cupill, myghte be eased frome theyr wyckednelle, the ten thousande parte of menne shoulde not be made lyuynge.
And yf the iudge forgaue not those that be healed wyth his worde, and yf he wolde destroye the multytude that styueth, there shulde be very few lefte in an innumerable multytude.

deu. 30. b

Rom. 2. a

¶ The. viii. Chapter.

A And he answered me, saying: the most hyest made this world for many, but the worlde to come for few. I wil tel the a similitude Esdras: as whē thou askest the earth, it shal say unto the, that it giueth much molde, wherof earthē vessels are made, but litle of it that golde cometh of. Euen so is it with the worke of thys world. * There be many created, but fewe shalbe preserued. Then answered I, & sayd: then swalowe up the wil, thou soule, & deuour the understādyng, for thou arte agreed to herken and to geue care, and wyllynge to prophecye: For thou haſt no longer space geuē the, but only to lyue, O Lorde, wylt thou not geue thy seruaunte leaue, that we maye praye before thee, and that thou mayeſt geue sede unto oure hearte, and buylde oure understandynge, that there maye come frupte of it: And that euery one, whych is corrupte, and beareth the state and place of a manne, may lyue? For thou arte alone, and we all are one worckemanshyppe of thy handes, lyke as thou haste sayde: and lyke as the bodye is fashioned nowe in the mothers wombe, and thou geueſt the membres, and thy creature is preserued in fyre and water: and nyne monethes doeth thy worcke suffre thy creature, whyche is fashioned in her: but the thynge that preserued, and it that is preserued, shall bothe be kepte together: And when tyme is, the wombe delyuereth the thynge that is kepte and growen in her. For thou haste commaunded the breastes to geue mylche unto the fruite, that the thynge whiche is created and fashyoned, maye be norysshed for a tyme: and when thou dispoſeſt and ordreſt it with thy mercye, bryngeſt it up with thy ryghteouſnes, nurtureſt it in thy lawe, and reformeſt it wyth thy understandynge, mortifyeſt it as thy creature, and maketh it lyuynge as thy worcke. Seyng then that thou destroyedeſt him, which with so great laboures is created and fashyoned thorowe thy commaundemente, thou couldeſt lyghtly ordeyne also, that the thinges whicheis made, myghte be preserued. And this I speake nowe of all men in generall: as thou knoweſte, but of thy people, for whose sake I am sorye, and of thy inheryteraunce: for whose cause I mourne, and of Israell, for whome I am wofull: and for Jacob, for whose sake I am greued, therefore begynne I to praye before the, for my seife and for them, for I see the fall of vs, euen of vs that dwell upon earthe. But I haue hearde the swiftneſſe of the iudge whiche is to come: therfore heare my voyce, and understande my woordes, and I shall speake before thee. Thys is the begynnynge of the woordes of Eldras, before he was receaued: O LORDE, thou that dwelleſt in euerlastynguelle, whose eyes are lyfte up in the ayre, whose sloole is exceadynge hye, whose glorye and maieſtye maye not be comprehended, before whome the hooſtes of heauen stande wyth trembynge, whoſe keppynge is turned in wynde and fyre, whoſe woorde is true, whoſe talkynge is stedfaſt, whoſe commaundemente is stronge, whoſe ordynaunce is fearefull, whoſe lohe dryeth up the depthes, whoſe wrathe maketh the mountaynes to melte awaye, and whoſe trueth beareth witnes: O heare the prayer of thy seruaunte, and

a

marke

marke with thyne eares the peticion of thy creature. For whyle I lyue, I wil speake, and so longe as I haue vnderstandynge, I wyll aunswere. O loke not vpon the synnes of thy people, whiche serue in the truth. Haue no respecte vnto the wycked studies of the heathen, but to the desyre of those that hath kept thy testimonies with sorowes. Thincke not vpon those that do walke faynedlye before the, but vpon them, whyche do feare thee. Let it not be thy wyll to destroye them, whyche haue had beastlye maners, but to loke vpon them that haue clearlye taught thy lawe. Take thou no indignacion at them, whiche are worse then beastes: but loue thē, that alway haue put theyr trust in thy righteousnesse and glorye: for we and oure fathers haue al the same syckenes and
C dysease, but because of oure synnes thou shalte be called mercyfull. For yf thou haste mercye vpon vs, thou shalte be called mercyfull, where as we haue no workes of righteousnes: for the righteous whiche haue laied vp many good workes together, shall oute of theyr dedes receaue rewarde. For what is man, that thou shouldest take displeasure at him? Or what is the corrupptible & mortal generacio, that thou shouldest
2.par.6. be so roughe towarde him? For of a truth
1.Joh.1.b there is no man among them that be borne, but he hathe dealte wyckedlye: and amonge the faythful there is none, whiche hath not done amisse. For in this (O Lord) thy righteousnes and thy goodnes shalbe praysed and declared, if thou be merciful vnto thē, which are not rich in good workes. Then answered he me and sayde: Some thynges haste thou spoken a right, and accordynge vnto thy wordes it shalbe. For I wil not bereue consydre the workes of them, whiche haue synned before death, before the iudge-
Gen.4.a. mente, before destruccion, but * I wyll reioyse ouer the worcke and thoughte of the righteouse. I wyl remembre also the pilgremage, the holy makig and the rewarde. Lyke as I haue spoken now, so shall it come to passe. For as the husbande man soweth muche sede vpon the grounde, and planteth many trees, and yet alwaye the thyng that is sowen or planted, is not all kepte safe, neither dothe it all take rote: Euen so is it of them that are sowen in the worlde, they shall not all be preserued. I answered then and sayde: If I haue founde grace, then let me speake. Lyke as the husbande mans sede perisheth, yf it receaue not raine in due season, or yf there come to muche rayne vpon it: Euen so perisheth man also, whiche is created with thy handes, and is lyke vnto thine owne ymage & to thy selfe, for whose sake thou haste made al thynges, and likened him vnto the husbande mans sede. Be not wroth at vs, O Lord, but spare thy people, and haue mercye vpon thyne owne inheritaunce: O be merciful vnto thy creature. Then answered he me, and sayde: Thinges presente are for the presente, and thinges to come, for suche as be to come. For thou lackest yet muche, seynge thou mayest loue my creature aboue me: I haue ofte tymes drawen nye vnto the, but neuer to the vnrighteous. In this also thou arte maruelous before the hiest in that thou haste humbled thy selfe, as it becommeth the, and haste not regarded thyne owne selfe, that thou arte had in suche honoure amonge the righteous. Therfore shall great wretchednes and miserye come vpon them, that in the latter tyme shall dwel in the worlde, because they haue walked in grea e nyde. But vnderstāde thou for thy selfe, and seke oute glorie for suche as be lyke the: for vnto you is paradyse opened, the tree of lyfe is planted, the tyme to come is prepared, plēteousnes made ready, a citye is buylded for you, and a rest is prepared: yea, perfecte goodnes and wysedome. The rote of euell is marked from you, and into hel flyeth corrupcion in forgetfulnes. Sorowes are banyshed awaye, and in the ende is shewed the treasure of immortalytie. And therfore aske thou no more questyons concernynge the multytude of them that perysshe. For they haue taken lybertye: despysed the hiest, thoughte scorne of hys lawe, and forsaken hys wayes. Moreouer, they haue troden downe hys righteouse, and * said psa.14.a in theyr hearte, that there is no GOD: yea, and that wyttynglye, for they dye. For lyke as the thynge that I haue spoken of, is made readye for you: Euen so is thyrste and payne prepared for them. For it was not hys wyl that men should come to naughte, but they whiche be created, haue defyled the name of hym, that made them, & are vnthanckful vnto hym, whyche prepared lyfe for them. And therefore is my iudgemente nowe at hande. These thinges haue I not shewed vnto all men, but vnto fewe, namelye vnto thee, and to suche as be lyke the. Then answered I and sayd: Beholde, O Lorde, nowe haste thou shewed me the multitude of the tokens, which thou wylte begynne to do at the laste: but at what tyme and when, thou haste not shewed me.

¶ The .ix. Chapter.

a HE answered me the, & sayd: Measure thou the time diligently in it selfe, whē thou seyst the one part of the tokens come to passe, whiche I haue tolde the before: so shalt thou vnderstande, that it is the very same tyme wherin the hyest will begyn to visit the world, which he made. And whē ther shalbe sene an earthquake & vprore of the people in the world, the shalt thou wel vnderstande, that the moste hyest spake of those thinges, frō the dayes that were before the, euen frō the begynnynge. For lyke as all that is made in the worlde hath a begynnyng and ende, and the ende is manyfest: Euen so the tymes also of the hyest haue playne beginninges in wonders and sygnes, and the ende in working, and in tokens. And euery one that shalbe saued, and shall be able to escape by hys workes and by fayth, wherein ye haue beleued, shall be preserued frome the sayde parels: and shall see my sauiour in my lande, and within my borders, for I haue halowed me frome the worlde. Then shall they be in carefulnesse, whiche now haue abused my wayes: And they that haue cast them out dispytefullye, shal dwel in paynes. For suche as in theyr lyfe haue receaued benefites, and haue not knowen me, and they that haue abhorred my lawe, whyle they had yet fredome, and when they hadde yet open leasure of amendement and conuersion, and vnderstode not but dispysed it: the same muste know it after death in paine. And therfore, be thou no more careful howe the vngodly shalbe punished, and howe the righteous shall be sa-
b ued, and whose the world is, and for whom the worlde, and when it is. Then answered
4.Esd 8 b I, and sayde: * I haue talked before, and nowe I speake, & wyll speake also here after, that there be many moe of them, which perysh, then shalbe saued, like as the flouds is greater then the droppes. And he answered me, sayinge: like as the felde is, so is also the sede: as the floures be, so are the colours also: suche as the workman is, suche is also the worke: And as the husbande mā is him selfe, suche is his husbandry also, for it was the tyme of the worlde. And when I prepared for them that are nowe, or euer the worlde was made, wherein they shulde dwell, then was there no man that wythstode me. Nowe when euerye one was, and the maker also in the worlde, which is now prepared, and the moneth that ceased not, and the lawe, which is vnsearcheable, their maners were corrupt. So I considred the worlde: and beholde, there was parel, because of the thoughtes that were come into it. And I sawe, and spared them greatly and haue kepte me a wonderye of the grapes, and a plant from amonge manye generacions. Let the multitude perysh the, whiche are growen by in vayne, and lette my grape and mynedery be kept: euen my plāe, for with great laboure haue I made it by. Neuertheles, yf thou wylte take vpon the yet seuen dayes mo (but thou shalt not fast in them) goe thy waye then into the felde of floures, where no house is buylded, and eate onelye of the floures of the felde, taste not fleache, drinke no wine, but eate floures onely. Praye vnto the hyest continuallye, so wyl I come, and talke with thee. So I
c went my waye, & came into the felde which is called Ardath (like as he commaunded me) and there I sate amonge the flowres, and did eate of the herbes of the felde, and the meate of the same satisfyed me.
After seuen dayes, I sate vpon the grasse, & my hearte was vexed within me, lyke as afore: and I opened my mouth, and beganne to talcke before the hyest, and sayde: O Lorde: thou that shewest thy selfe vnto vs,
* thou hast declared and opened thy selfe Exr.19.d vnto oure fathers in the wyldernes, in a and.24.a place where no man dwelleth, in a baren Deu.4.b place, when they came oute of Egypte, and thou spakest, sayinge: heare me, O Israell, and marche my wordes: thou sedest of Jacob: Beholde, I sowe my lawe in you, and it shal bryngе fruite in you, and ye shall be honoured in it for euer. For oure fathers whiche receaued the law, kepte it not, and obserued not thyne ordinaunces and statutes, and the fruite of thy lawe, was not declared: for it mighte not, for why? It was
d thyne. * For they that receaued it, perished Deu.32.e because they kept not the thynge that was sowen in them. It is a custome when the grounde receaueth sede, or the sea a ship, or a bessel meate and drynche, that when it perisheth, or is broke wherin a thig is sowē, or wherin any thing is put: the thinges also perysh, and are broken, which are sowē or put therin. But vnto vs it hath not hap-
d pened so: For we that haue receaued the lawe, perysh in synne, and our heart, which also receaued the lawe: not withstandynge
* the law perysheth not, but remayneth in Esa.40.a his labour. And when I considered these 2.Esm.2.a thinges in my heart after thys maner, I looked aboute me wyth myne eyes, and vpon the ryght syde. * I sawe a woman, whyche 4.Esd.ix mourned sore, made greate lamentacion, and wepte wyth loude voyce: Her clothes were rent in peces, and she had ashes vpon her heade. Then let I my thoughtes goe, that I was in, and turned me vnto her, and sayde. Wherefore wepest thou? Why arte thou so sore & discomforted? and she sayde vnto me: Sir, let me bewayle my selfe, and

take

take yet moze sozowe: foz I am soze dexed in my minde, & bzoughte dexpe lowe. And I sayde vnto her: what apleth the? Oz who hath done anye thynge to the? tell me: She sayde: I haue bene vnfruitefull and baren, and haue had an husbande thyztye yeares. And these .xxx. yeares I doe nothynge els daye and nyghte and all houres, but make my prayer to the hyest. After thirtye yeares God heard de me thy handmayden, loked vpon my mesery, consydred my trouble, and gaue me a sonne, and I was glad of hym, so was my husbande also, & all my neyghboures, and we gaue greate honoure vnto the Mighty e. And I nozyshed him with great trauayle. So when he grewe vp, and came to the tyme, that he shoulde haue a wife, I made a feast.

A ¶ The .x. Chapter.

AFdit happened that when my sone went into his chaber, he fel doune, & died: the ouerthrew we al the lightes and al my neighbours rose vp to cõfoze me. The tok I my rest vnto the .ii. day at nyght: & whē they had all rested: that they might comfozte me, I rested and also rose vp by nyghte, and fled, and am come hyther into thys felde, as thou seyst: and am purposed not to come i the city, but to remaine here: and neither to eate noz drynche, but contynually to mourne and to fast, vntyll I dye. Then let I my meditacions and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolysche woman, seyst thou not oure heupnes and mournyng, and what happeneth vnto vs? howe Syon oure mother is all woful and sozy, and howe she is cleane bzoughte downe and in miserye? seynge we be al now in heuinesse, and make oure mone (foz we be all sozowfull.) As foz the heupnes that thou takest, it is but foz one sonne. Demaunde the earthe, and she shal tell the, that it is she, whyche oughte (by reason) to mourne, foz the fall of so many e that growe vpon her. Foz from the begynnynge, all menne are bozne of her, and other shall come: And beholde, they walcke all most all into destruccion, and manye of them shalbe rooted oute. Who shoulde then (by reason) make moze mourning then she, that hathe loste so great a multytude? And not thou, whyche art sozye, but foz one. But yf thou wouldest saye vnto me: My mourning is not like the mourning of the earth, foz I haue loste the fruite of my body, whyche I bare wyth heuines: But the earthe is accozdynge to the maner of the earthe, and the present multytude goth agayne into her as it is come to passe. Then saye I vnto the: lyke as thou hast bozne with trauayle and sozowe; euen so the earthe also from the begynnynge geueth her frut vnto man, foz hym that made her. And therefoze withholde thy sozowe and heupnes by thy selfe * and loke what happeneth vnto the, bearet it strongelye. Foz yf thou iudgest the marke and ende of God to be ryghteous and good, and receauest hys councell in tyme, thou shalt be commended therin. Go thy waye then into the cytye, to thy husbande. And she sayde vnto me: that wyll I not do, I wyll not go into the cyty, but here wyll I dye. So I cõmuned moze wyth her, and sayde: Doe not so, but be counceled, and folow me: foz how many falles hath Sion? Be of good confozte because of the sozowe of Jerusalem, foz thou seyst that our sanctuary is layed waste, and our aulter broken, our temple destroyed, oure playnge of instrumentes and synginge layed downe, the thankesgeuyng put to silence, * our myrth is damshed away, and the light of our cãdlestycke is quenched, the arcke of the conenaunte is taken from vs, all oure holye thynges are defiled, and the name that is called vpon oure vs, is dishonozed: Oure children are put to shame, oure Pozestes are bzente, our Leuites are carped awaye into captimte, oure virgins are defiled, and oure wyues raupshed, oure righteous men spoyled, and our children destroyed, oure younge men are bzought e in bondage, and our stronge mozthyes are become weake: and Sion (whyche scale is the greatest of all) is lowled bp from her worshippe: Foz she is delyuered into the handes of them that hate vs. And therefoze, shake of thy great heuines, and putte awaye the multytude of sozowes: that the mpghtye maye be mercyful vnto the, and that the hyest maye geue the reste from thy laboure and trauayle. And it happened, that when I was talkynge with her, her face dyd shyne and glysster, so that I was afrayed of her, and mused what it mpghte be. And immediatlye the earthe oute a greate voyce, berye feareful, so that the earthe shoke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me nomoze: But there was a citye buylded, and a place was shewed from the grounde and foundacion. Then was I afrayed, and cried with a loude voyce, and sayd: Where is Uriel the aungell, * which came to me at the fyrste? Foz he hathe caused me to come in manye consyderacions and hye thoughtes, and myne ende is turned into corruptiõ, & my prayer to rebuke. And as I was speakynge these woozdes, he came vnto me, and loked vpon me, and I laye as one that had bene dead, and myne vnderstandyng was altered, and

Heb. 12 a

Tob. 3. a

G

4. Esd. 4. a

he toke me vp by the ryght hande, and conforted me, and sette me vpon my feete, and sayde vnto me: what ayleth thee? and why is thyne vnderstandyng vexed? and the vnderstandynge of thy hearte, and whereforе arte thou sorye? And I sayd: Because thou haste forsaken me: and I haue done * accordynge to thy wordes, I wente into the felde, and there haue I sene thinges that I am not able to expresse. He sayde vnto me: Stande vp, and be manly, and I shal geue the exhortacyon. Then said I: speake vnto me my Lorde, forsake me not, lest I dye in vayne: for I haue sene that I knewe not, and hearde that I do not knowe. Or shall my vnderstandynge be disceaued, and my mynde? But now I beseche thee, that thou wylte shewe thy seruaunte of thys wonder. He answered me then, and sayde: heare me, and I shall enfourme thee, and tell the wherefore thou arte afrayed, for the hyest hathe opened manye secrete thynges vnto thee. He hathe sene that thy waye is ryghte, and that thou takest sorowe contynually for thy people, and makest great lamentacion for Syon: and therefore vnderstande, the vision which thou sawest a litle whyle a go after this maner: Thou sawest a woman mourning, and thou hast conforted her: Neuertheleste, nowe sepst thou the vnkyndenesse of that woman no more, but thou thoughtest there was a cytie builded: and like as she tolde the of the fall of her sonne, so is thys the answere: The woman whome thou sawest, is Sion, and where as she tolde thee, that she hathe bene thirtie yeares vnfrutefull and baren, those are the .xxx. yeares, wherein there was no offeryng made in her. But after thyrtie yeares Salomon buylded her, and offred, and then bare the baren a sonne. And where as she tolde the: that she nourysched hym with labour, that was the dwellinge of Jerusalē. But where as she tolde the that her sonne dyed whan she came into her chamber, that is the fall of Jerusalē. And thou sawest her likenesse, how she mourned for her sonne: and what els happened vnto hee, I haue shewed the. And nowe God seeth, that thou art sorye in thy mynde, and suffrest frome thy herte for her, and so hathe he shewed the her clearnesse, and the fayrenesse of her bewtie. And therefore I bad the thee remayne in the felde wher no house is builded. For I knew that the Hyest would shewe this vnto the, therfore I commaunded the to go into the feld, where no foundacion nor building is. For in the place where the Hyest wil shew hys cytie, there shalbe no mans buildinge. And therfore feare not, and let not thine hert be afrayed, but go thy way in, and se the glorious and fayre buyldinge, and how great it is, and howe great thou thinckest it after the measure of thyne eyes, & then shalte thou heare as muche as thyne eares maye comprehende. For thou arte blessed above many other, and art called with the Hyest, as the fewe. But to morowe at nighte thou shalt remayne here, and so shall the Hyest shewe the visions of hye thynges, whiche he wil do vnto them, that dwel vpō earth in the last dates. So I slept the same nighte lyke as he commaunded me.

4 Esd. 9 a

¶ The. xi. Chapter.

THen sawe I a dreame: and beholde, there came vp from the sea, an Aegle, which had .xii. winges, and thre heades: And I saw, & beholde, he spred his winges ouer all the earthe, and all the wyndes of the ayre blewe in theym, and so they were put together agayne. And I beheilde, & out of hys fethers there grew out other lytle contrarye fethers: the heades rested, the heade in the middest was greater then the other, yet rested it with the residue. Moreouer I saw, that the Aegle flew with his winges, and raygned vpon earth, and ouer all them that dwell vpon the earth: & I sawe that al thynges vnder heauen were subiect vnto him, & no man shake agaynst him, no not one creature vpon earth. I saw also that the Aegle stode vp vpon his clawes, & gaue a sounde with his fethers, and a voyce, sayinge after this maner: watche not al together, slepe euery man in his own place, & watche for a tyme, but let the heades be preserued at the last. Neuertheleste, I sawe that the voyce went not out of his heades, but frome the myddest of his bodye. And I numbred hys contrarye fethers: And beholde, there were eyghte of theym. And I loked, and beholde, vpon the ryghte side there arose one fether, and raygned ouer all the earthe. And it happened, that when it raygned, the ende of it came, and the place therof appeared no more. So the nexte folowynge stode vp, and raygned, and had greate tyme: and it happened, that when it raygned, the ende of it came also lyke as the firste; so that it appeared no more. Then came there a voyce vnto it, and sayde: Heare thou that haste kepte in the earthe so longe, thys I saye vnto the, before thou begynnest to appeare no more: There shall none after thee attayne vnto thy time. Then arose the thirde: and raygned as the other afore, and appered no more also. So wente it wyth all the residue one after another, so that euerye one raygned, and then appeared no more. Then I looked, and beholde, in processe of tyme the fethers that folowed

wed were set vp vpon the ryght syde, that they myghte rule also: and some of theim ruled, but wythin a whyle they appeared no moze: for some of them were set vp, but ruled not. After this I loked, & beholde, the twelue fethers appeared no moze: nor the two wynges: and there was no moze vpon the Aegles body, but two heades that reSted, and sixe fethers. Then sawe I also, that the sixe fethers were parted in two, and remayned vnder the heade, that was C vpon the ryght side. for the foure contynued in their place. So I loked, and beholde, they that were vnder the winges, thought to set vp them selues and to haue the rule. Then was there one set vp, but shortlye it appeared no moze, and the seconde was sooner awaye then the first.

And I beheld, and lo, they two thought also vp them selues to raygne: and when they so thoughte, beholde, there awaked one of the heades that were at rest, namely, it that was in the myddest, for that was the greatest of the two heades. And then I saw, that the two heades were fylled wyth him, and the head was turned wyth them, that were by hym, and dyd eate vp the two vnder wynges, that would haue raygned. But this head put the whole earth in feare, and bare rule in it, ouer al those that dwelt vpon earth with much laboure, & he had the gouernaunce of the worlde, ouer all the soules that haue bene. After this I looked, and beholde, the head that was in the middest sodenly appeared no moze, lyke as the wynges: then came the two heades, which ruled vpon earthe, and ouer those that dwelte therein. And I beheld, and loe, the heade vpon the right side, deuoured it that was vpon the lefte syde.

And I heard a voyce, whiche sayde vnto me: loke before the, and consyder the thing that thou seyst. Then I sawe, and beholde, as it were a lyon that roareth, renaynge hastely oute of the wod, and he sent out a mans voyce vnto the Aegle, & sayde: Heare thou; I will talke with the, and the Hyest shall saye vnto thee: Is it not thou that haste the dirtozy of the foure beastes, whom I made to raigne vpo earthe, and in D my worlde, and that the ende of their tymes might come thozowe them? And the fourth came, & ouerwanne all the beastes that were past, & had power ouer the world with great fearfulnesse, and ouer the whole compasse of the earthe wyth the most wycked labour, and so longe tyme dwelt he vpon the earth wyth dyssceate, and the earth hast thou iudged not with truth. For thou hast troubled the meke, thou haste hurt the peaceable and quiet, thou hast loued lyes, and destroyed the dwellynges of them that brought forth fruite, and hast cast down the walles of such as dyd the no harme. Therfore is thy wzongeous dealynge and blasphemye come vp vnto the Hyest: and thy pryde vnto the myghtie. The Hyest also hath loked vpon the pzoude times, and beholde, they are ended, and their abhominacions are fulfylled. And therefore appeare no moze thou Aegle, and thy hozrible winges, and thy wycked fethers, & thy vngracyous heades, and thy sinful clawes, and al thy vayne body: that the earth maye be refreshed, and come agayne to her selfe, when she is deliuered from thy violence, and that she may hope for the iudgement and mercy of him that made her.

¶ The .xii. Chaptey.

A And it happened whē the Lyō spake these wozdes vnto the Aegle, I saw, & behold, the head that afore had the vpperhande, appeared no moze: nether dyd iiij. winges appeare any moze, that came to him, & were set vp to raygne: & their king dome was smale and full of vprore. And I sawe, and beholde, they appeared no moze, and the whole body of the Aegle was brente, and the earth was in greate feare. Then I awaked oute of the traunce of my mynde, and from greate feare, and sayd vnto my spirite: Lo, this hast thou geuen me in that thou searchest out the wayes of the Hyest: lo, yet am I weery in my minde, and very weake in my spzite, and litle strength is there in me, for the greate feare that I receaued this nyght. Therfore wil I nowe beseche the Hyest, that he wyll confozte me vnto the ende: and I sayde, Lozde, Lozde, yf I haue founde grace before thy syghte, and yf I am iustified with the before many other, and yf my prayer be come vp before thy face, comfozte me then, and shewe me thy seruaunt the interpzetation and plaine difference of this hozrible sight, that thou mayest perfectly cōfozte my soule: for thou hast iudged me worthy, to shew me the last of tymes. And he sayd vnto me: thys is the interpzetacyon of this syghte. The Aegle whom thou sawest come vp from the sea, is the kingdome + whiche was sene in the vi- Wan. 7.8
sion of thy brother Daniel, but it was not
erpounded vnto him, for nowe I declare it B
vnto thee. Beholde, the dayes come, that there shal ryse vp a kyngdom vpon earth, and it shall be feared aboue all the kyngdomes that were before it. In the same kingdome shal twelue kinges raigne, one after another. For the seconde shall beginne to raygne, and shal haue moze tyme then the other twelue: and this do the twelue winges signifie, whiche thou sawest, As for the

voyce

boyce that thake, and that thou saweſt go oute from the heades, but not from the body, it betokeneth, that after the time of the kyngdome there shal aryſe greate stirrynges, and it shal stande in parel of fallynge: neuertheles it shall not yet fall, but shalbe set into his begynnynge. And the eight vnderwinges which thou saweſt hange vnto the wynges of hym, betoken, that in him there shal aryſe eyght kynges, whoſe tyme shalbe but small, and theyr yeares swyfte, and two of them shall beare. But when the myddeſt tyme commeth, there shalbe foure kepte in the time, when his time beginneth to come, that it maye be ended, but two shalbe kepte vnto the ende. And where as thou saweſt three heades reſtynge, this is the interpretation. In hys laſte shal the Hyeſt raiſe vp three kingdomes, and call many agayne into them, and they shall haue the dominion of the earthe, and of thoſe that dwel therin, with much labour, aboue all thoſe that were before them. Therefore are they called the heades of the Aegle: for it is they that shall bryng forth his wyckednes againe, & that shall performe and fynyſhe his laſt. And where as thou saweſt, that the greate heade appered nomore, it sygnifyeth that one of them shall dye vpon his bed, and yet with payne, for the two that remaine, shalbe slaine with the sword. For the swearde of the one shall deuoure the other, but at the laſte, that he fall thoroowe the swearde hym ſelfe. And where as thou saweſt two vnderwynges vpon the heade, that is on the ryght syde, it signifieth that it is they, whome the Hyeſt hath kept vnto theyr ende: this is a small kyngdom, and full of trouble. The 2. yon whome thou saweſt ryſynge vp out of the wod, and roaringe, and ſpeakynge vnto the Aegle, and rebukinge hym for his vnrighteouſneſſe, is the wynde, whiche the Hyeſt hath kept for them, and for theyr wyckednesſe vnto the ende: he shall reproue them, and rent them a ſunder before them. For he shall ſet them ſyuynge before the iudgement, and shal rebuke them: for the reſydue of my people shall be delyuer with trouble, thoſe that be preſerued ouer myne endes: and he shall make them ioyfull vntyl the commynge of the daye of iudgemente, whereof I haue ſpoken vnto the from the begynnynge.

This is the dreame that thou saweſt: and this is the interpretacion. Thou onely hast bene mete to know the ſecret of the Hyeſt. Therfore wryte al theſe thynges that thou haſte sene in a booke, and hyde them, and teache them the wyſe in the people, whoſe hertes thou knoweſt may comprehende and kepe theſe ſecretes. But wayte thou here thy ſelfe yet ſeuen dayes mod, that it maye be ſhewed the, whatſoeuer it pleaſeth the Hyeſt to declare vnto the: and with that he wente hys waye. And when all the people perceaued, that the ſeuen dayes were paſt, and I not come agayne into the cytye, they gathered them all togethere from the leaſte vnto the moſte, and came vnto me, and ſayd: what haue we offended the: and what euel haue we done agaynſt the, that thou forſakeſt vs, and ſyttest here in this place? For of all people thou onely arte left vs, as a grape of the byne, and as a candell in a darcke place, and as an hauen and ſhyppe preſerued from the tempeſt. Haue we not els aduerſite enough, but thou muſt forſake vs? Were it not better for vs, that we had bene dyent with Sion? For we are not better then they that dyed there: & they wept with loude voyce. Then anſwered I them and ſayd: Be of good comfort O Iſrael, and be not heuy thou houſe of Jacob: for the Hyeſt hath you in remembraunce, & the mighty hath not forgotten you in the temptacion. As for me, I haue not forſaken you, neither am I departed fro you: but am come in to this place to pray, becauſe of the miſerye of Iſrael, that I might ſeke mercye for the lowe eſtate of youre Sanctuarye. And now go youre waye home euery man, and after theſe dayes wyll I come vnto you. So the people went their waye vnto the cityе, lyke as I commaunded them: but I remayned ſtyll in the felde ſeuen dayes, as the Aungel bad me, and did eate onely of the flowres of the felde, & had my meat of the herbes in thoſe dayes.

¶ The. xiii. Chapter.

AND it happened after the ſeuē dayes, that I dreamed a dreame by nighte.

And beholde, there aroſe a wynde from the ſea, that it moued all the floudes therof. And I loked, and beholde: the man was ſtronge, and increaſed with the clowdes of heauen: and when he turned his countenaunce to conſidre, al the thinges trembled that were ſene vnder hym: and when the boyce went out of his mouth, al they dyent that heard him, lyke as the earthe when it feleth the fyre. After theſe I ſawe, and beholde, there was gathered together a multytude of men oute of numbre from the foure wyndes of the heauen, to fyghte agaynſte the man, that came oute from the ſea. And I loked, and beholde, he graued hym ſelfe a greate mountayne, and flewe vp vpon it. But I would haue ſene the borders or place, whereonte the hyll was grauen, and I coulde not. I ſawe after theſe, that all they whyche came to fyghte agaynſte hym, were ſore afrayed and yet

durste they fyghte. Neuertheles, when he sawe the fearsnes and violence of the people, he neuer lyfte vp hys hande, nor helde swearde, nor anye weapen: but onelye (as I sawe) he sente oute of hys mouthe as it hadde bene a blaste of fire, and oute of hys lyppes the wynde of the flamme: And oute of hys tonge he caste out sparkes and stormes, and they were all myxte together: the blaste of fire, the wynde of the flammes, and the great stormе, and fell wyth a ruche vpon the people, whyche was prepared to fyght, and dzente them vp euerychone: So that of the innumerable multytude there was nothynge sene, but onely duste & smoke. When I sawe thys, I was afrayed. Afterwarde sawe I the same manne come downe from the mountayne, and callyng vnto him another peaceable people: And there came muche people vnto hym: some were glaade, some were sozy, some of them were bounde. so that they were caried and dzought forth. Then was I syche thozowe greate feare, and I awaked, and sayde: thou haste shewed thy seruaunte all thy wonders frome the begynnynge, and hast counted me wozthy, that thou myghtest receaue my prayer: shewe me nowe yet the interpzetacyon of thys dzeame. For thus I conysder in my vnderstandynge: Woe vnto them that shall be lefte in those dayes, & muche mooze woe vnto them that are not lefte behynde: For they that were not lefte, were in heynes. Nowe vnderstaude I the thynges that are layed vp in the latter dayes, whyche shall happen vnto them, and to those that are not left behynde. Therefoze are they come into great parelles and many e necessyties, lyke as these dzeames declare. yet is it easter, that he whyche suffereth hurte, come in these, then to passe awaye as a cloude oute of the worlde, and not to se the thynges that shall happen in the laste. Then aunswered he me, and sayde. The interpzetacion of the sighte shal I shewe thee, and I will open vnto the, the thing that thou hast required. For thou haste spoken of them that are left behynde, and thys is the interpzetacyon. He that taketh awaye the parell in that tyme, hathe kept hym selfe. They that be fallen into harme, are suche as haue wozckes and layth vnto the mooste myghtye. Knowe thys therfoze, that they which be left behynde, are moze blessed, then they that be dead. Thys is the meanynge of the vision. Where as thou sawest a man commynge vp frome the depe of the sea, the same is he whome God the Lyest hath kept a greate season, whyche by hys owne selfe shall delyuer hys creature, and he shall ozdze them that are lefte behynde. And where as thou sawest that oute of hys mouth there came a blaste of wynde, fire and stormе, and howe that he lyfte vp neyther swearde nor weapen, but that the ruchinge in of him destroyed the whole multytude, that came to fight agaynste hym: it signifieth, that the dayes come, when God wyll delyuer them that are vpon earthe, and in a traunce of wynde shal he come vpon them, that dwel in the earthe. And one shall undertake to fight agaynst another, one city against another, one place agaynste another, * one people agaynste another, and one realme agaynste another. When thys commeth to passe, then shall the tokens come, that I shewed the before: and then shall my sonne be declared, whome thou sawest clyme vp as a man. And when all the people heare hys voyce, euerye man shall in their owne lande leaue the batayle that they haue one agaynst another, and an innumerable multitude shall be gathered together, as they that be willynge to come, and to ouercome him by fightyng. But he shal stande vpon the toppe of the mounte Sion. Neuertheles Sion shal come, and shalbe shewed, beyng prepared and duylded for all men, lyke as thou sawest the hyll grauen forth without any handes. But my sonne shal rebuke the people that are come, for their wyckednes, with the tempest, and for their euyll ymaginations: and their payne wherewith they shalbe punished, are lykened vnto the flame: And without anye laboure shall he destroye them, euen by the lawe, whyche is compared vnto the fire. And where as thou sawest that he gathered another peaceable people vnto hym: those are the ten tribes, whiche were caryed awaye prysoners oute of their owne lande, * in the tyme of Oseas the kynge, whome Salmanasar the kyng of Assiria toke prisonner, and caryed them ouer the water, and so came they into another lande. But they gaue them this councell, that they shoulde leaue the multitude of the heathen, and to goe forth into a farther countre, where neuer mankynd dwelte: that they myghte there kepe their statutes, whiche they neuer kepte in their owne lande. And so they entred in at the narowe passages of the water of Euphrates, & so God shewed tokens for them, * and helde styll the stoude tyll they were passed ouer, for thozowe the countre there was a great way, namely of a yere & a halfe iourney, for the same region is called Asareth. Then dwelt they there vntil the latter time: & when they come forthe agayne, the Lyest shal helde styll the springes of the streame agayne, that they may go thozowe, therfoze sawest thou the multytude with peace. And

Mat 24

Exo. 13. c
Iosu. 3. d

they

they that be lefte behinde of thy people, are thole that be founde within my border. Now whē he weltroyeth the multitude that is gathered together, he shal dedōbis people that remayne, & then shal he shewe them greate wonders. Then sayde I: O Lorde, Lorde, shewe me thys, wherefore haue I sene the man comminge vp from the depe of the sea? And he sayd vnto me: Lyke as thou canste neyther seke out nor knowe thele thynges that are in the depe of the sea, euen so mayest thou not se my son, or thole that be wyth hym, but in the time of the day. This is the interpretacīō of thedreame, which thou sawest, therfore, thou onelye arte here lightened, for thou hast forsaken thyne owne law, and applied thy diligence vnto myne, and 3.reg.3.a
2.Esd.9.7.a sought it. * Thy life hast thou ordred i wisdō, & hast called vnderstāding thy mother, and therfore haue I shewed the, the treasure of the hieh. After thre dayes I wyl shew the more, & talke with thee more at large: yea, heuye & wonderous thinges will I declare vnto the. Thē wente I forth into the felde, geuinge prayse and thankes greatlye vnto God, because of his wonders, whyche he did in time, and because he gouerneth the same, and suche as is in time, and there I sate thre dayes.

¶ The. xiiii. Chapter.

¶ VVon the thirde daye, I sat vnder an oke tre, thē cāe there a voice vnto me out of the bush, & sayd: Esdras, Esdras, & I sayde: here am I lorde, & stode vp vpon my fete. Then spake he vnto me: * in
Exod.3.a the bushe dyd I appeare vnto Moses, & talked with him, when my people serued in Egipt. And I sent him, & led my people out of Egipt, & brought hym vpon the mount Sion, where I helde him by a longe season, and told him my wonderous workes, & shewed him the secretes of the times, & the ende, and commaunded him, sayinge: These wordes shalte thou declare, and not hyde theym. And nowe I saye vnto thee, that thou laye vp in thy heart the dreames that thou hast sene, and the interpretacions, which I haue shewed thee: For thou shalte be receaued of all, thou shalte be tourned and remayne with my councell, and with suche as be like thee, vntyll the tymes be ended. For the worlde hathe loste hys youthe, & the tymes begynne to waxe olde. For the tyme is deuided into twelue partes, and ten partes of it are gone all readye, and halfe of the tenth part: yet remayneth there, that whiche is after the halfe of the tenth parte. Therefore, prepare and ordre thy house, and reforme thy people: comforte suche of them as be in trouble: and tell nowe of the destruction: let go from thee mortal thoughtes: cast awaye the burthens of man: put of the weake nature: laye vp in some places the thoughtes that are moost heuye vnto the, and haste thee to flye frome these tymes: for suche euel and wyckednelle as thou haste nowe sene happen, shall they doe, yet muche worse. * For the weaker that the Mat.24.a
worlde and the tyme is, the more shal sinne 1.Joh.2.c
and wyckednelle encreale, in them that dwell vpon earthe. For the truethis fledde farre awaye, and leasinge is harde at hande. For nowe hasteth the dilson to come, that thou haste sene. Then answered I before the, and sayde: Beholde Lorde, I wyll goe as thou haste commaunded me, and reforme the people whyche are present. But they that shalbe borne afterwarde, who wyl exhorte or rebuke theym? Thus the worlde is sette in darcknes: and they that dwel therein, are wythoute lyght: For thy lawe is hydded, because no man knoweth the thynges that are done of thee, or that shall be done. If I haue founde grace before the, sende the holye goost into me, and I shall wryte all that hathe bene done in the worlde sence the beginning, which was written in thy lawe, that men maye finde the path, and that they whiche wyl lyue in the latter dayes, maye lyue. And he answered me, sayinge: Goe thy waye, gather the people together, and saye vnto theym: that they seke thee not for fourtye dayes, ¶
but loke thou gather the manye bare trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiil, these fine, whyche are readye to wryte swyftlye, and come hyther, and I shall lyghte a candle of vnderstandynge in thyne heerte, whych shall not be putte oute, tyll the thynges be perfourmed, whiche thou shalte begynne to wryte. And then shalte thou declare some thinges openlye vnto the perfecte, and some thinges shalte thou shewe secretlye vnto the wyse. To morowe thys houre shalte thou beginne to wryte. Then wente I forthe (as he commaunded me) and gathered all the people togethet, and sayde: Heare these woordes, O Israell: Oure fathers at the begynnynge were straungers in Egypte, frome whence they were deliuered, and receaued the lawe of lyfe, * whi- Deu.4.b
che they kept not, whyche ye also haue transgressed after them. Then was thys land and the lande of Sion parted amonge you by lot, to possesse. But youre fathers and ye your selues also haue done vnrighteoulnes, and haue not kepte the wayes whiche the Lorde commaunded you. And for so muche as he is a righteous iudge, be

toke from you in tyme the thynge that he had genen you. And nowe are ye here and your brethren amonge you. Therefore yf so be that ye wyl subdue your owne understãdyng, and reforme your hearte, ye shall be kept alyue, and after deathe shall ye obteyne mercy. For after deathe shal the iudgement come, when we shal lyue agayne: and then shall the names of the righteous be manifest, and the workes of the ungodlye shall be declared. Let no man therfore, come now vnto me, nor aske anye question at me these fourtye dayes. So I tooke the fyue men (as he commaunded me) and we wente into the felde, and remayned there. The nexte daye

Ezec. 3. a Apo. 10 b a voyce called me, sayinge: Esdras, ✠ open thy mouthe, and dryncke that I gene thee. Then I opened my mouthe, and beholde, he reached me a ful cuppe, whiche was full as it were with water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronchen it, my heart had understandinge, and wysdome grew in my breste: for my spirite was kepte in remembraunce, and my mouthe was opened, and shut nomoore. The Hyest gaue vnderstandinge vnto the fyue men, that they wrote the hye thinges of the nighte, whiche they vnderstode not. But in the nyght they dyd eate bread: as for me, I spake in the daye, & helde not my tonge by night. In. xl. dayes, they wrote two hundred and foure bokes. And it happened when the fourtye dayes were fulfylled, that the Hyest spake, saying: The first that thou hast written, speake openly, the worthy and unworthy may reade it. But kepe the. lxx. laste, that thou mayest shewe onelye to suche as be wyse amonge thy people. For in theym is the sprynge of understandyng, the fountayne of wisdome, & the streame of knowledge. And I dyd so.

¶ The. xb. Chapter.

B Behold, speake thou in the eares of my people the woordes of the prophecye, whiche I wyll put in thy mouth, sayeth the lorde: & caused them to be written in a letter, for it is the truethe. Feare not the ymaginacions agaynste thee. Let not the vnfaithfulnes of the troubletthe, that speake agaynst the. For al the vnfaythfull shal dye in their vnfaythfulnesse. Beholde, sayeth the lorde: I wil bring plages vpō the worlde, the swerde, honger, deathe, & destruction, for wickednes hathe the hyper hande in al the earthe, & their shameful workes are fulfilled. Therefore sayeth the lorde: I wyll holde my tongue nomore vnto their wyckednesse, whiche they doe so ungodlye: neyther wyll I suffre them in the thynges, that they begin with al so wickedlye. Beholde, the innocent bloude of the troubled cryeth vnto me, and the soules of the righteous complayne continually, and therfore, sayeth the Lorde: I wyl surely auenge, and receaue vnto me. ✠ Beholde, my people is ledde as a flocke of shepe to be slayne, I wyl not suffre them nowe to dwel in Egypte, but wyll bringe them oute with a myghtye hande, and a stretched out arme, and smyte it with plages, as afore, and wyll destroye all the land of it. Egypte shal mourne, and the foundacions of it shalbe smitten with the plague & punishement, that god shal bringe vpon it. They that til the grounde, shal mourne: for their sedes shalbe destroied, thorow the blasting and hayle, and an horrible starre. Woe worthy the worlde & ẏ̄s that dwelt therein, for the swearde and their destruction drawe nye, and one people shall stande vp to fyghte agaynste another, and swardes in their handes. For men shall be vnstedfaste, and some shall doe violence vnto other: they shall not regarde theyr kyng and princes, the wayes of their dopinges and hãdeliges shalbe in their power. A mã shal desire to go into the citye, and shall not be able. For because of their pryde the cityes shalbe broughte in feare, the houses shall shake, and men shall be afrayde. A man shal haue no pitie vpon his neighbour, but one shall prouoke another vnto battayle to spoyle their goodes, because of the honger of bread, and because of the greate trouble. Beholde, I gather and call together all the kynges of the earthe, whyche are frome the vprisinge, from the Southe, from the East and Libanus to tourne vnto them, and reſtore the thynges that they haue genen them. Lyke as they do yet this daye vnto my cholen, so wyl I do also, and recompense theym in their bosome. Thus sayeth the Lorde God: My ryghte hande shal not spare the sinners, and my swearde shal not cesse ouer them, that shedde the innocent bloude vpon earthe. The feare is gone out from hys wrath, and hathe consumed the foundacions of the earthe, and the sinners lyke the strawe that is kyndled. Woe worthe them that synne, and kepe not my cõmandements, sayeth the Lorde: I wyl not spare them. Go youre way ye children from violence defile not my Sanctuary: for the Lorde knoweth all them that synne agaynste hym, and therefore delyuereth he them vnto dearthe & destruction: For nowe are the plages come vpon the worlde, and ye shal remayne in theym. For GOD shall not delyuer you, because ye haue synned agaynste hym. Beholde, an horrible vision commeth from the Earthe, wher ge-

Apoc. 6 b and. 19. a

psa. 44. c Rom. 8. c 2. Cor. 4 b

b

c

d

nerations

nerucions of Dragons shall come out, and the people of the Arabies with many charettes, and the multytude of them shalbe as the wynde vpon earthe, that all they which heare them ragynge in their wrath, maye feare, and be afrayed, and as the wylde bores oute of the wood, so shall they go oute, and with greate power shal they come, and stande fightynge with them and shall waste the porcion of the lande of the Assyrians. And then shall the Dragons haue the vpper hande, not remembrynge theyr byrthe, and shall turne about sweareynge together in greate powre, to persecute them. But these shalbe afrayed, and kepe silence at theyr power, and shall fle: and one oute of the lande of the Assyrians shall beleege them, and consume one of the, and in theyr hoost shall be feare and dreade, and strife amonge theyr kynges. Beholde, cloudes from the East, and fro the North, vnto the South, and they are verye horrible to loke vpon, full of wrathe and stormes. They shall smyte one vpon another, and they shall smyte at the greate starre vpon earthe, and theyr starre, and the bloude shalbe from the sweorde vnto the belye, and the smoke of man vnto the Camels lytter: And there shalbe a greate fearfulnes and tremblynge vpon earth, and they that se the wrathe shalbe afrayed, and a tremblynge shal come vpon them. And then shall there come greate raynes frome the South and from the North, and part fro the Weste, and from the stormye wynde, from the Easte, and shall shut them vp ageyne and the cloude whyche he rayseth vp in wrathe, and the starre to cause feare towarde the East and West winde, shalbe destroyed: and the greate cloudes shalbe lyfte vp and the myghtye cloudes ful of wrath, and the starre: that they maye make all the earthe afrayed and them that dwel therin, and that they maye powre oute ouer all places an horrible starre, fire and hayle, and flyinge sweardes, and manye waters: that all feldes maye be full, and all ryuers, and they shal breake downe the cities and walles, mountaynes, and hylles, al trees, wod, and the grasse of the medowes, and al their frute. And they shal go stedfast vnto Babilon, and make her afrayed, they shall come to her and beleege her: the starre and all wrathe shall they poure oute vpon her.

Then shal the dust and smoke go vp vnto the heauen, and all they that be about her shal bewayle her: & they that remayne vnder her, shall do seruyce vnto them that haue put her in feare. And thou Asia that comfortest thy selfe also vpon the hope of Babylon, and art a worshyp of her prison: wo be vnto the thou wretche, because thou hast made thy selfe lyke vnto her, and hast decked thy doughters in whoredome, that they might triumphe and please thy louers whyche haue alwaye desyred to commytte whoredom with the, thou hast folowed the abhominable ciepe in all her workes and inuencions. Therfore sayeth God: I wyll sende plages vpon the wyddowhode, pouertye, honger, warres, and pestylence, to waste thy houses wyth destruccio & death, and the glorie of thy power shall be dryed vp as a floure, when the heate ryseth that is sent ouer the: Thou shalte be lyke as a poore wyfe that is plaged and beaten of wemen: so that the myghtye and louer shal not be able to receaue the. Would I so hate the sayeth the Lorde? If thou haddest not alwaye stayne my chosen exaltynge the stroke of thy handes, and sayde ouer them death, when thou waste dyonchen: set forth the bewepe of thy countenaunce. The rewarde of thy whoredome shalbe recompensed the in thy bosome, therefore shalte thou receaue rewarde. Lyke as thou haste done vnto my chosen (sayeth the Lorde) euen so shall God do vnto the, and shall delyuer the into the plage. Thy chyldren shal die of honger, and thou shalte fall thorowe the sweorde. Thy cities shal be broken downe, and all thyne shall perysh with the sweorde in the felde. They that be in the mountaynes shall dye of honger, and eate their owne flesh, and dyncke theyr owne bloude for very honger of dreade and thirst of water. Thou vnhappie shalt come thorow the sea, and receaue plages agayne. In the passage they shal cast downe the stayne cyepe, and shall rote oute one parte of thy lande, and consume the porcio of thy glory. They shal treade the downe lyke stuble, and they shal be thy fire, & shal consume the: the cyptes and thy lande, thy wood and thy frutful trees shal they burne vp with the fyre. Thy children shal they cary away captiue, and loke what thou hast, they shall spoyle it, and marre the bewtye of thy face.

¶ The. xbi. Chapter.

WO be vnto the Babilo and Asia, wo be vnto Egipte and Siria: gyrde youre selues with clothes of sacke & heare, & mourne youre for your children, be sory, for youre destruccion is at hande. A sweorde is sent vpon you, & who wyll turne it backe? A fire is kindled amonge you, and who wil quenche it? Plages are sente vnto you, and what is he that wyll dryue them awaye? Maye anye man dryue awaye an hongrie Lyon in the wode? Or may any man quench the fyre in stubble, whan it hath begonne to burne? Maye one turne againe the arowe,

that is shot of a stronge archer. The myghtye Lorde sendeth the plages, and what is he that wil driue them awaye? The fyre is kyndled and gone forthe in hys wrath, and what is he that wil quenche it? He shall cast lyghtenynges, and who shal not feare? He shall thonder, and who shall not be afrayed? The Lorde shall threaten, and who shall not vtterly be beaten to poulder at hys presence? The earthe quaketh, and the foundacios therof: the sea aryseth vp with wawes from the depe, and the floudes of it are vnquiete, and the fishes therof also before the Lorde, and before the glorye of hys power. For stronge is hys ryghte hande that holdeth the bowe, hys arowes that he shooteth, are sharpe, and shall not mysse, when they begynne to be shot into the en-
B des of the worlde. Beholde, the plages are sente, and shall not turne agayne, tyll they come vpon earthe. The fyre is kindled and shall not be put oute, tyl it consume the foundacions of the earthe. Lyke as an arowe whiche is shot of a myghty archer, returneth not backwarde: euen so the plages that shal be sente vpon earthe, shal not turne agayne. Wo is me, wo is me, who shal delyuer me in those daies? The beginnynge of sorowes and greate mournyng: the begynnynge of dearth and great death, the begynnynge of warres, and the powers shal stande in feare: the begynning of euels and they shall tremble euerye one. What shall I do in these thynges, when the plages come? Beholde, höger & plage, trouble and anguish are sent, as scourges for amendement. But for all these thynges they shal
C not turne from theyr wickednes, nor be alwaye myndeful of the scourges. Beholde, bitayles shalbe so good cheape vpon earth, that they shall thinke them selues to be in good case: and eus then shal mischefe grow vpon earth, warres, dearth, and great dysquyetnes. For many of them that dwel vpon earth shal perish of hunger, & the other that escape the honger, shal the swearde strope: & the deade shalbe cast out as dong, and there shalbe no man to conforte them. For the earth shalbe wasted, and the cityes shalbe caste downe: there shalbe no mã left to til the earth, and to sowe it. The trees shal gene frute, and who shal plucke them of? & gather them? The grapes shal be ripe, and who shall treade them? For all places shalbe desolate of men, so that one mã shal desyre to se another, or to heare hys voyce. For of one whole citie there shalbe tẽ lefte, and two in the felde, which shal hid thẽselues in the thycke bushes, & in the clyftes of stones: lyke as when there remayne three or foure olyues vpon the olyue tree, or as

when a vineyarde is gathered: there are lefte some grapes, of them that dylygently soughte thorowe the vineyarde. Euen so
D in those dayes shall there be three or foure lefte for them that searche theyr houses with the swearde. And the earth shalbe left waste, and the feldes thereof shall waxe olde: and her wayes, and all her pathes shall growe full of thornes, because no mã shall trauayle there thorowe. The doughters shall mourne, haupnge no bridegromes: the wemẽ shal make lamentacis, haupnge no husbandes, theyr doughters shal mourne, haupnge no helpe of theyr bridegrome. In the warres shall they be destroyed, and their husbandes shall perysche of honger. O ye seruauntes of the Lorde, heare these thynges, and marcke them.
Beholde, the worde of the Lorde, O receaue it: beholde the plages draw nye, and are not slacke in tarynge. Lyke as a trauaylynge woman, whiche after the .ix. moneth trayneth forth a sonne, when the hour of the byrthe is come, an houre, two or three afore that the paynes come vpon her bodye, and when the chylde commeth to the byrthe, they earye not the twinckelynge of an eye: Euen so shall not the plages be slacke to come vpon earthe, and the worlde shall mourne, and sorowes shall come vpon it on euery syde. O my people, heare my worde, make you redye to the battayle: and in all euell be euen as pyl- i.Cor.7.a
grims vpon earth. * He that selleth, let him be as he that flyeth hys waye: and he that byeth as one that wyll lese. Who so occupyeth marchaundyes, as he that wyneth not, and he that buyldeth, as he that shall not dwel therin: he that soweth, as one that shall not reape: he that twisteth the vineyarde, as he that shall not gather the grapes: they that marye, as they that
E shal get no chyldren: and they that marye pſa.127.b
not: as the widdowes: and therefore * they pro.v.b
that labourę, laboure in vayne. For strã- Eccl.xi.b
gers shall reape theyr frutes, and spoyle their goodes, onerthrowe theyr houses, and take their chyldren captyue, for in captuyte and honger shall they get chyldren.
And they that occupye theyr marchaundice with robbery, howe longe decke they their cities, their houses, theyr possellios, & their persones? the more wyll I punysche them for their synnes, sayeth the Lorde. Lyke as an whore enuyeth an honeste woman, so shal righteousnes hate iniquitie, when she decketh her selfe, and shall accuse her to her face, when he commeth that defendeth, whiche shall make inquisicion for all synne vpon earthe. And therfore be not ye lyke therunto, nor to the workes therof: for

or

or ether it be longe, inquyrye shalbe taken awaye oute of the earthe, and ryghteousnesse shall rayne amonge you. Let not the synner saye, that he hath not synned: for coles of fyre shall burne vpon hys heade, which sayeth before the Lord God, and his glorye: I haue not synned. Beholde, the Lorde knoweth all the workes of men, theyr imaginacions, theyr thoughtes and theyr heartes. * For he spake but the worde: let the earthe be made, and it was made: let the heauen be made, and it was made. In his worde were the starres made, and he knoweth the numbre of them. He searcheth the grounde of the depe, and the treasures therof: he hathe measured the sea, and what it containeth. He hathe shut the sea in the myddest of the waters, and with hys worde hathe he hanged the earthe vpon the waters. He spreadeth oute the heauen lyke a bawte, vpon the waters hathe he founded it. In the deserte and drye wylderne hath he made springes of water, and pooles vpon the toppe of the mountaynes, that the stonnes might powre downe from the stonye rockes to water the earthe. He made man, and put his heart in the myddest of the bodye, and gaue hym breth, lyfe, and vnderstandynge: yea, and the spyrryte of the Almyghtye God, which made all thynges, and hathe searched the grounde of all the secretes of the earthe. He knoweth youre ymaginations and inuencions, and what ye thinke when ye sin, and wolde hyde youre synnes. Therefore hathe the Lorde searched and soughte oute all youre workes, and he shall bewraye you al. And when your synnes are brought forthe, ye shalbe ashamed before men, and youre owne synnes shalbe youre accusers in that daye. What wyll ye do? Or howe wyll ye hyde youre synnes before God and hys Aungels? Beholde, God him selfe is the iudge, feare hym, leaue of from youre synnes, and forget youre vnryghteousnesses, and medle nomore with them: so shall God leade you forthe, and deliuer you frō all trouble. For beholde, the heate of a greate multytude is kyndled ouer you, and they shall take awaye certayne of you, and fede the yde with Idols: and they that consent vnto them, shalbe had in derisyon, laughed to scorne, and troden vnderfoote. For vnto the places there shalbe a place, and in the next cytyes a greate insurreccion vpon those that feare the Lorde. They shall be lyke mad men, they shall spare no man: they shall spoyle and waste suche as feare the Lorde, theyr goodes shall they take from them, and shutte them oute of theyr houses. Then shall it be knowne who are my choten, and they shall be tryed as the golde in the fyre. Heare, O ye my beloued, sayeth the Lorde: beholde, the dayes of trouble are at hande: but I wyll delyuer you from the same. Be not ye afrayed, disparye not, for God is your captayne. Whoso keepeth my commaundementes and precептes (sayeth the LORD God) let not youre synnes weye you downe, and let not youre vnryghteousnesse be lifte vp. Wo be vnto them that are subdued vnto their sinnes, and tangled in their wickednesse: lyke as a felde is hedged in with bushes, & the pathe therof couered with thornes, that no man may trauaile thorow: and so is he taken, and cast in the fyre & brente.

F

Gen. 1. a.

G

¶ The ende of the .iiij. boke of Eldras.

¶ The booke of Tobias.

¶ The fyrste Chapter.

TObias of the trybe & cyte of Nephtalim, whiche lieth in the hie cōtrees of Galile aboue Naasson the way toward the West, hauinge the citie of Sephet vpō the lefte syde. Thoughe he was taken prysoner in the dayes of Salmanasar kynge of the Assirians, neuertheles beynge in captiuyte, he forsoke not the waye of treueth: In so muche that whatsoeuer he might get, he parted it dayly with hys felowe prisoners and brethren, that were of hys kynred. And though he were yōger the al they in the trybe of Nepthali, yet dyd he not behaue him selfe childishly in hys workes. And when all the other went to the golden calues, whyche + Jeroboam the kynge of Israell had made, he hym selfe alone fled all theyr companyes, and gat hym to Jerusalem vnto the temple of the Lorde, and there worshypped the Lorde God of Israell, faythfullye offeringe of all hys fyrste frutes and tythes, so that in the thirde yeare he ministred all the tythes vnto the straūgers & cōuertes. These and suche lyke thinges did he obserue accordinge to the law of God, when he was yet but yonge. But when he was a mā, he toke * out of his own tribe a wife called Anna, & of her he begat a son, whō he called Tobias after his owne name, & taught him frō his youth vp, to feare God, and to refrayne frō all synne. Now when he with his wyfe, hys son & with al his kinred was come in to captiuitie vnto the citie of Ninive, what tyme as they al did eat of the meates of the hea-

3. Re. xii.

* Nu. 36. c

a faithfull father

b. iiii. then

them, he kept his soule, & was neuer defiled
Jere.xl.a in their meates. * And for so muche as he
was mindeful of the Lorde in al his herte,
God gaue him fauour in the sight of Sal-
manasar the king, which gaue him power
C to go where he wold, and so had he liberte
to do what soeuer him list. So wēt Tobi-
mat.25.c as vnto al thē that were in pyson, * & con-
solated them, & gaue them wholsome exhor-
tacions. And whē he came to Rages a citie
of the Medes, hauing ten talentes of syluer
(of the thinges wherwith the king had ho-
noured him) & saw among a great compa-
nye of people of his kinrede, one Gabelus
(which was of his owne tribe) being in ne-
cessitie, he gaue him the said weight of sil-
uer vnder an hande wryting. After a longe
season, when Salmanazar the kynge was
dead, and Sennacherib his sonne reygned
in his steade, whiche hated the children of
Israel. Tobias went daylie thorowout all
his kinred, & confoted them, & gaue of hys
goodes to euery one of them, as much as he
Workes of mer. might: he fed the hōgry, clothed the naked,
D and buried the dead, & slaine, & that dyly-
4 re.19.g gently. * And when Sennacherib the king
came againe, and fled oute of Jewry (what
tyme as God punyshed hym for hys blas-
phemye) and in his wrathe slewe many of
4.Esd.2.e the children of Israell. Tobias * buryed
theys bodyes. But when it was tolde the
kynge, he commaunded to slaye hym, and
take awaye all hys goodes. Neuertheles,
Tobias with his sonne and wyth hys wife
stedde awaye, and was hyd naked, for there
were manye that loued hym. But after
xlv. dayes the kynge was slayne of hys
owne sonnes. Then came Tobias agayne
to hys house, and al his goodes were resto-
red vnto him.

A ¶ The.ii. Chapter.

AFter these thynges, vpon a solēpne
day of the lord, Tobias made a good
feast in his house, and said vnto his
sōne: Go thy way and bring hither some of
our tribe, such as feare God, that they may
make merye with vs. And whē he was gone,
he came againe, & tolde his father that one
of the children of Israell laye slayne vpon
the streete. And immediately he leapte frome
his table, left the feast, came fastyng to the
dead coarse, toke him, & bare him priuelye
into his house, that when the Sunne was
down, he might safely bury him. And whē
he had hid the coarse, he did eate his meate
B with mourning & feare, remēbryng the wor-
Amo.8.b des, that the Lord saieth by the prophet A-
e.mac.7.d mos: * your hie feastes shalbe turned to so-
rowe & heuines. But when the Sūne was
downe, he went his way & buried hi. Thē
al his neighbours reyzoyced him, saying: It
is not long, sens it was cōmaūded * to slay
the because of this matter, & scarce escaped
the daūger of deth, & buried thou the dead
againe? Neuertheles, Tobias feareyng god
more then the king, toke the bodyes of the
slayne, and hid thē in his house, & buryed
thē at mīdnight. It happened vpon a day,
that he had buried the dead, & was weryc,
C came home, & layed him downe by the wall
and slepte. And while he was a slepe, there
fell downe vpon his eyes warme dounge
out of thē swaloes nest, so that he was blid.
* This temptacīō did god suffre to happen
vnto hi, that they which came after, might
haue an example of his pacience, like as of
holy Job. For in so muche as he euer feared
God from his youth vp, and kept his com-
maundementes, he grudged not agaynste
God, that the plage of blyndnesse chaunsed
vnto him, but remained stedfast i the feare
of God, and thanched God all the dayes
of his life. For lyke as blessed Job was
hadde in derision of kynges, cuen so was he
D laughed to scorne of hys elders and kynf-
folckes, whych sayd vnto hym: * where is
Job.viii.a thy hope, for the whiche thou hast done al-
mes and buryed the deade? But Tobias
rebuked them, and spake: * Say not so, for
Tob.8.a we are the children of holye men, and looke
for the lyfe, whyche God shall geue vnto
them, that neuer turne theyr beleue frome
Eph.4.a hym. Anna hys wyfe * went dayly to the
weeuynge worcke: and looke what liuing
she could get with the labour of her hāds,
she brought it. And it happened that she
toke a kid, & brought it home. And whē her
husbande herd it cry, he said: * loke that it
Deu.22.a be not stollen, restore it againe to the own-
Restitucō. ers: for it is not lawful for vs to eat or to
touche any thinge of theefte. Thē was his
Job.2.b wife angrye, & said: Now is * thy hope be-
come vaine openly, & thy almes deedes are
manifest. With these and suche like wordes
did she cast him in the teth.

¶ The.iii. Chapter.

THen Tobias toke it heuely, & wyth
teares he began to make his prayer. A
saying: O Lord thou art righteous, & Tobias prayer
al thy iudgemētes are true: yea, al thy wa-
es are mercy, faythfulnes & iudgemēt. And
now O Lord be mindful of me, & take no ve-
geaunce of my sinnes, neyther remembre my
misdedes, neyther the misdedes of my El-
ders. For we haue not bene obedyent vnto
thy commaundementes, therefore are we
spoyled, brought into captiuite, into death,
into derision and thāme vnto all nacions,
amonge whome thou haste scatred vs. And
nowe, O Lord, thy iudgementes are great,
for we haue not done accordinge to thy co-
maunde-

Asmadi a deuil.

Raphael a ꝛyd.

,, maundementes, neyther haue we walcked
,, innocentlye before the. And now, O Lorde,
,, deale with me accordynge to thy wyll, and
,, cõmaũde my spirit to be receaued in peace,
,, for more expedient were it for me to die, thꝑ
,, to lyue. At the same time it happeneth, that
Sara the daughter of Raguel, at Rages a
cytie of the Medes, was slaundered of one
of her fathers handmaidens, namely, that
she should haue had seuẽ husbãdes, which
as soone as they were gone in vnto her,
were slayne of the deuil called Asmadeus.
Therefore, when she reproued the mayden
for her fawte, she answered her, sayinge:
God let vs neuer se sonne nor doughter of
thee more vpon earth, thou kyller of thy
husbãdes. Wilte thou slaye me also, as thou
haste slaine seuen men? At this voyce went
Sara into an hye chambre of her house, &
the daies and three nyghtes she neither ate
nor dranke, but continued in prayer, & be-
sought God with teares, that he wolde de-
lyuer her from this rebuke. Vpon the third
daye it chaunsed, that when she had made
an ende of prayer, she praysed the Lorde,
,, sayinge: Blessed be thy name, O God of
,, oure fathers, which when thou art wroth,
,, shewest mercy, and in time of trouble thou
,, forgeuest the sinnes of them, that call vpon
,, thee. Vnto the, O Lorde, turne I my face,
,, vnto thee lyfte I vp myne eyes. I beseche
,, the, O Lorde, lose me oute of the bondes of
,, thys rebuke, or els take me vtterly awaye
,, from of the earth. Thou knowest Lorde,
,, that I neuer had delyre vnto man, and that
,, I haue kepte my soule cleane from all vn-
,, clenly lust. I haue not kept company with
,, those that passe their time in sporte, neither
,, haue I made my selfe partaker with them
,, that walk in light behautour. Neuertheles
,, an husbãde haue I cõsented to take, not for
,, my pleasure, but in thy feare. Now perad-
,, uẽture ether I haue bene vnworthy of the,
,, or elles were they vnmete for me, for thou
,, happly hast kept me to another husbande.
Elay. 8. b and xl. b. and xlbi. * For why? thy cõsel is not in the power of mẽ. But whosoeuer loueth the, and feareth the a ryght, is sure of thys, that if his lyfe be tempted and proued, it standeth in the tryinge, and if he endure in pacience he shal haue a reward, and be hylye crowned: and yf he be in trouble, God (no doute) shall delyuer him: & if his life be in chastenynge, that he shal haue leaue to come vn to thy mercy. For thou hast no pleasure in oure dampnacyon: and why? after a storme thou makest the wether fayre and stylle: after wepping and howlinge thou geuest great ioye. Thy name, O God of Israell, be praysed for euer. At the same tyme were bothe their prayers hearde in the syghte of the magestye of the hyest God. And Raphaell the holy angel of the Lord was sẽt to helpe the both, whose prayers came at one tyme together before God.

¶ The. iiij. Chapter.

SO whẽ Tobias thought his prayer to be herde, that he myght dye, he called vnto him his sõne Tobias, & said vn-to him: Wy sonne, heare the wordes of my mouth, & lay them in thyne hert as a fũdacyõ. When God taketh awaye my soule, bury thou my body, & hold thy mother in honour all the daies of her life. For thou oughtest to remembre, what & howe great pareils she suffred for the in her wombe. And when she also hath fulfilled the tyme of her life, burie her beside me. Haue God in thy thoughte all the dayes of thy life, & beware, * lest at any time thou cõsẽt vnto sinne, and lest thou let slippe the commaũ-dementes of the Lord our God. Geue almes of thy goodes, and tourne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shall not be tur-ned awaye frõ the. * Be mercyful after thy power. If thou hast much, geue plẽteously, if thou hast litle, do thy dylygence, gladlye to geue of that lytle. For so gatherest thou thy selfe a good rewarde in the dayes of ne-cessytie. For mercy delyuereth from all sinne, and from death, and suffreth not the soule to come in derckenes. A great cõfortatyon mercye before the hye God, vnto all them that them vse. * My sonne, kepe the well frõ all whordome, & (beleue thy wife) se that no fawte be knowen of thee. Let neuer pryde haue rule in thy mynde, nor in thy worde, * for in pryde began al destruction. * Who-soeuer worketh any thynge for the, imme-diatlye geue hym hys hyre, and loose that thy hyred seruauntes wages remaine not by the ouer night. * Lothe that thou neuer do vnto another man, the thyng that thou woldest not another man shoulde do vnto the. * Eate thy bread with the hongry and poore, and couer the naked wyth thy clo-thes. Set thy bread and wine vpon the bu-riall of the righteous, and do not thou eate and drynke therof wyth the sinners. Aske euer counsell of the wise. Be alwaye thãk-full vnto God, and beseche him, that he wil ordre thy wayes, & that what soeuer thou deuisest or takest in hãde, it maye remaine in hym. I certifye thee also my sonne, that (when thou waste yet but a Babe) I deli-uered ten talentes of syluer vnto Gabelus, at Rages, a cytie of the Medes, & his hande wryteynge haue I by me. And forasmoche as he some meanes, howe thou mayest come by hym, and receaue of hym the sayde wryghte of syluer, and geue him hys hande wryting

Sara sayth she is gyltye.

Prouer.

Eccl. 35. a

Rom. 6. b

Almes.

Eccl. 35. a

1. the. 4. a

Iourney.

Pryde.

Gene. 3. a

Deu. 24. c

Mat. 7. a.

C

Luc. 14. b

agayne

agayne. Thy sonne, be not afrayed: Truely it is, we trade here a poore life: But great good shal we haue, yf we feare God, and departe from al sinne, and do wel.

What profite cometh of the fayre of god.

¶ The. b. Chapter.

Thys answered Tobias his father, and sayd: father, al that thou hast cõmanded me, wil I do, & that diligẽtly. But how I shal require this money I cã not tell: Neyther doeth he knowe me, nor I hym. What token shall I geue hym? And as for the waye thyther, I neuer knewe it. Then hys father answered hym, and sayd: I haue hys hande wrytynge by me, whyche when thou shewest hym immediatly he shal pay thee. But goe thy waye nowe, and get the some a faythful man to goe wyth thee, for an hyre, that thou mayest receaue the money, whyle I am yet lyuynge. Then wente Tobias oute, and spoke the streate he founde a fayre yonge man standynge, gyrded vp, and as it were one readye to take hys iourney. And knewe not that it was as an Aungell of God, but saluted hym, and sayd: Frome whence arte thou, thou good younge man? He answered: Of the chyldren of Israell. And Tobias sayde vnto him: knowest thou the waye, that leadeth vnto the countrye of the Medes? He answered: I knowe it wel, and all those stretes haue I gone ofte tymes, and haue lodged wyth oure brother Gabelus, that dwelleth in Rages a cite of the Medes, whyche lieth vpon the mounte Ecbathanis: Tobias sayde vnto hym: I praye the, tarye for me, tyll I haue tolde my father these thynges. Then went Tobyas in, and tolde hys father all. At the whyche hys father marueled, and prayed, that he would come in vnto hym. Nowe when the aungell came in, he saluted him, and sayde: Ioye be with thee for euermore. And olde Tobias sayde: what ioye can I haue that lyt herein darkenes, and se not the light of heauen? The younge man sayde vnto hym: Be of good cheare, God shall helpe thee shortely. And Tobias sayde vnto hym: cãst thou bring my sonne to Gabelus, vnto the cite of Rages in Medea? And when thou commest agayne, I shal paye the thy hyre. And the aungell sayde vnto hym: I shall leade thy son, and bring him to the agayne. Thẽ Tobias answered him: tel me I praye thee, of what houle, or of what tribe arte thou? The aungell Raphaell sayde vnto him: asketh thou after the kinred of an hyreling, or seketh thou a gyde for thy sonne to goe wyth hym? But that I make the not carefull, I am Azarias, the sonne of greate Ananias. And Tobias answered: thou art come of a greate kynred: but I praye thee, be not displeased, that I desyred to knowe thy kynred. The Aungell sayde vnto hym: thy sonne shall I leade forthe safelye, and bryng him whole to the agayne. Then answered Tobias, and sayde: wel, go on your waye, and God be in your iourneye, and hys aungel beare you company. So when they had prepared al thynges, that they wolde take with them in their iourneye. Tobias bad hys father and hys mother farewell, & they wente on theyr waye bothe together. Now when they were gone hys mother began to wepe, and sayd: The take of our age hast thou taken awaye, and sente hym from vs. wolde God that the money had neuer bene, for the which thou hast sent hym awaye. If we had bene contente with oure pouerte, this had bene greate ryches vnto vs, that we saw our son here. Thẽ laid Tobias vnto her: wepe not, oure son shal come to vs agayne safe & sonde. & thine eyes shall see him. For I trust, that the good angel of God shal beare him cõpanye, & order wel al the thinges that he doeth: So that he shall come to vs agayne with ioye. At these wordes his mother lefte of from wepinge, and helde her tonge.

Tob 10a

¶ The. bi. Chapter.

So Tobias went on his way, & a dogge folowed hym, & the firste nighe they arryue by the water of Tigris. Thẽ wẽt he out to wache his fete, and beholde, there came forth an horyble fyshe to deuoure him. Of whome Tobias was afrayed, and cryed with a loude voyce, sayinge: Lorde, he commeth vpon me: And the aungell sayde vnto him: Take hym by the gyll, and draw hym to the. And he dyd so, and drewe hym vpon the lande. And the fyshe beganne to leape at hys fete. Then sayd the Aungel vnto hym: take oute the bowels of this fyshe, and as for the hearte, the gall, and the leuer, kepe them by the. For these thynges are necessarye and good for medicine. Tobyas dyd so, and rosted the fyshe, and they tooke him with him in theyr iourneye: The residue they salted, as muche as was sufficient for them, tyll they came to Rages a cite of the Medes. Then Tobias asked the Aungell, and sayde vnto hym: I praye the brother Azaria, tell me where to are these thynges good of the fyth, that thou hast bydden me kepe? The Angel answered hym, and sayde: If thou layest a pece of the hearte vpo the coales, the smoke thereof dryuen awaye all maner of euyll spirites, whether it be frome man or frome woman, so that frome thence forthe, the same shall come no more vnto them. The gall is good to annoynte or to smyche the eyes wyrhall, where as there is anye blemishe in them, so that they shalbe whole.

Gabely sonne of Tobie.

Raphael.

3 kyndes of fyshe.

A gayle.

A gall.

And

And Tobias sayde vnto him: where wylte thou that we remayne? The Aungell aunswered and sayde: Here is a nye kynsman of thyne, one Raguell by name, which hath a doughter called Sara, and hathe neither sonne nor doughter but her. All thys good belongeth vnto thee, and thou muste mary her, and therefore delyre her of her father, and he shall geue her thee to wyfe. Then aunswered Tobias, and sayde: As I vnder stande, she hath bene maried vnto seuen husbandes, and they all are deade: and I haue heard saye, that the deuyll slewe thē: I am afrayed therfore, leste suche thynges happen vnto me also: whiche if it came to passe (seynge I am the onelye sonne of my father and my mother) I shoulde bringe them in their age with sorowe to their graues. Then sayde the Aungell Raphael vnto hym: Heare me, and I wyll tell the what they be, of whom the deuyll hath power.

Namelye, they that receaue maryage of suche a fashion, that they shut God out frō them, and from their hearte, and geue themselues to their owne lust, euen as it were an horse and Mule, whiche haue no vnderstādynge: vpon suche hathe the deuell power. But when thou takest her, and arte come into the chamber, withholde thy selfe frome her three dayes, and geue thy diligence vnto nothynge but vnto prayer with her. And in the first nyght, roste the leuer of the fishe, and the deuill shall be dryuen away. The seconde night shalte thou be receaued into the companye of the holye patriarkes. The .iij. night shalt thou optaine the blessyng of God, so that whole children shall be borne of you. After the third night, take the maiden in the feare of God: & moze for the delyre of childrē, then for any flechly lust: that in the sede of Abraham, thou mayest optayne the blessyng in children.

¶ The .viij. Chapter.

THen wēt they into Raguel, which receaued them ioyfully. And when Raguel loked vpon Tobias he said vnto Anna his wife: How like is this yong man vnto my sisters sonne? And when he hadde spokē thus, he said: whence be ye good brethren? They said: Of the tribe of Nephthaly, out of the captiuite of Ninive. Thē said Raguel vnto thē: know ye my brother Tobias? They said: yea, we knowe him well. And when they had spokē much good of hi, the Angell saide vnto Raguell: Tobias of whō thou askest, is this yong mans father. Then Raguell bowed hym selfe downe, and wepte, toke him about the necke, and kyssed hym, and sayde: Gods blessynge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wyfe, and Sara his doughter wepte also. Now when they had talked together, Raguel had kil a wether, and to make a feast. And when he prayed them to sit downe to dynner, Tobias said: I wil nether eate nor dryncke here this daye, excepte thou fyrste graūt me my peticiō, & promyse me to geue me thy doughter Sara. When Raguell herde this, he was astonnied, for he knewe what hadde happened vnto the other seuen men, that went in vnto her: and he began to feare, that it shoulde chaunce vnto hym also in lyke maner. And while he stoode so in doubte, and gaue the young man no answere, the Aungell sayde vnto hym: Feare not to geue hym thy doughter, for vnto thys man that feareth GOD, belongeth thy doughter to wife, therfore myghe none other haue her. Then sayde Raguell: I doubt not, but God had accepted my prayers and teares in hys syght: and I trust he caused you to come vnto me for the same intent, that this doughter of myne might be maried in her owne kynred, accordyng to the lawe of Moses. And nowe doubte thou not, but I wyll geue her vnto the: So he toke the right hande of his doughter, and gaue her into the right hande of Tobias, & sayd: the God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you together, and fulfyll his blessing in you. And they toke a letter, & made a writyng of the maryage. And thē made they merye, & praysed God. And Raguell called Anna his wife vnto him, & bad her prepare another chamber, & thither he brought Sara his doughter, & she wepte. Then sayd he vnto her: Be of good cheare my doughter, the Lord of heuen geue the ioye, for the heuines that thou hast suffred.

¶ The .viij. Chapter.

NOw, after that they had supped, they brought the ponge man in to her. Thē thought Tobias vpō the wordes of the angel: & toke out of his bag a pece of the leuer of the fish, & laid it vpō the hote coales. So the angell Raphaell tokē holde of the deuell, and sent him awaye & bounde hi in the wildernes of the hyer egipt. Then spake Tobias vnto the virgin, and sayde: Vp Sara, let vs make oure prayer vnto God to daye, to morowe, and ouermorow: for these thre nyghtes wil we reconcile our selues with God: and when the third holye night is past, we shal ioyne together in the dutye of mariage. For we are the children of holye men, and we maye not come together as the heathen, that know not God. Then tode they vp both together, and besought God earnestly, that he would preserue them. And Tobias sayde: O Lorde

God

Rayuel.

Raphael bindeth Asmodie.

Tobias prayer.

God of oure fathers, prayſed be thou of heauen and earthe, of the ſea, welles, and floudes, and of all thy creatures that be therin. Thou madeſt Adam of the + moulde Gene. 2. of the earthe, and gaueſt hym Eua for an helper. And nowe Lorde, thou knoweſt that it is not becauſe of volupteouſnes that I take this ſiſter of myne to wyfe, but onelye for the loue of chyldren, in whome thy name be bleſſed for euer. And Sara ſayde: haue Sara: prayeth mercy vpon vs (O Lorde) haue mercy vpon vs, and let vs bothe come whole and ſound together to a good age. And aboute the cocke crowynge, it happened that Raguell C called hys ſeruauntes, and they went with hym, to make a graue. For he ſayde: It is chaunced nowe vnto hym peraduenture as it dyd vnto the other ſeuen men, that went in vnto her. Nowe when they had made the graue, Raguel came againe to his wife, and ſayde vnto her: Sende one of thy maydens, to looke yf he be deade, that I maye burye hym afore it be lyghte daye. So ſhe ſente a mayden to ſe, which when ſhe came into the chambre, founde them whole and ſounde, ſleepynge together. And ſo ſhe came agayne, and brought good tydynges. Then Raguell & Anna his wyfe prayſed the lord, and ſayde: Prayſed be thou, O Lorde God Raguel & Anna prayſe God. of Iſraell, for it is not happened vnto vs, D as we thought. For thou haſt deale mercyfully with vs, and put awaye from vs the enemy that perſecuted vs, and haſt ſhewed mercy vnto ponder two beloued. O Lorde, cauſe them to magnifie the more perfectlye, and to offre the ſacrifice of thy prayſe, and of their health, that all people maye knowe, that thou onelye arte God in all the earthe. And immediatly Raguel commaunded hys ſeruauntes to fill the graue, that they had made, with earth, afore it was light, & bad his wyfe prepare a feaſt, and to make ready all thinges that were neceſſarye for meate, for ſuche as wente by the waye. He cauſed two fat kyne alſo, and foure wethers to be ſlayne, and meates to be prepared for all hys neyghbours and frendes. And Raguell charged Tobias to remayne with him two wekes. As for all the good that he had, he gaue Tobias the halfe of it, and made hys writing, that the halfe whiche remayned, ſhulde fal vnto Tobias after their death.

¶ The. ix. Chapter.

A Then Tobias called vnto him the aungel, whō he thoughtee to haue bene a mā, & ſaid vnto him: brother Azarias, I praye thee herken vnto my wordes: If I ſhould geue my ſelfe to be thy ſeruaunte, I ſhal not deſerue thy prouidence. Neuertheles, I beſeche thee that thou wilte take the beaſtes & the ſeruāts, & go vnto Gabelus in Rages the city of Medes, & delyuer him his hand writynge, and receaue the money of hym, and praye hym to come to my marryage. For thou knoweſt thy ſelfe, that my father doeth numbre the dayes: and if I tarye one daye to longe, he wyll be ſory in hys mynde. Nowe ſeyſt thou howe earneſtelye B Raguel hath required me, ſo that I cannot ſaye hym naye. Then toke Raphaell foure Raphael ſeeketh to God his glory. of Raguels ſeruauntes, and two Camels, and wente vnto Rages the citye of the Medes: and when he hadde founde Gabelus, he gaue hym his hand writyng, and receyued all the money. He tolde him alſo of Tobias, the ſonne of Tobi, howe all thynges had C happened, and cauſed hym to come wyth him to the mariage. Nowe when he came into the houſe of Raguell, he founde Tobias ſittynge at the table: and he leped vp, Gabelus prayeth God. and they hylled eure another, and Gabelus wepte, and prayſed God, and ſayde: the bleſſynge of the God of Iſraell haue thou, for thou arte the ſonne of a righte vertuous and iuſte man, and of one that feareth God, and geueth greate almes. And bleſſynge haue D thy wyfe and youre Elders, that ye maye ſe youre chyldren, and your childres, children, vnto the thirde and fourth generacion, and youre ſede be bleſſed of the God of Iſraell, which raygneth worlde without ende. And when they had all ſayde Amen: they wente to the feaſt, but with the feare of the Lorde, helde they the feaſt of the mariage.

¶ The. x. Chapter.

A NOw while yonge Tobias made lōge tariyng, by reaſō of the mariage, his father was full of care & heuynes, & thought: what ſhould be the cauſe, that my ſon tarieth ſo longe? Or why ſhulde he be kept ſo lōge ther? peraduenture Gabelus is deade, and no man wyl geue him the money. Thus begā he to be verye ſorowfull, he & Anna his wife with hi, & begā to wepe both together, becauſe their ſonne was not come agayne vnto them at the daye appoynted. As for his mother ſhe wepte with diſcom- B Tobias mother wepeth. fortable teares, and ſayde: Woe is me, my ſonne: Oh what ayled vs to ſēde the awaye into a ſtrange countrey, thou lyght of oure eyes, thou ſtaffe of oure age, thou comforte of oure lyfe, thou hope of oure generacion? Seynge all the thinges that we haue are onely in the, we ſhulde not haue ſente the awaye from vs. Then Tobias comforted her, and ſayde: Holde thy tonge, and be not diſcomforted, our ſonne is whole & ſounde: the man that we ſent hym with al is fayethful ynoughe. Neuertheleſſe, ſhe myghte in no wiſe be comforted: but dayly wente out, loked aboute, and wente aboute all the ſtretes, wherby ſhe thoughte he ſhulde come

agayne

agayne: that if it were possible) the myghte se hym commynge afarre of. But Raguell sayde vnto hys sonne in lawe: O tary here, and I shall sende a messenger vnto thy father Tobias, to tell him that thou arte in good healthe. Tobias sayde vnto him: I am sure, that my father & my mother coûte euery daye, and that their hertes are sory. So when Raguell prayed Tobias wyth many wordes, and would in no wyse heare him, he delyuered Sara vnto him, and the halfe parte of all hys good: in seruauntes: and handmaidēs, in sheepe, in Camels, and in kyne, and muche money, and so sent him awaye from hym with peace and ioye, and sayde: The holye Aungell of the Lorde be with you in youre iourney, & brīg you forth safe & sounde, that ye may finde all thynges in good case with your elders, & that myne eies may se your childrē afore I dye. So the elders embraced their doughter, kyssed her, and let her go, exhortynge her to honoure her father & mother in lawe, to loue her husbande, to rule well her housholde, to kepe her house in good ordre, and to shewe her selfe cautelesse.

¶ The. xi. Chapter.

AS they now were going hommarde againe, vpon the. xi. day, they came to Charra, which lieth in the halfe waye towarde Ninine. And the Aungell sayde: Brother Tobias, thou knowest how thou haste lefte thy father: therefore yf it please thee, we two will go before, and let the housholde with thy wife and the catel come softe and sayre after vs. And when Tobias was content that they shoulde go before, Raphaell sayde vnto him. Take of the gall of the fysshe with the, for it shall be necessary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the toppe of an hyll, from whence she myghte se farre aboute her. And while she was waytyng there for hys comming, she looked a farre of, and anone she perceaued her sonne commynge, and rawne, & told her husbande, sayenge: Behold, thy sonne commeth. And Raphael sayde vnto Tobias: "As soone as thou commest into the house, "immediatly worshippe the Lord thy God, & "geue thankes vnto him: then go to thy fa- "ther, and kisse him: and stroke his eyes ouer "with the gall of the fysshe that thou haste "brought with the. For be sure, that his eies "shall streyght waye be opened, and thy fa- "ther shall se the lyght of heauen, and shall "reioyse at the light of the. Then the dogge that had bene with them in tyese iourney, rawne before, and came as a messenger, and wagged wyth hys tayle for gladnesse. So the blinde father arose, & began to rūne, & stombled with his fete, and gaue a seruaūt his hande, rāne to mete his sonne, receaued him, & kissed him, he & his wyfe, & they began to wepe for ioye. Now whē they hadde worshipped & thāked God, they sat down. Then toke Tobias of the fisches gall, & anoynted his fathers eyes: & taried halfe an houre, & thē began the bleinesche to go out of his eyes, & like as it had bene the white skynne of an egge, whych Tobias toke and drew frō his eies, & immediatly he receiued hys syghte. Then they prayed God, he & his wife, & al they that knew him. And Tobias sayd: O Lord God of Israell, I geue the prayse & thankes, for thou hast chastened me, & made me whole. And lo, nowe do I se my sonne Tobias. After seuen dayes, came Sara his sonnes wyfe also whole and sounde with all the housholde & catel, with camels and muche moneye of hys wyues, & wyth the money that he hadde receaued of Gabelus: and he tolde hys father and hys mother all the benefytes, whyche God had done for hi. by the mā that led him. Achior also & Nabath, Tobias sisters sōnes came, and were glad, & reioyced with him, by reason of all the good that God hadde shewed vnto hym. And so for the space of seuen dayes they made merye, and were syghte ioyfull euery chone.

¶ The. xii. Chapter.

THen Tobias called his son vnto him, & sayd: What may we gene this holye man, that wēt with the? Tobias answered his father, & said: Father, what rewarde shal we geue him? Or what thynge can deserue his benefytes? He hath bene my gide, & brought me safe agayne: he receiued the money frō Gabelus, he caused me to get my wife, he droue the euil spirite from her, he hath bene an occasiō of gladnesse to her father and mother: he delyuered me, that I was not deuoured of the fish, he hath made the to se the light of heaue: yea, we al haue receaued great good of hym. Howe should we worthelye deserue these thynges vnto him? But I praye the my father, that thou wylte desire him, if happilye he will vouche safe, to take with him the halfe of all that we haue brought. So the father and the sonne called him, toke him aside, and began to praye him, that he would be contente to take in good worthe, the halfe parte of all that they had brought. Then sayde he secretely vnto theym: Praysle ye the God of heuen, and geue thankes vnto hym before all men lyuinge, for he hathe shewed hys mercye vnto vs. It is good to hide the kinges secrete, but to shewe and to prayse the worckes of God, it is an honorable thyng.

Prayer

Prayer is good with fastynge, and mercie is better then to wolde by treasures of golde. * For mercye deliuereth from death, clenseth synne, and causeth to fynde euerlastinge life. But they that do sinne & wrought wickednes, are the enemyes of theyr owne soule. Wherefore I tell you the treuth, and wyll hide nothinge from you. * When thou prayest wyth teares, and buryedst the dead and lefte thy dyner, and hiddest the dede in thy house vpon the daye tyme, that thou myghtest burie them in the nyght, I offred thy prayer before the Lorde. And because thou wast accept & beloued of God, * it was necessarie, that tentacion shoulde trye the. And nowe hathe the Lord sente me to heale the, and to delyuer Sara thy sonnes wyfe from the euell spyryte. For I am Raphael an Aungel, one of the seuen that stode before God. Whe they hearde this, they were sore afrayed, and trembled, and fell downe vpon theyr faces vnto the grounde. Then sayde the Aungel: Peace be wyth you, feare not. Where as I haue bene wyth you, it is the wyll of God: geue prayse and thankes vnto hym. you thoughte that I dyd * eate & dryncke with you, but I vse meate that is inuisible, and drynke that cannot be seene of men. Nowe therfore is the tyme that I muste turne againe vnto hym that sente me: but be ye thankeful vnto God, and tell oute all hys wonderous woorkes. And when he had spoken these woordes, he was taken awaye out of theyr syghte, so that they sawe hym nomore. Then fell they downe flat vpō their faces by the space of thre houres, and praysed God: when they rose vp, they tolde all hys wonderous woorkes.

¶ The. xiii. Chapter.

Then olde Tobias opened his mouthe and praysed the lord, & said: Great art thou O lord for euermore, & thy kingdō world without ende: for * thou scourgest and healest: thou ledest vnto hel, & bringest out againe, and there is none that may escape thine hande. O geue thankes vnto the Lord, ye children of Israel, & praise him in the syght of the Heathē. For amōge the Heathen which know him not, hath he scattered you, to thintent that ye should shew forth his marueilous woorkes: and cause them for to know, that there is none other God almightie but he. He hathe chastened vs for our misdedes, and for his owne mercye sake shal he saue vs. Consider this, how he hathe dealt with you, & praise him with feare and drede, and magnifie the euerlastinge kynge in your woorkes. I will praise him euē in the lande of my captiuitie, for he hathe shewed his maiestie vnto a synfull people. Turne you therfore, O ye sinners, & do righteousnes before God, and be ye sure, that he wyll shewe his mercy vpon you. As for me, and my soule, we wyl reioyse in God. O praise the Lorde all ye chosen, holde the dayes of gladnesse, & be thankeful vnto him. O Jerusalem * thou cytie of God, the LORD hath punyshed the for the woorkes of thyne owne handes. O praise the Lorde in thy good thynges, and geue thankes to the euerlastynge God, that he may buylde by hys tabernacle againe in the, that he maye call againe vnto the, all such as be in captiuitie, and that thou mayest haue ioye for euermore. * With a fayre light shalt thou shyne & all the endes of the worlde shall honoure the. * The people shal come vnto the from farre, they shall bryngе gyftes, & worship the Lorde in the, and thy lande shall they haue for a Sanctuarye, for they shall call vpon the greate name in the. Cursed shall they be that dispise the, & al that blaspheme the, shalbe cōdempned: but blessed shal they be that buylde the vp. As for the, thou shalt reioyce in thy children, for they all shalbe blessed, & gathered together vnto the lorde. Blessed are they all that loue the, and that be glade of thy peace. Prayse thou the lord, O my sogle, for the Lorde oure God hathe deliuered his citie Jerusalem from all her troubles. I wyll counte my selfe happye, yf my sede remayne to se the clearnes of Jerusalem. * The gates of Jerusalē shalbe buylded with Saphire & Smaragde, & all the cōpasse of her walles with precious stones. Al her streetes shalbe paued with whit marble stone, & in al the streets shal Alleluia be songe. Prayse be the Lorde, which hath exalted her, that his kyngdom may be dyd her for euermoze. Amen. And so Tobias made an ende of his talkynge.

¶ The. xiiii. Chapter.

And after that Tobias had gotte his syght again, he lined. xlii. yeares, * & saw his childers childre. Now whē he was. C. & .xl. yere olde, he died: and was buried honorably in Ninive. For when he was fyre & fifty yeres of age he lost the syght of his eies, & whē he was thre score yere old, he gat his syght againe. The residue of his life led he in ioy & increased wel in the feare of God, and departed in peace. But in the houre of his deathe he called vnto hym hys son Tobias & seuen yonge yōgmē hys sonnes childre, & said vnto the: The destruction of Ninive is at hande, for * the word of the Lord cānot fayle, & our brethrē that are scatred oute of the lande of Israell, shall come thither again. And the whole lāde of it that hath bene wast, shalbe filled: and the house of God that was brente in it, shalbe buylded agayne: & al such as feare god, shal returne

returne thyther: the heathen also shal forsake their idols, & come to Jerusalē, & dwel there, & all the kynges of the earth shall be glad of her, & worship the Lord God of Israel. And therfore my children, heare your father: * Serue the Lord in the trueth, seke after his wyl, & do the thinge that pleaseth him. Cōmaunde your children that they do right, geue almes, be myndfull of God, and euer to be thankful vnto hym in truth, and with al their power. Heare me now therfore my children, and abide not here: but in what day soeuer ye haue buried your mother beside me, get you fro hence. For I se, that the wickednes of it, shal bring it to destructiō & end. After the death of his mother, Tobias departed away fro Ninive, with his wife and childrē, and with his children childrē, & came agayne to his father & mother in law, & found them whole & in good age, and toke the care of them. And he closed their eyes, and was heyre vnto all Raguels goodes, & sawe the fifth generacyon, and his children childrē. And when he was xcix. yeare of age, he dyed in the feare of the Lord, & his kynsfolkes buried him. And al his posterite continued in a good life, & holy conuersation: so that they were loued & accepted both of God & men, and of all the people of the lande.

Deut. 6. c. 3. reg. 7. a. Jos. 24. c.

¶ The ende of the Boke of Tobias.

¶ The boke of Judith.

¶ The first Chapter.

A ARphaxat the kyng of the Medes subdued manye people vnto his dominion, and builded a noble stronge citie whiche he called Ecbathanis. The walles of it made he of free stone, foure squared, seuentie cubites hye, and thirtie cubites brode. He made towers there vpon an hundreth cubytes hye. But vpon the foure corners euerye syde was twentye foote brode. He made the porres in the heigth, like as the towres. Thys kynge trusted in his mightie host, and in his glorious charettes. So in the twelfth yere of his raigne it happened, that Nabuchodonozor the kynge of the Assirians (whiche raygned in the greate cytie of Ninive) fought agaynste Arphaxat, and ouercame him in the great felde called Ragau, beside Euphrates and Tigris, & Jadason in the felde of Erioth the kynge of the Elithes. Then was the kyngdō of Nabuchodonozor exalted, * and his hert was lift vp: and he sent vnto al them that dwelt in Celicia, in Damascus, in Libanus, & vnto the heathen that dwelt in Carmel & Cedar, and to suche as dwelt in Galile, in the great felde of Esdrelon, to all them that were in Samaria, and beyonde the water of Jordan vnto Jerusalem, and the whole lande of Jesse, vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonozor the kynge of the Assirians sende messēgers. But they all with one consent would not agre vnto him, and sent the messengers agayne empeye, and put them awaye with out honoure. Then Nabuchodonozor the kynge, toke indygnacyon at all those landes, and swore by his trone, and by his kyngdome, that he would be auenged of all those countrees.

A

B

C

Mach. i. a

¶ The. ii. Chapter.

IN the thirtēth yeare of kyng Nabuchodonozor, vpō the. xxi. day of the first meneth, it was deuised in the court of Nabuchodonozor the king of the Assirias, that he would deſōde him selfe. So he called vnto him al the elders, al his captaines, and mē of warre, & shewed thē his secret cōcel, & told thē that his purpose was to brig the whole earth vnder his dominion. Now whē they were al content with this saying. Nabuchodonozor the king called Holofernes, the chiefe captayne of his warres, and said vnto him: Go thy way forth against al the kingdomes of the west, & specyallye against those that haue despised my cōmaūdement. * Thou shalte spare no realme, all strong cities shalt thou bring in subiectiō vnto me. Then Holofernes called together all the captaines & rulers of all the power in Assiria, and mustred the soudyers vnto the hoste (lyke as the kynge commaunded him) namely, an hundred and twētie thousande sightyng men vpon fote, and twelue thousande archers vpon horsebacke. All his ordenaunce sente he before vnto an innumerable multitud of camels, so that the hoste was wel prouyded for with oxen and smale catel, and that without numbre. He caused corne to be prepared out of all Siria for hys hooste. Muche golde and syluer also toke he oute of the kynges house. So he toke his iourney, he and al his host with charettes, horsmen, and archers, of whome there were so manye, that they couered the grounde of the lāde, lyke the grashoppers. And when he was gone past the borders of the Assyryans, he came towarde the greate mountaynes of Ange, whiche lie vpon the lefte side of Celicia: and so he wente vp into all their castels, and wanne euery stroge holde. As for the welthy cytye of Melothus, he drake it downe, and spoyled al the children of Tharsis, and the Ismaelites, whiche laye towarde the wylderne, & vpō the South syde of the lande of Chelon. He wente ouer Euphrates also, and came into Mesopotamia, and drake downe all the hie

Holofernes.

Ezec. 9. B

C

cytyes

Nabuchodonozor ouerrannd Arphaxat.

tyrys that were there, from the broke of Chambre vnto a man come to the sea: and he toke the borders in from Celicia, vnto the coastes of Japhet towarde the South. He caryed awaye all the Madianites, & spoyled all theyr goodes, and whosoever with-stode him, he slewe them with the swearde. After this he wente downe into the felde of Damascus in the tyme of harueste, & brente vp all the corne & all the trees, & caused the vines to be cut downe. And the feare of him fell vpon all them that dwelt vpo the earth.

¶ The.iii. Chapter.

SO the kynges and the prices of al cyties & landes sent their Embassitoures: namely they of Syria, and Mesopotamia, Syria, Sobal, and Libia, and Celicia, which came to Holofernes, & sayd: Let thy wrath ceasse towarde vs: It is better for vs to serue the great kyng Nabuchodonosor with our liues, & to be subiect vnto the, then that we shoulde dye and be slayne: and receaue greater hurte. Al our cyties & possessions, al mountaines and hilles, al feldes, greate and smal, catel, sheepe, goates, horses, and camels, all oure goodes, & houssholdes, be in thy power, vnder thy subiection, be it all together. We our selues also, and oure chyldren wylbe thyne owne, come vnto vs a peaceable Lorde, and vse our seruyce at thy pleasure. Then came Holofernes downe frō the mountaynes with horsmen, and greate power, and conquered all stronge fensed cyties, and all that dwelte in the lande. And oute of all cyties he toke stronge men, and suche as were mete for the warre, to helpe hym. There came lucy a feare alls vpon those countreyes, that the indwellers of al the cyties, the Princes and rulers, and the people together went forthe to mete him as he came, and receaued hym honorably with garlandes & torches, with dauntes, tabrettes & pypes. Neuertheless, thoughe they did this, yet might they not swage his rigorous stomache: but he destroyed their cities, and hewed downe their woodes. For Nabuchodonosor the kynge had commaunded hym, that he should vtterly roote out all the Goddes of the lande: to the intente that he onely myghte be called and taken for the god of the nacions: whych Holofernes wyth hys power broughte vnder hym. So wente he thorowe Syria Sobal, and thorowe all Appamia, and all Mesopotamia, and came to the Idumeans, in the lande of Gabaa and Septopoly, and toke theyr cyties, and remayned there thyrtye dayes, wherin he caused all the whole multytude of his host to be gathered together.

¶ The.iiii. Chapter.

WHen the childre of Israel that dwelt in Iewrye hearde thys, they were sore afrayed of hym. There came suche a tremblynge also and feare vpon the, that they sorowed, he shoulde do vnto the citye of Jerusalem, & the temple of the lord, as he had done to other cyties and theyr temples. So they sent into al Samaria vnto about vnto Jericho, toke in and occupied all the toppes of the mountaynes, & made faste the townes with walles, and prepared corne for them agaynste the battayle. Eliachim also the Priest, wrote vnto all them that dwelt towarde Esdrelon (which lyeth ouer against the great felde by Dothaim) and vnto all those by whome men myghte haue passage vnto them, that they should take in the wayes of the mountaynes, whereby there myghte be anye waye and passage to Jerusalem, and that they should holde dylygente watche where any strayte was betwyxte the mountaynes. And the chyldren of Israell dyd, as Eliachim the Priest of the Lorde had commaunded the. And all the people cryed earnestlye, and humbled theyr soules wyth fastynges and prayers, they and theyr wyues. The Priestes put on hearrye clothes, and layed the yonge babes before the temple of the lord, and couered the aulter of the Lorde wyth an hearrye clothe. And wyth one accorde they cryed vnto the Lorde God of Israell, that theyr chyldren should not be geuen into a prayse, & theyr wyues into a spoyle, that theyr cyties should not be laied wast, and that theyr Sanctuarye should not be vnhalowed, and so they to be a shame and rebuke vnto the heathen. Then Eliachim the hye Priest of the Lorde wente rounde about all Israell, and spake vnto them, sayinge: Be ye sure, that the Lorde wyll heare youre prayeres, if ye continue stedfast in fastynges and prayers in the sight of the Lorde. Remembre Moses the seruaunte of the Lorde, whyche ouerthrewe the Amalechites (that trusted in theyr might & power in their host, in theyr childes, in theyr chariottes and horsmen) not with weapens, but with holy prayers. Euē so shal al the enemyes of Israell be, yfye continue in thys worke, that ye haue begonne. So vpō this exhortacion they cōmmed in prayer before the Lorde. In so muche that they whiche offred vnto sacrifices vnto the Lord, offred the offrynges vnto the Lord, beynge arayd in hearry clothes and had ashes vpō theyr heades. And they all besoughte GOD from theyr whole hearte, that he would visit hys people of Israel.

¶ The.v. Chapter.

Ioseph. submit.

Holofernes vexeth Gods people.

AND wonne came to Holofernes, the prince of the warres of the Assirias, that the children of Israel prepared them selues to make resistaunce, and howe they hadde stopped the wayes betwyxte the mountaynes. Then was he exceadinge wrothe, & called all the princes of Moab, and the captaynes of Ammon, and sayde vnto them. Tel me, what people is thys, that kepeth in the mountaynes? Or what maner of Cities are they? What is their power? Or what maner of host haue they? who is their Captayne? And why do they despise vs more then all those that dwell in the East) and come not forth to mete vs, that they might receaue vs with peace? Then Achior, the Captayne of all the Ammonites, answered, & sayd: Sir, if it please the to heare, I will tell the trueth before the, concernynge this people that dwell in the mountaynes, and there shal no lye goe out of my mouthe. Thys people is of the generacion of the Caldees, they dwelt first in Mesopotamia, for they wolde not folow the Goddes of their fathers that were in the lande of the Chaldees, & so forsoke they the customes of their fore fathers (whyche had many goddes) & worshipped one god, that made heauen and earthe: Whych also commaunded them, that they shoulde goe from thence, & dwel at Haran. Now, whē there came a darthe into the whole lande, they wente downe to Egypte, & there they dwelt *fourehundred yeres, in the whiche they multiplied so greatly, that their hoste might not be numbred. And whē the king of Egypte oppressed them, and subdued thē in buildinge of hys cityes, with makyng of clape & bryche, they cried vnto God their Lorde, whiche punished the whole lande of Egypte with diuerse plages. Nowe when the kynge of Egypte let thē go their waye, and the plage ceassed, and then folowed after them, to take them, and to bryng them agayne into hys seruice, whyle they were flynge awaye, the God of heauen opened the sea, so that the waters stode faste vpon bothe the sides as a wall, and these wente thorowe the botome of the sea drye shodde. In the whiche place when an vnumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed with the waters: That there remayned not one to tell thē that came after, howe it happened. So when thys people was passed thorowe the redde sea, they came into the wildernes of mounte Sinai, where neuer mā mighte dwell afore, and where the son of men had neuer rested. There wer the bitter waters made swete for thē, that they might drinke, and fourtie yeres had they meate frō heauen. Wheresoeuer they went (without bow & arowe, without buckler or swerde) there god fought for them, & caused thē to haue the victorye, yea, no mā was able to hurte this people, except it were so, that they departed vnfaithfully frō the worshipping of the lord their god. But as oft as they worshipped any other beside their god, he gaue thē ouer to be spoyled, to be slayne, & to be put to confusiō. Neuertheles, as oft as they wer sorye for repentaunce frō the worshyp of their god, the same god of heuē gaue thē power and strengthe to withstande their enemies. Moreouer, they slewe the kynges of the Cananites, Iebusites, Pherezites, Hethites, Heuites, & Ammonites, & al the mightie in Hesebon, and toke their landes & cities in possession: and so longe as they sinned not in the sight of their god, it went well with them, for their God hateth vnrighteousnesse, for in tymes past whē they went out of the waye, which God had geuē thē, that they shuld walke in it, they wer destroyed i diuerse batailles of many nacions: & many of thē were caryed away prisoners vnto a straunge countre. But nowe lately they haue turned them selues againe vnto the Lorde their god, and are come together agayne oute of the countreys, where they were scatred abrode, And thus haue they conquered these mountaynes, & dwell therin: and as for Ierusalem, where their Sanctuary is, they haue it againe in possession. And therfore my Lorde, make diligent inquisicion, yf this people haue done wickednes in the sight of their God, then let vs go vp against thē, for vndoubtles their God shall deliuer them into thy handes, & subdue them vnto thy power. But yf thys people haue not displeased their God, we shall not be able to withstande them, for their God shall defende them, and so shall we be a shame to all the worlde. Now whē Achior hadde spoken oute these wordes, all the greate men of Holofernes were wrothe and thought to slay hym, and sayde one to another, what is he, whiche dare saye that the childrē of Israel are able to withstande Nabuchodonosor the kyng and his hooste? Where as they are an vnweapened people, without strength or vnderstanding of the feates of warre? That Achior therfore maye knowe that he hathe disceaued vs, we will goe vp to the mountaynes: and when the mightye men of them are taken, he also shalbe slayne with the swearde, that al people may knowe, that Nabuchodonosor is the God of the earthe, and that there is none other without hym.

Gen.15.c Acte.7.a. Exo.12.f Gala.3.c

Note.

Israel mad adui against Achior.

Holofernes dare against Iudea. The booke ỹ whole people praise god.

SO when they had lefte of speakynge, Holofernes toke sore indignacion, and sayd vnto Achior: For so much as thou hast prophecied vnto vs, sayinge: * that the people of Israell shalbe defended of theyr GOD, I wyll shewe the, that there is no God but Nabuchodonosor. yea, when we slaye (them al as one man) thou also shalt perysshe wyth them thorowe the swearde of the Assirians, and all Israell shalbe destroyed wyth the, and then shalte thou fele that Nabuchodonosor is the Lorde of the whole earthe. Then shal the swearde of my knyghthode go thorow thy sydes, and thou shalt fall downe stycke amonge the wounded of Israell, and shalte not come to thy selfe agayne, but be vtterly destroyed with them. But if thou thinkest thy prophecy to be true, why doeste thou then chaunge thy coloure? why art thou afrayed? Thinckest thou that my workes are not able to be performed? But that thou maiest know, that thou shalte fele these thynges wyth them, beholde, from this houre forth wyll I sende the vnto ponder people, that when the punishment of my swearde (whiche they haue worthely deserued) falleth vpon them, thou mayest be punyshed wyth them. So Holofernes commaunded his seruauntes to take Achior, and to carye him vnto Bethulia, & to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruauntes toke hym, and went thorow the playne felde. But when they drewe nye vnto the mountaynes, the synge casters came oute agaynste them: Neuertheles they gat the awaye by the syde of the mountayne, and bounde Achior hande and fote to a tree, and so lefte hym bounde with wythes, and turned agayne vnto their Lorde. Notwithstandynge the chyldren of Israel wente downe ko Bethulia, came vnto him, lowsed him, brought hym into Bethulia, set hym in the myddest of the people, and asked hym what the matter was, that the Assirians had left him bounde? Osias the sonne of Ozicha of the tribe of Simeon, and Charmim (which is also called Gothoniel) were the prynceypall rulers at the same tyme. Nowe when Achior stode in the myddest of the Senatoures, and before them al, he tolde them, what answere he gaue Holofernes, to the thynge that he asked hym, and how Holofernes people would haue slayne hym for so sayinge, and howe Holofernes hym selfe was wrothe, and commaunded him for the same cause to be delyuered vnto the Israelites: that when he ouercame the chyldren of Israel, he might commaunde Achior also to be put to death with diuerse tormētes, because he sayde: the God of heauen is theyr defender. And whē Achior had plainly tolde oute all these thynges, all the people fell downe vpon theyr faces, prayinge the Lord, and poured oute theyr prayers together vnto the Lord, with a general complaynte and weepynge, and sayde: O Lorde God of heauen and of earthe, beholde, theyr pryde, and loke vpon oure lowlynes, & consyder howe it standeth wyth thy saincctes, & maketh to be knowne, that thou forsakest not those, whiche holde them fast by the, & how that thou dyngeste them lowe, that presume of them selues, & make them boast in theyr owne strengthe. So when the weepynge and prayer of the people (which they had made the whole daye longe) was ended, they confozted Achior, sayinge: The God of our fathers, whose power & strēgth thou hast praysed, shal so rewarde the, that thou shalte rather se their destructiō. When the Lorde oure God thē shall geue hys seruauntes this libertie, god be also with the amonge vs: so that yf it please the, thou withal thyne, mayest dwel with vs. Nowe when Osias had ended the councel, he toke him into hys house, and made a great supper, called the elders to it, and so they refreshed them selues after the fastynge. And afterwarde was all the people called together, which made their prayers al the nighte longe in the congregacion, and besoughte the God of Israel for helpe.

¶ The.vii. Chapter.

THe nexte day, Holofernes cōmaunded his hoste, to go vp against Bethulia. * There were an hundred & twentye thousande fyghtynge men on fote, and two & twentye thousande horsemen, besyde the preparinge of thē that were wonne: & came to them on euery side out of the countrees & cities which he had taken. All these prepared them selues vnto the battayle against the Israelites, and came on by the hyl side, vnto the top that loketh ouer against Dothaim, frō the place which is called Belma, vnto Chelmō that lieth towarde Esdrelō. Nowe when the children of Israell sawe so great a multitude of the Assirians, they fel downe flat vpon the grounde, strawed ashes vpō their heades, & prayed with one accorde, that the God of Israel would shewe his mercie vpon his people. And so they toke theyr weapons, and sat downe before the mountaynes in the narowe place and kepte the way day & nyght. But whyle Holofernes was going aboute, he founde the water spring, which from the Southe syde was conueyed into the citie by a condite: this commaunded he to be diuerte another waye, and to cut theyr condyte in sunder. There were welles also not farre frō the walles, which they digged secretly.

Achior is sent to ỹ Israelites.

Achior bounde to a tree.

Achior sent into Bethulia.

Osias.

Achior telleth for ward to Bethulia.

Judi.v.f

Judi.2.b

ỹ Israelites praye.

ỹ water taken fro ỹ Assirians secretly.

+ ỳ people of Bethulia to-plaine for want of water.

creetly, noze for pleasure, then for necessitie.
C Then wente the Ammonites, & the Moabites vnto Holofernes, and sayde: the children of Israell trusse neither in speare nor arowe, but haue take vn, and kepe the mountaynes and hylles. That thou mayst ouercome them therfore, without the stryking of any batayle, set men to kepe the welles, that they drawe no water out of them: So shalt thou destroye them without swerde, or at the leaste, they shall be so feble, that they muste be fayne to geue ouer the citye: whiche they thinche not able to be wonne, for so muche as it lieth in the mountaynes.
Judi.16a These woordes pleased Holofernes wel, & all his men of warre, and + he set an hundreth
D at euerye well rounde aboute. And when this watch had endured twenty dayes, the Cisternes and all that had water, fayled them that dwelt in the citie of Bethulia, so that in the whole citie they had not drunke ynough for one day, for the people had water geuen them dayly in a measure. Then came the men and wemen, yong personnes,
+ and children all vnto Osias, and sayde all
Exo.17a with one voyce: God be iudge betwixte vs and the, for thou haste dealt euell with vs: thou woldeste not speake peaceably with
E the kynge of the Assirians, therfore hathe God solde vs in their handes, and there is no mā to helpe vs wher as we are brought downe before their eyes in thirst and great destruccion. Therfore gather nowe together all the people that be in the citie, that we maye al yelde our selues willingly vnto the people of Holofernes, for better it is that we be captiue and prayle the lorde with our lyues, then to be slayne & perish, and to be laughed to scorne, and shamed of euerye man, when we se our wyues & children dye before oure eyes. We take heauen and earth this day to recorde, and the god
F of oure fathers (whiche punisheth vs according to the deserupnge of oure sinnes) and geuen warnynge that ye geue vp the citye nowe into the power of Holofernes hoste, that our ende may be shortte with the swearde, whiche els shal endure longe, for want of water, and for thirste. When they had spoken oute these woordes, there was a great weppyng and howlynge in the whole congregacion, and that of euery man, and
∴ they cryed an whole houre longe vnto god
Osa.cb.a with one voyce, sayynge: • We haue sinned with oure fathers, we haue done amis, we haue delt wickedly. Thou that arte gracious, haue mercye vpō vs, punische our vnrighteousnes with thine owne scourge, & geue not them ouer that knowledge the, vn-
to a people whiche knowe thee not, leest
Ps.113,b they say amōg the heathē: + where is their

∴ ỳ rest of ỳ people.

God. And when they were so werye with thys crying and weppynge, that they held their tonges, Osias stode vp with watrye eyes, and sayd: * O take good hearetes vnto you, (deare brethren) & be of good cheare, and let vs wayte yet these fiue dayes, for mercye of the Lord: peraduenture he shall put away his indignacion, and geue glory vnto his name. But yf he helpe vs not whē these fiue dayes are paste, we shal doe as ye haue sayde. ¶ The. viii. Chapter.

Osias reporteth ỳ answere of ỳ elders. Judit. 8

A Nd it happened when these woordes came to the eares of Judith a widow, which was the doughter of Merary, the son of Idox, the son of Joseph, the son of Osias, the son of Elai, the son of Jammor, the son of Jezeō, the son of Raphoin, the son of Achitob, the son of Melchia, the son of Eliā, the sonne of Nathania, the sonne of Salathiell, the sonne of Simeon, the sonne of Ruben. And her husbande was called Manasses, whiche dyed in the dayes of the barly harnest. For whyle he was bindinge the sheues together in the felde, the heate came vpon his head, and he died at Bethulia his Citie, and there was he buried be-
B side his fathers. Nowe was Judith his desolate widowe thre yeares, and sixe monethes. And in the hier partes of her house, she made her selfe a preuye chambre, where she dwelte, beynge closed in with her maydens. She ware a smocke of heere, and fasted all the dayes of her lyfe, excepte the Sabbothes, and newe moones: and the solempne dayes that the people of Israell kepte. She was a very fayre and bewtifull personne. Her husbande also had lefte her great riches, a plenteous houshold e, great vnmouable possessions, and manye catell. This Judith was a woman of very good repoze with euerye one, for she feared the Lorde greatlye, and there was no bodye that spake an euyl woorde of her. When this Judith heard, howe Osias had promysed the people, that after the fyfte daye he wolde geue vp the citye vnto the Assirians, she sente for the elders, Chambri & Charmin, & when they came i to her, she sayde: what thynge is this, wherein Osias hathe consented, that yf God helpe not within fiue dayes, he wyll geue ouer the Citie to the Assirians? What are ye, that ye tempte the Lorde? This deuice optaineth no mer-
C cie of God, but prouoketh him to wrathe and displeasure: Wyl ye set the mercye of the Lorde a tyme, and appoynte him a day after your wyl? Neuertheles, for so much as the Lord is patient, let vs rather repēt, pourynge out teares, & beschinge hym of grace. + For god threatneth not as a mā, Jere.18a
and.25.a. neyther wyl he be prouoked vnto wrath as

Judith. Judiths apparel. Judith sendeth for ỳ Elders: blameth ỳ folysh counsayll of ỳ rulers.

the chyldren of men. And therefore let vs
heretely fall downe before hym, and serue
him with a meke spyrite, and with weping
eyes saye vnto the Lord, that he deale
wyth vs accordynge to hys owne will and
mercye: that like as one hearte is now ver-
ed, and broughte lowe thorowe the pryde
of them, ye maye be so conforted thorowe
hys grace: in so muche as we folowe not
the synnes of oure fathers, whiche forsoke
theyr God, and worshipped other goddes.
for the which synne, they perished with the
swerde, were spoyled and broughte to shame
of all theyr enemyes. As for vs we knowe
none other God but onelye hym, for whose
mercye let vs tarye wyth mekenesse. + Ye
Deu. 32. a shall require and make inquisition for oure
bloude, from the vexations of oure ene-
myes: he shall bringe downe all the hea-
then, that ryse vp against vs, and put thē
to dishonoure, euen the Lorde oure GOD.
Therfore deare brethren, seynge ye are the
honorable and elders in the people of god,
vnto whome all the people haue respecte, &
vpon whome the lyfe of the people stan-
deth, lift vp their hertes with youre exhor-
Deu. 8. a. tation that they may call to remembrance,
+ howe oure fathers also in tymes paste
2. pa. 32. a were tempted, that they might be proued,
yf they worshypped theyr God a ryghte.
Gen. 22. a They ought to remembre, howe + oure fa-
ther Abraham beynge tempted, and tryed
thorowe many tribulations, was founde a
Gen. 28. b louer and frende of God. So was + Isaac,
2 prou. 3 b so was Jacob, so was Moyses, and all they
Heb. 12. a that pleased God, beynge tryed thorowe
many troubles, were found stedfast in faith.
Againe, they that receaued not their temp-
tations wyth the feare of GOD, but put
them selues forthe wyth vnpacyencye and
Nu. xi. b. murmurynge agaynste GOD, + perysshed
and. xvi. a of the destroyer, and were slayne of serpen-
1. cor. x. a. tes. And therefore shoulde we not vnder-
take to be auenged, for the thynge that is
done vnto vs, but consyder, that all these
Rom. 8. d. punyshementes are farre lesse then oure
synnes and misdedes. Weleuinge also + that
this correccion commeth vnto vs (as to the
seruauntes of God) for amendemente and
not for oure destruccion. Then sayde Os-
Osias & ỹ Elders desire Judiths prayer. sias, and the elders vnto Judith: All that
thou speakest is true, and no man can re-
proue thy wordes. Praye thou for vs now
therfore vnto God, for thou arte an holye
woman, and feareste God. And Judith sayd
1. esa. 14. d vnto them: + Seing, ye know that my wor-
1. Joh. 1. a des are of God, then proue my counceil and
1. phyl. 2. a deuyse, yf it be of God: and beleeue God
that he will bringe my counceil to good
ende. Thus haue I deuysed: ye shal stande
this nyghte before the porte, and I will go
forthe wyth Abra my mayden. Praye ye
therfore vnto God, that he will graciously
remembre hys people of Israel within fiue
dayes, as ye haue sayde. As for the thynge
that I go in hande wythal, aske ye no que-
stions of it, tyl I open it vnto you my selfe:
do ye nothynge elles but praye vnto the
Lorde your God for me. Then Ossias the
Rouince of the people of Juda, said vnto her:
Go thy way in peace, the lorde be with the,
that we maye be auenged of oure enemyes.
And so they went from her againe.

¶ The. ix. Chapter.

Judiths prayer.

NOw whē they wer gone their way, Judith went into her closet, put on an heare smocke, strawed ashes vpō her heade, fel downe before the Lord, & cried vnto him, saying: O Lord God of my father + Simeon, which ganest him a sweard for a defence against the enemies that vsed violence, & wilfulnesse, & that raughted the virgine, and put her to dishonestye. Thou that ganest theyr wyues into a praye, and their doughters into captiuitie, & all their praye for a spoyle vnto thy seruauntes, which bare a zele vnto the: helpe me a widowe, O Lorde my God, I beseche the. For thou hast done all thinges from the begynnynge: & loke what thou hast taken in hāde & deuysed, it came euer to passe. For all thy wayes are prepared, and thy iudgementes are doone in thy euerlastynge foreknowledge. O looke nowe vpon the armies of the Assiriās, like + as it was thy pleasure some tyme to looke vpon the hoste of the Egiptians, when they beynge weapened, persecuted thy seruauntes, and put theyr trust in their charettes, horsemen, & in the multytude of their mē of warr. But thou lokest vpon their hoost, castynge a thicke darkenes before them: & when they came into the depe, the waters ouerwhelmed them. Euē so Lorde let it go with these, that truste in the power and multytude of theyr men of warre, in theyr charettes, arowes, and speres, and knowe not that thou onelye are oure God, whyche destroyest warres from the begynnynge, & that thou art the Lord. O lyfte vp thyne arme nowe lyke as euer from the beginnynge, & in thy power bring their power consaught: cause their might to fall in thy wrathe. They make theyr boost, that they wil vnhalow and defyle thy Sanctuarye, and to vnaste the Tabernacle of thy name, and to caste downe the horne of thine aulter with their sweard. Bringe to passe (O Lorde) that the pryde of the enemye may be cut downe with his owne sworde,

Gen. 34. d and. 49. a

Exo. 14. c

that maye be taken with the snare of hys eyes in me, & that thou mayest smyte hym with the lyppes of my tonge. O geue me a stedfast mynde, that I maye despyse hym, & his strength, & that I maye destroye him.

Judith praieth geue vs grace to ouercome our enemyes.

C This shall bryng thy name an euerlasting
Judit.4.d and.5.d 12.para. 14.16.b. yr.a Ps.147.a remembraunce, * yf the hande of a woman ouerthrowe hym. For thy power (o lorde) standeth not in the power of men, neither hast thou anye pleasure in the strengthe of horses. There was neuer proude personne that pleased thee, but in the prayer of the humble and meke, hathe thy pleasure bene euermore. O thou god of the heauens, thou maker of the waters, & Lorde of all creatures, heare me poore woman callinge vpon the, and puttinge my truste in thy mercye.

Eccl.36.a * Remembre thy conenaunt, O Lorde, and minister wordes in my mouth, & stably sche this deuice in my heart, that thy house may continue styl in holynesse, and that all the heathen maye knowe that thou arte God, and that there is none other but thou.

Judith clotheth her selfe & prepareth her gladnes.

C The.x. Chapter.

AND whē she had left of crying vnto the lorde, she rose vp frō the place where she had lien flate before the lord & called her mayden, went doune into her house, layed the heery cloth frō her, put of the garmentes of her widdowhode, washed her body, anointed her selfe with precious thinges, of swete sauoure, braded, and platted her heere: set an houe vpō her head, & put on suche apparel as belongeth vnto gladnes, slippers vnō her fete, armeletes, spanges, earinges, fingeringes, and decked her selfe wyth all her belle araye. The Lorde gaue her also a speciall bewtye and fayrenesse: (for all this decknge of her selfe, was not done for anye voluptuousnes, and pleasure of the flesh, but of a right discretion and vertue; therfore dyd the Lorde increase her bewtye, so that she was exceadinge amiable, and well fauoured in all mens eyes. She gaue her mayden also a bottel of wine, a pot with oyle, pottage, cakes, reade and chese, and wente her waye.

B Nowe when she came to the porte of the city, she founde Ozias, and the elders of the citye waytinge there. Whiche when they sawe her, they were astonyed, and marueyled greatlye at her bewtye. Neuertheles, they asked no question at her, but let her goe, sayinge: The God of our fathers geue the his grace, & with his power perfourme al the deuice of thy hearte, that Jerusalem may reioyse ouer the, and that thy name maye be in the nombre of the holye and righteous. And all they that were there, sayde with one voyce: so be it, so be it. Judith made her prayer vnto the Lorde, and

& Elders & ye people praise for Judith without departinge.

went out at the porte, she and her mayde. And as she was goynge downe the mountayne, it happened that a boute the spryngе of the daye, the spies of the Assirians mette with her, and tooke her, sayinge: Whence comest thou? Or whither goest thou? She aunswered: I am a doughter of the Hebrues, and am fled frome them, for I knowe that they shalbe geuē vnto you to be spoyled: because they thoughte scorne to yelde thē selues vnto you, that they myght finde mercy in your sighte. Therfore, haue I deuised by my selfe after thys maner: I wyll goe before the Prince Holofernes, and tell him al their secretes, and will shewe him, how he may come by them, and winne thē, so that not one mā of his host shal perysshe. And when these men had heard her wordes, and considered her fayre face they were astonied (for they wondered at her excellent bewtye) and sayde vnto her: Thou hast saued thy life by findinge oute this wyse, that thou woldest come downe to our Lorde: and be thou sure, that when thou comest vnto him, he shall intreate the wel, and thou shalte please him at the hearte: So they brought her into Holofernes pauilion, and told him of her. Nowe when she came in before him, immediatly he was ouercome, and taken with her bewtye.

Then sayde hys seruauntes: Who would despyse the people of the Jewes, that haue so fayre women? Shoulde we not by reason sighe agaynste them for theyse? So whē Judith sawe Holofernes sittynge in a Canapy, that was wroughte of purple, silke, golde, Smaragde and pretious stones, she loked faste vpon him, and fell downe vpon the earthe. And Holofernes seruauntes toke her vp agayne, at theyr Lordes commaundement.

Spies take Judith.

C

Judith brought before Holofernes.

C The.xi. Chapter. Holofernes reporteth Judith.

THen sayd Holofernes vnto her: be of good chere, & feare not in thine hart, for I neuer hurt mā that wolde serue Nabuchodonosor the king. As for thy people, yf they hadde not despysed me, I shulde not haue lifte vp my speare against them. But tell me nowe, what is the cause that thou arte departed frome them, and wherfore arte thou come vnto vs. And Judith sayde vnto him: Sir, vnderstande the wordes of thy handmayden: For yf thou wilte do after the wordes of thy handmayden, the Lorde shall bringe thy matter to a prosperous effecte. As truelye as Nabuchodonosor a lorde of the lande liueth, and as truely as his power liueth, whiche is in the, to the punishement of al men that goe wronge, al men shal not onely be subdued vnto him thorowe the, but all the beastes

Judith to Holofernes.

Judith is brought into his presence.

also of the felde. For al the people speake of thy prudent actiuitie: and it hathe euer ben reported, howe thou onelye arte good and myghty in al hys kyngdome, and thy discretion is commended in all landes. The thynge is manifest also, that Achior spake, and it is well knowen, what thou cõmaundest to do vnto hym. For this is playne and of a suretye, that oure God is so wrathe with vs (by the reason of oure sinnes) that he hathe shewed by his prophetes vnto the people, howe that for their synnes he wyll deliuer them ouer vnto the enemye. And for so muche as the chyldren of Israell knowe that they haue so displeased their God, they are sore afrayed of thee. They suffre greate hungre also, and for wante of water, they are deade nowe in a maner. Moreouer, they are appointed to slay al their catell, that they maye drynche the bloude of them, and are purposed to spende all the holye ornamentes of theyr GOD (whiche he hathe forbydden them to touch) for corne, wyne & oyle. Seyng nowe that they do these thynges, it is a playne case, that they muste nedes be destroyed. Whiche when I thy handmayden perceaued, I fled from them, and the LORDE hathe sente me vnto thee, to shewe thee these thinges. For I thyne handmayden worshyppe God, euen here nowe beside the, and thyne handemayden shal go forthe, and I wil make my prayer vnto God, and he shall tell me, when he wyll rewarde them theyr sinne: then shall I come and shewe the, and bringe the thorowe the myddest of Jerusalem, so that thou shalte haue all the people of Israell, as the shepe without a shepherde: there shal not so muche as one dogge barcke agaynste thee, for these thynges are shewed me, by the prouidence of God: And for so muche as GOD is displeased wyth them, he hath sente me to tell thee the same.

These wordes pleased Holofernes and all his seruauntes, whyche marueyled at the wysedome of her, and sayde one to another: there is not suche a woman vpon earthe, in beawtye and discrecion of woordes. And Holofernes sayd vnto her: GOD hath done well, that he hathe sente thee hither before thy people that thou mayest geue them into oure handes. And for so muche as thy promyse is good, yf thy GOD performe it vnto me, he shall be my GOD also, and thou shalte be excellent, and greate in the courte of Nabuchodonosor, and thy name shalbe spoken of in al the lande.

Holofernes & his people wonder at Judiths wisdome.

¶ The.xii. Chapter.

Then cõmaunded he her to go in where his treasure laye, & charged that she shulde haue her dwellyng there, and appoynted what shulde be geuen her from hys table. Judith aunswered hym, & sayde: As for the meate that thou haste commaunded to geue me, I maye not eate of it as nowe (leste I displease my God) but wyll eate of suche as I haue brought wyth me. Then sayde Holofernes vnto her: yf these thinges that thou haste brought with thee fayle, what shal we do vnto thee? And Judith sayde: as truelye as thou lyuest my lord, thy handmayden shall not spende all thys, til God haue brought to passe in my handes, the thinges that I haue deuised. So hys seruauntes broughte her into the tente, where as he had appointed. And as she was goynge in, she desired that she mighte haue leue to go forth by night, and before daye, to her prayer, and to make intercession vnto the Lorde. Then commaunded Holofernes his chamberlaynes, that she shoulde goe oute and in at her pleasure, to prayse vnto God those thre dayes. And so in the nighte season she wente forthe into the valley of Bethulia, and washed her selfe in the water. Then went she vp, and besought the Lorde God of Israell, that he woulde prosperre her waye, for the deliueraunce of his people. And so she went in, and remayned cleane in her tent, til she toke her meate in the euenynge. Vpon the fourthe daye it happened, that Holofernes made a supper vnto his seruauntes, and sayde vnto Vagao the chamberlayne: Goe thy waye, and perswade this Hebrewesse, that she maye be willing to consente to hepe companye with me. For it were a shame vnto al the Assirians, that a woman shoulde so laughe a man to scorne, that she were come from him vnmedled with hall. Then wente Vagao vnto Judith, & sayde: Let not the good doughter be afrayed, to come into my LORD, that she maye be honoured before hym, that she maye eate and drynche wine, and be merye with him. Vnto whome Judith aunswered: Who am I, that I shoulde saye my Lorde nay? What soeuer is good before hys eyes, I shal doe it: and loke what is his pleasure, that shall I thynche well done, as longe as I liue. So she stode vp, and dect her selfe with her apparell, and wente in, and stode before hym. And Holofernes hearte was whole moued, so that he burnt in desire towarde her. And Holofernes sayde vnto her: drynche nowe, sit downe, and be merye, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyll drynche, for my lyfe is meryer to daye, then euer it

Holofernes desireth Judith.

She desireth to go out to praie.

Vagao is sent for Judith.

Gen. 34.

Holofernes wherby Judith was

was in al my lyfe. And she toke, & did eate, and dranke before him, the thinges that her mayden had prepared for her. And Holofernes was merry with her, & dranke more wine then euer he did afore in his lyfe.

Judith kylleth Holofernes in his dedlynes.

¶ The. xiii. Chapter.

NOw when it was late in the nyght, his seruantes made haste euery mā to his lodgynge. And Bagao shut the chamber dores, & went his waye, for they were al ouerladen with wine. So was Judith alone in the chāber. As for Holofernes he lai vpō the bed al drōnkē, & of very drōkennes fel a slepe. Thē cōmaūded Judith her mayde, to stāde without before the doze, & to wayte. And Judith stode before the bed, makynge her prayer with teares, & moued her lippes secretly, & sayde: Strēgthē me, O Lorde God of Israell, and haue respecte vnto the woorckes of my handes in thys houre, that thou mayest set vp thy cyte of Jerusalem, lyke as thou haste promysed: O graunte that by thee I maye perfourme the thynge, whiche I haue deuysed thorowe the belefe that I haue in thee. And when she had spoken thys, she wente to the bedstede, and loused the sweardе that hanged vpon it, and drewe it oute. Then tooke she holde of the heerye lockes of hys heade, and sayde: Stregthē me, O LORDE God in thys houre, and with that she gaue him two stroakes vpon the necke, and smote of hys heade. Then tooke she the Canapy awaye, and rolled the deade bodye afyde. Immediatly she gat her forth, & delyuered the heade of Holofernes vnto her mayden, and bad her putte it in her wallet. And so they two wente forthe togyther after their custome, as thoughe they wouldе prayе, and so passed by the hoostes, and came thorowe the dalley vnto the porte of the Cytie. And Judith cryed a farre of vnto the watchemen vpon the walles: Open the gates (sayde she) for GOD is wyth vs, whyche hath shewed his power in Israel. And whē they heardе her voyce, they called the Elders of the citye togethеr. And they came al to mete her lytle and greate, younge and olde, for they thought not that she shoulde haue come so soone. So they lyghted candles, and gathered aboute her euerychone, but she went vp into an hye place, and caused silence to be proclaymed. When euerye man nowe helde hys tonge, Judith sayde: O prayse the Lorde oure God, for he hathe not despysed nor forsaken them, that putte their trust in him: & me his handmayden hath he performed hys mercye, whiche he promised vnto the house of Israell: yea, in my hande this same nyghte hathe he slayne the enemy of his people. And with that she

Judith returneth to Bethulia.

toke forth the head of Holofernes out of the wallet & shewed it thē, saying: beholde the heade of Holofernes, the captayne of the Assirians, and thys is the canapy, wherein he lay in his dronckennes: where the Lorde our god hathe slayne him by the hande of a womā. But as truly as the lord liueth, his aungell hath kepte me goynge thyther, remayning there, and commynge hyther again from thence. And the LORD hath not suffred me his handmayden to be defiled, but without any filthynes of syn hath he brought me agayne vnto you: and that with great victorye, so that I am escaped, and ye deliuered. O geue thankes vnto him euerychone, for he is gracious: and hys mercye endureth for euer. So they praysed the Lorde all togethеr, and gaue thanckes vnto him. And to her they sayd: The lorde hath blessed thee in hys power, for thorowe the hath he brought our enemies to nought. And Ozias the chiefe ruler of the people of Israel, sayde vnto her: Blessed arte thou of the lorde the hye GOD, aboue all women vpon earthe. Blessed be the Lorde the maker of heauen and earth, which hath gided thee a ryght to wounde and to smyte of the heade of the captayne of oure enemyes. For thys daye he hath made thy name so honorable, that thy prayse shal neuer come out of the mouthe of menne, whiche shall alwaye remembre the power of the Lorde, seynge thou haste not spared thyne owne selfe, but put thē i̇ ieopardy, confiorynge the anguish and trouble of thy people, and so haste helped their fall before God oure LORDE. And all the people sayde: Amen, Amen. Achior also was called, and he came. Then sayde Judith vnto hym: The GOD of Israel vnto whome thou gauest wytnes, that he woulde be auenged of hys enemies, euen he hathe thys nyghte thorowe my hande, smitten of the heade of al the vnfaythfull. And that thou mayest see that it so is: Beholde, thys is the heade of Holofernes, which in hys presūptuous pride, despysed the God of the people of Israell, and threatened with destruction, sayinge: When the people of Israell is taken, I shall cause the also to be stickte with the swerd. When Achior sawe Holofernes heade, he fel downe before vpon hys face to the grounde for dery anguish & feare, so that he sowned with al. But after that he was come agayne to him selfe, he fel downe before her, & praysed her, sayinge: Blessed arte thou of thy God, in al the tabernacles of Jacob: For all the people that heare of thy name, shal prayse the god of Israel, because of the.

Gods aungel kepte Judith.

psa. cvi. & cxlix. and. cxlix. Final praise. god.

Ozias blesseth Judith.

Achior sowneth at the sight of Holofernes head.

¶ The. xiiii. Chapter.

Judith counsayleth Israel to set vpō the assiria

IUdith sayd vnto all the people: Brethrē, heare me. Sticke vp this heade vpō oure walles, and whē the Sunne ariseth take euery man hys weapen, & sal out violētly: not as thoughe ye wolde go besyde them, but to renne vpon them, wyth vyolence. When the spies in the tentes se this, they shal of necessite be compelled to flee backewarde, and to raise vp theyr captaine to the battayle. So when their captaynes come vnto Holofernes pauilion & finde the trawe body wrapped in the bloude fearfulnes shal fal vpon them: & whē ye perceaue that they flye, folowe them wythout al care, for God shall delyuer thē vnto you, to be destroyed. Then Achyor seynge the power of GOD, wherbye he had shewed vnto the people of Israell, fell of from his Heathenysche beleefe and put hys trust in God, and let him selfe be circumcysed: and so was he numbred amonge the people of Israell, he and all hys posteryte vnto thys daye. Achior reiected

Holofernes heade is stricken vp vpō ye walls

Nowe as soone as it was daye, they stycke vp Holofernes heade vpon the walles, and euerye man tooke hys weapen, and so they wente oute wyth an horryble crye. When the spyes sawe that, they ranne vnto Holofernes tente. And they that were wythin the tente, came before his chamber, and made a great rushynge to wake hym vp, because they thoughte, wyth the noyse to haue raysed hym. For there durste not one of the Assirians knocke, go in or open: But when the captaynes and Prynces: and all the chefe in the hynge of the Assirians hoost came together, they sayde vnto the Chamberlaynes. Go youre wayem, and wake him vp, for the mysse are crept out of their holes, and dare presume vs vnto battayle. Iud.14.b Then wente Bagao into his chamber, stode before the bed, and clapped with hys handes, for he thoughte he had bene slepynge wyth Judith. But when he had herkened perfectly wyth his eares, and coulde perceaue no slepynge, he went nyer to the bed, and spreet vp, and then sawe he the deade bodye of Holofernes lynge there withoute a heade, weltred in hys bloude vpon the earthe. Then cryed he with loude voyce, and wyth wepynge rente hys clothes, and wente into Judiths tente, and founde her not: And so he leapte oute vnto the people and sayde: one woman of the Jewes, hathe brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the grounde and hath no heade. Whē the chefe of the Assirians host herde that, they rente their clothes, & there fel an intollerable fere and tremblynge vpon them, so that theyr mynde were sore afrayed. And there was an exceadinge great crie in the whole host.

The.xb. Chapter.

NOwe when all the yooste herde that Holofernes was headed, their mynde and councel fel from them: & suche a feare came vpon them, that they vnderstode to defende the selues by flyinge awaye: one spake not to another, but hanged downe theyr heades, left al behynde thē, made hast to escape frō the Hebrues: for they hearde, that they wer hastynge to come after with their weapens, & so they fled by the wayes of the felde, and thorow al the fore parthes of the dales. And when the children of Israel saw that they fled, they folowed vpō thē, and wente downe wyth trompettes, blowynge and mahynge a greate crye after them. As for the Assirians, they had no ordre, and kept not them selues together, but fled their waye. Neuerthcles, the chyldren of Israell fell vpon them wyth one companye and ordre, and discomfyred as many as they myght get. And Ozias sente messaungers vnto all the cytyes and countrees of Israell. So all the regyons and cytye sente oute theyr best men, after them in harnesse, and smote them with the swearde, til they came to the vttermost part of theyr borders. And the other that were in Bethulia came into the tentes of the Assyrians, and take all that they wyche were fled had lefte behynde them, and so they founde greate good. And they that came ageine to Bethulia from the battaile, toke wyth them such thynges as had bene theirs: there was no numbre of the cattell, and of all costlye Jewels, so that from the lowest vnto the hyest, they were all made ryche of the spoyles of them. And Joachim the hye preiest at Jerusalem, came to Bethulia with all the elders, that they might se Judith. Nowe when she came oute vnto them, they beganne all to prayse her wyth one voyce, sayinge: thou worshypnge of the cytye of Jerusalem, thou ioy of Israell, thou honoure of oure people, thou hast done manly, and thy herte is confozted, because thou haste loued clenlynes and chastyte, and haste knowen no man but thyne owne husbande: therefore hath the hande of the Lorde confozted the, and blessed shalte thou be for euer. And all people sayde: so be it, so be it. In thirty dayes coulde the people of Israell scarse gather vp the spoyles of the Assyrians. But all that belonged vnto Holofernes, and had bene his, specyally (whether it were of gold, of syluer, precyous stone, clothynge, & al ornamentes) they gaue it vnto Judith. And al the people retoysed, both wemē, maidēs, & yonge people, wyth vyoes and harpes.

The.xbi Chapter.

Joachim & his preest reth to se Then Judith.

A Then longe Judith this songe vnto the Lord: Beginne vnto the Lord vpō the tabrettes, synge vnto the Lorde vpon the cymbales. O synge vnto him a new sōg of thākelgeuinge, be ioyful and cal vpō his name. + It is the Lord that destroyed warPsa.45.b res: euen the Lorde is his name. Whyche harhe pytched hys tentes in the myddest of his people, that he myght delyuer vs from the hande of al oure enemyes. Assur came oute of the mountaynes of the Northe in Judi.7.c. the multitude of his strength. * His people stopped the water brokes, and their horses couered the valleyes. He purposed to haue brought vp my lāde, & to slaye my yonge n & B weth the swearde. He would haue caried awaye my children and virgins into captyuite, but the Almyghtie Lord hindred him, and delyuered hym into the hādes of a woman, which brought him to confusion. For theyr mighty was not destroyed of the yōg men. It was not the sonnes of Tyran that slue hym, nether haue the greate Giannres set them selues agaynst him: but Judith the doughter of Merary wyth her fayre bewty harh dyscomfyted hym, and brought hym to naughte. For she layde awaye her widdowes garmēt and put on the parel of gladnesse to the reioysynge of the childrē of Israel. She annoynted her face, and bounde vp her heare in an hoke to begyle hym. Her slyppers rauysched hys eyes, her bewtye captyued hys mynde, wyth the swearde C smote she of hys necke. The Persians were astonied at her stedfastnes, and the Medes at her boldenes. Then houled the armies of the Assirians, when my simple, (dere of thirst appered.) The sonnes of the doughters haue pearsed them thorow and slayne them fugityue chyldren: they perysched in the battayle, for the verye feare of the Lord my God. Let vs synge a songe of thankes geuynge vnto the Lorde, a newe songe of prayse wyll we synge vnto our God: Lord Lorde, thou arte a greate GOD, myghtye in power, whome no man maye ouercome. All thy creatures shoulde serue the: for thou spakest but the worde, and they were made: thou sentest thy spirit, and they were created, and no man can wythstande thy voyce. The mountaynes shall moue from the fondations with the waters, the stonie rockes shal melte before the lyghte ware. But they that feare thee, shalbe great wyth thē in all thynges. Wo vnto the people that ryse vp agaynste my generacyon, for the Almyghtie Lorde wyl auenge hym selfe of them and in the daye of Judgement wil he vysyt them. For he shal geue fier and wormes into their flesshe, that they maye burne and fele it for euermore. After this it happened, that after the victorye, all the people came to Jerusalem, to geue prayse and thanckes vnto the Lorde. And when they were purpyfyed, they offered all their burnt sacrifices and their promyse offeringes. And Judith offered al Holofernes weapes, and al the Jewels that the people had geuē her: and the canapie that she toke from his bed and hāged them vp vnto the LORD. The people was ioyful, as the vse is: and this ioye by reason of the victorye, wyth Judith, endured thre monethes. So after these dayes, euery mā went home againe, and Judith was in greate reputacion at Bethulia, and ryght honourably taken in all the lande of Israel. Vnto her bertue also was chastitie ioyned, so that after her husbande Manasses, she neuer knewe man all the dayes of her lyfe. Vpon the hye solempne dayes she went oute wyth greate worshyppe. She dwelte in her husbandes house an hundred and fyue yeare, and lefte her handemayde fre, and dyed: and was buryed besyde her husbande in Bethulia. And al the people mourned for her. vii. dayes. So longe as she lyued, there was none that troubled Israel, and many yeares also after her deathe. The daye wherin this victorie was gotten, was solemlye holden, and reken'd of the Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes euer sence vnto this daye.

¶ The ende o booke of Judith.

¶ The reste of the Chapters of the booke of Esther.

¶ The.xi. Chapter after the Latin.

A Mardochens the son of Jar, the sōne of Semei, the sone of Cisei of the tribe of Benjamin, a Jewe: which had his dwellynge in the cite of Susis, a man of greate reputacion and excellente amonge all them that were in the kynges courte. (Neuertheles, he was one of the prisoners, whom * Nabuchodonoz the kynge of Babylon had caryed awaye from Jerusalem vnto Babylon wyth Jechonias the kynge of Juda.) In the.ii. yere of the raigne of great Artexerces in the fyrste day of the moneth Nisan had Mardocheus suche a dreame. He thoughte he hearde a greate tempeste, horrible thonder clappes, earthquakes, and greate dyscorde in the lande, & that he saw.ii. great dragōs redy to fight one against another. Their crie was great. B

4.reg.24.a Jer.24.a

Judith & people go to Jerusalē to offer their vowes & offrings.

5 people mourne Judith.vij.daies.

At

At the which cōcrynge and crye al the Hē-
chen wer by to fight againſt the ryghteous
people. And the ſame day was ful of darkē-
nes and derye vncleer, ful of trouble and
anguiſh: yea, a great fearfulnes was there
in all the lande. The ryghteous were ama-
ſed, for they feared the plage and euel that
was denyſed ouer them, and wer at a point
wyth them ſelues to dye. So they cried vn-
to God: and whyle they were cryinge: the
lyrle well grewe into a great ryuer, and in
to many waters. And with that it was day
and the ſunne roſe by againe. And the low-
ly were exalted and deuoured the glorious
and proude. Now when Mardocheus had
ſene this dreame, he awoke, and muſed ſted-
faſtlye in his heart, what God would do: &
ſo he deſired to know al the matter, & hys
mynde was there vpon vntyll the nyghte.

A ¶ The. xii. Chapter.

Heſt. 2. d
and. bi. a

AT the ſame tyme dwelt Mardoche-
us with Bagatha and Tares in the
kynges courte, the kinges Chāber-
laynes and porters of the palace. But * whē
he herde their deuice, & had diligently con-
ſydered theyr imaginacions, he perceaued
that they went aboute, to laye theyr cruell
handes vpon the kynge Artaxerſes: and ſo
he certyfied the king thereof. Then cauſed
the kynge to examen the two gelded wyth
tormentes. And when they had graūted it,
they were put to death. This the king cau-
ſed to be put in the Cronicles for an euer-
laſtynge remembraunce, and Mardocheus
wrote vp the ſame matter. So the kynge
commaunded that Mardocheus ſhould re-
mayne in the courte, and for this faythful-
neſſe of his, he gaue hym a rewarde. But
Aman the ſonne of Amadathus the Agagite,
which was holden in great honour & repu-
tacion in the kynges courte vnderſtode to
hurte Mardocheus & his people becauſe of
the two Chāberlaines that wer put to deth.

A ¶ The. xiii. Chapter.

THe great kyng of Artaxerſes whiche
raigneth frō India vnto Ethiopia, o-
uer an hundred and ſeuen & twentye
landes, ſendeth hys frendly ſalutacīō vnto
al the princes and debites of the countrees,
which be ſubiecte vnto his dominiō. When
I was made Lord ouer many people, & had
ſubdued the whole earth vnto my dominī-
on, my mynde was not with crueltye and
wrōge to exalt my ſelfe by the reaſon of my
power: but purpoſed with equite alwaye &
gentylnes, to gouerne thoſe that be vnder
my iuriſdiccion, and wholy to ſet hym in a
peaceable life, and therby to bring my king
dome vnto tranquilyte, that men myghte
ſafely go thorowe ou euery ſyde, and to re-
nue peace agayne, whyche all men deſyre.
Howe when I aſked my counceleres howe
theſe thinges myght be brought to a good
ende, there was one by vs, excellent in wil-
dome whoſe good wyll, truth and faithfuł-
nes hath oft bene ſhewed & proued (whiche
was alſo the princypal and nerte vnto the
kynge.) A man by name: whyche certyfied
vs, howe that in all landes there was ſca-
tered abrode a rebellyous folke, that made
ſtatutes and lawes agaynſt all other peo-
ple: and bane alwaye deſpyſed the proclai-
med commaundementes of kynges: and
howe that for this cauſe it were not to be
ſuffred that ſuche rule ſhoulde contynue by C
you, and not to be put downe. Seing, now
we perceaue the ſame, that this people alone
are contrarie vnto euery mā, bringe ſtraūg
and other maner of lawes, and withſtande
our ſtatutes and doynges, and go about to
ſtabliſhe ch̄rewed matters, that oure king-
dome ſhould neuer come to good eſtate and
ſtedfaſtneſſe: Therfore bane we commaun-
ded, that al they that are appoynted in wri-
tynge and ſhewed vnto you by Amā (whi-
che is ordeyned and ſette ouer all oure lan-
des) and the mooſte pryncypall nerte vnto
the kynge, and in maner as a father, ſhall
with theyr wiues and children be deſtroyed
and rotedoute wyth the ſwearde of theyr
enemyes and aduerſaryes, and that there
ſhalbe no mercy ſhewed, and no man ſpa-
red. And this ſhalbe done the. xiiii. daye of
the moneth (called Adar) of this yere, that
they whyche of olde (and nowe alſo) haue
euer bene rebellious, maye in one day with
violence be thruſte downe into the hell, to
thintente that after this maner our empire D
maye haue peace and tranquyllitie. But
Mardocheus thought vpon al the workes
and noble actes of the Lorde, and made hys
prayer vnto him, ſayinge: O Lorde, Lord,
thou valyaunte and almyghtye kynge (for
all thynges are in thy power) and yf thou
wylte helpe and delyuer Iſraell, there is no
man that can withſtande or let the: for thou
haſt made heauen and earth, and what wō-
derous thinge ſo euer is vnder the heauen:
thou art Lorde of all thynges, and there is
noman that can reſiſt thy maieſty (O lord.)
Thou knoweſt all thynges, thou woteſt
Lord that it was neyther of malyce, nor of
preſumption, nor for any deſyre of glorye,
that I would not bowe downe my ſelfe, nor
worchyp yonder proude preſumpteous A-
man (for I would haue bene contente, and
that wyth good wyl, yf it might haue done
Iſraell any good, to haue kyſt euen his fote
ſteppes) but that I dyd it, becauſe I would
not ſet the honoure of a man in the ſtede
of the glorye of God: and becauſe I would
worchyp none but onely the my lorde. And

mardocheus prayeth. that

this haue I done in no pryde nor presumption. And therfore, O Lord, thou God and king, haue mercy vpon my people, for they ymagin how they may vtrig vs to nought: yea, their mynde and desyre is to destroy, & to ouerthrowe thy people. that hethe euer bene thine enheritaunce of olde. O despyse not thy portion, which thou hast deliuered and brought out of Egypte for thine owne selfe. Heare my prayer, and be mercyful vn to thy people whom thou hast chosen for an heritage vnto thy self. Turne our cõplaint and sorow into ioy, that we maye lyue, O Lorde, & prayse thy name, O Lorde, suffre not the mouthes of thẽ that praise the to be destroyed. All the people of Israell in lyke maner, cried as earnestly as they could vnto the Lord: for their death and destruction stode before their eyes.

Esther also prayeth

¶ The. xiiij. Chapter.

QWene Esther also beynge in the batell of death, resorted vnto the Lorde, laid away her glorious apparell, & put on the garmẽtes that serued for syghing & mourninge. In the stede of precious oyntmente, she scatred ashes & donge vpon her heade: and as for her body, she humbled it with fastynge, and brought it verye lowe. All the places where she was wonte to haue ioye afore, those fylled she wyth the heare that she plucke of her selfe. She prayed also vnto the Lorde God of Israel with these wordes. O my Lorde, thou onelye arte oure kynge, helpe me desolate woman, which haue no helper but the, for my miserye and destruction is harde at my hand. + Fro my youth vp I haue herde out of the kynredde of my father, that thou tokest Israel frome amonge al people (and so haue oure fathers of their fore elders) that they shoulde be thy perpetuall enheritaũce, and loke what thou diddest promyse them, thou hast made it good vnto them. Nowe Lorde, we haue synned before the, therfore + hast thou gyuẽ vs into the hãdes of oure enemyes, because we worshypped theyr goddes. Lorde, thou arte righteous. Neuertheles, it satysfyed them not, that we are in bytter and heuye captiuitie, and oppressed among them, but thou hast layed their handes vpon the handes of their goddes: so that they beginne to take awaye the thing (that thou with thy mouth hast ordeyned & appoynted) & to destroye thine enheritaunce, to shut and stop the mouthes of theym that prayse thee, to quence the glorye and worshyppe of thy house, and thyne aulter, and to open the mouthes of the Heythen, that they maye prayse the power and vertue of the Goddes, and to magnifie the fleshly kynge for euer. O Lorde, gyue not thy sceptre vnto them that be nothing, lest they laugh vs to scorne in oure mysery and fall: but turne their deuise vpon them selues, and punishe hym, that hath begonne the same ouer vs, and set him to an example. Thynke vpon vs O Lord, & shew thy selfe vnto vs in the time of our distresse, & of our trouble. Strength me, O thou kyng of goddes, thou Lord of al power, giue + me an eloquent & pleasaunt speache in my mouth before the Lord, Turne his hertin the hate of our enemies, to destroy him, & all suche as consente vnto him. But delyuer vs with thine hand, and helpe me thy handemaide, which haue no defence nor helper but only the Lord, thou knowest al thynges, thou wotest that I loue not the glorye and worshyp of the vnrighteous, & that I hate, and abhorre the bedde of the vncircumcised, and of all Heythen. Thou knowest my necessitye, that I hate the token of my preeminence and worshyppe whyche I beare vpon mynde head, what time as I must shew my selfe and be sene, and that I abhorre it as an vncleane clothe, and that I weare it not when I am quiete and alone by my selfe. Thou knowest also, that I thy handemayden haue not eaten at Amans table, and that I haue hadde no pleasure nor delite in the kinges feaste, that I haue not dronke the wyne of the drynckoffringes, and that I thy handmayden haue no ioye since the daye that I was broughte hyther, vntyll this day, but onely in the Lorde. O thou God of Abraham, O thou mightie God aboue all, heare the voyce of theym that haue none other hope, and delyuer vs oute of the hande of the wycked, and delyuer me oute of my feare.

Exo. 4. c. Jere. 1. d

Deut. 4. c. and. 7. b.

Jer. 32. c.

¶ The. xv. Chapter.

MArdocheus also bad Esther goe in vnto the king, & pray for her people, & for her countrie. Remembre (sayth he) the daies of thy lowe estate, how thou wast norished vnder my hande: For Aman which is next vnto the king, hath geuen sẽtence of death against vs. Cal thou therfore vpon the Lord, & speake for vs vnto the king, and deliuer vs from death. And vpon the thirde daye it happened, that Esther layed awaye the mournynge garmentes, and put on her glorious apparel, and decked her selfe goodlye (after that she had called vpon God, whiche is the beholder and Sauiour of all thynges) toke two hãdmaydens with her: vpõ the one she leaned her selfe, as one that was tendre: the other folowed her, and bare the trayne of her desture. The shyne of her beautie made her face rose coloured. The symplytude of her face was cheerfull and amyable, but

her

her herte was so sowfull for greate feare. She wente in thorowe all the doores, and stode before the kynge. The kinge sat vpon the throne of his kyngedome, and was clothed in his goodlye araye, all of golde, and set with precious stones, and he was derye terrible. He lyfte vp his face, that shone in the clearenesse, and looked grymelye vpon her. Then fell the Quene downe, was pale and faynt, leaned her selfe vpon the head of the mayde. that went with her. Neuerthelesse, * God turned the kynges mynde, that he was gotle, that he leaped out of his seate for feare, and gat her in his armes, & helde her vp til she came to her selfe againe. He gaue her louinge wordes also, & sayde vnto her: Esther, what is the matter? I am thy brother, be of good cheare, thou shalte not dye: for our commaundement toucheth the cõmons & not the. Come nye. And with that he helde vp his goldē rodde. & layed it vpon her necke, & embraced her frendely, & saide vnto her: * I saw thee (O Lorde) as an Aungell of God, and my hert was troubled, for feare of thy maiestye and clearenesse. For excellente and wonderfull arte thou (O Lorde) and thy face is full of Amytie. But as she was thus speakinge vnto him, she fel downe agayne for faintnesse: for the whyche cause the king was afrayed, & all his seruauntes confoyted her.

Esth.15.a

Artharxerses pardoneth Esther.

Gen.33.b

2.re.19.c

¶ The.xvi. Chapter.

The great kynge Artharxerses, whiche raigneth from India vnto Ethiopia, ouer an.C.&.xxvii. landes, sendeth vn to the princes, & rulers of the same landes, suche as lone hym, his frendly salutacion. There be many that for the sondrye frendshyppes and benefites, whiche are dyuerlye done vnto them for their worshyppe, be euer the more proude and hye mynded, and vndertake not onelye to hurte there subiectes (for plenteous benefites maye they not suffre, and begynne to imagine some thyng against those that do them good, and take not onely all vnthankefulnesse awaye frō men) but in pryde and presūption (as they that be vnmyndefull, and vnthankefull for the good dedes) they go aboute to escape the iudgemente of God, that seith all thynges, whiche iudgemente hateth and punisheth all wickednesse. It happeneth ofte also that they whiche be set in office by the hyer power, and vnto whome the busynes and causes of the subiectes are committed to be handled, waxe proude, and dekyle thē selues with sheadyng of innocente blonde, whiche bringeth thē to intollerable hurt. Whiche also with falle and dyscepefull wordes, and with lying tales, disceyue and betraye the innocente goodnesse of kynges. Nowe is it profytable and good, that we take hede, make searche therafter, and consider, not onely what hath happened vn to vs of olde: but the shamefull, vnhoneste, and noysome thinges, that the debiles haue nowe taken in hande before our eyes, and thereby to beware in time to come, that we maye make the kingedome quiete and peaceable for all men: and that we might somtyme drawe it to a chaunge: and as for the thynge that nowe is presente before oure eyes, to withstande it, and to put it downe, after the moost frendly maner. What tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger derelye of the Persions blonde, and farre from our goodnesse) was come in among vs as an aleaūt, and had optayned the frend shippe that we beare towarde all people, so that he was called oure father, and hadde in yinghe honoure of euerye man, as the next and principall vnto the king, he coulde not forbeare hym selfe from hys pryde, hathe vndertaken, not onelye to robbe vs of the kyngedome, but of oure lyfe. Wyth manyfolde dyscepte also hathe he despyed to destroye Mardocheus oure helper and preserner, whiche hath done vs good in all thynges: and innocente hether the lyke partaker of oure kyngedome, with all her people. For hys mynde was (whan he had taken them oute of the waye, and robbed vs of theym) by this meanes to translate the kyngdome of the Persians, into them of Macedonia. But we fynde, that the Jewes (whyche were accused of the wicked: that they myghte be destroyed) are no euel doers, but vse reasonable and vyghte lawes: and that they be the chyldren of the moofte hye lyuynge God, by whome the kyngdome of vs, and oure progenitours hathe bene well ordred hytherto. Wherefore, as for the letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shall do well, yf ye holde theym of none effecte: for he that sette theym vp and inuented them, hangeth at Suse before the poorte, wyth all hys kynredde, and GOD (which hathe all thynges in hys power) hathe rewarded him after hys deserunge. And, vpon this ye shall publisshe and sette vp the coppye of this letter in all places, that the Jewes maye freely and wythout hinderaunce hold them selues after their owne statutes, and that they maye be helped, and that vpon the.xiij. daye of the.xii. moneth Adar, they maye be auenged of them, whyche in the time of their angwyshe and trouble, would haue oppressed theym. For the God that gouerneth all thinges, hath turned to ioye

The copye of the kinges letters for the Jewes whyche he delyuered vnto them.

the

the daye, wherin the chosen people shoulde haue perished. Moreouer, amonge the hye solempne dayes that ye haue, ye shal holde this daye also wyth all gladnes: that now and in tyme to come, this daye may be a remembraunce to good, for al such as loue the prosperyte of the Persians: but a remembraunce of destruction, to those that be sedityous vnto vs. Al cyties & landes that do not this, shall horybly perish & be destroyed with the swerd and fire, & shal not onely be no more inhabited of mē, but be abhorred also of the wilde beastes and foules.

¶ The ende of the reast of the boke of Esther.

¶ The boke of Wysedome.

¶ The first Chapter.

A Dilect your affection vpō righteousnes, ye that be iudges of the erth. Haue a good opinō of the lorde, & seke hī in the singlenes of hert.

1.pa.15.a * For he wil be founde of thē that tēpt him not, & appeareth vnto such as put their trust in hī. As for the frowarde thoughtes, they seperate from God, but vertue (yf it be alowed) refourmeth the vnwise. And wyle wysedome shall not entre into a frowarde soule, nor dwell in the bodye that is subdued vnto synne. For the holy goost abhorreth fained mourtour, and withdraweth him selfe frō the thoughtes that are wythout vnderstandyng, and where wickednes hath the vpper hande, he flieth from thēce.

Gala.b. * For the spirit of wisdom is louing, gētle and gracious, and will haue no pleasure in him that speaketh euell with his lyppes.

For GOD is a wytuesse of hys reynes, a true searcher out of his herte, and an hearer of his tōg. * For the spyrte of the Lorde filleth the rounde compasse of the worlde: and the same that vpholdeth all thynges, hathe knowledge also of the voyce. Therfore, he that speaketh vnryghteous thynges cannot be hid, * neither maye he escape the iudgement of reprofe. And wyle inquisitiō shalbe made for the thoughtes of the vngodlye, and the reporte of hys wordes shall come vnto God, so that his wickednes shalbe punished. For the eare of gelousye heareth all thynges, and the noyse of the grudgynges shal not be hyd. Therfore, beware of murmurynge, wherbe is nothyng worthe, and refrayne youre tonge frome sclaunder. * For there is no worde so darcke and secrete, that it shall goe for naughte: and the mouth that speaketh lyes, slayeth the soule. O seke not youre owne death in the errour of your life, * destroye not youre selues thorowe the workes of youre owne handes. For God hathe not made death, neither hath he pleasure in the destruction of the lyuynge. For he created all thinges, that they myghte haue their beynge: yea, all the people of the earthe hathe he made that they shoulde haue healthe, that there shoulde be no destruction in them, and that the kyngdome of hell shoulde not be vpon earth (for ryghteousnes is euerlastyng and immortall, but vnryghteousnesse bryngeth death.) Neuertheles, the vngodlye call her vnto theym, bothe wyth woordes and workes: and whyle they thynche to haue a frende of her, they come to noughter for the vngodly that are confederate wyth her, and take her parte, are worthye of death.

Penit.4.a

¶ The.ii. Chapter.

FOr the vngodlye talcke and ymagyne thus among thē selues (but not right)

* The tyme of oure lyfe is but shorte and tedyous: & whē a mā is once gone, he hath no more ioy nor pleasure, nether know we any man that turneth againe frō death: for we are borne of naught, and we shal be hereafter as though we had neuer bene. For our breth is as a smoke in our nostrels, & the wordes as a sparke to moue our hert. As for oure body, it shalbe very ashes that are quenched, and our soule shall vanysh as the soft ayre. Our life shall passe awaye as the trace of a cloude, & come to naughte as the myst that is dryuen away with the beames of the Sunne, and put downe with the heate therof. Oure name also shal be forgotten by litle and litle, & no man shall haue our workes in remēbraunce. * For oure tyme is a verye shadowe that passeth awaye, and after oure ende there is no returnynge, for it is fast sealed, so that no mā cōmeth agayne. * Come on therfore, let vs enioye the pleasures that there are, and let vs swone vse the creature like as in youth. Let vs fill oure selues with good wine and oyntmente, and lette there no floure of the tyme go by vs. Let vs crowne our selues with roses afore they be withered. Let there be no fayre medowe, but oure lust go therrowe it. Let euerye one of you be partaker of oure bolupteousnes. Let vs leaue some token of oure pleasure in euerye place, for that is oure portyon, cls get we nothyng. Let vs oppresse the poore & rightcous, let vs nos spare the wyddowe nor olde manne: les vs not regarde the heades that are grayefor age. Let the lawe of vnryghteousnesse be oure auctorite, for the thyng that is feble is nothyng worth. Therefore let vs defraude the ryghteous, and why? he is not

Job.7.a
and 30.b
hath no more ioy nor pleasure, nether know
we any man that turneth againe frō death:
for we are borne of naught, and we shal be
hereafter as though we had neuer bene.
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1.pa.15.a

Esay.6.a
Jer.23.d.
Actu 7.e
2b
3.reg.2.g
mat.16.a
Heb.4.b

Lur,12.a

Esa, 22.b
and.56.c.
Sap. b.b

C

C

C

for oure profite: yea, he is cleane contrarye to our doynges. He checketh vs for offendynge agaynste the lawe, and sclaundereth vs as trangressours of all nourture. He maketh his boaste to haue the knowledge of God: yea, he calleth hym selfe Goddes sonne. * He is the bewrayer of our thoughtes: * It greueth vs also to loke vpon him, for his lyfe is not lyke other mennes, hys wayes are of another fassyon. He counteth vs but vayne persones, he wythdraweth him selfe frome oure wayes, as frome filthines: he commendeth greatly the latter ende of the iuste, and maketh his boaste that God is his father. Let vs se then yf his wordes be true, let vs proue what shal come vpon him: so shall we knowe what rede he shall haue. * For yf he be the true sonne of God, he wyll receaue hym, and deliuer hym frome the handes of hys enemyes. * Let vs examen him with despitful rebuke and tormentynge, that we maye knowe his dignite, and proue his patience. Let vs condemne him with the moste shamefull death: for lyke as he hathe spoken, so shall he be rewarded. Suche thynges do the vngodly ymagine, and go astraye, for their own wyckednesse hath blynded the. As for the mysteries of God, they vnderstande them not: they nether hope for the rewarde of ryghteousnesse, nor regarde the worshyp that holye soules shall haue: For God created man to be vndestroyed: yea, after the * ymage of his owne likenesse made he him. Neuertheles, throwe enuye of the deuyl came death into the worlde: * & they that hold of his syde, do as he doth.

Joh.7.a. esa.53.a Psa.21.a Mat.27.c Jere.xi.b Gene.3.b Deuyll. Joh.8.d.

¶ The.iii. Chapter.

Righteous. BVt the * soules of the righteous are in the hād of God, & the paine of death shal not touche them. * In the sighte of the vnwise they appeared to dye, & their ende is taken for very destructiō. The way of the righteous is iudged to be bitter destructiō, but they are in rest. And thoughe they suffre payne before men, * yet is their hope full of immortalitie. They are punished but in few thinges, neuertheles, in many thinges shal they be wel rewarded. For God proueth thē, & findeth the mete for him selfe: yea, as the gold in the fornace, doeth he trye them, and receaueth them as a diet offerynge, and when the tyme commeth, they shalbe looked vpon. * The righteous shall shine as the sparkes that renne throwe the redde busche. * They shall iudge the nacyons, and haue dominion ouer the people, and their Lorde shall raygne for euer. They that put their truste in hym, shall vnderstande the trueth, and suche as be faythfull, wyll agree vnto hym in loue: for his chosen shall haue giftes and peace. * But the vngodly shalbe punished according to their owne ymaginacyons, for they haue despysed the righteous, and forsaken the Lorde. Who so despyseth wysedome and nurtoure, he is vnhappye, and as for the hope of suche, it is but vayne, their labours vnfrutefull, and their workes vnprofytable. Their wyues are vndiscrete, and their chyldren most vngodlye. Their creature is cursed. Blessed is rather the baren and vndefyled, whiche hathe not knowen the synfull bedde: she shall haue frute in the rewarde of the holy soules. * And blessed is the gelded, which with his handes hath wrought no vnrighteousnes, nor ymagyned wycked thynges agaynste God. For vnto hym shalbe gyuen the specyall gyfte of fayth, and the moste acceptable porcion in the temple of God. For glorynge is the frute of good labourē, and the roote of wisedome shall neuer fade awaye. As for the childre of aduouterers, they shal come to an ende, and the sede of an vnrighteous bed shalbe rooted oute. And thoughe they lyue longe, yet shall they be nothyng regarded, & their last age shalbe withoute honoure. If they dye hastelye, they haue no hope, nether shall they be spoken to in the daye of knowledge. For horrible is the death and ende of the vnrighteous.

vngodly. mat.13.d. barē. ¶ Barē. Esa.56.b ¶ Gelded. adoulterers. ¶ Aduouterers. Chaste.

¶ The. iui Chapter.

Chaste. OHow fayre is a chaste generacyon with vertue! The memorial thereof is immortal, for it is knowen wyth God & with mē. Whē it is present, mē take example therat, & if it go away, yet they desyre it. It is alway crowned & holdē in honoure, and winneth the reward of the vndefyled battayle. But the multitude of vngodlye chyldren is vnprofytable: and the thynges that are planted with whoredome shall take no depe roote, nor laye any faste foundacyō. * Though they be grene in the braunches for a tyme, yet they shalbe shaken with the winde: for they stand not fast and throwe the behemencie of the wynde they shall be roted out. For the vnperfecte braūches shalbe broken, their frute shalbe vnprofytable and sowre to eate: yea, mete for nothyng. And whyr al the children that are borne of the wycked, must beare recorde of the wyckednesse agaynste theyr fathers and mothers when they be axed. But though the ryghteous be ouertaken with deth, yet shal he be in rest. Age is an honorable thynge: neuertheles, it standeth not only in the legth of tyme, nor in the multitude of yeres, but a mās wisdō is the graie heere, & an vnspotted life is the olde age. He pleased God, & was beloued of him; so that whereas

whoredō. Jer.17.b Mala.4.a Math.7.c Righteous. Age.

where as he lyued amõg sinners, he trãslated him. * yea, sodenly was he take away, to the intent that wickednes should not alter his vnderstandynge, and that hypocrisie should begile his soule. For the craftie bewitchyng of lyes make good thinges darcke, the vnstedfastnesse also of wickednesse of volupteous desyre, turne alter the vnderstanding of the symple. Thoughe he was soone dead, yet fulfilled he muche tyme. For his soule pleased GOD: therefore hasted he to take him awaye from among the wicked. This the people se, and vnderstande it not: they laye not vp suche thinges in their heartes: how that the louynge fauour and mercy of God is vpõ his sayntes, and that he hathe respecte vnto his chosen. Thus the righteous that is deade, condempneth the vngodlye whiche are liuinge: and the youth that is soone brought to an ende, the long lyfe of the vnrygheteous. For they se the ende of the wyse, but they vnderstande not what God hath deuysed for hym, and wherefore the Lorde hathe taken hym awaye. And why: they se him and dyspyse him, therfore shall God also laughe them to scorne: So that they them selues shall dye heareafter (but without honour) yea, in shame amõg the deade for euermore. For without anye boyce shall he burst those that be pufft vp, and remoue them frome the foundacyons, so that they shall be layed waste vnto the vyghest. They shall mourne, and their memorial shall perish. So they beyng afrayed, shall remẽbre their sinnes: & they owne wickednes shal bewraye them.

Hed. xi. a

vngodlie.

C

The. v. Chapter.

Mat. 19. c

Then shal the righteous stãd in great stedfastnes against such as haue dealt extremely with them, and take away theyr labours. When they se it, they shall be vexed with horyble feare, and shall wondre at the hastynesse of the sodayne health: groynge for very dyssresse of mynde, and shall saye within them selues, hauynge inwarde sorowe, and mournynge for very angwysshe of mynde. These are they, whome we sometyme had in derysion, and tessed vpon. * We foles thoughte theyr lyfe very madnes: & their ende to be wythout honour. But lo, howe they are coũted amonge the children of God, and their porcyon is amonge the sayntes. Therfore we haue erred frõ the waye of truth, the light of yghteousnes hath not shyned vnto vs, and Sunne of vnderstandynge rose not vp vpon vs. We haue werped oure selues in the way of wyckednesse and destruction. Tedyous wayes haue we gone: but as for the waye of the Lorde we haue not known. What good hathe oure pryde done vnto vs? Or what profyte hathe the pompe of richesse brought vs? * All those thinges are passed awaye lyke a shadow, and as a messenger rennynge before: as a shippe that passeth ouer the waues of the water, * whiche whẽ it is gone by, the trace therof cannot be founde, neyther the path of it in the floudes. Or as a birde that flyeth thorow in the ayre, and no man can se anye token where she is flowen, but onely heareth the noyse of her wynges, beatynge the lyghte wynde, partynge the ayre thorowe the vehemencye of her goynge, and flyeth on, thynge her wynges, where as afterwarde no token of her waye can be founde. Or lyke as when an arowe is shot at a mark, it parteth the ayre, which immediatlye commeth together againe, so that a mã cannot know where it went thorowe. Euen so we in like maner, as soone as we wer borne, beganne immedyatly to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse. Such wordes shall they that haue synned speake in the hel: * for the hope of the vngodly is like a drye thistell floure (or dust) that is blowē away wyth the wynd: lyke a thinne scome that is scatred abrode with the storme: like as the smoke whiche is dyspersed here and there wyth the wynde, and as the remembraunce of a straunger, that taryeth for a daye, and then departeth. * But the righteous shal liue for euermore: their rewarde also is wyth the Lorde: and their remembraunce wyth the hiest. Therfore shal they receiue a gloryous kingdome, and a beautiful crowne of the Lordes hande: for with hys ryghte hande shall he couer them: and with his owne holy arme, shall he defende them. Hys geloufie also shall take awaye the harnesse, and he shall weapon the creature to be auẽged of the enemies. * He shal put on righteousnesse for a brestplate, and take sure iudgement in stede of an helmet, The inuincible sheelde of equitie shall he take, his cruel wrath shal he sharpen for a speare, and the whole cõpasse of the world, shal fight wyth him agaynst the vnwyse. Then shall the thonder bolttes go oute of the lyghtninges, and come out of the raine bow of the clouds to the place appoynted: oute of the harde stony indignacyon, there shall fall thicke hayles, and the water of the sea shalbe wroth agaynst thẽ, and the floudes shall runne roughly together: yea, a mighty wind shal stãde vp against thẽ, & a storme shal scatre them abrode. Thus the vnrighteous dealing of thẽ shal lyeng al the lande to a wildernesse, & wickednesse shall ouerthrowe the dwellynges of the myghtie. The. vi. Chapter.

Wisedome

Sap. 3. a

Sap. 5. a

vngodlie.

C

Ioh. 8. #J

psal. 1. b.

pseu. 1. d.

and. 11. a.

Iacb. 1. b.

Ringkrow.

psa. 39. a

Ephe. 6

W

Wisedome

wisdome.

A Wysdome is better then strengthe, & a
Eccl.9.d. man of vnderstanding is more worth
Pro.24.a. the one that is strong: ✱ Heare ther
fore (o ye kinges) & vnderstand: O learne ye
kinges Iudges. that be iudges of the endes of the earthe.
Geue eare, ye that rule the multitudes, and
Rom.13.a delyte in muche people. ✱ For the power
is geuen you of the Lorde, & the strengthe
from the hyest: whiche shal trye your wor-
kes, & search out your imaginations: how
that ye beinge officers of his kingdō haue
not executed true iudgemēt, haue not kept
the lawe of righteousnes, nor walked after
the wil of god. Horribly, & that vpright lone
shal he appeare vnto you: for an hard iud-
gement shal they haue that beare rule. Mer
cy is graunted vnto the simple, but they
that be in auctoritie shalbe sore punished.
For god, which is lorde ouer al, shal except
B no mans person, neither shal he stande in
awe of anye mans greatnes. For he hathe
made the smal and great, and careth for all
a like. But the mightye shal haue the sorer
punishment vnto you therefore (O ye kyn-
ges) do I speake, that ye maye learne wys-
dom, and not go amisse. For they that kepe
his righteousnes, shal be righteously iud-
ged, and they that are learned in righteous
thinges, shal find to make answere. Wher-
fore, set youre luste vpon my wordes, and
loue thē, so shal ye come by nurture. Wisdome is a noble thynge, and neuer fadeth
away: yea, she is easelye sene of them that
lone her, and founde of suche as seke her.
She preuenteth them that desire her, that
she maye fyrste shewe her selfe vnto them.
Who so awaketh vnto her betimes, shall
haue no great trauaple, for he shall fynde
her sittynge ready at his dores. To thinke
vpon her, is perfecte vnderstandynge: And
who so watcheth for her shalbe sake: And
that soone. For she goeth aboute, seking
suche as are mete for her, sheweth her selfe
C cherefully vnto them in theyr goinges, and
meteth them with all diligence. For the
Ro.13.d. vnfayned desire of reformacion is her be-
,, gynninge: to care for nurture is loue, ✱ &
,, loue is the kepynge of her lawes. Howe
,, the kepinge of the lawe is perfection, and
,, an vncorrupte life: And an vncorrupte lyfe
,, maketh a man familier with God. And so
,, the desire of wildome leadeth to the kyng-
dome euerlastynge. ✱ Yf your delyte be then
Nu.27.c in ropal seates, and cepters (O ye kynges
2 re.14.c of the people) set youre lust vpon wildome,
3.reg.3.a that ye maye raygne for euermore. O loue
D the light of wisedome, all ye that be rulers
of the people. As for wildome, what she is,
and howe she came vp, I wyll tell you: and
wyl not hyde the misteryes of God from
you: but wyl seke her out frō the beginnig
of her natiuite, & bringe the knowledge of
her into light, & wil not kepe back the tru-
eth: neither wil I haue to do with consumig Envy
enuye, for such a man shal not be partaker
of wisdō. But the multitude of the wise, is
the welfare of the worlde, & a wise kinge is
the vpholder of the people. O receyue nur-
ture then thorowe my wordes, and it shal
do you good.

¶ The .viii. Chapter.

I My selfe am also a mortall man, lyke as
al other, & am come of the earthye gene- A
racion of hym that was fyrste made, ✱ & Job.x.a
in my mothers wombe was I fashioned
to be fleshe: In the tyme of ten monethes
was I brought together in blonde thorow
the sede of man, and the comodious ap-
petite of slepe. When I was borne, I rece-
ued lyke ayre as other mē, and fel vpon the
earthe (whiche is my nature) crepinge and
weppynge at the fyrst, as al other do. I was
wrapped in swadlynge clothes & brought
vp with great cares. For there is no king
that had anye other begynninge of byrth.
✱ Al mē then haue one entraunce vnto life, B
and one goinge oute in like maner. Wher- Job.1.c
fore, I desyred, and vnderstandynge was 2.Ti.b.b
geuen me: I called and the spirite of wys-
dom came vnto me, I set more by her, then
by kingdomes and royal seates, and coun-
ted riches nothinge in comparison of her.
✱ As for precious stone, I compared it not Job.28.b
vnto her: for all golde is but grauell vnto
her, and syluer shalbe counted but clay be-
fore her sight, I loued her, aboue welfare
and bewtye, and purposed to take her for
my light, for her light can not be quēched.
✱ All good thinges come to me with her, & innumerable riches thorowe her handes. 3.reg.3.b
I was glad in them all, for this wysdome Mat.6.b
went before me, and I knewe not that she
is the mother of all good thynges. Nowe
as I my selfe learned vnfaynedlye, so doe
I make other men partakers of her, and
hyde her ryches from no man: for it is an
infinite treasure vnto men, whiche, who so
vse, become partakers of the loue & frend-
ship of god, and are accepted vnto him for
the gifres of wysdome. God hath graunted
me to talcke wisely, & conuenientely to han- C
dle the thynges that he hathe graciously
lent me. For it is he, that leadeth vnto wis-
dome, and teacheth to vse wisdome a right.
✱ In his hande are both we and oure wor- Sap.3.a
des: yea, al oure wisdome, oure vnderstan-
dinge and knowledge of all oure workes:
For he hathe geuen me the true science of
these thynges: so that I knowe, howe the
worlde was made, and the powers of the
elementes: the beginnynge, endynge, and
middest of the tymes: how the tymes alter,

howe

howe one goeth after an other, & how they are fulfilled, the course of the yere: the ordynaūces of the starres: the nature & kyndes of beastes: the furiousnes of beastes: the power of the wyndes: the ymaginacyons of men: the diuersities of yonge plantes: the vertues of rotes, & al suche thinges as are secrete & not loked for, haue I learned: For the workmaster of al thinges hath taughte me wisedō. In her is the spirite of vnderstāding, which is holy, manyfolde, one onelye, subtil, curteous, discreete, quicke, vnspotted, plaine, swete, loning of the thig that is good, sharpe, whiche forbiddeth not to do well, gentle, kinde, stedfast, sure, free, hauing all vertues, circumspecte in all thinges: receyuing al spirites of vnderstanding, beyng cleane & sharpe. For wisedō is nimbler thā all nymble thynges: she goeth thorow and attaineth to al thiges, because of her clennes. For she is the breath of the power of God, & a pure cleane exprelling of the clearnes of almyghty God. Therfore can no vnspotted thing come vnto her: * for she is the brightnes of the euerlasting light, the vnspotted mirrour of the maiesty of God, & the ymage of his goodnes. And for so muche as she is one, she may do all thinges, & beyng stedfast her selfe, she renneth all: & amonge the people conueieth she her selfe into the holy soules. She maketh Gods frendes, & prophetes: For God loueth no mā, but him in whom wisedō dwelleth. For she is more beautifull then the Sunne, & gyueth more lyghte then the starres, and the day is not to be compared vnto her: for vpon the naye commeth nyghte. But wickednesse cannot ouercome wisedome: and foolish pelle maye not be with her.

Hebr. 1.a

¶ The. viii. Chapter.

WIsedome reacheth from one ende to an other myghtely, & louingly doeth she ordre all thynges, I haue loued her, & laboured for her, euē fro my youthe vp: I did my diligēce to marry my self with her, such loue had I vnto her beautie. Who so hathe the companye of God, commeth her nobilitie: yea, the Lorde of all thinges, hym selfe loueth her. For she is the scholemaistresse of the nurtour of God, and the chofer oute of hys worckes. If a man wolde vse richesse in this life, what is rycher then wisedome, that worketh al thinges? Thou wilt say: vnderstandynge worketh. What is it amonge all thynges, that worketh more then wisedome? If a mā loue vertue and righteousnesse, let him labour for wisedō, for the hath great vertues. And why? she teacheth sobernesse & prudence, righteousnes and strength, which are such thinges as mē can haue nothyng more profitable in theire lyfe. If a man desyre muche knowledge, she can tel the thiges that are paste, and discerne thinges for to come: she knoweth the subtelties of wordes, and can expounde darcke sentences. She can tell of tokens, & wonderous thynges, or euer they come to passe, and the endes of all tymes, & ages. So I purposed after thys maner: I wyll take her vnto my company, & cōmune louingly with her: no doubt, she shal gene me good counsaile, & speake confortablye vnto me in my carefulnesse and greefe. For her sake shall I be wel & honestly taken amonge the cōmens & lordes of the coūsayle. Though I be yong, yet shal I haue sharpe vnderstandinge, so that I shalbe marueylous in the sight of great men, & the faces of princes shal wōder at me. * Whē I holde my tong, they shal abide my leysure when I speake, they shall loke vpon me, and yf I talke much, they shal lay their handes vpō their mouthe. Moreouer, by the meanes of her I shal obtayne immortalitie, and leaue behind me an euerlasting memorial among them that come after me. I shal set the people in ordre, & the nacyons shalbe subdued vnto me. Horrible tiraūntes shalbe afraied when they do but heare of me: amonge the multytude I shall be counted good, and myghtie in battayle. When I come home, I shall find rest with her: for her company hathe no bytternesse, and her felowshyppe hath no tedyousnesse, but myrth and ioye. Nowe when I consydred these thinges by my selfe, and pondered them in my herte, howe that to be ioyned vnto wysedome is immortalitie, and great pleasure to haue her frendshyp, howe that in the worckes of her handes are infinite rychesse: howe that who so hopeth companye with her, shal be wise: and that he which talketh with her, shall come to honour: I went about seking to gather her vnto me: For I was a lad of a yeppe witte, and had a good vnderstanding. But whē I grew to more vnderstandinge, I came to an vndefiled body. Neuertheles, whē I perceiued that I coulde not kepe my selfe chast, * except God gaue it me, (& that was a point of wisedō also) to knowe whose gift it was) I stepped vnto the Lorde, & besought him, and with my whole hert, I said after this maner.

Job. 29.A

Ecclesi. 4.B

Iacob. 1.b

Chaste.

¶ The. ix. Chapter.

OGod of my fathers, and * Lorde of mercyes (thou that hast made all thinges with thy word, & ordeyned man thorowe thy wysedome, that he shold haue * domynyon ouer the creature whyche thou hast made: that he shoulde ordre the worlde accordynge to equitie and righteousnes, and execute iudgement with

3.reg.3.b

Gene.1.B

Salomons prayer for wisd.

a true heart) gyue me wysdome, whiche is
euer aboute thy seate, and put me not oute
Psa.116 b from amonge thy chyldren: for * I thy ser-
uaunte and sonne of thy handemayden am
a feble person, of a shorte tyme, and to
younge to the vnderstandynge of iudge-
ment, and the lawes. And thoughe a mā be
neuer so perfect among the chyldren of mē,
1.par.29.b yet yf thy wysedome be not with hym, he
2.par.1.a shalbe nothinge regarded. * But thou hast
chosen me, to be a kynge vnto the people,
and the iudge of thy sonnes and dough-
ters. Thou hast commaunded me to builde
a temple vpon thy holy mount, and an aul-
ter in the citie wherin thou dwellest: a lik-
nesse of the holye tabernacle whyche thou
hast prepared from the begynnynge, and
B thy wysedome with the, whyche knoweth
Wisd.8 c thy workes * which also was with the, whē
John.1. a thou madest the worlde, and knewe what
was acceptable in thy sight, & right in thy
commaundementes. O sende her out of thy
holy heauens, and from the throne of thy
maiestie, that she maye be with me, and la-
boure with me: that I may know what is
acceptable in thy syghte. For she knoweth
and vnderstandeth al thinges: and she shal
Wisdo. ambassa. leade me soberly in my workes, & preserue
me in her power. So shall my workes be
Wis.40 b acceptable, and then shall I gouerne thy
Rom.1 d people ryghteously, and be worthy to sit in
1.Cor.11.b my fathers seate. * For what mā is he, that
maye knowe the counsayle of God? Or
who can thincke what the will of God is?
For the thoughtes of mortall men are me-
surable, and oure forecastes are but vncer-
tayne. And why? a mortal and corruptible
C bodye is heuy vnto the soule, & * the erthly
2.cor.5.b.a mansyon depeth downe the vnderstan-
dynge that museth vpon manye thynges.
Very hardely can we decerne the thinges
that are vpō earth, and great labour haue
we, or we can fynde the thynges which are
before oure eyes, who wyll then seke oute
the grounde of the thynges that are done
in heauen? Oh Lord, who can haue know-
ledge of the vnderstandynge and meaning
excepte thou geue him wisdom, & sende thy
holy goost from aboue? that the wayes of
them which are vpon earth, may be refour-
med: that men may learne the thynges that
are pleasaunt vnto the, and be preserued
thorowe wysedome.

¶ The.x. Chapter.

A Wysdome preserued the first mā, whō
Gen.1.d. * God made a father of the worlde,
when he was created alone, & vp ought
Gen.11.a him out of his offence, toke hym out of the
3gen.4 b * moulde of the earth, & gaue him power to
rule al thing. ¶ When the vnrighteous wēt
away in his wrath frō this wisedome, the
brotherheed perished thorow the wrath of
murther. Againe, why? the * water wtroy-
ed the hole worlde, wysedome preserued the
ryghteous thorow a poore tree, wherof she
was gouernoure her selfe. Moreouer, whē
wyckednes had gotten the vpperhande so
that the nacions were puft vp with pryde
she knewe the ryghteous, preserued hym
faultelesse vnto God, & layed vp sure mercye
of his children. She preserued the righte-
ous, * when he fled from the vngodlye that
perished, what tyme as the fire fell downe
vpō the .v. cyties: Lyke as yet this day the
vnfruteful, wast, and smoynge lad geueth
testimonye of theyr wickednesse: yea, the
bunche & vntimely frutes that growe vpon
the trees. And for a token of a remembraunce
of the vnfayethfull soule, there standeth a
pyller of saite. For al suche as regarded
not wisedom gat not onely this hurte, that
they knewe not the thynges whyche were
good, but also lefte behynde them vnto mē,
a memoriall of theyr foolyshnes: so that in
the thiges wherin they sinned, they couldne
not be hyde. But as for suche as take hede
vnto wysedom, she shal deliuer them from
C sorowe. * When the ryghteous fled be-
cause of hys brothers wrath, wisedome led
hym the right waye, shewed hym the kyng-
dome of God, gaue hym knowledge of ho-
ly thiges, made him ryche in his laboures,
and broughte to passe the thynges that he
wente aboute. In the dysceatfulnes of
suche as defraude hym, she stode by hym,
and made hym ryche. She saued hym from
the enemyes, and defended hym from the
dysceauers. She made him stronge in bat-
tayle, and gaue hym the victorye, that he
myght knowe how that wysedom is stron-
ger then all thynges. * When the righte-
ous was solde, she forsoke him not, but
delyuered hym from synners. She wente
downe wyth hym into the dongeon, & fay-
led hym not in the bandes: * tyll she had
broughte him the sceptre of the realme, and
power agaynste those that oppressed hym.
D As for them that had accused hym, she de-
clared them to be lyers, and broughte hym
to perpetuall worshyp. * She delyuered
the ryghteous people, and faultelesse sede,
frō the nacoins that oppressed them. She
entred into the soule of the seruaunte of
God, and stode by hym in wonders and to-
kens agaynste the horryble kyng. She
gaue the righteous the rewarde of their la-
bours, and led them forthe a marueilous
waye: on the daye tyme she was a shadow
vnto them, and a lyghte of starres in the
night season, * She broughte them thorow
the reade sea, and carryed them thorowe the
greate water. She drowned their enemyes

Gen.6.7.8

Gen.16.f

Gen.28.b

Gen.37.f
Acte.7.b

gen.41.g

Exo.1.b
3.and.4

Exo.13.f

in the sea, and brought them oute of the depe. So the righteous toke the spoyles
Exo.15.a of the vngodlye, * and praysed thy holye name. O Lorde, and magnyfyed thy
Psa.8.a, torious hande with one accorde. * For wis-
Mat.21.b dome openeth the mouthe of the domme, & maketh the tonges of the babes to speake.

¶ The.xi. Chapter.

A Exo.16.a SIthe ordred they workes in the hãdes of the holye prophete: * so that they went thorow the wildernes that was not inhabyted, and pitched their tentes in the waste deserte. They stode against their enemies, & were auenged of their aduersa-
Exo.17.a ries. * When they were thirstye, they cal-
Nu.20.a led vpon the, and water was geuen them oute of the most hye rocke, and their thirste was quenched oute of the harde stone. For by the thinges, where thorow them enemies were punished, were the chyldren of Israel helped in their nede, to their comforte. For vnto the enemyes thou gauest mans bloude in steade of lyuynge water. And where as they had scarcenesse in the rebuke, when the chyldren were slayne, thou gauest vnto thyne owne a plenteous water vnlooked for: declarynge by the thyrste, that was at that time, how thou wouldest bring thine owne
B vnto honoure, and slaye their aduersaries.
Deu.8.a * For when they were tryed and nortured wyth fatherlye mercye, they knowledged howe the vngodlye were iudged, and punyshed thorowe the wrathe of God. These haste thou exhorted as a father, and proued them: but vnto the other thou hast bene a boysterous kynge, layed harde to theyr charge, and condemned them. Whether they were absent or present, their punyshement was a lyke. For their grefe was double: namely, mournynge, and the remembraunce of thynges paste. But when they perceaued that their punishmentes did the good, they thoughte vpon the Lorde, and wondered at the ende. For at the laste they helde muche of hym, of whome in the oute castynge they thoughte scorne, as of an abiecte. Neuertheless, the righteous dyd not
C so when they were thirstye: but euen lyke
Sap.12.b as the thoughtes of the foolyshe were, so
Rom.1.c. was also theyr wickednes. * Where as certayne men now (thorowe erroure) did worshyp domme serpentes and bayne beastes thou sendest a multytude of domme beastes vpon them for a vengeaunce: that they myghte knowe, that lyke where wythal a man synneth, by the same also shall he be
Leu.25.b punished. * For vnto thy almyghty hande,
Sap.16.a that made the worlde of noughte, it was
Jer.7,6. not vnpossyble, to sende amonge them an heape of Beeres, or woode lyons, or cruell beastes of a straunge kynde, suche as ar vnknowe, or spoute fire, or cast out a smo-kynge breth, or shote horrible sparkles out of their eyes, whiche myghte not onely destroye them wyth hurtynge, but also kyll them wyth theyr horrible sight. yea, without these beastes myghte they haue bene slayne wyth one wynde, beynge persecuted of their owne workes, and scattered abroade
D thorowe the brethe of thy power. Neuertheless, thou hast ordred all thynges in measure, numbre and weyghte. For thou hast euer had greate strength and myghte, and who maye withstande the power of thyne arme? And why? lyke as the small thynge that the balaunce weyeth, so is the worlde before the: yea, as a droppe of the mornynge dewe, that falleth downe vpon the earth. Thou hast mercye vpon all, for
Rom.2.a thou hast power of all thynges: * and ma-
keste the as thoughe thou sawest not the sinnes of men, because they shoulde amende. For thou louest all the thynges that are, and hatest none of them whome thou hast made: neither diddest thou ordeyne or make any thynge of euell wyll. How might any thynge endure, if it were not thy wyll? Or how coulde any thing be preserued, excepte it wer called of the? But thou sparest al, for
E al are thyne (O Lorde) thou louer of soules.

¶ The.xii. Chapter.

F O Lorde, how gracious & swete is thy spirit in al thinges? Therefore chastenest thou them measurablye that go wronge, & warnest the concernynge the thinges wherin they offende: thou speakest vnto them (O Lord) & exhortest the to leaue their wickednes, & to put their trust in the.
Deu.ix.a * As for those olde inhabyters of thy holye
12.b.18.a lãd, thou mightest not away with them, for they cõmitted abhominable workes agaist the: as witchcraft, sorcery, & Idolatrie, they slewe their owne children wythout mercy: they did eate by meng bowels, & deuoured the bloude: yea, because of suche abhomynacions, mysdeleue and offeryngs, thou slewest the fathers of the desolate soules by the handes of oure fathers: that the lande whyche thou louest aboue all other,
G myghte be a dwellynge for the chyldren of
God. Neuertheles, thou sparedest them also (as men) and sendedst the fore runners of thyne hoost euen hornetes to destroye them oute by lytle & lytle. Not that thou wast vnable to subdue the vngodlye vnto the righteous in battayle, or wyth cruell beastes, or wyth one roughe worde to de-
Exo.23.b stroye them together: * But thy mynde
Deu.7,6 was to dryue them oute by lytle and lytle, geuynge them tyme and place to amende: knowige wel, that it was an vnrighteous nacio, and wicked of nature, and that theyr

thoughte myghte neuer be altered. For it was a curſed ſede from the begynnynge, & feared no man: yet haſte thou pardoned their ſynnes. For who wyll ſaye vnto the: C why haſte thou done that? Or who wyll ſtande agaynſte thy iudgemente? Or who wyll come before thy face, an auenger of vnryghteous men? Or who wil blame the, if the people periſh, whō thou haſt made? For there is none other God but thou 5.Poet.b.a * that careſt for al thinges: that thou mayeſt declare howe that thy iudgemente is not vnryghte. There darre nether kynge, nor tyraunte in thy ſight require accōptes of them whome thou haſte deſtroyed. For ſo muche then as thou arte rightfous thy ſelfe, thou ordreſt all thinges righteouſlye Job,ix.a. *and punyſheſt euen hym that hathe not deſerued to be punyſhed, and takeſt him for a ſtraunger and an aleaunte in the lande of thy power. For thy power is the beginning of righteouſneſſe: & becauſe thou art Lorde of all thynges, therfore arte thou gracious vnto all. When men thinke the not to be of a full ſtrength, thou declareſte thy power: and boldlye deliuereſt thou them ouer that knowe the not. But thou Lorde of power iudgeſt quietlye, and ordreſt vs wyth great worſhip, for thou mayeſt do as thou D wylte. By ſuche workes nowe haſte thou taughte thy people, that a man alſo ſhould be iuſt and louynge: & haſt made thy chyldren to be of a good hope: for euen when thou iudgeſt, thou geueſt rowme to amēde from ſynnes. For in ſo muche as thou haſt punyſhed, and with ſuch diligēce deliuered the enemyes of thy ſeruauntes, whyche were worthye to dye (where thorowe thou gaueſt them time and place of amendement that they myght turne from their wickednes) with howe great diligence then punyſheſt thou thine owne chyldrē vnto whoſe fathers thou haſt ſworne & made couenāntes of good promyſes? So where as thou God punyſheth. doeſt but chaſten vs, thou punyſheſt our enemyes diuerſe wayes, to the intent that mā punyſheth. when we punyſh, we ſhould remembre thy goodneſſe: and when we our ſelues are pu- is punyſhed. E niſhed, to put oure truſte in thy mercye. Wherefore, where as men haue liued ignoraūtly and vnrighteouſly, thou haſte pu- Sap.xi.c niſhed them ſore, euen thorowe the ſame Rom.i.c. thinges that they worſhipped. * For they wente aſtraye verye longe in the waye of errour, and helde the beaſtes (whyche euen their enemies deſpiſed) for goddes, lyuinge as childrē of no vnderſtandynge. Therefore haſt thou ſent a ſcorneful punyſhment amonge them as amonge the chyldren of ignorauncе. As for ſuche as wolde not be reformed by thoſe ſcornes and rebukes, they felte the worthye punyſhment of god. For the thinges that they ſuffred, they bare them vnpatiently, beynge not contente in them but vnwyllynge. And when they perſyſted by the ſame thinges that they toke for goddes, they knowledged thē, that there was but one true God, whome afore they wolde not knowe: therfore came the ende of their damnation vpon them.

¶ The.xiii.Chapter.

VAyne are al men, whyche haue not A knowledge of God: * as were they Rom.i.b that out of the good thinges which are ſene: knew not him, that of him ſelfe is euerlastinge. Nether toke they ſo much regarde of the workes that are made, as to know, who was the craftesman of them but ſome toke the fyre, ſome the wynde or ayre, ſome the courſe of the ſtarres, ſome the water, ſome toke Sunne and Moone, or the lyghtes of heauen whyche rule the earthe, for goddes. But thoughe they had ſuche pleaſure in their beuye, that they thoughte them to haue bene Goddes: yet ſhould they haue knowen, how much more fayrer is he that made them. For the maker of beawte hath ordeyned al theſe thynges. Or if thei marueled at the power & workes of thē, they ſhould haue perceaued therby, that he which made theſe thinges, is mightier then they. For by the greatneſſe & beu- B tye of the creature, the maker thereof maye playnly be knowē. Notwithſtanding they are the leſſe to be blamed, that ſeke God, & would fynde him, and yet myſſe. And why? for ſo muche as they go aboute in his workes and ſeke after them, it is a token, that they regarde and holde muche of hys workes that are ſene, howebeit they are not wholy to be excuſed. For if their vnderſtādynge and knowledge be ſo greate, that they can diſcerne the worlde and the creatures, why do they not rather fynde oute the Lorde therof? But vnhappye are they, and amonge the deade is their hope, that call them Goddes whiche are but the workes of mens handes: golde, ſyluer, and the thinge that is founde out by connynge, the ſymplytude of beaſtes, or anye vayne ſtone that hath bene made by the hande of Eſa 44.b olde. * Or as when a carpenter cutteth Jere.x.a. downe a tree oute of the wood, and pareth of the barcke of it connynglye: and ſo wyth the one parte maketh a veſſell to be vſed, and dreſſeth meate with the reſydue. As for the other parte that is lefte, whyche C is profytable for nothynge (for it is a croked pece of wodd and full of knobbes) he carueth it dylygently thorowe his wanite, and accordynge to the knowledge of hys connynge) he geueth it ſome proporcion,

fashioneth

fashioneth it after the similitude of a man, or maketh it like some beast, or else he wrappeth it over with red, and paynteth it, and looke what foule spot is in it, he casteth some colour upon it. Then maketh he a convenient tabernacle for it, setteth it in the wal, & maketh it fast with yron, prouydynge so for it, lest it happen to fal: for it is well knowen, that it cannot helpe it selfe: And why? it is but an ymage, & must of necessite be helped. The goeth he & offreth of his goodes vnto it, for his children, & for his wyfe: he seketh helpe at it, he asketh counceil at it: he is not ashamed to speake vnto it that hathe no soule: for healthe, he maketh his peticiō vnto him that is sicke, for lyfe, he prayeth vnto him that is dead: he calleth vpon him for helpe, that is not able to helpe him selfe: & to lend him a good iourney, he prayeth hym that maye not go. And in all the thynges that he taketh in hande (whether it be to optayne any thynge, or to worcke) he prayeth vnto him, that can do no maner of good.

¶ The. xiiij. Chapter.

A Gayne, another man purposynge to saile, and beginning to take his iourney thorowe the ragynge sea, calleth for helpe vnto a stocke, that is farre weaker then the tree that beareth him. For as for it, couetousnes of money hathe founde it out, & the craftesman made it with his conynge: But thy prouydēce (O father, gouerneth al thynges from the begynnyng:

Ec.14.b * For thou hast made a waye in the sea, and a sure pathe in the myddest of the waues: declarynge thereby, that thou hast power to helpe in all thynges: yea, thoughe a man wente to the sea wythoute chyppe.

Gen.6.b Neuertheles, that the worckes of thy wisdome shoulde not be dayne, * thou hast caused an arche to be made: and therefore do menne committe their lyues to a smale pece of wodde, passynge ouer the sea in a chyppe, and are saued. * For in the olde tyme also when the proude Gyauntes perysshed, he (in whome the hope was left to increase the worlde) wente into the chyppe, whyche was gouerned thorowe thy hand, and so lefte seede behynde hym vnto the worlde. For happye is the tree, where thorowe ryghteousnesse commeth: but cursed is the pdol that is made with hādes: * yea, both it, and he that made it. Ye, because he made it: and if, because it was called God, where as it is but a frayle thynge. * For thy vngodlye and his vngodlynes are both like abhominable vnto God. Euen so the worcke and he that made it also, shalbe punished together. Therefore shall there a plage come vpon the Idoles of the heathen: for out of the creatures of GOD, they are become an abhominacion, & temptaciō vnto the soules of men, and a snare for the fete of the vnwyse. And why? the sedyng oute of Idoles is the begynnynge of whordome, and the inuentyng vp of them is the destruction of lyfe. For they were not from the begynnyng, neither shall they contynue for euer. The welthy ydelnes of men hath founde them out vpon earth, therefore shall they come shortely to an ende. (When a father mourned for his sonne that was taken awaye fro him, he made him an ymage (in all the haste) of hys deade sonne: and so beganne to worshyppe him as God, which was but a dead man, and ordened hys seruauntes to offre vnto hym. Thus by processe of tyme, and thorowe an vngracyous custome, this errour was kept: as a law, & tyrauntes compelled men by violence to honour ymages. As for those that were so farre of, that men might not worship them presently, they pyctured brought fro farre (yhe the ymage of a kynge whome they would honour) to the intēt that with great diligence they mighte worshyp hym which was farre of, as though he had bene present. Agayne, the synguler connynge of the craftesman gaue the ygnorannte also a great occasion to worship ymages. For the worckeman wyllynge to do him a pleasure that set him a worcke, laboured withal his connynge to make the ymage of the beste fashiō. And so (thorowe the bewtye of the worcke) the comō people was disceaued, in so muche that they toke hym nowe for a God, which a litle afore was but honoured as a manne. And thys was the errour of mans life, whē mē (eyther for to serue their owne affection, or to do some pleasure vnto kynges) ascribed vnto stones & stockes, the name of God, whiche ought to be geuē vnto no manne. Moreouer, thys was not ynough for them that they erred in the knowledge of God: but where as they lyuedin the greate warres of ygnorannce, those many and greate plages called they peace. For either they slue their owne children, and offred them, or did sacrifice in the night seasō, or els helde vnreasonable watches: so that they kepte neither life nor mariage cleane: but ether one slewe another to death maliciously, or els grened his neighboure with aduoutrye. And thus were all thynges myxte together, blond, mānaugh ter, theft, dissimulaciō, corruption, vnfaithfulnesse, sedicion, periurye, disquietynge of good men, vnthākfulnes, vnclynge of soules, chaungynge of byrthe, vnstedfastnesse of maryage, mysorder of aduoutrye and vncleannesse. And why? the honourynge of abhominable ymages is the cause, the be-

Gen.7.d.

Idol. pal.113.a and.135.c Bar.6.b apls.6.d

Deu.18.b Ier.7.b. and.19.a

worshippers of ymages.

tyming & ende of all euel. For they that worshyp Idols, ether they are mad when they be merp, or prophecie lies, or lyue vngodly, or els lightely forsweare thē selues. For in so muche as their truste is in the Idols (whiche haue neither soule nor vnderstandyng) though they sweare falsely, yet they thinke it shall not hurt them. Therefore cōmeth a great plage vpon them, and that worthely: for they haue an euel opinion of God, geuing hede vnto Idols, swearing vnustly to disceaue, & despising righteousnes. For theyr swearing is no vertue, but a plage of thē that sin, and goeth euer with the offence of the vngodly.

¶ The. xv. Chapter.

A BVt thou (O our God) art swete, longe sufferynge, & true, & in mercye ordrest thou al thynges. Though we synne, yet are we thine, for we know thy stregth. If we sinne not, thē are we sure, that thou regardest vs. For to know thee, is perfecte righteousnes: yea, to knowe thy righteousnes & power, is the roote of immortalite.

As for the thing that men haue founde out thorow their euel sciēce, it hath not disceaued vs: as the paynting of the pycture (an vnprofitable labour) & earned ymage, with diuerse colours, whose sight entiseth one ig norant: so that he honoureth, & loueth the

B picture of a dead ymage that hath no soule. Neuertheles, they that loue such euil thinges, are worthy of death: they that trust in thē, they that make thē, they that loue thē, and they that honoure theym. The potter also taketh and tempereth softe earthe, labowreth it, and geueth it the fashyon of a vessell, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some clene vessel for seruice, and some contrary.

But whereto euerye vessell serueth, that knoweth the potter him selfe. So with his vaine laboure he maketh a god of the same claye: this doth euen he, which a litle afore was made of earth him selfe, and within a litle while after (when he dyeth) turneth to

C earth agayne. Notwithstādyng, he careth not the more because he shall laboure, nor because his life is short: but striueth to excell goldsmythes: the siluer smithes and coppersmithes, and taketh it for an honour to make vayne thynges. For hys hearte is ashes, his hope is but vayne earth, and his lyfe is more vile then claye, for so muche as he knoweth not his own maker, that gaue him hys soule to worche, & breathed in him the breth of lyfe. They counte oure lyfe but a pastyme, and oure conuersacion to be, but a market, and that men shonld euer be getynge, and that by euell meanes. Mowre he that of earth maketh frayle vessels & ymages, knoweth him selfe to offende aboue all other. All the enemyes of thy people, and that holde them in subiection, are vnwyse, vnhappye, & exceadynge proude vnto theyr owne soules, for they iudge all the Idols of the heathen to be goddes, which neither haue eye sighte to se, nor noses to smell, nor eares to heare, nor fingers or handes for to grope: & as for their fete, they are to slowe to goe. For man made theym, and he that hathe but a borowed spirite, fashioned thē. But no man cā make a God like vnto him: for seynge he is but mortall hym selfe, it is but mortall that he maketh with vnrighteous handes. He hym selfe is better then they whome he worshypped, for he lyued thoughe he was mortal, so dyd neuer they. yea, they worshyp beastes also, whiche are moste miserable: for compare thynges that can not fele vnto them, and they are worse then those. Yet is there not one of these beastes, that with his sight cā behold any good thyng, nether haue they geuen prayse nor thanckes vnto God.

¶ The. xvi. Chapter.

A FOr these and such other thynges haue they suffred worthy punishment, and thorowe the multytude of beastes are they roted out. In steade of the whiche punishementes thou haste graciously ordred thyne own people, & geuen thē their desire that they longed for: a new & straūge tast, Nu. xi. g

* preparing thē quailes to eat their meate: to thintent that (by the thinges which were shewed and sent vnto them) they that were so gredy of meate, myghte be withdrawen euen from the desire that was necessarye. But these within shorte tyme were brought vnto ponerte, and tasted a new meate. For it was requisite that (with out any excuse) destruction shoulde come vpon those which bled tyranny, and to shewe onely vnto the other, howe their enemyes were destroyed.

* For when the cruel woodenes of the beastes came vpon thē, they perysshed thorow Nu. xxi. b

B the stynges of the cruell serpentes. Not withstanding, thy wrath endured not perpetually, but they were put in feare for a lytle season, that they might be reformed, hauinge a token of saluacion, to remembre the cōmaundement of thy law. For he that conuerted, was not healed by the thynge that he sawe, but by the, O sauioure of al. So in this thou shewedst thyne enemyes, that it is thou, whiche deliuerest from all euell. As for them * when they were bitten Exo. x. b

with gre hoppers and flyes, they died, for the were worthy to perishe by suche: But nether the teeth of dragons, nor of venymous wormes ouercame thy children, for thy mercy was euer by them and helped them.

Therefore

Therfore were they punished to remembre
¶ thy wordes, but hastelye were they healed
agayne, lest they shoulde fall into so depe
forgetfulnes, that they mighte not ble thy
helpe. It was neither herbe nor plaister that
restored them to healeth, but thy worde (O
Lorde) whiche healeth all thynges. It is
thou (O Lorde) that hast the power of lyfe
and death: * thou ledest vnto deathes dore,
Deut.32.b and bryngest vp againe. But man thorow
1.Re,2.b. wyckednes slaieth his own soule, and whē
his spirit goth forth, it turneth not againe,
neyther maye he call agayne the soule that
is taken away. It is not possyble to escape
thy hande. For the vngodly that would not
knowe the, were punished by the strength
of thyne arme: with straunge waters, hay-
les and raynes were they persecuted, and
thorowe fyre were they consumed. For it
Fier. was a wonderous thynge that fyre might
do more then water whyche quencheth al
thynges: but the worlde is the auenger of
the righteous. Some tyme was the fire so
tame, that the beastes whiche were sent to
punissche the vngodlye, burnt not: and that
because they shoulde se, and knowe, that
they were persecuted with the punishemēt
b of God. And some time burnte the fire in the
Ex.16.a. water on euery side, that it myght destroy
the vnrighteouse nacion of the earthe. * A-
gayne, thou hast fed thyne own people with
Aungels fode, and sent them breade readye
from heauen (without their labour) hepng
verye pleasaunt and of good taste. And to
shewe thy swetenesse and kyndenesse vnto thy
childrē, thou gauest euery one their desire,
so that euery man myght take what lyked
him best. But the snowe and yse abode the
violence of the fyre, and melted not: that
they myght knowe, that the fire burnyng
in the hayle and rayne, destroyed the fruite
of the enemyes: the fyre also forgatte hys
strength againe: that the righteous might
be nourished. For the creature that serueth
the (whiche arte the maker) is fearce in pu-
nishynge the vnrighteous, but is easy and
gentle to do good, vnto suche as put theyr
trust in the. Therfore did all thinges alter
¶ at the same tyme, and were all obedient vn-
to thy grace, which is the nose of all thyn-
ges, according to the desyre of them that
Deut.8.a. had nede therof: that thy children (O lord)
Wisd 4.a whom thou louest, might knowe, * that
it is not nature and the growynge of frui-
tes that fedeth menne, but that it is thy
word, which preserueth them that put their
trust in thee. For lorde what myghte not
be destroied with the fire, as sone as it was
warmed with a little Sunne beame, it mel-
teth: that all men might knowe, that thāk-
ges ought to be geuen vnto the before the
Sunne ryse, and that thou ought est to be
worshypped before the daye spryng. For
the hope of the vnthanckefull shall melte
away as the winter yse, and perishe as wa-
ter, that is not necessarie.

¶ The.xbii Chapter.

GReat are * thy iudgementes (O lord) A
and thy councels cānot be expressed: Rom.xi.e
therfore men do erre, that wyl not be
reformed with thy wisdō. * For whē the Exod.x.d
vnrighteous thought to haue thy holy peo
ple in subiection, they were bounde with the
bandes of darknes & long night, shut vnder
the roofe, thynckynge to escape the euerla-
stynge wysedome. And while they thought
to be hyd in the darckenes of their synnes,
they were scattered abrode in the very mid-
dest of the darcke couerynge of forgetful-
nes, put to horrible feare and wonderously
vexed: for they had no corner where they
b myghte kepe them frome feare (because the
sounde came downe and vexed them): yea,
manye terrypble and straunge bilions made
them afrayed. No power of the fire might
gene them lyghte, nether myght the cleare
flammes of the starres lyghten that horry-
ble nyghte. For there appeared vnto them
a sodayne fire, very dredful: At the whiche
(when they sawe nothynge) they were so
afrayed, that they thoughte the thynge
whiche they sawe, to be the more fearfull.
* As for the sorcerye and enchauntemente Exo.7.b
that they vsed, it came to derision, and the
prande wysedome was brought to shame.
For they that promysed to dryue awaye
the fearefulnesse and drede from the weake
soules, were sycke for feare of them selues,
and that with scorne. And thoughe none of
the wonders feared them, yet were they a-
frayed at the beastes whyche came vpon
theym, and at the hyssinge of the serpen-
tes. In so muche that wyth tremblynge
they sowned, and sayde: they sawe not the
ayze, whiche no man yet maye escape. For C
it is an heuye thynge, when a mans owne
conscience beareth recorde of hys wycked-
nes and condempneth hi. And whych a ber-
ed and wounded conscyence, taketh euer
cruell thynges in hande. * Fearfulnes is Pſa.47.a
nothynge els, but a declarynge that a man
seeketh helpe and defence, to aunswere for
hym selfe. And looke howe muche lesse the
hope is within, the more is the vnceretente
of the mater, for the whyche he is punyshed. But they that came in the mighty
nyght: slepte the slepe that fell vpon theym
frome vnder, and frome aboue: some tyme
were they afrayed thorowe the feare of
the wonders, and some tyme they were so
weake that they sowned wyth all: for an
hastye and sodayne fearfulnesse came vpon
them

them. Afterwarde, yf anye of them had fallen, he was kept and shut in prisonne, but without chaines. But yf any dwelt in a village, if he had not ben an hearde or hulbād mā, he suffred intollerable necessitie: for they wer al bounde with one chaine of darknes. Whether it wer a blasing winde, or a swete songe of the birdes, amonge the thycke braūches of the trees, or the vehemencye of hasty running water, or greate noyse of the falling downe of stones or the playing and running of beastes, whome they saw not, or the mightye noyse of rorying beastes, or the soūde that answereth againe i the hie mountaines: it made thē sowne for very feare. For al the erth shined with clearelight, & no mā was hyndred in his laboure. Onelye vpon thē ther fel an heny night, an ymage of darknes that was to come vpon thē: yea, they were vnto them selues, the moste heuye and horrible darknes.

¶ The. xviii. Chapter.

A NEuertheles, thy sainctes had a verye great lighte, and the enemies hearde their voyce, but they saw not the figure of thē.) And because they suffered not the same thinges, they magnified thē: and they that wer vexed afore (because they wer not hurte nowe) thanched the, & besought the, O God, that ther might be a difference.

Ex.14.b * Therfore, had they a burning piller of fire to lede them into the vnknowen waye, and thou gauest them the Sunne, for a free gifte withoute anye hurte. Reason it was that they shoulde wante light, and be put in the prison of darknes, which kept thy children in captiuite, by whome the vncorrupte light of the lawe of the worlde was for to be geuen. * When they thoughte to slaye the babes of the vngodlye (one being layed oute, and preserued to be leader

Ex.14.c. vnto the other) * thou broughtest oute the whole multitude of thy childrē, & destroydst these in the myghty water. Of that myghte were oure fathers certified afore that they knowynge vnto what othes they hadde geuen credēce, might be of good cheare. Thus thy people receaued the healthe of the righteous, but the vngodly wer destroyed. For like as thou hast hurte oure enemyes, so hast thou promoted vs whome thou calledest afore. For the righteous children of the good men offered secretlye, and ordered the lawe of righteousnes vnto vnite: That the iuste shoulde receaue good and euyll in like maner, singing praises vnto the father of al men. Againe, there was hearde an vncōueniente voyce of the enemyes, and a pitcous crie for the childrē that wer bewailed.

C The maister & the seruaunt were punished in lyke maner. For they altogether had innumerable that dyed one deathe. * Neither were the lyuinge sufficiente to burye the Ex.12.c. deade, for in the twynclynge of an eye, the noblest nacion of them was destroyed. As oft as God helped them afore, yet wouldest not make thē beleue: but in the destruccion of the firste borne, they knowledged, that it was the people of God. For while all thinges were styl, and when the nyghte was in the middest of her course, thy Almightye woorde (O Lorde) leapte downe from heauen oute of thy royall trone, as a rough mā of warre, in the middest of the lande that was destroyed: and the charpe swearde performed thy strayte cōmaundement, standinge and fillinge all thynges with death: yea, it stode vpon the earth and reached vnto the heauen. Then the syghte of the euell dreames vexed them sodaynlye, and fearefulnes came vpon them vnwares. Then laye there one here, another there, halfe dead, halfe quicke, & shewed the cause of his death. For the visions that vexed thē shewed them these thynges afore: So that they were not ignorāunte, wherefore they perysshed. The tentacion of deathe touched the righteous also, and amonge the multitude in the wyldernesse ther was insurrecciō, but thy wrath endured not longe. For the blameles man wente in al the haste, and toke the battayle vpon him, broughte forth the weapen of his ministracion: euen prayer, and the censours of reconcilynge: fearte hym selfe agaynste the wrathe, and so brought the miserye to an ende: declarynge thereby that he was thy seruaunte. For he ouercame not the multitude with bodelye power, nor with weapens of myghte: But with the worde he subdued him that vexed him, puttinge them in remembraunce of the othe and couenāute made vnto the fathers. For when the deade were fallen downe by heapes one vpon another, he stode in the middest, pacified the wrath, and parted the way vnto liuinge. * And why? in his longe garmēt was all the dewtie, and in the foure Ex.28.b. rowes of the stones was the glorye of the fathers grauen, and thy maiestie was written in the crowne of hys heade. Vnto these the destroyer gaue place, and was afrayed of them: For it was onelye a temptacion worthy of wrathe.

¶ The. xix. Chapter.

AS for the vngodlye, the wrath came vpō them without mercye vnto the ende. For he knew before what shuld happē vnto thē: how that (whē they had cōsēted to let thē go, & had sēt out with great diligence) they wold repent, & followe vpon thē. * For when they were yet mournyng & makyng lamentacion by the graues of the Exo.14.a

deade

deade, they deuised another foolyshnes: So that they persecuted theym in their stynge, whome they had cast out afore with prayer. Worthye necessite also brought them vnto this ende, for they had cleane forgoteen the thynges that happened vnto theym afore. But the thynge that was wantynge of theyr punyshemente, was requisite so to be fulfylled vpon them with tormentes, that thy people myght haue a maruelous passage thorowe, and that these myghte fynde a straunge death. Then was euerye creature
B fashioned agayne of newe, accordynge to the wilof their maker, obeying thy cõmãdemẽtes, that thy children mighte be kept without hurt. For the cloude ouershadowed their tentes, and the drye earth appeared. where afore was water, so that in the read sea, there was a way without impediment, and the greate depe became a grene felde: where thorowe all the people wente that were defended wyth thy hande, seynge thy wonderous and maruelous woorckes. For as the horses, so were they fedde, & leaptyghe lambes, praysinge thee (O Lorde) whyche haddest deliuered thẽ: And why? they were yet myndefull of the thinges, that happened while they dwelt in the lande: how the grounde brought forth flies in steade of catel: and howe the ryuer scrauled with the multitude of frogges in steade of fyshes.

C *But at the laste, they sawe a newe creaExo.16.c Nu.11.g cion of birdes, what time as they were disceased with lust, and desired delicate meates. For when they were speakynge of their appetite, the quayles came vp vnto thẽ frõ the sea, and punishmentes came vpon the sinners, not without the tokẽs which came to passe afore by the behemency of the streames: for they suffered worthelye accordinge to their wickednesses, they dealte so abhominably and churlishlye with straungers. Some receaued no vnknowen gestes, some brought the straungers into bondage that did thẽ good. Besyde all these thinges there were some, that not only receaued no straũgers with their willes, but persecuted those
3.Joh.1b also. * & did them much euell, that receaued thẽ gladlye. Therefore, were they punished
Gen.19.c with *blidnes, like as they that wer coue4.reg.6. red with sodẽ darkenes at the doores of the righteous. so that euery one sought the entraunce of his doze. Thus the elementes turned into thẽ selues, like as when one tune is chaũged vpõ an instrumẽte of musicke, & yet al the residue kepe their melodie: which
D may easely be perceaued, by the sight of the thinges that are come to passe. The drie lãde was turned into a watery, and the thynge that afore swãme in the water, went nowe vpon the drie grounde. The fire had power in the water (contrary to his owne vertue) and the water forgate hys owne kynde to quenche. Agayne the flames of the noysome beastes, hurt not the fleshe of thẽ that went with thẽ, neither melted they the yse, which els melteth lightly. In all thiges hast thou promoted thy people (O lord) and brought them to honour: thou hast not despised thẽ, but alwaye, & in all places hast thou stande by theym.

C The ende of the booke of wysedome.

C The boke of Jesus the sonne of Sirach, whiche is called in latyn, Ecclesiasticus.

The prologue of Jesus the sonne of Sirach vnto hys booke.

MAnye and great men haue declared wisdome vnto vs, out of the lawe, out of the prophetes, & out of other that folowed them. In the whiche thynges Israel is to be commended, by the reason of doctrine and wisdome. Therefore, they that haue it, and reade it, thoulde not onely thẽ selues be wyse there thorowe, but serue other also, with teaching & wrytynge. After that my graunde father Jesus hadde geuen diligent laboure to reade the lawe, the prophetes, and other bookes that were lefte vs of oure fathers, and hadde well exercysed hi selfe therin: he purposed also to wryte some thing of wisdome, and good maners, to the intent that they, which wer willinge to learne, and to be wise, myghte haue the more vnderstandynge, and to be the more apte to lead a good conuersacion. Wherfore, I exhort you to receaue it louingely, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquẽt as the famous oratoures. For the thynge that is wryten in the Hebrue tonge, sounneth not so wel, when it is trãslated into another speache. Not only thys boke of mine, but also the lawe, the prophetes, and other bokes sounde farre otherwise then they do, whã they are spokẽ in their owne lãguage. Nowe in the .xxxviii. yeare, when I came into Egipte in the tyme of Ptolomy Euergetes, & continued there al my lyfe, I gate lyberrye to reade and write many good thinges. Wherfore, I thoughte it good, and necessary, to bestowe my diligence & trauayle to interprete thys booke. And considringe that I hadde tyme, I laboured and dyd my best to perfourme thys boke, and to bryng it vnto lyghte: That thye straungers also, whyche are disposed to learne, myghte applye them selues vnto good maners, and lyue accordynge to the lawe of the Lorde.

All

Ecclesiasticus.

¶ The fyrste Chapter.

wysedome.

ALl wysedom cōmeth
of * God the lord, and hath
bene euer with him, and is
before all tyme who hathe
nūbred the sande of the sea, the
droppes of the rayne, and the dates of eyme. Who
hath measured the heigthe of heauen, the
bredth of the earthe, and the depnesse of the
sea? Who hath sought out the grouūde of god
des wisdō, which hath bene before al thyn-
ges? * Wisedome hath bene before al thyn-
ges, & the vnderstandynge of prudence frō
euerlastynge. (Gods word in the heigthe is
the wel of wisedom, & the euerlastinge com-
maundementes are the entraunce of her.)
Vnto whom hath the rote of wisedom bene
declared? Or who hathe knowen her wyt?
Vnto whō hath the doctrine of wisdō bene
discouered & shewed? & who hathe vnder-
stāde the manyfolde entraūce of her? There
is one: euē the hiest, the maker of al thinges,
the Almighey, the king of power, (of whom
men ought to stāde greatly in awe) which
sitteth vpon his trone, beynge a god of do-
minion: He hath created her thorowe the
holy goost: he hath sene her, numbred her, &
measured her: He hath powred her out vpō
al his worckes, and vpō al flesh, accordyng
to his gyfte: he geueth her richely vnto thē
that loue him: The feare of the lord is wor-
ship and triumphe, gladnesse, and a ioyfull
crowne: The feare of the Lorde maketh a
mery hert, geueth gladnes, ioye, & lōg lyfe.
Who so feareth the lord, it shal go wel with
him at the last, & in the day of his death he
shal be blessed. The loue of God is honora-
ble wysedom: loke vnto whō it appeareth,
and they loue it, for they se what wonderous
thinges it doth. * The feare of the Lord is
the beginninge of wisedom, and was made
with the faithfull in the mothers woumbe: it
shal go with the chosen wemen, and shalbe
knowen of the righteous & faithfull. The
feare of the Lord is the right Gods seruice,
that preserueth & sanctifieth the heart, & ge-
ueth mirth & gladnesse. Who so feareth the
Lord shal be happy, & when he hath mete of
comforte, he shal be blessed. To feare of god
is the wysedō that maketh riche, & buildeth
all good wyth her. She fylleth the whole
house with her gyftes, & the garners wyth
her treasure. The feare of the Lord is the
crowne of wisedome, and geueth plenteous
peace and healeth. He hath sene her & num-
bred her, (both these are the gyftes of God)
knowleged and vnderstādyng of wysedome

3.esg.3.b
and, iiiii d
Job.28.c
Jacob.i.a

Rom.xi.c

God created wisdō.

Feare of god.

Loue of god.

Ps.xxi.b
Feare god
Prou.9.c

hath he powred out as raine, and them that
holde her faste, hathe he brought vnto ho-
nour. The feare of the Lorde is the rote of ¶
wysedome, and her braunches are lōg lyfe.
In the treasures of wysdome is vnderstan-
dinge and deuocion of knowledge, but wis-
dome is abhorred of synners. The feare of
the Lorde driueth out synne: for he that is
without feare cannot be made righteous, &
his wilful boldnes is his owne destrucciō.
A paciente man wil suffre vnto the tyme, & patiēs.
thē shal he haue the rewarde of ioy. A good
vnderstandynge wyll hyde his wordes for
a tyme, and many mens lippes shal speake
of his wisedom. In the treasures of wisdōe
is the declaraciō of doctrine, but the sinner
abhorreth the worshyp of God. My sonne,
if thou desire wysdome, kepe the cōmaunde-
ment, & God shal gene her vnto the: for the
feare of the Lord is wisedom and nurture,
he hath pleasure in faithe & louynge mek-
nesse, and he shal fil the treasures therof. obstinate.
Be not obstinate & vnfaithfull to the feare
of the Lorde, and come not vnto hym with
a double heart. Be not an ypocryte in the ypocrite.
syght of men, & take good hede what thou
speakest. Marke wel these thinges, lest thou
happē to fal & brig thy soule to dishonour,
& so God discouer thy secretes, and cast
downe in the middest of the congregacion:
because thou wouldest not receaue the feare
of God, & because thy heart is ful of fayned-
nes and discease.

¶ The.ii. Chapter.

MY sonne, * yf thou wilte come into ¶
the seruice of God, stande faste in Math.4.a
ryghteousnesse & feare, & arme thy 2.tim.3.c
soule to tēptacion: settle thyne hert & be pa- Ephah.6.
ciēt: bow downe thine eare, receaue the wor
des of vnderstōdinge, & chuncke not away,
when thou art entised. Holde the fast vpon
God, ioyne thy selfe vnto him, & suffre that
thy lyfe may encrease at the last. Whatsoe-
uer happeneth vnto the receaue it: suffre in
heuinesse, and be paciente in thy trouble.
* For lyke as golde & syluer are tried in the Sap.3.a
fire, euen so are acceptable men in the fur- 1010.17.a
nace of aduersite. Beleue in God, & he shall Beleue in
helpe the: ordre thy way a right, & put thy God.
truste in him. Holde fast thy feare & growe Feare god
therin. O ye that feare the Lorde take sure
holde of hys mercy: chuncke not away frō
hym, that ye fall not. O ye that feare the
Lorde, beleue hym, and youre reward
shall not be emptye. O ye that feare the
Lorde, put youre truste in him, and mercye
shal come vnto you for pleasure. O ye that
feare the Lorde, set your loue vpon hym, &
youre hertes shalbe lyghtened. Consydre ¶
the olde generacions of men (O ye chyl- Ps.31.a
dren) and marcke them well: * was there Esa.26.b

enes

euer any one confounded, that put his truste in the Lorde? Who euer continued in hys feare, and was forsaken? Or whome dyd he euer despyse, that called faythfullye vpon him. For God is gracious and mercyfull, he forgeueth sinnes in the time of trouble, and is a defender for all thē that seke hym in the trueth. Woe be vnto him, that hathe
,, a double heart, wicked lippes and euel occupied hādes, and to the synner that goeth
,, two maner of wayes. Woe be vnto them
,, that are lose of heart, whiche put not theyr
,, trust in God, and therfore shall they not be
,, defended of him. Woe be vnto them that
,, haue lost patience, forsakē the right waies,
,, and are turned backe into frowarde wayes.
What wyl they doe, when the Lorde shall beginne to viset them? They that feare the Lord, wyl not mistrust his worde, and they
Ioh. 14 c that * loue him, will kepe his commaundement. They that feare the Lorde, will seke out the thynges that are pleasaunte vnto him, * and they that loue him: shall fulfyll
Ro. 13 c his lawe. They that feare the Lorde, wyll prepare theyr heartes, & humble their soules in hys sight. They that feare the Lord, kepe his commaundementes, and wyll be pacient til they se him selfe, sayinge: * better it is for vs, to fall into the handes of the
1. Re. 24 c Sulad. d Lorde, then into the handes of men: for hys mercy is as great as him selfe.

wisdōs children. ¶ The.iii. Chapter.

A Thye childrē of wisdō are a cōgregatiō of the righteous, & their exercise is obedience and loue. Heare me youre
Father & Mother Ex. 20. b Deut. 5. b Ephe. 6 a father (O my deare children) and doe thereafter, that ye maye be safe. * For the Lorde will haue the father honoured of the children: And loke what a mother commaundeth her children to doe, he will haue it kepte. Whoso honoureth hys father, hys sinnes shall be forgeuen hym: * and he that
Eph. 6, a honoureth his mother is lyke one that gathereth treasure together. Whoso honoureth his father, shall haue ioy of hys owne children: & when he maketh hys prayer, he shalbe hearde. He that honoureth hys father, shal haue a longe lyfe: and he that is obedient for the Lordes sake, hys mother shall haue ioye of him. He that feareth the Lorde, honoureth hys father and mother,
B and doeth thē seruice, as it were vnto the Lorde hym selfe. Honoure thy father in dede, in worde, and in al pacience that thou mayest haue Gods blessynge, and his blessynge shall abyde with thee, at the laste.
Gen. 27 D * The blessinge of the father, buyldeth vp the houses of the children, but the mothers curse roteth oute the foundacions. Reioyse not when thy father is reproued, for it is not honoure vnto the, but a shame. For the

∴ Gods Blessynge & hys seruice.

worthyppe of a mannes father is hys owne worthyps, and where the father is without honoure, it is the dishonestye of the sonne. My sonne, make muche of thy father in his age, and greue hym not as longe as he lyueth. And if his vnderstanding fayle, haue pacience with him, and despyse hym not in thy strengthe. For the good dede that thou shewest vnto thy father, shall not be forgotten, and when thou thy selfe wantest, it shalbe rewarded the (and for thy mothers offence thou shalte be recompensed with good: yea, it shalbe founde for the in rygh-
C teousnes) and in the daye of trouble thou shalte be remembred: thy synnes also shall melte awaye, lyke as the yse in the fayre warme wether. He that forsaketh hys father, shal come to shame: and he that defleth hys mother, is cursed of God. My sonne performe thy workes with louinge mekenesse, so shalte thou be loued aboue other men. The greater thou art, the moore humble thy selfe (in all thynges) and thou shalt finde fauour in the sight of God. For greate power belongeth onelye vnto God, and he is honoured of the lowelye. * Seke
Wis. 13. a Wis. 25. b Ro. 12. a not oute the thinges that are aboue thy capacite, and fear the not the grounde of such thynges as are to mighty for the: but loke what God hath commaunded the: Thynke vpon that alwaye, and be not curious in manye of hys workes. For it is not nedeful for the, to see with thyne eyes the thinges that are secrete. Make not thou to muche searche in superfluous thinges, and be not curious in manye of hys workes: for manye thinges are shewed vnto the all readye, which be aboue the capacite of mē. The medlinge with suche hathe begyled manye a man, and tangled theyr wyttes in
D vanite. Mowe, he that loueth parell, shall perysshe therin. An harde hearte shall fare euel at the laste: (and he that loueth daunger, shal perish therin (an heart that goeth two wayes, shal not prospere: and he that is frowarde of hearte, will euer be worse & worse. A wycked heart shalbe laden with sorowes, and the vngodly sinner wil heape one sinne vpon another. The coficell of the proude hath no health, for the plāte of syn shalbe roted out in them, and not knowen. The heart of him that hath vnderstādinge shal perceaue hye thynges, & a good eare wyl gladly herken vnto wisdom. An heart that is wise, and hath vnderstandinge, wil abstayne from sinnes, and increase in the workes of righteousnes. Water quencheth burninge fire, * and mercy reconcileth synnes. God hathe respecte vnto vym that is thankeful: he thynketh vpon vym agaynste the tyme to come: So that when he falleth

A hard harte.

almes. Psa. 41. a Dan. 4. D Mat. 5. a

he

he shall fynde a stronge holde.

¶ The.iii. Chapter.

Deu.15.d Mat.23.e

My sonne, * defraude not the poze of hys almes, and turne not awaye thyne eyes from hym that hathe nede. Welpyse not an hongry soule, & vexyle not the poze in his necessitie: greue not the heert of him that is helpelesse, & withdrawe not thy gift fro the nedefull. Refuse not the prayer of one that is in trouble, turne not awap thy face from the nedy, cast not thyne eyes a syde from the pooze, for any euel wil, that thou geue him not occasion to speake euel of the. For if the complaine of the in the bitternes of his soule, his prayer shall be heard: euen he that made him, shall heare him. Be curteous vnto the company of the pooze, humble thy soule vnto the elder, and bow downe thy heade to a man of woz thy. Let it not greue the to bowe downe thyne eare vnto the pooze, but pay thy det, & geue him a frendly answer, and that with mekenesse. * Deliuer him that suffreth wrong fro the hande of the oppzessour, & be not fainte harted when thou syttest in iudgement. Be mercyfull vnto the fatherlesse as a father, and be in stede of an husbande vnto theyr mother: so shalte thou be as an obedyente sonne of the Hyest, and he shall loue the more the than thy mother dothe: Wisedome bzyngeth life vnto her children, receaueth them that seke her, and wyll go before them in the waye of ryghteousnes. Hye that loueth her, loueth lyfe: and they that seke her dylygentlye, shall haue greate loye. They that kepe her, shal haue the heretage of lyfe: for wher as the entreth in, there is the blessinge of God. They that honoure her, shall be the seruauntes of the holye one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shall iudge the Heathen: and he that hathe reuerence vnto her, shall dwell safelye. He that beleueth her, shall haue her in possession, and hys generacion shall endure: for when he falleth, he shall go with him, and kepe hym amonge the beste. Feare, dzeade, and temptacion, shal the bzing vpon him, & trye him in her doctryne: tyll the haue so proued hym in hys thoughtes, that he commit his soule vnto her. Then shall she stablysshe him, bzynge the right way vnto hym, make him a glad man, shewe hym her secretes, and heape vpo him the treasures of knowledge, vnderstandynge and ryghteousnesse. But if he go wrong, she shal forsake him, and geue hym ouer into the handes of hys enemye. Mp son, make muche of thy tyme, eschue the thynge that is euell, and for thy lyfe shame not to saye the trueth. For there is a shame that bryngeth synne, and there is a shame that bringeth worshyp and fauour. * Accepte no perso after thyne owne wyl, that thou be not confounded to thyne owne decay. Be not ashamed of thy neyghboure in hys aduersite, and kepe not backe thy councell when it maye do good, nether hyde thy wysedome in her bewtie. For in the tonge is wysdome knowen, so as vnderstandinge knowledge and learnynge in the talkynge of the wyse, and stedfastnesse in the workes of ryghteousnes. In no wyse speake agaynste the woorde of trueth, but be ashamed of the lies of thine owne ignorance. Shame not to confesse thyne errours, and submytte not thy selfe vnto euery man because of synne. Withstande not the face of the myghty, and stryue thou not against the streame. But for ryghteousnesse take paynes withal thy soule, and for the trueth stryue thou vnto death, and God shall fight for the agaynste thine enemyes. Be not hastye in thy tonge, nether slacke and negligente in thy workes. Be not as a lyon in thine owne house, destroying thy houshold folkes, and oppressinge thē that are vnder the. * Let not thine hād be stretched out to receaue, & shut when thou shouldest geue.

Ecclus.4.a Ecclus.4.a Ecclus.4.a

wisdome. * Beleyke to heare, but slowe
Iame.i.c. and paciente in geuynge aunswere. If thou
hast vnderstandinge, shape thy neyghboure
an aunswere: If no, laye thyne hande vpon
thy mouth: lest thou be trapped in an vndi-
screte woorde, and so confounded. Honoure
and worshyppe is in a mans wyse talkyng
but the tonge of the vndiscrete is his owne
Leu.19.d destruccion. * Be not a pryuy accuser as lõg
as thou liuest, and die no slaunder with
thy tonge. For shame and sorowe goeth
ouer the thiefe, and an euell name ouer him
that is double tonged: but he that is a pry-
uye accuser of other men, shalbe hated, en-
uied and confounded. Se that thou iustifye
the smalle and greate alyke.

¶ The. vi. Chapter.

Ene my. BE not thy neighbours enemye for thy
frendes sake: for who so is euel, shal be
the heyre of rebuke & dishonoure, and
pronũce. Ro.12.d. wholoeuer beareth enuy & a double tonge,
Phyll.2.a offendeth. * Be not pryude in the deuyce
of thyne owne vnderstandinge (lest thy
stregth be hurte by foolyshnes) and lest thy
leaues wither, & thy fruite be destroyed, &
so thou be lefte as a drye tree in the wyl-
dernes. For a wicked soule destroyeth hym
that hath it, maketh him to be laughed to
Ecc.xx. b scorne of hys enemyes, (and bringeth hym
to the portion of the vngodlye). * A swete
woorde multiplieth frendes, and pacifieth
them that be at variaunce, and a thankfull
tonge wyll be plenteous in a good manne.
Possidere. Deu.13.b and.33.b. Mich.7.a Math.x.c Frends. Holde frendshippe with many, neuertheles
haue but one counceler of a thousande. If
thou getteest a frende, * proue him first, and
be not hastye to geue him credẽce. For some
man is a frende but for a tyme, and wyll
not abide in the daye of trouble. And there
is some frende that turneth to enemitie, and
taketh parte agaynste thee: and if he knowe
any hurt by thee, he telleth it out. * Agayne,
Ecc.37.a some frende is but a companion at the ta-
ble, & in the day of nede, he continueth not.
But a sure frende wyll be vnto the euen as
thyne owne selfe, and deale faythfully with
thy household folke. If thou suffre trouble
and aduersite, he is with the, and hideth not
him selfe frõ thee. Departe from thyne ene-
mies: yea, and beware of thy frendes. A
C faythfull frende is a stronge defence, who
so findeth suche a one, findeth a treasure. A
faythful frende hathe no peare, the weighte
of golde and syluer is not to be compared to
the goodnesse of hys faythe. A faythfull
frende is a medicine of lyfe, and they that
feare the LORD, shall prospere with frẽ-
des: and as he is him selfe, so shal his frende
be also. My sonne, receaue doctrine frome
Doctrine. thy youth vp, so shalte thou finde wisdõ til
thou be olde. Go to her as one that ploweth,
and soweth, & wayte paciẽtly for her good
frutes. For thou shalt haue but litle labour
in her worke, but thou shalt eate of her fru-
tes right sone. O howe exceading sharpe is
wisdõ to vnlearned men: an vnstedfast ho-
die wil not remayne in her. Vnto suche, she
is as it were a couche stone, & she casteth her
frõ him in all the haste. For wisdome is with
hym but in name, ther be but few that haue
knowledge of her. (But wyth them that
knowe her, she abydeth euen vnto the ap-
pearynge of GOD.) Geue eare (my sonne)
receaue my doctrine, & refuse not my coun-
cell. Putte thy fote vnto her fynches, * and
Mat.11 take her yocke vpõ thy necke: bowe downe
thy shoulder vnder her, beare her paciẽtly,
and be not werye of her bandes. Come vn-
to her with thy whole hearte, and kepe her
wayes with all thy power. Seke after her,
and she shalbe shewed the: and when thou
hast her, forsake her not. For at the laste
thou shalte finde reste in her, and that shall
be turned to thy great ioye. Then shall her
fetters be a stronge defence for the, and her
yocke a glorious rayment. For the dewye
of lyfe is in her, and her bandes are the
couplynge together of saluacio. Yea, a glo-
rious rayment is it, thou shalte put it on, &
the same crowne of ioye shalte thou weare.
My sonne, yf thou wilte take hede, thou
shalte haue vnderstandynge, and yf thou
wilt applye thy mynde, thou shalt be wise.
If thou wylte bowe downe thyne eare, thou
shalte receaue doctrine, and yf thou delyte
in hearyng, thou shalt be wise. Stãde with
Elders. the multitude of suche Elders as haue vn-
derstandinge, and consente vnto their wys-
dome with thyne heart: * that thou mayest
Eccl.8.a heare all godly sermons, and that the wor-
thy sentẽces elcape the not. And if thou seist
a mã of discrete vnderstãdinge, get the sone
vnto him, & let thy fote treade vpõ the step-
pes of his dores. * Let thy minde be vpõ the
psal.1.a cõmaundemẽtes of God, & be earnestly occu-
pied in his lawes: So shal he stablithe thy
heart, & geue the wisdõ at thyne owne desire.

¶ The. vii. Chapter.

DO no euel, so shal ther no harme hap-
pen vnto the. Departe away from the
thig that is wicked, & no mischefe tun
Auoid euil. shal medle with thee. My sonne, sowe no e-
uel thinges in the forowes of vnrighteous-
nes, so shalte not thou reape thẽ seuẽfolde.
Labour not vnto man for any lordshyppe,
neyther vnto the kynge for the state of ho-
pſ.143.a noure. * Iustifie not thy selfe before God
Ecc.7.c. (for he knoweth thy hearte) and delyte not
Joh.ix.a to be reputed wyse in the presence of the
Luc.18.b kynge,

A Iudge. bynge. Make no labour to be made a iudge, except ye be wel, that thou couldest mighte-ly put downe wickednes: for if thou shouldest stande in awe of the presence of the mightye, thou shouldest fayle in geuynge sentence. Offende not in the multitude of the cittye, and put not thy selfe amonge the people. * Bynde not two synnes together, for in one synne shalte thou not be vnpunished. Say not: ruthe, God wyll looke vpon the multytude of my oblacions, and when I offre to the hyest God, he wyll accepte it. Be not fayntе hearted, when thou makest thy prayer, neither be slacke in geuynge of almes, laughe no man to scorne in the heynesse of his soule, for God (whiche seyth all thynges) is he * that can bynge downe and set vp agayne. Accept no lesing against thy brother, neither do the same against thy frende. Vse not to make anye maner of lye, for the customes therof is not good. Make not many wordes, when thou arte amonge the eldres: * and when thou prayest, make not muche babblynge. * Let no labouryous worcke be tedious vnto the, neither the husbandrye, whiche the almyghtye hathe created. Make not thy boaste in the multitude of thy wickednes, but humble thy selfe euē from thyne hearte: and remembre that the wrathe shall not be longe in tarynge. and that the vengeaunce of the wrathe of the vngodlye is a verye kyse and worme. Geue not ouer thy frende for anye good, nor thy faythfull brother for the best golde. Departe not from a discrete and good woman, that is fallen vnto thee for thy porcion in the feare of the LORDE, for the gyfte of her honestye, is above golde. * Where as thy seruaunt worketh truely, intreate him not euell, nor the hirelynge that is faythfull vnto the. Loue a discrete seruaunte as thyne owne soule, defraude hym not of hys libertye, neyther leaue hym a poore man.

* If thou haue cattell looke well to theyme and yf they be for thy profyte, kepe theym.

* If thou haue sonnes, bynge them vp in nurtoure and learnynge, and holde them in awe from theyr youth vp. If thou haue doughters, kepe their bodye, and shew not thy face chearefull towarde them. Marrye thy doughter, and so thou shalte perfourme a wepghtye matter: But geue her to a man of vnderstandinge. If thou haue a wyfe after thyne owne mynde, forsake her not: (but committe not thy selfe to the hatefull). * Honoure thy father from thy whole hearte: And forget not the sorowfull trauayle that thy mother had wyth thee: Remembre that thou wast borne of them, and howe canst thou recompense them the thynges that they have done for thee?

Sin. Ecc.12.c.

Swerynge not. Ecclꝰ.23.a

I.Re.2.b

Leasynge.

Mat.6.a. 2.Ro.12.b

Husbandrye.

C

Leave not thy frend.

A good woman. Luc.19.c

Gyftes of ye Lorde.

Cattell. Deu.25.b

Sonnes. Ecc.30.a

Daughters.

wife.

Honour thy father & mother. Eccli.3.a Tob.4.a

D

Feare the Lorde wyth all thy soule, and honoure hys ministers. Loue thy maker wyth all thy strengeth, * and forsake not hys seruauntes. Feare the Lorde with al thy soule, & honoure his priestes. * Geue them their portiō of the first fruites & increase of the earth, like as it is cōmaunded the: (and reconcile thy selfe of thy negligence wyth the litle stocke) geue the the shoulders, and their appoynted offeringes and firstlinges. Reach thy hād vnto the poore, that god may blesse the wyth plentyousnes. * Be liberall vnto all men liuinge, * yee let not, but doe good euen to them that are deade. * Lette not them that wepe, be without comforte, but mourne with suche as mourne. * Lette it not greue thee to visit the sycke, for that shall make the to be beloued. Whatsoeuer thou takest in hande, remembre the ende and thou shalte neuer doe amisse.

Iudges officers. Deu.12.c

priestes. Nu.18.b

Eccl. Gala.6.a 2.To.1.b. *Eccl.12.b

Dead.

Mat.25.b

Sicke.

Ende.

¶ The. viii. Chapter.

Reuendo nō.

STriue not with a mightye man, leste thou chaunce to fall into hys handes. * Make no variaunce with a riche mā, lest he happen to bynge vp an harde quarel agaist the. * For golde & siluer hath vndone many a mā: yea, euen the hearteꝫ of kinges hath it made to fall. Striue not with a man that is ful of wordes, & lay no stickes vpon his fire. Kepe not company with the vnlearned, lest he geue thy kinred an euell reporte. * Despise not a man that tourneth him selfe awaye from sinne, and caste him not in the teeth wythal, but remembre that weare fraile euerychone. * Thinche seldome of no man in hys olde age, for we waxe olde also. Be not gladde of the deathe of thyne enemye, but remembre that we muste dye all (the sorte of vs (& sayne wolde we come into toye). * Despise not the sermons of such elders as haue vnderstāding, but acquainte thy selfe with the wise sentēces of the: for of them thou shalte learne wisdom, & the doctrine of vnderstanding, & how to serue great men without cōplainte. Goe not from the doctrine of the elders, for they haue learned it of theyr fathers. For of them thou shalte learne vnderstandynge, so that thou mayest make answere in the tyme of nede. Bynde not the coales of sinners, (when thou rebukest thē) lest thou be brente in the fyre flammes of their synnes. Resiste not the face of the blasphemer, that he laye not wayte for thy mouth. * Lend not vnto hym that is mightier then thy selfe: If thou lendest hym, counte it but loste. Be not suerye above thy power: yf thou be, then thynche surelye to paye it. Go not to lawe with the iudge: for he wyl iudge accordinge to hys owne honoure, * Traueyle not by the waye wyth him

Striue not. Math.5.b

Ecc.31.a

Gal.6.a. 2.Cor.2.b

Leu.19.a Ephes.

Eccl.6.b. Iames.

Elders.

B

Lend not. Ecc.29.b

Surtie.

Gen.4.b

him that is brainelesse, lest he do the euel: for he foloweth his owne wilfulnes, & so shalt thou perishe thorow his folye. * Striue not with him that is angry & cruell, & goe not with him into the wildernes: for bloudes nothynge in his sighte, & where there is no helpe, he shal murther the. * Take no counsel at foles, for they loue nothynge but the thinges that please them selues. Make no counsel before a straūger, for thou canst not tel what wil come of it. Open not thine hert vnto euery man, lest he be vnthanckfull to the, and put the to repyofe.

Pro.22.d. Ellay.3.a Eccl.9.c and.37.a

¶ The.ix. Chapter.

Gelozye

Be not gelous ouer the wife of thy bosome, that she shew not some shrewed pointe of wicked doctryne vpon thee. * Gene not the power of thy life vnto a woman, lest she come in thy strength, & so thou be confounded. Loke not vpon a woman that is wylrous of many men, lest thou fall into her snares. Vse not the companye of a woman that is a player and a daunser, & heare her not, lest thou perishe thorowe her entisinge. Beholde not a mayden, that thou be not hurte in her bewtye. * Caste not thy mynde vpon harlottes in anye manner of thynge, leste thou destroye bothe thy selfe and thyne heritage. Go not aboute gasyng in euerye tāne of the cytye, neither wandre thou abrode in the streetes therof. * Turne awaye thy face from a beutyful woman, & loke not vpon the fayrenes of other. * Many a man hath perished thorow the bewtye of wemen, for thorowe it the wrȳge is kindled as it were a fyre. (An aduouterous woman shal be troaden vnder fote as myre, of euerye one that goeth by the waye: Many a man wondryng at the bewty of a straūge woman, hath benecast out, for her wordes kindle as a fire. Sit not with another mās wyfe by any meanes, lye not with her vpō the bedde, make no wordes with her at the wyne: lest thine hert consent vnto her, and so thou with thy bloud fall into destructiō. Forsake not an olde frōde, for the new shal not be lyke hym. A newe frende is newe wyne: let hym be olde & thou shalt drincke him with pleasure. Desire not the honoure and ryches of a sinner, for thou knowest not what destruction is for to come vpon him. Delite not thou in the thinge that the vngodlye haue pleasure in, beynge sure, that the vngodlye shall not be accepted vntyll their graue. Kepe thee from the man that hath power to slaye, so nedest thou not to be afrayed of death. And if thou commest vnto him make no faute, lest he happen to take awaye thy lyfe. Remembre that thou goest in the myddest of snares, and vpō the bulwerckes of thy cytye. Beware of thy neyghboure as nye as thou canst, * & medle with suche as be wyse and haue vnderstanding. Let iuste men be thy gestes, let thy mirth be in the feare of God, let the remembraunce of God be in thy mynde. * and let all thy talkynge be in the commaundementes of the Lorde. In the handes of craftesmen shall the workes be commended, * so shall the princes of the people in the wysedome of their talkynge. A man full of wordes is perelous in his speche: and he that is rashe in his talkyng, shalbe abhorred.

Pro.2.b. b.8.7.a Pro.6.b.8.7.a Dauncer. Pro.9.b.a. Harlotte. Mat.b.c 26 Gen.34.a ii.re.xi.a Judit.x. xi.g.xii. Aduoutresse ma.4. Another wife. A frend. Eccl. 8.c and.37.a Gesture. Den.6.b and.xi.c. 3.reg.3.c Babbler.

¶ The.x. Chapter.

A Wyse iudge wyll ordre hys people with discrecyon: & where a man of vnderstandynge beareth rule, there goeth it wel. * As the iudge of the people is him selfe, euen so are his officers: and looke what maner of man the ruler of the citie is, suche are they that dwell therin also. * An vnwyse king destroyeth his people: but where they that be in auctorite are men of vnderstādyng: there the citie prospereth. The power of the earth is in the hande of God (and all iniquite of the people is to be abhorred) and when hys tyme is, he shal set a profitable ruler vpon it. In the hande of God is the power of man, and vpon the Scribes shall he laye his honour. * Remēbre no wrongge of thy neyghboure, & medle thou with no vnrighteous workes. Pryde is hatefull before God and manne, and all wickednesse of the heathen is to be abhorred. * Because of vnryghteous dealynge, wrong, blasphemies and diuerse deceate, a realme shall be translated from one people to another. There is nothynge worse then a couetous man. Why aste thou pryde, O thou earth and asshes? There is not a more wycked thyng, then to loue money. And why? suche one hathe hys saule to sell: yet is he but filthy donge while he liueth. And though the phisician shewe his helpe neuer so long, yet in conclusion it goeth after this maner, to daye a kyng, to morowe dead. For when a mā dieth, he is the heyre of serpentes, beastes, and wormes. The begynnynge of mans pryde, is to fall awaye from God: and why? his hert is gone from his maker. For pryde is the originall of all sinne. Who so taketh holde thereof, shall be filled with curssinges, and at the last it shal ouerthrowe him. Therfore hath the Lorde brought the congregacios of the wicked to dishonoure, and destroyed them vnto the ende. * God hathe destroyed the seates of proud princes, and set vp the meke in their stead. God hath withered the rootes of the proude heathen, & planted the lowly amōg them. * God hath ouerthrowne the landes of the Heathen, and destroyed theym vnto the

Pro.2.b Pro.28.b and.29.a An vnwyse kynge. Leu.19.d wrōge. pride. Jere.27.b Dani.4 B Accalmes for hy hastarded. reuēgemā. pride. death. pride. Sap.6.b Ecc.1.e. xliii.c. and.18.b Ge.29.e.

the grounde. He hath caused the to wither awaye, he hath brought them to naughte, and make the memorial all of the to cease frō out of the earth. (God hathe destroyed the name of the proude, and lefte the name of the humble of mynde.) Pryde was not made for man, neither worthynes for mens children. The sede of men that feareth GOD, shalbe broughte to honoure, but the sede which transgresseth the cōmaundementes of the Lord, shalbe shamed. He that is the ruler among brethren, is holden in honour amonge theym, and he regardeth suche as feare the Lord. The glorye of the riche, of the honourable, and of the poore is the feare of GOD. Wherfore not thou the iuste poore man, and magnifie not the ryche vngodlye. Great is the iudge, and myghty in honoure, yet is there none greater, then he that feareth God. * Vnto the seruaunte that is discrete, shall the fere do seruice.

* He that is wise & wel nurtoured, wil not grudge when he is reformed, and an ignoraunt body shall not come to honoure. Be not proude to do thy worcke, and dispaire not in the tyme of aduersitie. * Better is he that laboureth, and hathe plenteousnesse of all thynges, then he that is gorgeous, and wanteth bred. My sonne, kepe thy soule in meknesse, & geue her herdue honour. Who shal iustifie him, that synneth against him selfe? Who wyll honoure hym, that dyshonoureth his owne soule? The poore is honoured for his faithfulnesse and truth, but the riche is had in reputacyon because of his goodes. He that ordereth hym selfe honestly in poueste, howe muche more shal he behaue hym selfe honestlye in ryches? And who so ordreth hym selfe vnhonestly in ryches, howe much more shal he behaue him selfe vnhonestly in poueste?

¶ The. xi. Chapeter.

THe wilfeds of hi that is brought low, shall lyfte vp his head and shal make him to sit amonge great men. Cōmēde not thou a man in his bewtye, neyther despise a mā in his beter apperance. The Bee is but a smale beast amōg the foules, yet is her frute exceading swete. Be not proud of thy rayment, * and exalte not thy selfe in the daye of thy honoure: for the wozckes of the Hiest only are wōderful: yea, glorious, secrete, and vnknowen are his wozkes. Many tyraunttes haue bene fayne to sit downe vpon the earthe, * and the vnlykely hath wozne the crowne. Many mighty mē haue bene brought lowe, & the honourable haue bene delyuered into other mennes handes.

* Cōdemne no man, before thou haue tried oute the matter, and when thon haste made inquisicion, then reforme ryghteously.

* Gene no sentence, before thon hast heard the cause, but sterte let men tel out their tales. Strynge not for a matter that toucheth not thy selfe, and stande not in the iudgement of sinners. My sonne, medle not with many matters: * and yf thou wilt be riche, thou shalt not get it: and though thou rennest thy waye afore, yet shalte thon not escape. * There is some man that laboureth and the more he weerieth him selfe, the lesse he hath. Againe, some mā is slouthful, hath nede of helpe: wanteth strength, and hathe greate pouerte, and Gods eye loketh vpon him to good, setteth him vp from hys lowe estate, * and lyfteth vp his head: so that many men marueil at him, and gene honoure vnto God. * Prosperite and aduersyte, life and death, pouerte and richelle, come all of the Lorde. Wisdom, nurture and knowledge of the lawe, are with God: loue and the wayes of good are with hym. Errour and darcknes are made for synners (& they that exalte them selues in euyll, waxe olde in euyll.) The gifte of God remayneth for the righteous, and his good will shal gene prosperite for euer. Some man is eyche by lurynge wyckednesse, and that is the porcio of hys rewarde, in that he sayeth * nowe haue I gotten rest, and nowe will I eate of the dyncke of my goodes my selfe alone. And yet he consyderth not, that the tyme draweth nye (and death approcheth) that he muste leaue all these thynges vnto other men, and dye hym selfe. Stande thou faste in thy couenant, & exercise thy selfe therin, and remayne in the wozcke vnto thy age. Continue not in the wozkes of sinners, but put thy trust in God, & bide in thyne estate: for it is but an easye thinge in the syght of God, to make a poore man eyche, and that sodenlye. The blessynge of God hasteth to the rewarde of the ryghteous, and maketh his frutes soone to flozysshe and prosper. Saye not: what helpeth it me? and what shall I haue the whyle? Agayne, say not: I haue ynough, howe can I wante? * When thon arte in welfare, forget not aduersite: and when it goeth not well with thee, haue a good hope, that it shall be better. For it is but a smale thynge vnto God, in the day of death, to rewarde euery man accordynge to hys wayes. The aduersite of an houre maketh one to forget al pleasure: and when a man dyeth, hys wozckes are dyscouered. Prayse no bodye before his death, for a mā shalbe knowen in his children. Bring not euery man into thine house, for the discreate full layeth wayte dyuersly. Lyke as a partriche in a maunde, so is the hearte of the proude: and like as a spye, that loketh vpō the fall of his neighboure. For he turneth good

Gumble.
Good mēs sede.
Yll mēs sede.
Feare of god.
Ryche.
Syn. pore mā.
Reformed & wise.
Soule.
Pore honored.
Ryche.
Brame.
Codemne.
Godlesship.
Death.

good vnto euell, & slaundreth the chosen. Of one sparcle is made a greate fyre (and of one diseeatfull man, is blondre encreased) & an vngodly man layeth wayte for blowre. Beware of the diseeatfull, for he ymagyneth wycked thynges, to bryngethe into a perpetual shame. If thou takest an aleanse vnto the, he shall destrope the in vnquyetnes, & dryue the from thyne owne wayes.

diseeatfull.

To whom to doe good.

¶ The.xii. Chapter.

A When thou wylte do good, knowe to whom thou doest it, & so shalte thou be greatly thanked for thy benefites.

Gala.6.a
to Tim.5.a

* Do good vnto the rightyous, & thou shalte finde great rewarde, thoughe not of hym, yet (no dout) the lord him selfe shal rewarde the. He standeth not in a good case that is alway occupied in euel & geueth no almes: for the hiest hateth the sinners, and hathe mercy vpon the that shew the workes of repentaunce. Geue thou vnto suche as feare God, & receaue not a sinner. As for the vngodly and sinners, he shall recompence vengeaunce vnto the & kepe them to the day of wrath. Geue thou vnto the good, & receaue not the synner: do well vnto hym that is lowly, but gene not to the vngodli. Let not thy breade be geuen hym, that he be not mightier the thy selfe therin. For so shalte thou receaue twise as much euell, in all the good that thou doest vnto hym: And why? the hiest hateth sinners, & shal rewarde vengeaunce to the vngodlye. In prosperite, a frende shal not be knowen, & in aduersite an enemy shal not be hid. For whe a man is in wealth, it greueth his enemyes: but in hevines & trouble a man shal know his frede. Trust nutte thyne enemy, for like as an yron rusteth, so doth his wickednes. And though he make much crouthynge & knelynge, yet kepe wel thy minde, & beware of him. Set him not by the, neither let him sit at thy ryght hande: lest he turne him, get into thy place, take thy rowme & seke thy seate, & so thou at the last remembre my wordes, & be pitched at my sayinges. * Bynde not two synnes together, for there shal not one be vnpunished. Who will haue pitye of the charmer, that is stinged of the serpet, or of all suche as come nye the beastes? Euen so is it with him, that keepeth company with a wycked man, and lappeth him selfe in hys sinnes. For a season wyl he byde wyth the, but yf thou stomble, he tarieth not. * An enemy is sweete in his lippes, he can make many wordes and speake many good thynges: yea, he can wepe with his eyes, but in his hert he ymagineth, how to throwe the into the pytte: and yf he may fynde opportunite: he wyl not be satisfied with blowre. If aduersyte come vpon the, thou shalte fynde hym there first, and though he pretende to do the helpe, yet shal he vndermyne the. He shal shake his heade, and clap his handes ouer the for very gladnes: & whyle he maketh many wordes, he shal disguise his countenaunce.

A frende.

An enemy.

Eccl.7.a
and.21.a

charmer.

An enemy.

¶ The.xiii. Chapter.

A Who so toucheth pytche, shalbe fyled withal: & he that is familiare wyth the proude, shal clothe him selfe with pride. He taketh a burthen vpon him, that accompanieth a more honorable man the hym selfe. Therfore, kepe no familiarite with one that is richer then thy selfe. How agree the kettel & the pot together? for yf the one be smitten against the other, it shal be broke. The rich dealeth vnrighteously, & threatneth withal: but the poore beynge oppressed & wrongeously be dealte withal, suffreth scarcenesse, & geueth faire wordes. If thou be for his profyte, he vseth the: but if thou haue nothinge, he shal forsake the. As longe as thou hast any thig of thine own, he shal be a good felow with the: yea, he shal make the a bare man, & not be sorye for the. If he haue nede of the, he shal defraude the: and (with a pleasy mocke) shal he put the in an hope, & geue the al good wordes, & say: what wantest thou? Thus shall he shame the in hys meate, vntyll he haue supte the cleane vp twyse or thryse, and at the laste shall he laughe the to scorne. Afterwarde, when he seith that thou hast nothinge, he shall forsake the, and shake his heade at the (Submitte thy selfe vnto God, and wayte vpon his hande.) Beware, that thou be not disceaued and dronghe downe in thy simplenesse. Be not to humble in thy wisedom: lest whe thou art dronghte lowe, thou be dysceaued thorowe folyshnes. If thou be called of a mighty man, ablene thy selfe, so shal he call the to him the more ofte. Pleasaunte not thou vnto him, that thou be not thut out: but gos not thou farre of, lest he forget the. Withdrawe not thy selfe from his speache, but beleue not his many wordes. For with much communication shall he tempte the, and (with a pleasy mocke) shall he question the of thy secretes. The vnmercyful wynde of his shal marche thy wordes, he shal not spare to do the hurte, and to put the in prison. Beware, and take good hede to thy selfe, for thou walkest in parell of thy owne throwynge. Mowe when thou heares hys wordes, make the as though thou werest in a dreame, & wake vp. Loue God all thy lyfe longe, and call vpon hym in thy nede. Euery beaste loueth hys like, euē so let euery man lone hys neighboure. All flesh will resorte to their lyke, and euery man wyll kepe company with such as he is him selfe,

A

absent & selfe sufficient & mighty.

C

Loue god.

note ye ensample.

But as the wolfe agreeth wyth the lam be, so doth the vngodly wyth the righteous.

2. Cor. 6. c

*What felishyp shoulde an holye man haue with a dogge. Howe can the eyche and the poore agree together? The wylde Asse is the lyons praye in the wyldernesse, euen so are poore men the meate of the riche. Lyke as the proude maye not awaye with lowlynes, euē so doth the rich abhorre the poore: If a riche man fal, hys frendes set hym vp agayne: but when the poore falleth, hys aquayntaunce forsake hym. If a riche mā fal into an errour, he hathe many helpers: he speaketh proude wordes, and yet men iustifye hym. But if a poore man go wronge, he is punished: yea, though he speake wisely, yet can it haue no place. When the riche man speaketh, euery man holdeth his tōge: and loke what he sayeth, they prayse it vnto the cloudes. But if the poore mā speake, they saye: What felowe is this? and yf he do amysse, they shall destroye him. Riches are good vnto him that hath no sinne in his conscience, and pouertie is a wycked thing in the monthe of the vngodly. The heart of man chaungeth hys countenaūce, whether it be in good or euell. A cheerefull countenaūce is a token of good a hearte, for els it is an harde thynge to know the thought.

riches good.

pouertie.

who is blessed. A

Eccl. 19. c and. 25. c. Jame. 3 a

¶ The. xiiii. Chapter.

BLessed is the man, *that hath not fallē with the word of his mouth, and is not pricked with the conscience of sin. Happy is he that hath no heuinesse in hys mynde, & is not fallē frō his hope. It becōmeth not a couetous man & a niggarde to be riche: and what should a nygarde do with golde? He that with al his carefulnes heaperth together vnrighteously gathereth for other folckes, and another man shall make good chere with his goodes. He that is wicked vnto him selfe, how should he be good vnto other men? How can such one haue any pleasure of his goodes: There is nothig worse, thē who one disfauoureth him selfe, and this is a rewarde of his wickednes. If he do any good, he dothe it not knowynge therof, and agaynste hys will, and at the last he declareth his vngraciousnes. A nygard hath a wycked eye, he turneth away hys face, & despyseth hys owne soule. * A couetous mans eye hath neuer ynough in the porciō of wickednes vntil the time that he wither away, & haue lost his own soule.

Prou. 27 c

Eccl. 1. a

A wicked eye spareth breade, and there is scarcenes vpon his table. My son, do good to thy selfe of that thou hast, and geue the Lorde his due offerynges. Remembre that death tarieth not, and howe that the couenaunte of the graue is shewed vnto the: for the couenaunte of this worlde shal dye the deathe. *Do good vnto thy frende before thou dye, and acco dinge to thy ability reache out thyne hande, and geue vnto the poore. Be not disapoynted of the good daye and let not the portion of the good daye ouer passe the. Shalte thou not leaue thy trauayles and labours vnto other mē? In the deuydynge of the heritage, geue & take and sanctyfie thy soule. Worke thou righteousnes before thy deathe, for in the hell there is no meate to fynde. * All flesche shal fade awaye lyke grasse, & lyke a flouryshinge leafe in a greene tree. Some growe, some are cast down: euē so is the generaciō of all flesch and blonde: one cōmeth to an ende, another is borne. All transitory thynges shal fayle at the laste, and the worker therof shall go withal. Euery chosen worke shalbe iustyfyed, and he that medled withal, shall haue honoure therin. Blessed is the man that hath put his mynde in wisedom, & exerciseth him selfe in vnderstandinge, and wyth discretiō shal he thinke vpon the forknowledge of God. Which considereth the wayes of wysedome in his hert, hath vnderstandynge in her secretes, goeth after her (as one that seketh her out) and contynueth in her wayes. He loketh in at her windowes, and herkeneth at her dores. He taketh hys rest besyde her house, & fasteneth hys stake in her walles. He shal pytche his tent nie vnto her hande, and in hys tente shall good thynges rest for euermore. He shall set hys chyldren vnder her couerynge, and shall dwel vnder her braunches. Vnder her couerynge shall he be defended from the heate, and in her glorye shall he reste.

Eccl. 1. a Tob. 4. b Luk. 12 b

Hed.

Esa. 40 a 1. Per. 1. d James, 1 b

C

keepe wisdome.

¶ The. xv. Chapter. Semble yt wisdō is nothyng els but the feare of God.

HE that feareth God, wil do good: & who so kepeth the law, shal optayne wysedome. As an honorable mother shal she mete him, and as a virgin shal she receaue him. * With the breade of lyfe and vnderstandynge shal she fede him, & geue him the water of wholsome wysedome to drinche. If he be cōstant in her, he shal not be moued: and if he holde him fast by her, he shal not come to confusion. She shal bring him to honoure amonge his neyghbowres, and in the middest of the congregaciō shall she open his mouthe. Wyth the spyrite of wildome and vnderstandynge shal she fyl him, and clothe him with the garmente of glozy. She shal heape the treasure of mirth and ioye vpō hun, and geue him an euerlastynge name to heritage. Folyshe men wyl not take holde vpō her: but suche as haue vnderstandynge, wyll mete her. (Folyshe men shall not se her) for she is farre from prydeand dyscreate. Men that go aboute wyth lyes, wyl not remembre her: but men

Mat. 4. 8. * Joh. 4 a

of treuth shall be founde in her, and shall prospere euen vnto the beholdynge of God.

praise. Prayse is not semely in the mouthe of the vngodlye, for he is not sent of the Lorde. For of God commeth wysedome, and the prayse shall stande by the wysedō of God, and shal be plentyous in a faithfull mouth, and the Lorde shall gene her vnto hym.

Say not so, I sy to god. Say not thou: It is the Lordes faute that I am gone by, for thou shalte not do the thynge that God hateth. Saye not thou: he hath caused me to do wrong, for he hath no nede of the vngodlye. God hateth all abhomination of errour, and they that feare God wyll loue none suche. * God made mā from the begynnynge, and lefte him in the hande of his councell. He gaue him his cōmaundementes and preceptes: yf thou wilt obserue the commaundementes, & kepe acceptable faythfulnelle for euer, they shall preserue the. • He hath set water & fyre before the, reach out thine hande vnto which thou wele. Before man is life & death, good and euell: loke what hi liketh, shalbe geuē him. For the wisedom of God is great and mighty in power, and beholdeth al mōcōtynually. The eyes of the Lorde are vpon them that feare him, and he knoweth al the workes of man. He hathe commaunded no man to do vngodly: neither hathe he geuen any man space to synne.

Jere.21.b Free wil

Gen.1.d

vngodly children.

¶ The.xvi. Chapter.

DEsire not thou in the multitud of vngodly children, & haue no pleasure in thē, if they feare not God. Truste not thou to their life, and regarde not their labours: for one son that feareth God, is better then a thousande vngodly. And better it is for a man to dye without children, thē to leue behinde him such children as are vngodly. For by one that hath vnderstādyng, maye a whole cytie be vpholde, but thongh the vngodly be many, yet shall it be wasted thorowe them. Many suche thynges hathe myne eye sene, and greater thynges then these haue I hearde wyth myne eares. * In the congregacion of the vngodly shal a fire burne, and amonge vnfaythful people shall the wrath be kyndled. • The olde giaūtes optayned no grace for their synnes, whiche wer destroied, trustig to their own strēgth. Nether spared he them, (among whō Loth which was a * straūger,) but smote them, and abhorred them because of the pryde of their wordes. He had no pytie vpon theim, but destroyed all the people, that were stoute in synne. * And for so muche as he ouer saw not the sixe hundreth thousand, that gathered them selues together in the hardenes of their herte: it were maruell yf one beynge hardenecked, shoulde be free.

Ecc.21.b

Gen.6.a.

Gen.19.c

Nu.14.c and.26.f

* For mercy and wrathe is with him: he is Eccl.b. mighty to forgeue, and to powre out displeasure. Lyke as hys mercye is great, euen so is his punishement also, he iudgeth a man accordynge to his workes. The vngodlye shall not escape in hys spoyle, and the long pacience of him that cheweth mercie, shall not byde behinde. All mercye shal make place to euerye man, accordynge to the worthynesse of hys workes, and after the vnderstanding of his pilgremage. Say not thou: I wyll hyde my selfe from God, for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people, for what is my soule amonge so manye creatures? Beholde, the heauen, yea, the heauen of heauens, the depe, the earthe, and all that therin is, shall be moued at hys presence: the mountaynes, the hilles, and the foundacios of the earth shal shake for feare, when God listeth them. These thinges doeth no hert vnderstande, but he vnderstandeth euerye hearte, and who vnderstandeth hys wayes? No man seyth hys stormes, and the mooste parte of hys workes are secrete. Who wyll declare the workes of his righteousnes? Or who shalbe able to abyde theym? For the couenaunt is farre from some, and tryinge out of men is in the ende. He that is humble of herte, thynketh vpon suche thinges: but an vnwyse and erroneous man casteth hys minde vnto folish thynges. My sonne, herken thou vnto me, and learne vnderstan dinge, and marcke my wordes wyth thyne hearte. I wyll geue the a sure doctrine, and playnelye shall I instructe thee (marcke my wordes then in thyne hearte: for in ryghteousnelle of the spirite do I speake of the wonders that God hathe shewed amonge his workes from the beginning. And in the treuth do I shewe the knowledge of him.) God hathe set hys workes in good ordre from the begynnynge, and part of thē hath he sundered from the other. He hathe garnyshed his workes feome euerlastynge, & their begynninges, accordynge to their generacions. None of them hindered another, neyther was any of them disobedient vnto his wordes. After this, god loked vpon the earth, and filled it wyth his goodes. Wyth all maner of lyuinge beastes hath he couered the ground, and they all shalbe turned vnto earth agayne.

Gods wooske.

D

¶ The.xvii. Chapter.

GOd * shope man of the earth, & made him after his owne ymage, & turned him to erth againe, & clothed hi with his owne strength. He gaue him the numbre of daies, & certaine time: yea, & gaue hi power of the thiges that are vpō earth. He

A gan. Gene.i.b

made all fleashe to stande in awe of him, so that he had the dominion of al beastes and soules. * He made oute of hym an helper lyke vnto hym selfe, and gaue them discretion and tonge, eyes, and eares, and a heart to vnderstande, and fylled them with instruction and vnderstandinge. He created for them also the knoweledge of the spirite, filled their heartes with vnderstading: and shewed them goodand euell. He set hys eye vpon their heartes, declarynge vnto them his greate and noble woorckes: That they shoulde prayse hys holy name together, reioyse of hys wonders, and be tellynge of hys noble actes. * Beside thys, he gaue them instruction, and the lawe of lyfe for an heritage. He made an euerlastige couenaūt with thē, and shewed them his righteousnes and iudgementes. They sawe hys glorye with their eyes, & their eares hearde the mateiye of hys voyce. And he sayde vnto thē: beware of al vnrighteous thinges. He gaue euerye man also a commaundemente concernynge hys neyghboure. Theyr wayes are euer before him, and are not hyd from hys eyes. * He hathe sette a ruler vpon euery people, * but Israel is the Lordes portion. All their woorckes are as the Sunne, in the sighte of God, and hys eyes are alway lokynge vpon their wayes. All their vnrighteousnesses are manifeste vnto him, and all their wickednesses are open in his sight. * The mercy that a man sheweth, is as it were a purse with him, & the grace that is geuen to a man pertaineth hym as the aple of an eye. * At the laste shal he awake, and rewarde euerye man vpon his heade, and shal throwe them together into the neyther moste partes of the earth. * But vnto them that wyll repente, he hathe geuen the waye of ryghtefulnes. As for suche as be weake, he comforteth them, suffereth them, and sendeth them the portion of the veritie. O tourne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, do the lesse offence, tourne agayne vnto the LORDE, forsake thine vnrighteousnes, be an hater enempe to abhominaciō, learne to knowe the righteousnes and iudgementes of God, stande in the portion that is set forth for thee, and in the prayer of the moste hye God. Goe in the portion of the holye worlde, with suche as be lyuynge and geue thankes vnto god. * Who will prayse the Lorde in the hell? Abyde not thou in the erroure of the vngodlye, but geue him thankes before deathe. As for the dead, thankefulnes perisheth from him as nothynge. Geue thou thankes in thy lyfe: yea, whyle thou arte liuynge, and whole, shalte thou geue thankes, and prayse God, and reioyse in his mercy. O howe greate is the louynge kyndenesse of the LORDE, and hys merckfull goodnesse vnto such as tourne vnto hym? For all thinges maye not be in man: And why the sonne of man is not immortall, and he hath pleasure in the damtie of wickednes. What is moze cleare then the Sunne? yet shall it fayle. Or what is moze wicked then the thynge that fleashe and bloude hath ymagined? And that same shalbe reproued. The lord seyth the power of the hie heauē, & all are but earth & ashes.

¶ The. xviii. Chapter.

He that liueth for euermooze, * made al thinges together. God onelye is righteous, and remayneth a victorious king for euer. * Who shalbe able to expresse the woorkes of him? Who wil seke out the grounde of his noble actes? who shalbe clare the power of his greatnes? or who will take vpō him to tell out his mercye? as for the wonderous woorckes of the lorde, there may nothing be taken frō thē, nothig may be put vnto them, neyther may the ground of them be founde oute. But when a man hath done his best, he must begyn agayne: and when he thyncketh to be come to an ende, he muste goe agayne to his laboure. What is man? Whereto, is he woorthe? What good or euell can he doe? * If the numbre of a mans dayes be almost an hundreth yere, it is much. Like as the droppes of rayne are vnto the sea, and as a grauell stone is in comparison of the sande: * So are these fewe yeares to the dayes of euerlastyng. Therfore is the Lorde pacient with them, and powreth oute hys mercye vpon them. He sawe and perceaued the thoughtes and ymaginations of their hearte, that they were euel: Therfore heaped he vp hys merckful goodnes vnto them, and shewed them the way of righteousnes. The mercy that a man hathe, reacheth to his neighboure: but the mercye of God is vpon all fleash. He chastneth, he teacheth, and nourtoureth: yea, euen as a shepherde tourneth agayne his flocke, so doeth he all them that receaue chastenunge, nurtoure and doctrine. * Mercyful is he vnto them that stande in awe of his iudgementes. Thy sonne, whan thou doest good, make no grudgynge at it: and whatsoeuer thou geuest, speake no discomfortable woordes. Shall not the dewe coole the heate? Euen so is a woorde better then a gyfte. * Is not a frendelye woorde a good honest gyfte? But a gracious man geueth them both. * A foole shal caste a man in the teeth, and that roughly, and a gyft of the nigarde putteth oute the eyes. Set the ryghteousnes, before thou come to iudgement

y helper. Gen. 2, d.
spirite.
inuentio. Exo. xx. a Deu. 4. b
robe nūte and. 9.
B
ȳ aswaies. Ro. 13. a. * Deu. 4. c and. 10. c
yerie. Eccl. 29 b
Feare. Mat. 25. c
Reward.
Acte. 3. c.
repētaūce. C
weake.
Tourne.
Gyue thake.
Hel. pſal. 7. a. Eſa. 38. d
D
ȳ. Gen. 1. a. God.
pſ. 105. a Ecc. 43. d
ȳa.
pſal. cx. a
B
2. pe. 3. a
yerie.
ryghte
Eſa. 66. a
C
Iob. 15. a and. 25. c. * Ec. 41. b

ments. Lerne before thou speake, and go to
1.Cor.xi.c physike or euer thou be sicke: * examen and
iudge thy selfe, before the iudgement come,
and so shalt thou finde grace in the sight of
God. Humble thy selfe afore thou be sicke,
Luk.18.a and in tyme of thy disease shewe thy con-
1.Tes.v.c uersation. * Let not to praye alwaye, and
stande not in feare to be reconuerted vnto
deathe, for the rewarde of God endureth
for euer. Before thou prayest, prepare thy
soule, & be not as one that temperth God.
Thinke vpō the wrathfull indignacio that
shalbe at the ende, and the houre of ven-
Eccl.xi.b geaunce, when he shall turne away hys
face. * When thou hast inoughe, remembre
the tyme of honger: and whē thou arrich,
D thincke vpō the time of pouertie and scarl-
nesse. From the morynge vntil the eue-
ninge the time is chaunged, and all suche
thiges are soone done in the syghte of God.
A wise man feareth God in al thinges, and
in the dayes of transgressiō he kepeth hym
selfe from synne. A discreat man hath plea-
sure in wysedome, and he that fyndeth her,
maketh much of her. They that haue had
vnderstandynge, haue dealte wisely in wor
des, haue vnderstande the treuth and righ-
Rom.6.b teousnes and iudgementes. * Folowe not thy
and.13.c. lustes, but turne the from thyne owne wil.
Fozlk thou geuest thy soule her desires, it
shall make thyne enemyes to laughe the to
scorne. Take not thy pleasure in great de-
lupteousnes, and medle not to much wyth-
al. Make not to great cheare of the thyng
that thou hast wōne by auauntage, lest thou
fal into pouerte, & bane nothig in thy purse.

¶ The.xix.Chapter.

A Labouryng man that is geuē vn-
to dronckennes, shal not be ryche: &
he that maketh not much of smal thi
Gen.19.g ges, shal fal by litle and litle. * Wyne and
e3.re.xi a wemen * make wise men renuagates, & put
men of vnderstandinge to reprofe: & he that
accompanyeth aduouterers, shal become a
wicked man. Wothes & wormes shal haue
him to heritage: yea, he shall be set vp to a
greater example, and his soule shall be fo-
Josu.22.c rced oute of the numbre. * He that is hastye
to geue credence, is light minded, & dothe
against him selfe. Who so reioyseth in wic-
kednes, shalbe punyshed: he that hateth to
be reconuerted his life shalbe shortened, &
he that abhorreth babling of wordes, qui-
eteth wickednes. He that offendeth against
his owne soule, shal repente it: and he that
reioyseth in wickednes, shalbe punyshed.
B Rehearse not a wicked and churlische word
twyse, and thou shalte not be hyndered.
Shewe thy secretes neyther to frende nor
foe: and yf thou hast offended, tell it not
out. For he shal beleue vnto the & marcke
the: and when he fyndeth opportunyte, he
shal hate the, (and so shall he be alwaye a-
boute the.) * If thou hast hearde a worde Eccl.22 b
against thy neyghbour, let it be deade with- and.27.c
in the: and be sure, thou shalte haue no
harme therby. A foole trauayleth wyth a
word, like as a woma that is trauayled wyth
bearynge of a chylde. Lyke as an arowe
shot in a dogges thighe, so is a worde in a Leu.19.b
fooles herte. * Tell thy frende hys faute, Mat.18 b
leste he be ignozaunte, and saye: I haue
not done it, or yf he haue spoken, that he
do it nomore. Reproue thy neyghbour,
that he kepe his tonge, and yf he haue spo-
ken, that he saye it nomore. Tel thy neigh-
bour hys faute, for ofte times an offence is
made, and gene not credence to euery word.
C A man falleth sometime with his tōge, but Eccl.14 b
not wyth hys wyll. For * what is he, that and.25.b
hath not offended in his tonge: gene thy Jame.3.c
neyghboure warnynge, before thou threa-
ten him, and gene place vnto the law of the
Lozde. The feare of God is all wysedome
and he that is a righteouse mā, kepeth the
lawe. As for the doctryne of wickednesse, it
is no wysedome, and the prudence of syn-
ners is no good vnderstandynge: it is but
wickednes and abhominacion and a blas-
phemynge of wisdom. A simple man of smal
vnderstandinge feareth God is better
D then one that hathe muche wysedome, and
trāsgresseth the lawe of the hyest. A crafty e
sotteil man can be wyse, but he is vnrigh-
teous, and with sykes he wrasteth the ops
and manyfest lawe. A wycked man can be-
hane him selfe hōbly, and can bowke with
his heade, & yet he is but a dissemuer with- mat.vi.b
in. He hideth his face, * and disguyseth it: &
because he should not be knowē, he pretes-
teth the. And thoughe he be so weake that
he can do the no harme, yet when he maye
fynde opportunite, he shall do some euell. A
man may be knowen by his face, & one that Eccl.xix
hath vnderstandinge, may be perceaued by
the looke of his countenaunce. * A mans
garment, laughter, and goynge, declare
what he is.

¶ The.xx.Chapter.

SOme man * reproueth his neighbour A
oftymes, but not in due season: Again, Eccl.31 b
some man holdeth his tonge, and he is
wise and discrete. It is much better to geue
warnynge & to reproue, then to beare euell
will: for he that confesseth him selfe open-
ly, shalbe preserued from hurte & destruc-
cion. Lyke as when a gelded man chaseth
desire and lust defyleth a maiden, euen so is
it with him that vseth violence: & vnrigh-
teousnesse in the law. O how good a thing
is it, a man that is reproued to shew open-

lye hys repentaunce: for so shalte thou escape wylfull synne. Some man kepeth sylence, and is holde wyse: but he that is not ashamed what he sayeth, is hatefull.

Silence.

Some man holdeth hys tonge, because he hathe not the vnderstandynge of the language: & some man kepeth sylence, waiting a conuenient tyme. * A wise man wil holde

Eccle. 3. a and. 32. a

his tonge tyl he se opportunite, but a wanton and vnbilleeue body shal regarde no time. He that vseth manye wordes, shall hurte his owne soule: and he that taketh auctorite vpon hym vnrighteously, shalbe hated. Some man hathe ofte times prosperitye in wicked thinges: Agayne, some man getteth muche, and hath harme and losse. There is some gift, that is nothing worth: Againe there is some gyfte, whose rewarde is double. Some man getteth a fall for beynge to proude, and some commeth to worshippe

Gifte.

from lowe estate. Some man byeth muche

Eccl. 6. a

for a lytle pryce, and must paye for it seuen folde. * A wyse man weyth his wordes, maketh hym selfe to be loued, but the fauoure of fooles shalbe powred out. The gyfte of

Eccl. 18 c

the vnwyse shall do the no good, for hys eyes are seuen folde. * He shalgeue lytle, and saye he gaue muche: he openeth hys mouth and cryeth out, as it were one that cryeth oute wyne. To daye he lendeth, to morowe asketh he agayne, and suche a man is to be hated. The foole sayeth: I haue no frende, I haue no thancke for all my gooddedes: yea, euen they that eate my breade, speake no good of me. O howe ofte, and of howe manye shall he be laughed to scorne? He taketh a more perelous fall by

Fal.

such wordes then if he fel vpon the grounde: euen so shall the fall of wycked men come hastelye. In the mouthe of him that is vnlaught, are many vncouenient and vnmete wordes. A wise sentence shall not be alowed

C

at the mouthe of the foole, for he speaketh it not in due season. Some man synneth not, because he hath not where withall, and in his rest he shal be stinged. Some man there is that destroyeth hys owne soule wyth shame, and for an vnwyse bodyes sake destroyeth he it, and with acceptynge of persones shall he bynde hym selfe. Some man promyseth hys frende a gift for bery shame, and getteth an enemye of him for naughte. A lye is a wicked shame in a man, yet shal it be euer in the mouthe of the vnwyse. A

Eyes. Slie.

theefe is better then a man that is accustomed to lye, but they bothe shall haue destruccion to heritage. The condicyons of liers are vnhoneft, and their shame is euer

D

with them. A wyse man shal bringe him

Gen. 41. f Dan. 2. g

selfe to honoure with his wordes, * and he that hath vnderstandinge, shal be set by amonge greate men. * He that tylleth his

Prou. 12 b and. 29. a

lande shall encrease his heape of corne: he that worcketh ryghteousnes, shalbe exalted, and he that pleaseth greate men, shall

Ecc. 23. a Den. 17 b

escape muche euel. * Rewardes and gyftes blynde the eyes of the wyse, & make hym domme, that he cannot tel me their fautes. * Wisedome that is hyd, & treasure that is

Gifts. Eccl. 41. f

hoorded vp, what profit is in the both? Better is he that hideth his ignorance secrete, then a man that hydeth hys wysedome.

¶ The. xxi. Chapter. Flesh.

A

My sonne, if thou hast synned, do it no more: * but pray for thy foresynnes, that they may be forgeuē the. Flee

Eccle. b. a 7 a. E. 12 a. psa. 41. a. Luk. 15. c

frō sin, euē as frō a serpēt: for if thou cōmest to me her, the wil bite the. The teethe therof are as the teeth of a lion to slay the soules of mē. The wickednes of mā is as a sharpe two edged swearde, whiche maketh suche woūdes that they cannot be healed. Stryfe

Strife

& wrongeous dealynge shal wast awaye a mans goodes, and thorowe pryde a rych house shalbe brought to naughte: so the riches of the proude shalbe roted out. * The

Exod. 2. b and. 22. c

prayer of the poore goeth oute of the mouth, and commeth vnto the eares of God, & his

Poore.

bengeaūce (or defence) shal come, & that hastely. Who so hateth to be reformed, it is a tokē of an vngodly person: but he that feareth God, wil remēbre him selfe. A mighty man is knowē a farre off by hys tonge: but he that hath vnderstandynge, perceaueth that he shal haue a fal. Who so buildeth his

B

house with other mens cost, is like one that gathereth stones in winter. * The cōgregacion of the vngodly is like stuble gathered

Ecc. 16. a

Vngodly.

together, their ende is a flame of fire. The way of the vngodly is set with stones, but in their ende is hel, darcknes, and paynes. He that kepeth the lawe, wyl holde faste the vnderstandynge therof: and the ende of the feare of God is wysedome and vnderstandynge. He that is not wise, wyl not be taught in good: but the vnwise mā aboundeth in wickednesse: and where bitternes is, there is no vnderstandinge. The knowledge of the wise shal flow like water that

Wyse.

renneth ouer, and his cōsel is lyke a foū-

C

tayne of lyfe. The heare of a foole is lyke a broken dyssell, he can kepe no wysedome. When a man of vnderstandynge heareth a wyse worde, he shall commende it, and make muche ofit. But yf a voluptuous man heare it, he shall haue no pleasure therin, but cast it behinde his backe. The talkinge of a foole is lyke an heuy burthen by the way: but to heare a wise mā speake, it is a pleasure. Where as a doute is in the congregacion, it is asked as the mouthe of the wyse, and they shal ponder his wordes

in theyr hertes. Lyke as is a houle that is destroyed, euen so is wysedom vnto a foole. As for the knowledge of the vnwyse, it is but darke wordes. Doctryne is vnto him that hath no vnderstandynge, euen as fetters aboute his fete, and lyke manicles vpō his right hande. * A foole lyfteth vp his voyce wyth laughter, but a wyse man shal scarse laugh secretlye. Lernynge is vnto a wyse man a Jewel of golde, and like an armelet vpon his syghr arme. A foolysh mās fote is soone in his neighbours house, but one that hathe experience, shalbe ashamed at the personne of the myghtye. A foole wil pepe in at the windowe into the houle, but he that is well noztured, wil stande wythoute. A folysshe man standeth herkening at the doze, but he that is wyse, wyl be ashamed. The lyppes of the vnwyse wylbe tellynge folysshe thynges, but the wordes of suche as haue vnderstandynge, shalbe weyed in the balaunce. The hert of fooles is in their mouthe, but the mouthe of the wyse is in their herte. When the vngodlye curseth the blasphemer he curseth his owne soule. * A pzeuye accuser of other men shal defyle his owne soule, and be hated of euery man: but he that kepeth his tonge and is discreete, shal come to honoure.

¶ The. xxii. Chapter.

A Slothful body is moulded of a stone of claye, and euery mā wil speake to his dispayse. A slouthfull bodye is made of the donge of oxen, and euery one that toucheth him must wache his handes againe. A misnurtured sonne is the dyshonour of the father. A folysshe daughter shal be litle regarded. A wise daughter is an heritage vnto her husbande: but she that cōmeth to dishonestye, bringeth her father in heuinesse. A daughter that is paste shame, dishonoureth both her father & her husbād: the vngodly shal regarde her, but thei both shal despyse her. The playing of muſike is not mete wher heuinesse is, euen so is the correccion & doctrine of wisedome euer vnpleasaunte vnto fooles. Who so teacheth a foole, is euē as one that glueth a potsherde together: as one that telleth a tale to hym that heareth hym not, & as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wysedome, is euē as a man, whiche speaketh to one that is a slepe. When he hath tolde his tale, he sayeth: what is the matter? When one dyeth, lamentacion is made for him, because the lyghte kayleth him: euen so let men mourne ouer a foole: for he wanteth vnderstandynge. Make but lytle wepyng because of the deade: for he is cōe to rest, but the lyfe of the foole is worse then the death. Seuen daies do mē mourne for him that is deade, but the lamentacis, ouer the vnwyse and vngodly shulde endure all the dayes of their lyfe. Talke not muche with a foole, and go not wyth hym that hath no vnderstandynge. Beware of hym, lest it turne the to trauayle, and thou shalte not be defyled with his synne. Departe from hym, and thou shalte finde reste, and shalt not be drawen backe into his folyshnes. What is heuyer then leade? And what shuld a foole be called els but leade? * Sande, salte, and a lumpe of yron is easyer to beare then an vnwise foolysh, and vngodly man. Lyke as the bande of wood bounde together in the foundacion of the house cannot be lowsed: euen so is it wyth the heart that is stablished in the thought of councell. The thoughte of the wyse shall nether feare, nor be offended at anye tyme. Lyke as a fayre plastered wall in a wynter house, and an hie buyldinge, may not abide the wynde and stozme: euen so is a fooles heart afrayed in hys imagination, he feareth at euery thyng, and cannot endure. (A wauerynge hearte in the imagination of a foole wil not stāde euer in awe, but he that abydeth in the cōmaundementes of GOD, wyll alwaye feare.) He that nippeth a mās eye, bringeth forth teares: and he that pzicketh the heart, bringeth forth the meaning and thoughte. Who so casteth a stone at the byrdes, frayeth them awaye: and he that blaspheməth hys frende, breaketh the frēdshyppe: thoughe thou drawest a sweard at thy frende, yet dispayze not, for thou maiest come agayne to thy frende. If he speake fowrely, feare not, for ye maye be agreed together agayne: excepte it be that thou blaspheme hym, dyspayne him, open his secretes and wounde hym reaptozously: for all such thynges shall dryue away a frēde. Be faythfull vnto thy neyghboure in hys pouertye, that thou mayest reioyse wyth hym also in his prosperyte. Abyde stedfast vnto hym in the tyme of hys trouble, that thou mayest be heyre wyth him in hys herytage. Lyke as the vapoure and smoke goeth out at the ouen before the fyre, euen so euell wordes, rebukes and threatenynges go before bloudeshedynge. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face from him, though he should do me harme. Whosoeuer heareth it, shall beware of him. * Who shall set a watche before my mouthe and a sure seale vpon my lyppes, that I fal not with them, and that my tonge destroy me not?

¶ The. xxiii. Chapter.

O Lord, father & gouernour of my life, leaue me not in their imagination & councel. Oh let me not fal in fashes-

ꝓuoke. Who wil kepe my thought with the
scourge. & the doctrine of wisedom in myne
hert? that he spare not mine ignoraũce, that
I, sal not with them, lest mine ignoraunces
increase, that mine offences be not manyfyn
nũbre. & that my synnes exceade not: lest I
fal before mine enemies, & so my aduersarie
triophe. O Lorde: thou father and God of
my lyfe, leaue me not in their ymaginatiõ.
O let me not haue a ꝓroude loke, but turne
awaye all voluptuousnes fro me. Take fro
me the lustes of the bodye, let not the wy-
ues of vnclennes take holde vpon me, and
geue me not ouer into an vnshamefast and
obstinate myndе. Heare me (O ye chyldrẽ)
I will geue you a doctryne, howe ye shal
ordre youre mouthe: who so kepeth it, shall
not perish thorowe his lippes, nor be hurt
thorowe wicked wordes. As for the synner,
he shall be taken in hys owne bandtye: he
that is ꝓroude and cursed, shall fall therin.
Exo.xx b
Ecc.27.d
Mat.b.d
* Let not thy mouthe be accustomed wyth
swearynge, for in it there are many falles.
Let not the namynge of God be commynali-
ye in thy mouth: (and medle not wyth the
names of sainctes, for thou shalte not be
excused of theym) for lyke as a seruaunte
whiche is oft punished, cannot be without
some sore, euen so what so euer he be that
swereth, and nameth God, shall not be
cleane pourged frome synne. A man that
vseth muche swearing, shalbe fylled with
wyckednesse, and the plage shall neuer go
frome his house. If he begyle hys brother,
hys faute shall be vpon hym: yf he knowe-
ledge not hys synne, he maketh a double
offence, and yf he sweare in vayne, he shall
not be founde rightwous, for his house shal
be full of plages. * The wordes of the
sweater bringeth death (God graunte that
it be not founde in the house of Jacob.)
But they that feare God, eschue all suche,
and lye not wickedly in synne. * Vse not
thy mouth to vnhonest and filthy talking,
for in it is the worde of synne. Remembre
thy father and thy mother when thou art
set amonge great men: leste God forgette
them in their syghte, and lest thou dotinge in
thy custome, suffre rebuke, and wyshe not
to haue bene borne, and so curse the daye
of thy natyuytie. * The man that is accu-
stomed wyth the wordes of blasphemye,
wyll neuer be reformed all the dayes of
his life. To sinne twise is to much, but the
thirde bringeth wrath and destruction. An
hote stomache can not be quenched (euen
lyke a burnyng fire) tyll it haue swalowed
vp some thynge: euen so an vnchaste man
hath no rest in his flesche, til he haue kyn-
led a fyre. All bread is swete to an whore-
monger, he wyll not leaue of, tyll he haue

hys purpose. A man that breaketh wed-
locke, and regardeth not hys soule, but
sayeth: * Tushe, who seyth me? I am
compassed aboute with darcknes, the wal-
les couer me, no bodye seyth me: whome
nede I to feare? The Hyest wyll not re-
membre my synnes. He vnderstandeth not
that hys eyes se all thynges, for all suche
feare of men, but eueth awaye the feare of
God frome hym: for he feareth only the ey-
es of men, and consydereth not that the ey-
es of the Lord are clearer then the Sunne,
beholdynge all the wayes of men and the
grounde of the depe, and lokynge euen to
mennes hertes in secrete places. The Lorde
God knewe all thynges or euer they were
made, and after they be broughte to passe
also, he loketh vpon theym all. * The same
man shalbe openly punyshed in the stretes
of the citie, and shall be chased abrode lyke
a yonge horse foale: and when he thinketh
least vpon it, he shall be taken. Thus shal
he be put to shame of euery man, because
he would not vnderstande the feare of the
LORDE. And thus shal it go also with e-
uery wife, that leaueth her husbande, and
getteth eathyr traunce by a straunge ma-
ryage. * Fyrste, she hathe bene vnfayth-
full vnto the lawe of the hyest. Secondely,
she hath forsaken her owne husband.
Thyrdelye, she hathe played the whore in
aduoutrye, and gotten her children by an-
other man. She shalbe brought out of the
cõgregaciõ, & her children shalbe loked vp-
on. Her childrẽ shal not take rote: & as for
frute, her braunches shal bring forth none.
A shameful reporte shal she leaue behynde
her, and her dishonour shal not be put out.
And they that remayne, shall knowe, that
there is nothynge better, then the feare of
God: and that there is nothyng sweter then
to take hede vnto the commaundemẽtes of
the Lord. A great worshyppe is it to folow
the Lorde, for longe lyfe shall be receaued
of hym.

¶ The.xxiiii. Chapter.

WIsedõ shall praise her selfe, & be ho-
noured in GOD, and reioyse in the
myddest of his people: In the congre-
gaciõs of the hyest shal she opẽ her mouth,
& triumphe in the beholding of his power:
In the myddest of her people shall she be
exalted, and wonderd at in the holye ful-
nesse. In the multitude of the chosen she
shalbe commended, and among such as be
blessed, she shalbe praysed, and shall saye:
I am come oute of the mouth of the Hyest,
fyrste borne before all creatures. I caused
the lyght that fayleth not to aryse in the
heaue, and couered all the earth as a cloud.
My dwellynge is aboue in the heyth, and

my

my seate is in the pyller of the cloude. I my selfe alone haue gone rounde about the compasse of heauen, & pearsed the grounde of the depe: I haue walched in the floudes of the sea, and haue stande in all landes: my dominiō is in euery people, & in euery nacion, and with my power haue I troden downe the hertes of al, both hye and lowe. In all these thinges also I sought rest, and a dwellynge in some enheritaunce. So the creatour of al thinges gaue me commaundemente: and he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwellynge be in Jacob, and thyne inheritaunce in Israell, & rote thy selfe among my chosen. * I was created from the begynnynge, and before the worlde, and shal not leaue of vnto the worlde to come.

Exo.31.a * In the holy habitacion haue I serued before him, and so was I stablished in Sion.

psa.132.a * In the holy cyte rested I in lyke maner: and in Jerusalem was my power. I toke rote in an honourable people, euē in the porcion of the Lorde, and in his heritage, and hepte me in the fulnesse of the sayntes. I am set vp an hye lyke a Ceder vpon Libanus, and as a Cypers, tre vpon the mounte Hermon. I am exalted like a palme tree in Cades, and as a rose plant in Jericho.

As a fayre Olyue tre in the felde, and am exalted lyke as a planteine tree by the water syde. I haue geuen a smell in the stretes, as the Cynamō and Balme, that hath so good a sauoure: yea, a swete odoure haue I geuen as it were Myrre of the beste. I haue made my dwelliges to smel as it were of Rosin, Galbanum, of Cloues, & incense, and as Libanus whē it is not hewē down, and mine odoure is as the pure Balme. As the Terebinte haue I stretched oute my

Joh.xb.a braūches, & my braūches are the braūches of honour & louing sauoure. * As the vyne haue I broughte forthe frute of a swete sauoure, and my floures are the frute of honour, & riches. I am the mother of beawte, of loue, of feare, of knowledge, and of holye

Joh 14.a hope. * In me is al grace of life & trueth. In me is all hope of life & beawte. O come vnto me al ye that be desirous of me, & fyll youre selues with my frutes, for my spirit is swete then hony, & so is my inheritaūce more then the honye combe: the remembraunce of me endureth for euermore. They that eate me, shall haue the more honger, and they that drynke me, shal thirst the more. Who so herkeneth vnto me, shall not come to confusyon: and they that worcke in me, shall not offende. They that make me to be knowen, shal haue euerlasting life.

All these thynges are the boeke of lyfe, the couenaunt of the Most, and the knowledge of the trueth. * Moses commaunded the lawe in the preceptes of ryghteousnes for an heritage vnto the house of Jacob, & committed the promises vnto Israel.

Ex.xx.a. and.24.a

* (Out of Dauid his seruaūt he ordained & raised vp a most mighty kig, sitting in the seate of honour for euermore.) * This fylleth with wisedō like as the floude of Phison, and as the floude of Tigris, when the new frutes are growing. * This bringeth a plenteous vnderstandyng lyke Euphrates: and fylleth vp, as Jordane in the tyme of haruest. Thys maketh nurture to breake forthe as the lyghte, and as the water Gyhon in the haruest. The fyrste hathe not knowen her perfectelye, no more shal the last seke out the grouū of her. For her thoughte is fuller then the sea, and her coūsel is profounder then the greate depe. I wisdome haue cast out floudes. I am as a great waterbroke out of the ryuer. I am as the ryuer Dorix, and as a water conduite am I come out of the garden of pleasure.

psa.131.b Acts.2.b 1.Esdr.4.e and.29.b

4. Rules of pa

Josh.iii.a

I sayde: I wyll water the garden of my ponge plantes, and fill the fruyte of my byrthe: So my water broke became exceadynge greate, and my ryuer approched vnto the sea. For I make doctrine to be vnto all men as lyghte as the fayre morynge, & I shal make it to be euer the clearer. I wil pearse thorowe all the lower partes of the earthe, I wyll loke vpon all suche as be a slepe, and lyghten all them that put theyr truste in the Lorde. I shall yet powre oute doctryne, lyke as prophecye, and leaue it vnto suche as seke after wisdome, and their generacyons shall I neuer fayle, vnto the holy euerlastinge worlde. * Beholde, howe that I haue not laboured for my selfe onelye, but for all them that seke after the trueth.

doctrine.

Ecc.39.a

¶ The.xxb. Chapter.

THyre thinges there are, that my spirit fauoureth, whiche be also alowed before God & man. * The vnitie of brethrē, & the loue of neighbours, * a man and wife that agree wel together. Thre thinges there be, which my soule hateth, & I vtterly abhorre the lyfe of them. A poore mā that is proude. A riche man that is a lyer, * and an olde body that doteth, and is vnchaste. If thou hast gathered nothyng in thy youth, what write thou finde then in thyne age. O howe pleasaunt a thyng is it, when gray heared men are discrete, and when the elders can geue good counsel: O howe comely a thing is wisdome vnto aged men: yea, vnderstandynge and counsell is a glorious thynge.

g. thinges alowed.

gen.13.b

1.co.12.a

Ec.25.b

3. Hated.

gen.18.b

Graie heard.

The

The ekowyde of olde men is to haue muche
experyence: and the feare of God is theyr
worshippe. There be nyne thynges, which
I haue iudged in my hert to be happy, and
the tenth will I tell forthe vnto men wyth
my tonge. A man that whyle he liueth, hath
ioye of his children, and seyth the fal of his
Ecc. 19.c enemyes. Well is hym that dwelleth with
and. 24.a an houswife of vnderstandynge, * and that
Jaco. 3.c. hath not fallen with his tonge, & that hath
not bene fayne to serue such as are vnmete
for hym. Well is him, that fyndeth a fayth-
full frende: and wel is him, whiche talketh
of wysedome to an eare that heareth hym.
O howe great is he, that findeth wysedom
and knowledge? yet is he not aboue hym,
that feareth the Lorde.

The feare of God hathe set it selfe aboue
al thynges. Blessed is the man, vnto whō it
is graunted to haue the feare of God. Vn-
to whome shall he be lykened, that kepeth
it fast? The feare of God is the begynnyng
of his loue, and the begynnyng of fayth is
to cleue faste vnto it. The heynesse of the
hert is al the punishement, and the wicked
nes of a woman goeth aboue all.

All punyshement and plage is nothyng
in comparison of the plage of the hearte, e-
uen so all wyckednesse is nothynge, to the
wyckednesse of a womanne. What so euer
happeneth vnto a man, is nothyng in com-
C parylon of it, that his euel willers do vnto
hym: and all bengeaunce is nothinge to the
bengeaunce of the enemye. There is not a
more wycked heade, then the heade of the
Ecc. 21.a serpente, and there is no wrathe aboue the
wrathe of a woman. * I wyll rather dwell
with a lion and dragon, then to kepe house
with a wicked wyfe. The wyckednesse of a
woman chaungeth her face, she shall mor-
fell her countenaunce as it were a Beare,
and as a sacke shall she shewe it amonge
the neyghbours. Her husbande is brought
to shame among his neyghbours, and whē
he heareth it, it maketh him to syghe.

D All wickednes is but litle, to the wickednes
of a woman, the porcyon of the vngodlye
shall fall vpon her. Lyke as to clyme vp a
sandy waye is to the fete of the aged, euen
Ecc. 42.b so is a wyfe full of wordes to a styll quiete
2. Ecc. 11.a man. * Loke not to narowly vpon the bew
and. 13.a tie of a woman, lest thou be prouoked in vn-
fure towarde her. The wrath of a woman is
dishonoure and great confusion. If a womā
get the mastrie, then is she contrary to her
husbād. A wicked wife maketh a sory hert,
an heuy countenaunce, and a dead wounde.
Gene. 3.c * (Weake handes & feble knees, is a womā
6. tim. ii.b that her husbāde is not the better for.) Of
the womā came the beginning of sin, & thor-
owe her we are all deade. Geue thy water
no passage, no not a lytle, neyther gene a
wycked woman her wyll. If she walcke
not after thy hande, she shall confounde
the in the sight of thy enemyes. Cut her of
then from thy flesche, that she do not alway
abuse the.

¶ The .xxvi. Chapter.

HAppye is the man that hath a verte-
A ous wife, for the nōbre of his yeares
shalbe dubble. An honest womā ma-
keth her husbande a ioyful man, & she shal
fil the yeres of his life in peace. A vertuous
womā is a noble gifte, which shalbe geuen
for a good porcion vnto such as feare God:
Whether a mā be rich or poze, he may haue
euer a merye hearte, and a chearefull coun-
tenaunce. There be thre thynges that my
hert feareth, and my face is afrayed of the
fourth. Treason in a cyte, a seditycous peo-
ple, and no yome tounges, all these are hey-
uyer then the deathe. But when one is ge-
lous ouer his wyfe, it bryngeth payne and
sorowe vnto the herte: and a woman that
telleth oute all thynges, is a scourge of the
tounge. When one hath an euell wife, it is
euen as when an vnlike payre of oxen must
drawe together, * he that getteth her, get-
teth a scorpion. A dronckē woman is a Jud. 16.b
great plage, for she cannot couer her owne
shame. The whoredome of a woman maye
be knowen in the pryde of her eyes and ei
B lyddes. * If thy doughter be not chame-
faste, holde her straytlye, lest she abuse her
selfe thorowe ouer muche libertie. Beware
of all the dishonestye of her eyes, and mar-
uell not yf she do agaynste the. Like as one
that goeth by the waye and is thyrstye, so
shall she open her mouth, and drinche of e-
uerye nerre water that she maye get. By
euery hedge shall she set her downe, and o-
pen her quiuer agaynst euery arowe. A lo-
uynge wyfe reioyseth her husbande, and fe-
deth his bones wyth her wysedome. A wo-
man of fewe wordes is a gyfte of God, and
to all well nurtured mindes may nothyng
be compared. An honest and manerly wo-
C man is a gifte aboue other gifres, and there
is no weight to be compared, vnto a minde
that can rule it selfe. Lyke as the Sunne
when it aryseth, is an ornament in the hie
heauen of the Lorde, so is a vertreous wyfe
the bewtye of all her house. Lyke as the
cleare lyght is vpon the holy candelsticke,
so is the bewtie of the face vpon an honest
Cant. 6.d body. * Like as the golden pyllers are vpō
the sockettes of syluer, so are the fayre leg-
ges vpon a woman that hath a constaunte
mynde. Perpetuall are the foundacyons
that be layed vpon a whole stonye rocke,
D so are the commaundementes of God vp-
on the hearte of an holye woman. There

be two thinges that greue my heart and in the thirde is a displeasure come vpon me. When an experte manne of warre suffreth scarsenes and pouertye. When men of vnderstandynge and wisedom are not set by: And when one departeth frome righteousnes vnto sinne. Whoso doeth such the lorde hath prepared him vnto the swerde. There be two maner of thinges, which me thincke to be harde & perilous. A marchaunte can not lightly kepe him from wronge, neyther a tauerner him selfe from synne.

¶ The.xxvii.Chapter,

A Because of pouertye haue many one offended: & he that seketh to be ryche, turneth his eyes a syde. Like as a nayle in the wal sticketh fast betwixe two stones, euen so doth sinne sticke betwixt the vier & the seller. If he hold him not diligētly in the feare of the lord, his house shal sone be ouerthrowen. Like as when one sifteth, the kylthines remayneth in the syue: So remayneth there some vncleane thynge in the thoughte of manne. The ouen proueth the potters vessell, * so doeth temptacyon of trouble trye righteous men. * The tree of the kelde is knowen by hys fruite, so is the thought of mans heart knowen by his wordes. Prayse no man except thou haue heard him, for a man is knowen by hys wordes.

If thou folowest righteousnes, thou shalte get her, and put her vpon thee, as a kayze garmente. And thou shalt dwell wyth her, and she shall defende thee for euer, and in the daye of knowledge thou shalte fynde stedfastnesse. The birdes resorte vnto theyr lyke, so doeth the trueth tourne vnto them that he occupyed wythall. The Lion wayteth the praye: so do the synners lurke vpon the workers of wickednes. The talkynge of him that feareth God, is nothinge but wisdome: as for a foole he chaungeth as the Moone. If thou be amonge the vnderstonde, kepe thy wordes vntil a conuenient time, but amonge suche as be wise, speake on har delye. The talkynge of fooles is abhominacion, and their sporte is voluptuousnesse and mishurtoure. * Muche swearynge maketh the heart to stande vp: And to stryue with such as stoppeth the eares. The stryke of the proude is bloudesheddynge, and theyr blaspheminge is heupe to heare.

* Who so discouereth secretes, leseth hys credence, and fyndeth no frende after hys wyl, Loue thy frende, and bynde thy selfe in faythfulnes wyth hym: But if thou bewrayest his secretes thou shalt not get him agayne. For lyke as the manne is that destroyeth hys enemye: so is he also that deceyth falselye in the frendshyp of hys neyghboure. Like as one that letteth a byrde goe oute of hys hande, cannot take her agayne: Euen so thou, yf thou geue ouer thy frende, thou canste not get hym agayne: yea, thou canste not come by hym, for he is farre of. He is vnto the as a Roe escaped oute of the snare, for hys soule is wounded. As for woundes, they maye be bounde vp agayne, and an euell worde may be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto hym.

* He that wincketh with his eyes ymagineth some euel, and no man shall take hym frome it. When thou arte presente, he shall lyke commende and prayse thy woordes: but at the last he shal turne hys tayle, and sclaunder thy sayinge. Many thinges haue I hated, but nothynge so euell, for the lorde him selfe also abhorreth suche a one. * Who so casteth a stone on hye, it shall fall vpon hys owne heade: and he that smiteth wyth gyle, woundeth him selfe. Who so byggeth a pyt shal fall therin (and he that layeth a stone in hys neyghbours waye, shall stomble thereon) and he that layeth a snare for another, shall be taken in it hym selfe. * Who so geueth a wicked noysome counsell, it shall come vpon hym selfe, and he shal not knowe frome whence. The proude blaspheme and are scornefull, but vengeaūce lurketh for the as a lio. They that rejoyce at the fal of the righteous, shalbe taken in the snare, anguishe of heart shal consume the before they die. Anger & rigorousnes are two abhominable thynges, & the vngodlye hath them bothe vpon him.

¶ The.xxviii.Chapter.

HE * that seketh vengeaūce, shal finde vengeaunce of the Lord, whiche shal surelye kepe hi his sinnes. * Forgeue thy neyghbour, the hurt that he hath done the, & so shal thy sinnes be forgeuen the also, when thou prayeste. A man that beareth hatred agaynst another, howe dare he require forgeuenes of god? he that shweth no mercy to a man, whiche is like him selfe, howe dare he aske forgeuenes of his sinnes? If he that is but flesche, beareth hatred and reuengeth it, who wyll entreat for hys synnes? Remembre the ende, and let enemyte passe, whiche seketh deathe and destruccion, and abyde thou in the commaundementes. Remembre the commaundementes, so shalte thou not be rygorous ouer thy neyghbour. Thyncke vpon the couenaunte of the hiest. and forgeue thy neyghbours ignorauncē. * Beware of stryfe, & thou shalte make thy sins fewer. For an angrie man kindleth bataile, & the vngodly disquieteth frendes, & putteth discorde amōg the that be at peace.

* The

* The moze woode there is, the moze bebe-
Pro.26.c ment is the fyze: and the mightyer that mā
be, the greater is the wzathe: and the löger
the stryke endureth the mooze it burneth.
Brawlinge. An hastye bzawlynge kindleth a fyze, and
an hastye stryke shedeth bloude: A tongue
also that beareth false wytnesse, bryngeth
death. Yf thou blowe the sparke, it shall
burne. Yf thou spytte vpon it, it shal goo
fozthe, and both these oute of thy mouthe.
Ecc.21.d * The slaunderer and double tonged, is
Double tonged. cursed, foz manye one that be frendes set-
teth he at bartaunce. The third sōge hath
disquieted manye one, and dziuen thē from
one lande to another. Stronge cytyes of
the eiche, hathe it broken downe, and ouer-
throwen the houses of greate men. (The
strength of the people hathe it broughte
downe, and bene the decaye of mightye na-
cions). The thirde tonge hath cast out ma-
ny an honest woman, and robbed them of
D their laboures. Who so herkeneth vnto
such, shal neuer finde rest, and neuer dwell
safely. The stroke of the rodde maketh ed-
ders, but the stroke of the tonge smytteth
the bones in sunder. There be manye that
haue perished with the swearde, but many
moe thorowe the tonge. Well is hym that
is kepte frome an euel tonge, and commeth
not in the angre therof, which draweth not
the yoche of suche, and is not bounde in the
bandes of it. For the yoche therof, is of
yron, & the bande of it of stele. The deathe
therof, is a verye euell deathe: hel were bet-
ter for one, then suche a tonge. But the fire
of it maye not oppzesse thē that feare God,
and the flame therof maye not bourne thē.
Suche as forsake the Lorde shall fal ther-
in: and it shal burne them, and no man shal
be able to quenche it. It shall fal vpon them
as a lion, and deuoure them as a leopardes.
Thou hedgest thy goodes with thornes:
why doest thou not rather make doores and
barres for thy mouthe? Thou wepest thy
golde and siluer: why doest thou not wepe
thy woordes also vpon the balaunce? Be-
ware, that thou slyde not in thy tonge, and
so fall before thyne enemies, that laye
waite for the, & thy fal be immedicable, e-
uen vnto death. ¶ The. xxix. Chapter.

Lende. Deu.15.a Luc.6.b WHoso wil shew mercy: let him lēde
vnto his neighboure: & he that is a-
ble, let him kepe the cōmaundemēt,
Lende vnto thy nepghboure in time of hys
nede, & paye thou thy neighbone agayne in
due season. Kepe thy woorde, & walke fayth-
fully with hi, & thou shalt alway find the thig
that is necessarye for the. There haue bene
many, that when a thing was lent thē, re-
kened it to be founde, & many the trauayles
labouree, that had helped them. While they
receaue any thinge, they kisse the handes of
such as geue thē, & for their nepghboures
good they humble their boyce. But whan
they shuld pay agayne, they kepe it backe, Paye.
& geue euel woordes, & make manye excuses
by reason of the time: & though he be able,
yet geueth he scarse the halfe againe, & reck-
neth the other to be founde. And if he with-
holde not his money, yet harbe he an ene-
my of hi, & that vnderserued. He payeth him
with cursing & rebuke, & geueth hym euyll
woordes for his good dede. Ther be many one
which are not glad for to lende, not because
of euell, but they feare to lese the thige that
they lende. yet haue thou pacience with the
symple, & withholde not thy mercy frō hym.
Helpe the poze for the cōmaundemēts sake,
& let him not go empty frō the, because of his
necessitie. Lese thy money for thy brother Lese.
& neighbours sake, & burye it not vnder a
stone, where it rusteth & corrupteth. * Ga- Math.6.c
ther thy treasure after the cōmaundemente Luc.12.b
of the hiest, & so shal it bring the moze pro- 1.Ti.6.d
fite thē golde: * lay vp thy almes in the hāt To.4.b
of the poore, & it shall kepe them frō al euyll. Almes
* A mas almes is as a purse with hi, & shal Dan.4.b
kepe a mans fauoure as the aple of an eye: & Luk.12.b
afterwarde, shal it arise, & paye euery man Acte.x.a.
his reward bpō his heade. Je shal fight for Eccl.17.b
the agaynste thyne enemies, better then the
childe of a giaunt, or speare of the mighty.
A good honest mā is suertye for his neigh- Suertye.
bour, but a wicked personne letteth hi come
to shame. Forget not the freendship of thy
suertye, for he hath geuē his soule for ther.
The vngodly despiseth the good dede of his
suerty, & the vnthankeful & ignozaunt lea- G
ueth his suertye in daūger. Some mā pzo-
miseth for his neyghboure: And when he
hath lost his honesty, he shall forsake him.
Suertyshippe hath destroyed many a rich
man, and remoued theym as the wawes in
the sea. Mightye people hath it dryuen a-
way, and caused them to wander in straūge
countreyes. An vngodlye man transgres-
singe the commaundemente of the Lorde,
shall fall into an euell suertyshyppe: And
thoughe he forze hym selfe to get oute, yet
shall he fall into iudgemente. Helpe thy
nepghboure oute after thy power, and be- Deffe.
ware, that thou thy selfe falle not in suche Ecc.39.d
derte. * The chiefe thinge that kepeth in D
thy life, is water, and bread, clothinge, and Lyfe.
lodginge, to couer the shame. Better is it
to haue a poore liuinge in a mannes owne
house, then delicate fare amōg the straūge.
* Be it lytle or muche that thou haste, Psal.36.b
holde the content withall, and thou shalte 1.tim.6.b
not be blamed as a vagabounde: for a mi- Heb.13.b
serable life is it, to go from house to house:
And where a man is fremde, he dare not
Beggynge. open

open his mouth. Though one be lodged, & haue meate & drinck, yet shal he be takē as vnworthy, & heare many bytter rough wordes, namely thus: Go thy way thou straūger, & prepare a table for thy selfe, & fede me also of that thou hast. Away thou straūger, (so that he regarded his honoure no more) my brother cōmeth to my house, & for he lacketh the necessitie of his house. These thinges are heuy to a man that hath vnderstanding: namely, the forbidding of the house, & that the lender casteth him in the teeth.

(holy ryghs)

¶ The. xxx. Chapter.

A

prou. 13 f and. 23. b correcte. Deu. 6. a

WHo so loueth his child, * holdeth him still vnder correction, that he may * * * haue ioy of him afterward, & that he grope not after his neighbours doores. * He that teacheth his son shal haue ioy in him, & nede not to be ashamed of him amōg hys aquaintance. Who so enfourmeth & techeth his sonne, greeueth the enemye: & before his frendes he may haue ioye of him. Thoughe the father dye, yet is he as though he were not dead: for he hath left one behind hi that is like him. In his life he sawe him, & had ioy in him, & was not sory in his death neither was he ashamed before the enemyes. For he left behinde him an auenger against his enemies, & a good doer vnto the frēdes. For the lyfe of children he shall bynde the woūdes together, & his hert is greued at euery cry. An vntamed horse wilbe heard, & a wāton child wilbe wilful. If thou bringe vp thy sonne delicately, he shall make thee afrayed, and yf thou play with him, he shal bring the to heuines. Laugh not with him, lest thou wepe with him also, & lest thy teeth be set on edge at the last. * Geue him no libertie in hys youthe, and excuse not hys folye. Bowe downe hys necke whyle he is yong, bet him vpon the sides while he is yet but a child, lest he waxe stubburne, & geue no more force of thee, & so shalte thou haue heuines of soule. Teach thy child, & be diligent therin, lest it be to thy shame. Better is the poore being whole & stronge, then a man to be riche, & not to haue his health: healthy & welfare is aboue al gold, & a whole bodye aboue all treasure. There is no ryches aboue a sounde bodye, and no ioye aboue the ioye of the hearte. Death is better then a wretched lyfe, and eternall rest, better then continuall sycknesse. The good thynges that are put in a close mouthe, are lyke as when meate is layed vpon the graue. What good doeth the offrynge vnto an Idoll? * For he can neither eate, taste nor smell. Euen so is he that is chaced of the Lorde, and beareth the rewardes of iniquitie. He seyth with his eyes, and groneth lyke a gelded man, that lyeth wyth a

Ecclesi. 7. c.

Idol. Bel. d.

birgyn and sygheth. * Gene not ouer thy mynde into heuynesse, and vexe not thy selfe in thyne owne counsel. * The ioye and chearfulnes of the heart is the lyfe of man, and a mannes gladnesse is the prolongyng of hys dayes. Lose thyne owne soule, and comforte thyne herte: as for sorow and heuynes, driue it farre frō the, * for heuynesse hath slayne many a man, and bringeth no profite. Zele and angre shorten the dates of the lyfe, carefulnes & sorowe bring age before the tyme. Vnto a mery hert euery thig hath a good tast that he eateth.

Prou. 12. b
15. b. 17. b
Ecc. 38 c
prou. 14. b
Enuye ioue.
2. cor. 7 b
zele & anger.
agony harte.
Carefulnes for wrigh 36.

¶ The. xxxi. Chapter.

A

1 tim. 6 b

TRanayle & carefulnes for * riches taketh away the slepe, & maketh the fleshe to consume. Who one lieth and taketh care, he waketh euer vp, like as a great sicknes breaketh the slepe. The rich hath great laboure in gatheryng hys ryches together, and then with the pleasure of his riches, he taketh his rest, and is refreshed. But who so laboureth and prosperith not, he is poore: and though he be leane of, yet is he a begger. He that loueth ryches, shall not be iustified: and who so foloweth corruption, shall haue ynough therof. * Many one are come in greate mysfortune by the reason of golde, and haue founde their destruction before them. It is a tree of fallynge vnto them that offre it vp. and al suche as be folishe fal therin. Blessed is the ryche, which is founde without blemyshe, and hath not gone after golde, nor hoped in money and treasures. Where is there suche a one? And we shall commende him, and cal him blessed, for great thinges doth he amonge his people. Who so is tryed, and founde perfecte in suche thynges, shalbe commended and praysed. Who myghte offende, and hathe not offended? Who coulde do euell, and hathe not done it? Therefore shal his good be stablished, and the whole cōgregacion shall declare his almesses. If thou sye at a great mans table, open not thy mouth wyde vpon it, and make not many wordes. Remembre that an euell eye is a shrewe. What thinge created is worse then a wycked eye? therefore wepeth it before euerye mannes face? Laye not thine hande vpon euery thyng that thy eye seyeth, and stryue not with him in the dish. * Ponder by thy selfe what thy neyghboure woulde fayne haue, and be discrete in euery poynte. Eate thy thynge that is set before thee manerly, as it becommeth a man, & eate not to much lest thou be abhorred. Leaue thou of first of all, because of nurture, lest thou be he whome no man maye satisfie, whiche maye turne to thy decaye. When thou sittest amonge many men, reache not thyne hande

Riches
poore.
Golde.
Ecc. 8. a
a gyl ous.
Mat. 7. a
Eate manerly.

eate

outcaste of all. ¶ Howe well contenteth a
A left wyne. Ecc.37.c wise man with a litle wyne? so that in stepe
thou shalte not be sicke therof, nor fele anye
payne. A swete wholsome stepe shall suche
a one haue, and fele no inwarde greefe. He
riseth by betymes in the morninge, and
is wel at ease in hym selfe. But an vnlaxa-
ble eater sleepeth vnquietlye, and hath ache
and payne of the body. If thou feleste the
Vomite. that thou hast eate to much, aryse, go thy waye,
cast it out of thy stomache, & take thy rest: &
C it shal ease thee, so that thou shalte bringe
no syckenes vnto thy bodye. ¶ My sonne,
heare me, and despyse me not, and at the last
Ro.12.c. thou shalte finde as I haue tolde thee. * In
all thy workes be diligente and quicke, so
shal there no sickenes happē vnto the. * Who
liberal. Ecclus.22.a so is liberall in dealynge oute hys meate,
many men shall bleste him, and prayse hym
with theyr lippes: and the same is a sure to-
ken of hys loue and faythfulnesse. But he
that is vnfaythfull in meate, the whole cy-
tye shall complayne of hym: and that is a
sure experience of hys vnfidelyte and wyc-
Eph.5.b. kednes. * Be not thou a wyne bybber, for
wyne. Iud.13.a wyne hathe destroyed manye a man. The
D fire proueth the harde yron, euen so doeth
Deu.21.a wine proue the heartes of the proude, when
1.Ti.3.c. they be dronckē *. Wine soberly dronckē,
quickeneth the lyfe of manne. If thou
dranckest it measurably thou shalte be tem-
perate. What lyfe is it, that maye contynue
wythout wyne? (What taketh awaye the
lyfe? euen death). Wyne was made from the
beginninge to make men glade (and not for
dronckenes). Wine measurably dronken is
a reioysinge of the soule and body. (A mea-
surable drinkig is health to soule & body.)
wine in excesse. But if it be dronken with excesse, it maketh
Ecc.20.a bitternes and sorowe vnto the mynde. Dron-
kenes filleth the mynde of the foolyshe with
shame and ruyne, minisheth the strength, &
maketh woundes *. Rebuke not thy neigh-
boure at the wyne, and despyse hym not in
his myrth. Geue him no dispytefull wordes,
and preasse not vpō him with contrary say-
inges.

¶ The.xxxii. Chapter.

Rulers. A YF thou be made a ruler, * pride not
Deu.17.d thy selfe therin, but be thou as one of
a Ro.12.b the people. * Take diligente care for
thē & loke wel therto: & whē thou hast done
all thy dewty, sit the downe, that thou may-
est be merye with thē, & receaue the crowne
of honour. Talke wiselye and honestlye, for
wisdome becommeth the ryght wel. Hinder
not musycke. Speake not where there is no
audience: * and powre not forthe wysedome
Eccle.3.a out of tyme, as an importunate. Lyke as
Ecc.xx.a the Carbuncle stone hyndreth that is set in
golde, so doeth a songe garnysshe the wyne
fraste: and as the Smaragde that is sette in
golde, so is the sweetenes of Musicke by the
myrthe of wyne. (Geue eare, and be styll,
and for thy good behauioure thou shalte
be loued.) Thou younge man speake that
Speake. becommeth the, and that is profytable, and
yet ceasse when thou arte twyse asked.
Comprehende muche with fewe wordes.
Be manye thynges be as one that is igno-
raunte, geue eare, and holde thy tongue
wythall. If thou be amonge men of hyer
auctorite, despyse not to compare thy selfe
vnto them: And when an Elder speaketh, Elder.
make not thou manye wordes therem. Be-
fore the thunder goeth lyghtenynge, and
before nurtoure and shamefastnesse, goeth
lone and fauoure. Stande by be tymes, and
C be not the laste: but get the home soone, and
there take thy pastyme, and doe what thou
wylt: so that thou doe no euell, and defye no Defie not
man, but for al thynges geue thankes vnto
hym that hathe made the, and replenyshed
thee wyth hys goodes. Who so feareth Feare.
the Lorde, will receaue hys doctrine: And
they that get them to hym betymes, shall
finde grace. He that feketh the lawe, shall
be fylled wythall. As for hym that is vn-
layned, he will be offended therat. They
that feare the Lorde, shall fynde the iudge-
ment, and they ryghteousnes shalbe kyn-
dled as a lyghte. An vngodlye man wil not Godlesse.
be reformed, but can helpe him selfe with
the example of other in his purpose. A man
D of vnderstandynge dispriseth no good coun-
cell: But a wylde and proude bodye hathe
no feare. (Yea, euen when he hathe dealte
ra hlye wyth another man, but hys owne
doynges shall be hys rebuke). My sonne,
doe nothynge wythout aduisement, so shall
it not repente thee after the dede. Goe not
in the waye where thou mayeste fall, nor
where thou mayest stōble agaynst the stone.
Geue not thy selfe vnto a labozious slipperye
way, and beware of thyne owne chyldren, Tryste.
(and take hede of thē that be of thine owne
houshoulde.) In al thy workes put thy trust
in God, frō thy whole hearte, for that is the
keypynge of the commaundementes. Who so
beleueth Goddes worde, taketh hede to the
commaundemētes: and he that putteth his
trust in the Lorde shal want nothyng.

¶ The.xxxiii. Chapter.

THere shall no euell happen vnto hym
that feareth God: But when he is in A
temptacion the lord shal deliuer him,
& kepe him frō euel. A wise man hateth not
the lawe, but an ypocrite is as a ship in ra- Ypocrite.
ging water. A man of vnderstanding geueth
credence vnto the lawe of God, and the
lawe is faythfull vnto hym. Be sure of the
matter, then talke therof. Be fryste well in-
struct,

strength, then thou mayst geue answere. The heart of the folish is like a cart whele, & his thoughtes rū about lik the axeltree. Like as a wilde horse that neyeth vndereuery.i. that stretch vpō hi, so is it with a scornefull frēde. Why doth one day excell another, seinge all the dayes of the yere comeof the sun? the wil dō of the lorde hath separated them a sūder, and so hath he ordeyned the tymes, and solempne feastes. Some of them hath he chosen and halowed before other dayes. And al men are made of the + grounde, and oute of the earth of Adam. In the multitude, of science hathe the Lorde sundered theym, and made their waye of diuerse fashions. Some of them hathe he blessed, made much of them, halowed them, and claymed them to him selfe: But some of them hathe he cursed, brought them lowe, and put them oute of theyr estate. + Lyke as the clay is in the potters hande, and all the ordrynge thereof at his pleasure: so are men also in the hande of him that made them, so that he maye geue them as lyketh hym beste. + Agaynst euell is good, and against deathe is life: so is the vngodly agaynste suche as feare God. Beholde, these are the worckes of the hyest, and there are euer two agaynst two, and one sekte agaynste another. I am awaked vp laste of al, as one that gathereth after in haruest. In the gyftes of God and in hys blessynge, I am increased, and haue fylled my wyne pzesse, lyke a grape gatherer. + Beholde, howe I haue not labboured onelye for my selfe, but for all suche as loue nurture and wysedome. Heare me, O ye greate men of the people, and herken with your eares ye rulers of the congregacion. Geue not thy sonne and wife, thy brother, and frend, power ouer the, while thou lyuest: and geue not away thy substaunce, & good to another, lest it repent the, and thou be fayne to begge therefore thy selfe. As longe as thou lyuest and hast breath, let no man chaunge the: For better it is thy children to pzaye the, then that thou shouldest be fayne to loke in their handes. In all thy worckes be excellent, that thy honoure be neuer stayned. At the eyme whē thou shalt ende thy dayes, and finish thy lyfe, distribute thyne inheritaunce. The fodder, the whip, and the burthen belongeth vnto the asse: Meate, correctiō, and worcke vnto the seruaunt. If thou set thy seruaunt to labour thou shalt finde rest. But if thou let him go vble, he shall seke libertye. The yocke and the whipe bow downe the harde necke, but tame thou thy euel seruaunt with bōdes & correction. Sende hym to labour that he goe not vble. For vblenesse bringeth muche euel. Set him to worke, for that belongeth vnto him, and becommeth him well. If he be not obedient, bynde hys fete: but doe not to much vnto him in any wise, and without discretion doe nothynge. + If thou haue a (faythful) seruaunt let him be vnto thee as thyne owne soule: (intreate hym) as a brother, for in bloude haste thou gotten hym. If thou haue a seruaunte, holde hym as thy selfe, for thou haste nede of hym as of thy selfe. If thou intreatest him euell, and departest him harde, and makest hi to bepzoude and to runne awaye frome the, thou canste not tel what way thou shalt seke hym.

Eccl. 7. c. Faithfull seruaū.

¶ The. xxxiii. Chapter.

A VAyne and disceatful hope, & fooles trust in dreames. Whoso regardeth dreames, is like him that will take holde of a shadow, & folowe after the wide: euē so is it with the appearinges of dreames. Before the face, is the likenes of a face. Who can be clesed of the vncleane? Or what trueth can be spoken of a lyar? Soothsayinge. Witchcrafte, sozcerye & dreamynge is but vanite: lyke as when a woman trauayleth wyth childe, & hath manye fantesies in her heart. Where as suche visions come not of GOD, set not thyne hearte vpon them: For dreames haue disceaued manye a man, and they fayled, that put their trust therin. The law shalbe fulfylled withoute lyes, and wysdome is sufficiente to a faythfull mouthe. B What knowledge hath he that is not tried? A wise man that is well instructe, vnderstandeth muche: and he that hathe good experiēce, can talke of wysdom. He that hath no experience knoweth litle: and he that erreth, causeth muche wickednes. He that is not tried, what thynges knoweth he. Who so foloweth no rule, is full of wickednes. When I was yet in errour, I learned muche also: yea, I was so learned that I coulde not expresse it al, and came oft in parell of deathe therefore, tyll I was deliuered frome it (thozowe the grace of GOD.) Nowe I see, that they whiche feare God, haue the rightre spzite: For their hope standeth in him, that can helpe them. And the eyes of the Lorde are on the that loue him. Who so feareth the Lorde standeth in awe of no mā, and is not afrayed, for the Lorde is his hope and comforte. Blessed is the soule of hym that feareth the LORD: In whome putteth he hys trust? Who is hys strengthe? + For the eyes of the LORDE haue respect vnto them, that loue hym. He is their mygtye protection, and stronge grounde: a defence for the heate, a refuge for the hote noone day, a succoure for stombling, and an helpe for fallynge. He lifteth vp the soule, and lightneth the eyes:

A Dreames. Vanities. B Erreth. Feare god. C

1. pe. 16 b

He

Of iewrie lyke, and bleſſynge. He that geueth an offeryng of vnryghteous good, his offering is refuſed: and the ſcornefull dealynges of the vnryghteous pleaſe not God. (The Lorde is theirs onely, that patiently abyde hym in the way of the treuth and of ryghteouſnes. The highest dothe not alowe the gyftes of the wicked.) And

Hos.15.a * God hathe no delyte in the offeringes of the vngodly, neither may ſinne be reconcyled in the multitude of oblations. Who ſo bringeth an offeringe oute of the goodes of the poore, doth euen as one that hyllyth the ſon before the fathers eyes. The breade of the nedeful is the lyfe of the poore: he that defraudeth him therof, is a mā of bloude. Who ſo robbeth hys neyghboure of his ſpuynge, doth as great ſin as thoughe he ſlew him

Deu.24.c to death. * He that defraudeth the labourer of his hire, is a bloude ſheddar. When one buildeth and another breaketh down, what profite haue they then but labour? Whē one prayeth and another curſeth, whoſe voyce wyll the Lorde heare? * He that waſcheth him ſelfe becauſe of a deade body, & toucheth the deade agayn, what doth his waſchinge? * So is it with a man that faſteth

Eccl.7.c

Mat.19.b

Who.26.b

2.pe.2.bc or hys ſynnes, & doth them againe: who will heare hys prayer? Or what dothe hys faſtynge helpe hym.

¶ The xxxv. Chapter.

WHo ſo kepeth the law, * bringeth offeringes ynoughe. He that holdeth faſt the commaūdement, offereth the right healthy offeryng. He that is thankefull and recompenſeth, offereth fyne flowre.

Heb.13.c * Who ſo is mercifull and geueth almes, that is the right thanckofferyng. God hathe pleaſure, when one departeth from ſynne, and to forſake vnryghteouſnes, receyueth vs with hym. * Thou ſhalt not appere empeye before the Lorde, for all ſuch is done becauſe of the commaundemente.

Phil.4.c

Exo.34.a

Empty.

Gen.4.a * The offrige of the righteous maketh the aulter fat, & a ſwete ſmel is it before the hieſt. The offeringe of the righteous is acceptable vnto god, and ſhal neuer be forgotte, Gene god his honour with a chearfull hart, & kepe not backe the firſtlinges of the handes. * In all thy gyftes ſhew a merryfull countenaunce, and halowe thy tithes vnto God wyth gladnes. Gene vnto God, according as he hathe enryched and proſpered the: * and looke what thyne hande is able, gene wyth a chearfull eye: for the Lorde recompenſeth, and geueth the ſeuen tymes as muche agayne. Gene no vnryghteous gyftes, for ſuche wyl he not receaue. Beware of wrongeous offrynges, for the Lord is a ryghteouſe iudge: and regardeth

2.Cor.9.b

Tythes.

Tobi.4.b

no mannes perſonne: He receyueth not the perſonne of the poore, but he heareth the prayer of the oppreſſed. * He delyſeth not the delyre of the fatherleſſe, nor the wyddowe, whē ſhe powreth out her prayer before hym. Dothe not God ſe the tearis, that renne downe the cheekes of the wyddowe? Or heareth he not the complaynte, ouer ſuche as make her to wepe For from her cheekes do the teares go vp vnto heauē, and the Lorde whiche heareth them, dothe accepte them? Who ſo ſerueth GOD after his pleaſure, ſhall be accepted: and hys prayer reacheth vnto the cloudes. * The prayer of hym that humbleth himſelfe, goeth thorowe the cloudes, tyll ſhe come nye. She wil not be conforted, nor go her way, tyll the hyeſt God haue reſpecte vnto her, geue true ſentence, and performe the indgemente. And the Lorde wil not be ſlacke in commynge, nor tary longe: tyll he haue ſmytten in ſunder the backes of the vnmercyfull, and auenged hym ſelfe of the heathen: tyll he haue taken awaye the multytude of the cruel, and broken the cepter of the vnryghteous, tyll he geue euerye man after his worckes, and rewarde them after their doynges; tyll he haue delyuereth hys people, mayntayned their cauſe, and reioyſed them in his mercy. O how fayre a thynge is mercy in the time of anguiſhe and trouble! It is lyke a cloude of rayne that commeth in the tyme of a drouth.

Jupi.4.b

Teares.

Tren.3.b

Actes.x.a

Mercy.

¶ The. xxxvi. Chapter.

HAue mercy vpon vs, O Lorde, thou God of all thinges. Haue reſpecte vnto vs, & ſhew vs the lyght of thy mercies, and ſende thy feare among the heathē & ſtraungers, which ſe not after thee: that they may knowe, how that there is no God but thou, and that they may ſhewthy wōderous workes. Lyfte vp thyne heade ouer the outlandyſhe heathen, that they maye lerne to know thy myght & power. Lyke as thou art halowed in vs before them, ſo bring to paſſe, that thou maieſt be magnyfied alſo in them before vs: that they, maye knowe the, lyke as we knowe the. For there is none other God but onely thou O Lord. Renne the tokens, and chaunge the wonderous workes. Shewe thyne hande, and thy myght arme glorioudy. Rayſe vp thy indignacion, and powre oute thy wrathe. Take awaye the aduerſarye, and ſmyte the enemy. Make the tyme ſhorte, remēbre thy couenaunte, that thy wonderous worckes maye be prayſed. Let the wroth of the fyre conſume thē that lyue ſo carelelle: and let them periſhe that do thy people hurte. Smite in ſonder the heade of the princes, that be our enemyes, and ſay: there is none

Note.

other

other but we. Gather all the tribes of
Jacob together agayne, that they maye
knowe, how that there is none other God,
but onely thou, that they maye shewe thy
wonderous workes, and be thou thy peo-
ples heritage, lyke as from the beginning.
Exo.4.c. O Lorde haue mercye vpon thy people,
that bathe thy name, and vpon Israell,
+whome thou hast likened to a fyrste borne
sonne. O be mercyfull vnto Jerusalem the
4.pa.6. ¶ citye of thy Sanctuarye, + the citye of thy
rest. Fill Sion with thy vnspeakeable ver-
tues, and thy people with thy glorye. Geue
witnes vnto thy creature, whom thou ma-
dest of olde from the begynninge, and rayse vp
the prophecies that haue bene shewed in
thy name. Rewarde them that wayte for
thee, that thy Prophetes maye be founde
faythfull. O Lorde, heare the prayer of
thy seruauntes, accordinge to the bles-
singe of Aaron, ouer thy people (and gyde
Nu.vi.d. thou all the waye of righteousnesse)
+that al they which dwel vpon the earthe,
may knowe, that thou arte the Lorde, the
C eternall God, whiche is from everlastynge.
Belly. The belly deuoureth all meates, yet is one
6.Cor.ij.b meate better then another. Lyke as the
tonge. tonge tasteth venison, + so doeth an heart of
hearke. vnderstandinge marcke false wordes. A
frowarde heart geueth heuines, but a man
of experience liketh him vp agayne.
The woman receaueth euerye man, yet is
Wife. one doughter better then another. A fayre
D wife reioyseth her husbande, and a man lo-
ueth nothinge better. If she be loyngne
and vertuous withall, then is not her hus-
bande like other men. He that hath gotten
a vertuous woman, hath a goodly possessi-
on: he is vnto him an helpe, & piller where-
vpon he resteth. Where no hedge is, there
the goodes are spoyled: & wher no hulwyfe
is, ther the feeldes mourneth. Like as there
is no credence geuen vnto a rubber, that go-
eth from one house to another: So is not the
man trusted, that hath no nest, and muste
turne in, wher he may abide in the nighte.

Diuersities of Wiues. The .xxv. bk. Chapter.

A Euery frende sayth: I will be frendely
vnto him also. But ther is some frende,
1. which is onelye a frende in name. Re-
mayneth there not heuines vnto deathe,
whē a cōpanion & frēde is turned to an ene-
mie? o most wicked presūption: frō whence
Eccl.6.b. art thou sprong vp, to couer the earth with
2. falsehede and disceate? + There is some com-
panion, which in prosperite reioyseth with
his frende: But in the tyme of trouble, he
3. taketh parte against hym. There is some
companion that mourneth with his frend
for the bellye sake: But when trouble com-
meth, he taketh holde of the shylde. For-
get not thy frende in thy minde, and thinke
vpon him in thy riches. Seke no councell
at thy kinsmen, and hyde thy counsel from Counsel.
suche as beare the no good will. + Euerye Eccl.8.c.
counceler bringeth forth his councell. Ne- and.9.c.1.
uertheles, there is some that counselleth,
but for his owne profite: Beware of the
counceler, and be admised afore whereto
thou wilte vse him, for he will counsel for
him selfe. Leste he caste the lot vpon thee,
and saye vnto the. Thy waye and purpose
is good, and afterwarde he stande against
thee, & looke what shall become of thee. Aske
no councel at him, that suspecteth thee for
an enemie, and hyde thy councel from suche
as hate the. Aske no councel at a woman cō-
cerning the thinges that she lōgeth for: nor
at a fearful, & fainte hearted bodye, in mat-
ters of warre: or at a marchaūt, howe deare
he will cheape thy wares towarde his: Or
at a biar, of selling: Or at an enuious ma,
of thanckesgeuinge: Or at an vnmercy-
full, of louing kindenes: Or at an vnhoneste
man, of honestie). Or at the slouthfull, of
worckynge: Or at an hyrelinge which hath
no house, or profie, or wealthe. (An vple bos-
dye would not gladly heare speake of much
labour). Take no suche counsel, at whō to aske
but be diligent to seke counsel at a vertuous counsel.
man, that feareth God, suche one as thou
knowest to be a keper of the commaunde-
mentes, whiche hathe a mynde after thyne
owne mynde, and is sorye for the when thou
stumblest. And holde thy councell faste in
thyne heart: for there is no man more fayth-
full to kepe it: Then thyne owne selfe. For a
mans minde is sometyme more disposed to
tell out, then seuen watchmē that sit aboue
vpon hie place lokinge aboute them. And
aboue all this, praye the hiest that he will
lede thy waye in fayethfulnesse and trueth.
Before al thy workes, aske councell first
and or euer thou doest anye thynge, be well
aduised. There be foure thinges that de- 4. thinges
clare a chaūged heart, whereout ther spryn-
geth euel and good, death and life, and a
mattereful tōge, that bableth muche. Some
man is apt and wel instruct in many thin- 1.
ges, & yet beyng vnprofitable vnto hi selfe. D
Some man ther is, that can geue wise and 2.
prudente councel, and yet is he hated, & cō-
tinueth a begger: For that grace is not ge-
uen him of God, to be accepted. Another 3.
is robbed of all wisdome, yet is he wise vn-
to him selfe, and the fruite of vnderstāding
is commendable in his mouthe. A wise ma A wise man.
maketh his people wise, and the fruites of
his wisdome fayle not. A wise man shall
be plenteously blessed of God: and all they
that see him, shal speake good of hym. The
life of man, standeth in the numbre of the

wise ma-

dayes, but the dayes of Israell are innumerable. A wyse man shall optayne fayth-fulnes and credence amõge his people, and his name shalbe perpetuall. My son, proue thy soule in thy lyfe: and if thou se any euel
1.Cor.6.8 and.7.c thynge, geue it not vnto her. * For all thynges are not profitable for all men, neyther hathe euerye soule pleasure in euerye thynge. Be not gredy in eatinge, and
Eccl.30 b be not to hastye vpon all meates. * For excesse of meates bringeth sickines, and glotony commeth at the last to an vnmeasurable heate. Thorowe surfet haue manye one perished: but he that dieteth him selfe temperatly, prolongeth hys lyfe.

¶ The.xxxviii. Chapter.

physitiõ. HOnour the Phisitiõ: honoure him because of necessite. God hath created him (for of the hiest cõmeth medicine) & he shal receaue gyftes of the kynge. The wisdõ of the Phisitiõs bringeth him to great worshipp, & in the sighte of the gretest men of thys world, he shalbe honorably take. The
Exo.15.d Lord hath created medicine of the earth, &
3.Ki.4.c he that is wyse, wil not abhorre it. * Was not the bytter water made swete wyth a tree: that men might learne to know the vertue therof. The Lorde hath geue mẽ wysedome, & vnderstandinge, that he myght be honoured in his wõderous workes. Wyth such doth he heale mẽ, & taketh away theyr paines: Of such doth the Apotecary make a cõfectiõ, yet can no man perfourme all hys
2.par 16 d workes. For of the Lorde commeth prosperous wealth ouer al the earth. My sõne mis-
Esa.38.a pise this not in thy sickenes, but * pray vnto the lord, & he shal make the whole. Leaue of frõ sin, & ordre thy handes aright, cleanse thine heart frõ al wickednes. Geue a swete
offeringe. sauoured offring, and the fine flour for a token of remembraunce: make the offeryng fat, as one that geueth the first frutes, and geue rowme to the Phisicion. For the lord hath created hym, let him not go from the, for thou haste nede of him. The houre may come, that the sicke may be helped thorowe them, when they praye vnto the Lord, that he may recouer, and get healthe to lyue longer. He that sinneth before his maker, shal
Dead. C fall into the handes of the Phisicion: My
Eccl.22 a sonne, * bynge for the the teares ouer the deade: and begynne to mourne, as yf thou haddest suffred great harme by thy selfe: and then couer his body after a conuenient manner, and despise not his burial. Enforce thy
1.Tes.4. selfe to wepe, & prouoke thy selfe to mourne, * and make lamentacion expedient for, and
gelines. Pro.12.d and.17.d that a daye or two, lest thou be euell spoken of: and then conforte thy selfe because of the heynes. * For of heinines commeth death, the heynes of the hearte breaketh
strẽgth. Heynes and powerte greueth the hearte in temtacion and offence. Take no heynes to hearte, dryue it awaye, & remẽbre the last thinges. For get it not, for there is no turnynge againe. Thou shalt do him no good, but hurt thy selfe. Remembre hys iudgement, thyne also shalbe lyke wise: vn-
2.Pe.12.f to me yester daye vnto the to daye. * Let
Dead. the remembraunce of the deade ceasse in his reste, & conforte thy selfe agayne ouer him, seynge hys spirete is departed from hym. The wisedome of the scribe is at conuenient tyme of reste: and he that ceaseth from exercyse & labour, shalbe wyse. He that holdeth the plough he, & hath pleasure in prodynge, and dryupng the oxen, and goeth a-
plowe. boute wyth such workes, he can speake of oxen: He setteth his hert to make forowes, & is diligẽte to geue the kyne fodder. So is euery carpenter also and workemaister,
carpẽter that laboureth stil night and daye: he carueth, graueth, cutteth oute, and his desyre is in londyre connynge thinges, hys heart ymagineth how he may connyngly cast an ymage, his dylygence also and watchynge perfourmeth the worcke. The yron smythe
smith in lyke maner bideth by his stithye, & doth hys dylygence to laboure the yron. The dapoure of the fire brenneth his flesche, and he must fight with the heate of the fornace. The noyse of the Hammer soundeth euer in hys eares, and his eyes loke styl vpõ the thynge that he maketh. He hathe set his mynde there vpon, that he wyl make oute his worke, and therfore he watcheth, howe he maye set it out, and dryngeth it to an ende.
potter. So doth the potter sytte by hys worke, he
turneth the whele about with his fete, he is diligent, and carefull in all doynges, & his labour and worke is without numbre. He fa-
shioneth the clay with his arme, & with hys fete he tempereth it. His heart imagineth howe he maye make it pleasaunt, and his diligence is to cleanse ouen. All these
hope in theyr handes, and euery one thinketh to be coũnge in his worke. Without
theese may not the citees be maynteyned, inhabyted nor occupied: yet they come not
hye in the congregacio, neyther sit they hye
the iudgement seates: they vnderstande not the couenaunte of the lawe: they cannot declare equite & iudgement: they can not finde out the darke sentences, but thorowe them shall the creature of the worlde be maynteyned: theyr prayer concerneth onely the worke and labours of connynge.

¶ The.xxxix. Chapter.

HE that applyeth his mynde to vnderstande the lawe of God, doth dylygently seke out the wysedõ of all
the old time, & occupieth him selfe in the
Prophetes.

prophetes. He kepeth the sayinges of famous mē, & prealleth to the vnderstādīng of darke sentēces of wisdō. He seketh oute the mistery of secrete sayinges, & exercyseth him selfe therin continually. He doeth seruice amonge great mē, and appeareth before the prince. He goth into a straūge contre, and trauayleth thorow it: loke what good or euel is amonge mē, he proueth it & seketh it out. He purposeth i his heart, to reyse early vnto the Lord that made him, & to pray before the hiest god. He openeth his mouth in prayer, and prayeth for his synnes. Whē the great lorde wyll, he shal be fylled with
36 the spirite of vnderstandinge, that he may then powre out wise sentences, & geue thākes vnto the Lorde in hys prayer. He shall dyrde hys deuice, and lede his knowledge aright, and geue him vnderstandynge of secrete thynges. He shall shewe forth the science of his learnynge, and reioyce in the couenaunte of the lawe of the Lorde. The whole congregacion shall commende hys wisdome, and it shall neuer be putte oute. The remembraunce of him shall neuer be
Ecc.44.b forgotten, and hys name shal continue fro one generacion to another. * His wisdome shalbe spoken of, amonge the people, & the whole congregacion shall openlye declare his prayse. Whyle he liueth, he hath a greater name then a thousande beside: And after hys death, the same name remayneth vnto him. yet will I speake of mo men of vnderstandinge, for I am ful as the Moone.
Hearken vnto me (ye holye vertuous chyldren) bringe forth frute, as the rose that is planted by the brokes of the felde, and geue ye a swete smel, as Libanus. Florysshe as the rose garlande, sing a song of prayse. O geue thanckes vnto God ouer all hys workes. Geue glorye and honour vnto the Lorde, shewe his prayse with your lyppes, yea, euen with the songe of youre lyppes, with harpes and playnge, and in geuynge thankes vnto him, saye after thys maner.
Gen.1.d. * All the woorckes of the Lorde are exceadinge good, and al his commaundementes are mete and conueniente in due season.
A man nede not to saye: what is that? what is that? For at tyme cōuenient they shall al be soughte. At hys commaundement the water was as a wall, and at the woorde of his mouth, the water stode styl. * In hys cōmaundemēt, is euery thing acceptable & reconciled, and his healthy cannot be minished. The woorckes of all flesshe are before
Gene.7.b him, & there is nothing hyde from his eyes. He seyth from euerlastinge to euerlastyng, and there is nothinge to wonderfull or hye vnto him. A mā nede not to saye then, what is thys, or that? For he hathe made all thynges to doe good vnto man. Hys blessynge shal renne ouer as the streame, and moysture the earth, lyke a cloude of water. Lyke as he maketh the water for drouth, so shal hys wrathe fall vpon the heathen. * His wayes are playne & right vnto the iust, but the vngodly stomble at them. For the good, are good thynges created fro the beginninge, and euell thynges for the vngodly. * All thynges necessarye for the lyfe of man are created frome the begynnynge: water, fire, yron, and salt, meele, wheat, and hony, milke, and wine, oyle, and clothyng. * All these thynges are created for the best to the faythfull: But to the vngodlye shall al these thynges be tourned to the hurt and harme. There be spirites that are created for vengeaūce, & in their rigorousnes haue they fastened their formētes. * In the time of the ende they shall powre oute their strength, and pacifie the wrath of him that made them. * Fyre, hayle, honger & warthe: al these thinges are created for vengeaūce. The teeth of wylde moyloue beastes, the scorpions, serpentes, & the swearde are created also for vengeaunce, to the destruction of the vngodlye. They shall be glad to doe his commaundementes: and when nede is, they shalbe readye vpon earthe: And when their houre is come, they shall not ouerpasse the commaundemente of the Lorde. Therefore haue I taken a good corage vnto me frome the begynnynge and thoughte to put these thynges in writing, & to leaue them behynde me. * All the woorckes of the Lorde are good, and he geueth euery one in due season, and when nede is, so that a man nede not to saye: this is worse then that. For i due seasō they are al pleasaūt & good: & therfore prayse the lord with whole heart & mouthe, & geue thanckes vnto his name.

¶ The.xl. Chapter.

A Great trauayle is created for al mē, & an heuye yocke vpon al men chyldren, fro the day that they go out of their mothers wombe, tyll they be buryed in (the earthe) the mother of all thynges: Namelye, their thoughtes and imaginacions, feare of the heart, counsell, meditacions, lodginge and delyte, the daye of death: from the hiest that sitteth vpon the glorious state, vnto the lowest and moste symple vpon the earthe: from hym that is gorgiously araped, and weareth a crowne, vnto hym that is but homely and symply clothed. There is nothinge but wrath, zele, fearfulnes, vnquietnes, and feare of death, rigorous, anger and strife. And in the night when one shoulde reste, and slepe vpon his bed, the slepe chaungeth his vnderstādinge and knowledge. A lytle or nothynge is hys

rest in the slepe as well as in the day of la-
bour. He feareth and is dysquyeted in the
vision of his heart, as one that renneth out
of a battayle: and in the tyme of healthe he
awaketh and marueleth that the feare was
nothynge. Suche thynges happen vnto al
flesche, bothe man and beast: but seuen folde
to the vngodlye. Moreouer, deathe bloude-
sheddynge, stryfe and swearde, oppression,
honger, destruccion & punyshmente: * these
thinges are al created againste the vngod-
ly, and for their sakes came the floude al-
so. * All that is of the earthe, shall turne to
earthe agayne: and all waters ebbe agayne
into the sea. Al bribes and vnrighteousnes
shalbe put away, but faythfulnes & trueth
shall endure for euer. The substaunce and
goodes of the vngodlye shalbe dryed vp &
vyncke awaye as a water floude, and they
shall make a sounde lyke a great thonder in
the rayne. Like as the righteous reioyseth
when he openeth his hāde, so shal the trās-
gressours be vaynte, when their goodes ba-
nyshe and consume awaye. * The children
of the vngodlye shall not obtayne mauye
braunches, and the brickeane rotes, vpō the
hye rockes shalbe roted oute before the
grasse by the water syde and vpō the ryuer
banckes. Freendlynes and lyberalyte in the
increase and blessynge of god, is lyke a Pa-
radise and garden of pleasure: suche mercy
also and kyndnes endureth for euer. * To
labour and to be content with that a man
hath, is a swete pleasaunte lyfe: and that is
to finde a treasure aboue all treasures. To
beget children and to repayre the cytie, ma-
keth a perpetuall name: but an honest wo-
man is more worthe then they both. Wyne
and minstrelsye reioyse the hearte, but the
loue of wysedome is aboue them bothe. Toi-
pynge and harpynge make a swete noyse,
but a frendly tōge goeth beyonde thē both.
Thyne eye desireth fauour & bewty, but a
grene sede tyme, rather then they bothe. A
frende & cōpanion come together at oport-
tunyte, but aboue thē both is a wife that a-
greeth with her husbande. One brother hel
peth another in the time of trouble, but al-
mes shal deliuer more thē they both. Golde
& syluer fasten thy fete, but a good counsel
is more pleasaunte then they bothe. Tēpo-
ral substaūce & strēgth lyfte vp the minde:
but the feare of the Lorde more then they
bothe. The feare of the Lorde wanteth
nothynge, and needeth no helpe. The feare
of the LORDE is a pleasaunte garden of
blessynge, and nothynge so bewtyfull as it
is. Oh sonne, lede not a beggers lyfe, for
better it were to dye then to begge. Who
so loketh to another mans table, taketh no
thoughte for hys owne liuinge how to by-
holde hys lyfe, for he fedeth hym selfe with
other mens meat. But a wise and wel nur-
toured man wyll beware therof. Eggynge
is swete in the mouth of the vnshamefast,
but in hys bely there burneth a fyre.

¶ The xli. Chapter. Death.

O Deathe, how bitter is the remēbrāce
of the, to a man that seketh rest & con
forte in his substaunce & riches, vn-
to the mā that hath nothyng to bere hym,
and that hath prosperite in al thinges: yea,
vnto hym that is yet able to receaue meate?
O death, howe acceptable and good is thy
iudgement vnto the nedeful, and vnto him
whose strength fayleth, and that is nowe in
hys last age, & that in al thinges is full of
care and fearfulnes: vnto hym also that is
in dyspayre, and hath no hope nor pacience?
Be not thou afrayed of deathe: remembre
thē that hath bene before the: & that come
after the: this is the iudgement of the Lord
ouer al flesche. * And why wouldest thou be
againste this pleasure of the Lorde? Whe-
ther it be ten, an hundreth, or a thousande
yeares: deathe asketh not howe longe one
hathe liued. The children of the vngodlye
are abhominable chyldren, and so are they
that kepe companye wyth the vngodlye.
* The inheritaunce of vngodlye children
shal come to nought, & their posteryte shal
haue perpetuall shame and confusion. The
children complaine of an vngodly father: &
why? for his sake they are rebuked and de-
spised. Wo be vnto you, (O ye vngodlye)
which haue forsaken the law of the Lorde
God: yf ye be borne, ye shall be borne to
curssynge, yf ye dye, the curse shalbe youre
portion. * All that is of the earthe, shall
turne to earthe agayne: so go the vngodlye
also oure of the curse into destruccion. The
sorow of men is theyr bodye: but the name
of the vngodlye shall be put oute, for it
is nothynge worthe. * Laboure to
get the a good name, for that shall con-
tynue surer vnto the, then a thousande great
treasures of golde. A good lyfe hathe a nū-
bre of dayes, but a good name endureth
euer. * Thy childrē, kepe wysedom in peace:
for wysedōe that is hid and a treasure that
is not sene, what profit is in them both? A
man that hydeth his foolishnes, is better
then a man that hideth his wisdom. Ther
fore be ye turned at my wordes: for it is
not good, in all thynges and alwaye to be
ashamed. True faith must proue and mea-
sure it. Be ashamed of whordome, before
father and mother: Be ashamed of lesynge,
before the prynce and men of auctorite? Of
synne, before the iudge and ruler. Of offēce,
before the congregacion & people: Of vn-
righteousnes, before a companion & frende:
Of theffte, before thy neighbours. * Be not

: of what to be ashamed.

the

the trueth of God and his couenaũt, be not
ashamed therof. Be ashamed to lye wyth
thine elbowes vpon the breade: be ashamed
to loke vpõ harlottes: be ashamed to turne
away thy face frõ thy frẽde. Be ashamed to
take & not to gene: be ashamed also to loke
vpõ another mãs wife, & to make many re-
styngye wordes with her mayden, or to stãde
by her bed syde. Be ashamed to vpbrayde
thy frẽde: when thou geuest any thing, cast
him not in the teeth withal.

¶ The. xlii. Chapter.

Rehearse not a thing twise, & disclose
not the wordes that thou hast hearde
in secrete. Be shamefast and wel ma-
nered in dede, so shalt euery mã fauoure the.
Of these thinges be not thou ashamed. & ac-
cept no person to offende. Namelye, of these
thinges be not ashamed: of the law of god,
of the couenaunt, of iudgemẽt: to bring the
vngodly from his vngodlines vnto righte-
ousnes, & to make him a good man: to deale
faythfully with thy neyghboure, and com-
panion: to distribute the heritage vnto thy
frendes: to be diligẽt to kepe true measure &
weyghte: to be content, whether thou get-
test muche or lytle: to deale truly with tem-
porall goodes in byinge and sellynge: To
bringe vp children with diligence: To cor-
rect an euell seruaunte: To kepe that hyne
is from an euel wife: To set a locke where
manye handes are: What thou deliuerest &
geuest out to be kepte, to tell it, and to weye
it: to wryte vp all thy oute geuinge and re-
ceauinge: To enfourme the vnlearned and
vnwyse. Of the aged, that are iudged of the
younge. If thou be diligent in these thyn-
ges, truly thou shalt be learned, & wise, and
accepted of all men. The doughter maketh
the father to watche secretlye: and the care-
fulnes that he had for her, taketh awaye
hys slepe: yea, in the youth, lest she shoulde
ouergrow him: And when she hath an hus-
bãde, lest she shoulde be hated: lest she shuld
be defiled or rauished in her virginite, or
gotten with childe in her fathers house: or
(when she commeth to the man) lest she be-
haue her selfe not a right, or continue vn-
fruitful. * If thy doughter be wãton, kepe
her straytlye, lest she cause thyne enemyes
to laugh the to scorne, and the whole cittye
to gene the an euel reporte, and so thou be
fayne to heare thy shame of euery man, &
be confounded before all the people. * Be-
holde not euerye bodyes bewtye, and haue
not much dwellynge amonge women. For
like as the wormе and moth commeth oute
of clothynge, * so doeth wickednes come of
women. It is better to be with an euel mã,
then with a frendely wyfe that putteth one
by shame and rebuke, I wyll remembre the
wordes of the Lord, and declare the thing
that I haue sene. In the woordes of the
Lorde are hys wordes. The Sunne ouer-
loketh all thynges with hys lyght, and al
his worckes are full of the clerenes therof.
Hath not the Lorde brought to passe, that
his sayntes shoulde tell out al hys wonde-
rous worckes, whiche the almyghtye Lorde
hath stablished: Al thynges endure in hys
glorye. He seketh oute the grounde of the
depe, and the heart of men, and he knoweth
al theyr ymagynacion and wysdome. For
the Lorde knoweth all sciẽce, and he lo-
keth into the tooken of the tyme. He decla-
reth the thynges that are paste and for to
come, and discloseth the thynges that are
secrete. * No thought may escape him, ne-
ther may anye worde be hyd from hym. He
hath garnished the hye excellente worckes
of hys wysdom, and he is from euerlasting
to euerlastynge. Vnto hym maye nothynge
be added, neither cã he be minished, he hath
no nede also of any mans councell. O, howe
amiable are al his worckes, and as a sparke
to loke vpon. They lyue all, and endure for
euer: and whan soeuer nede is, they are all
obedient vnto hym. They are al dubble, one
agaynste another: he hathe made nothynge
that hath faulte or blemyshe. * He hath sta-
blished the goodes of euery one: & who may
be satisfied with his glorye, whẽ he seyth it.

¶ The. xliii. Chapter.

The glory of the heighte, is the fayre &
cleare firmamente, the bewtie of the
heauen is his glorious clearnes. The
sunne when it appeareth, declareth the day in
the going out of it, a marueilous worcke of
the hiest. At noone it burneth the earthe, &
who may abide for the heate therof: who so
seeth an ouen when it is hote, the rymes
more doeth the sunne burne vpõ the moun-
taynes, whẽ it breatheth out the fyrye bea-
mes, and shineth: with the brightnes of it,
it blyndeth the eyes. Greate is the Lorde
that made it, and in his commaundemẽt he
causeth it to renne hastelye. * The Moone
also is in all, and at conuenyent season it
shewed the tymes, & is a token of the time.
* The token of the solempne feaste is taken
of the Moone, a lighte that munisheth and
increaseth agayne. The Moneth is called
after the Moone, it groweth wonderoustye
in her chaungynge. The armye of heauen
also is in the heygth, in the firmamente of
heauen it geueth a cleare & glorious shyne.
This is the clearnes of the starres, the beu-
tiful apparel of heauen, the apparell that
the Lorde lighteneth in the heygth. In hys
holy worcke they continue in theyr ordre, &
not one of theym fayleth in hys watche.
* Looke vpon the rayne bowe, and prayse

hym that made it: bery bewtyfull is it i hys shyne. He compaſſeth the heauen aboute with his clearenes and glory, the handes of the hiest haue bended it. Thorow his cōmaundemente he maketh the snowe to fal, and the thunder of his iudgement to smite haſtely. Thorowe his commaundement the treaſures are opened, and the cloudes flye as the foules. In hys power hathe he strengthened the clondes, and broken the hayle stones. The mountaynes melt at the sight of him, the winde blowyth accordyng to his wyl. The sounde of his thunder beteth the earthe, and so dothe the storme of the northe: the whirle winde also lyghteth downe as a fethered foule, caſteth oute and spredeth the snowe abrode: and as the gresshoppers that destroye all, so falleth it downe. The eye meruayleth at the bewtye of the whytenesse therof, and the hearte is afrayed at the rayne of it. He powreth out the frost vpon earth lyke salte, and when it is frosen, it is as sharpe as the pryckes of a thistle. Whē the colde northwinde bloweth harde, Chriſtal commeth of the water. He lighteth downe vpon all the gatheringes togethere of water, and putteth on the waters as a brest plate. He deuoureth the mountaynes, and burneth the wyldernesses: and loke what is grene, he putteth it oute lyke fyre. The medicine of al these is, when a cloude commeth haſtely: and when a dewe cōmeth vpon the heate, it shalbe refreshed agayne. In his word he stilleth the winde: In hys councell he setteth the deape, & (the Lorde) Jesus planted it. They that sayle ouer the sea, tell of the parels, and harmes therof, & when we heare with oure eares, we marueil therat. For there be straunge wonderous workes, diuerse maners of nice beastes and whalfiches. Thorowe him are all thynges set in good order and perfourmed, and in his worde all thinges endure. I speake much, but I can not sufficiently attrayne vnto it, for he him selfe onelye is the perfection of al woordes. We shoulde prayse the Lorde after all oure power, for he is great in all hys workes. The Lorde is to be feared: yea, very greate is he, * and marueilous is his power. Prayse the Lord, and magnifie him as muche as ye may, yet doeth he farre exceade all prayse. * O magnifie him, with al your power, and laboure earneſtlye, yet are ye in no wise able sufficiently to prayse hym. Who hath sene him, that he might tell vs? * Who can magnifie him so greatly as he is? For there are hyd yet greater thynges then these be: As for vs, we haue sene but fewe of hys workes. For the Lorde hathe made all thynges, and geuen wisdome to suche as feare God.

¶ The. xliiii. Chapter.

LEt vs cōmende the noble famous mē, & the generation of oure fore elders, & fathers. Many moze glorious actes hath the lord done, & shewed his great power euer sēce the beginning. The noble famous men raygned in their kingdomes, and bare excellent rule. In their wisdom and vnderstandyng, they folowed the councel shewed in the Prophetes. * They ledde the folcke thorowe the councell and wisedome of the Scribes of the people. Wyse sentences are founde in their instruction. They soughte the swetnes and melodye of musycke, and broughte forthe the pleasaunte songes in scripture. They wer rich also, & coulde cōforte and pacifie those that dwelte wyth them. All these were berye noble and honorable men in their generations, and were well reporred of in their tymes. These haue lefte a name behynde them, so that theyr prayse shal alway be spoken of. Afterward there were some, whose remembraunce is gone. * They came to noughte & perysshed, as thoughe they had neuer bene: & became as though they had neuer bene borne: yea, & theyr children also wyth thē. Neuertheles, these are louinge men, whose ryghteousnesse shall neuer be forgotten, but contynue by theyr posterite. Their children are an holy good heritage: Theyr sede endureth faste in the couenaunt. For their sakes shal their children and sede continue for euer, and their prayse shall neuer be putte downe. Their bodies are buryed in peace, but theyr name liueth for euermooze. The people can speake of their wisedome, & the congregacion can talcke of theyr prayse. * Enoch walcked right and acceptably before the Lorde: Therfore was he translated for an exemple of amendement to the generacions. * Noe was a stedfast and ryghteous man, and in the tyme of wrath he became a reconcilynge. Therfore was he lefte a remnaunt vnto the earth, when the flouw came. An euerlastynge couenaūt was made with him, that al fleashe shoulde * perish nomoze with the water. Abraham was a * greate father of many people, in glozye was there none like vnto him. He kept the lawe of the Hyest, and came into a couenaunte with him, he sette the couenaunte in his fleashe, and when he * was proued, he was founde faythfull. Therefore, swoze God vnto him with an othe, that he woulde blesse al people in hys sede, that he woulde multiplye and increase him as the dusse of the earthe, and to exalte his sede as the starres: yea, and that hys sede shoulde haue the possession, and inheritaunce of the lande, frome sea to sea, and frome the ryuer

vnto

bnto the borders of the worlde. * Wyth
Gen.26.a Isaac did he stablyche the same couenaunt,
Isaac. for Abrahā hys fathers sake. yea, that gra-
cious blessinge and healthe of all men, and
Jacob. couenaūt did he stablyche with Isaac, and
Gen.28.c made it to rest vpon the heade of Jacob. He
29.30. knewe him, * in that he prospered hym so
2 Jos.18. wel and richely, and gaue him an heritage,
and.19. and sundred hys portion by it selfe, 2 and
parted it amonge the twelue trybes. Here-
tikal men brought he oute of hym, whyche
founde fauour in the sight of al flesche.

¶ The xlb. Chapter.

Moses a Exo.xi.a Acte.7.c. MOses * beloued of gods men, whose
remembraunce is in hye prayse:
hym that the Lorde made lyke in
the glorye of the sayntes, and magnified
hym, so that the enemyes stode in awe of hi,
thorow his wordes he did great wonders.
He made hi great in the sight of kinges, ga-
Nu.xii.a ue him cōmaundemente before his people, &
shewed hi his glorious power. * He stablis-
shed him with kaythfulnes, & mekenes, &
chose hym out of al men. For he herde hys
Ex.19.d. boyce, & he led him in the darcke cloude, * &
there he gaue hym the commaundmen-
tes: yea, the lawe of lyfe, and wysdome that
B he myght teache Jacob the couenaunt, and
Jacob. Israell hys lawes. He chose Aaron his bro-
Ex.28.a. ther also, oute of the trybe of Leui, exal-
ted hym, and made hym suche lyke. * An
euerlastynge couenaunte made he wyth
hym, and gaue hym the Priesthode in the
people. He made hym glorious in beutifull
arape, and clothed hym with the garmente
of honoure. He putte perfecte loye vpon
hym, and gyrded hym wyth strengthe. He
decke him with floe clothes, and a tunicle,
wyth an ouer bodye cote also, and a
Ex.28.f. girdle. Rounde aboute made he hym bel-
les of golde, and that manye: * That when
he went in, the sounde might be heard, that
they myght make a noyse in the Sanctua-
rye, and gaue the people warnynge.
The holye garmente was wrought and
broidred with golde, yelowe sylke, and pur-
ple. And in the brestlappe there was a
Exo.4.c. goodly worke, wherin was fastened lyghte
and perfectenesse. 2 Vpon the same also
there was a worcke fastened, and sette wyth
costelye precious stones, all bounde wyth
C golde: and thys he brought in his ministra-
cion. The stones were fastened for a re-
membraunce, after the numbre of the
twelue trybes of Israell. Vpon his myter
agaīst. ymage there was a plate of pure golde, a grauen
ymage of holynes, a famous and noble
worke, garnished, and pleasaunte to looke
vpon. Before him were there sene no suche
kayre ornamentes, and these it behoued
him alwaye to vse: There myght none o-

ther put them on, but onely hys chyldren,
and his childrens chyldren perpetuallye.
Dayly performed he hys burnte offrynges
two tymes. * Moses fylled hys han- Lev.8.a.
des, and anopnted hym with holye oyle.
Thys was nowe confirmed hym wyth an
euerlastynge couenaunte, and to hys sede, b
as the dayes of heauen: namelye, that hys
chyldren shoulde alwaye minister before
him, and perfourme the office of the priest-
hode, and wythe the people good in hys
name. Before all men lyuynge chose he
hym, that he shoulde offre incense before
the Lorde, and make odoures for a swete
sauoure and remembraunce, that he shulde
reconcile the people of the LORDE wyth
him agayne. * He gaue him auctorytie also
in his commaundementes, and in the co- Deu.17.c
uenaunte, that he shoulde teache Jacob and.21.a
the statutes and testimonies, and to en- Mala.2.a
fourme Israell in hys lawe. * Therefore, &
there stode vp certayne agaynste hym, and Nu.16.a
had enuye at him in the wildernes: Name-
lye, they that were of Dathan, and Abi- Datha. Abiron.
rams syde, and the furious congregacion Cyprian.
of Chore. Thys the LORDE sawe, and it
displased him, and in his wrathfull indig-
nacion were they consumed. A great won-
der did he vpon them, and consumed them
with the fyre. * Besydes this, he made Aa- Nu.17.b
ron yet more honorable and glorious. He
gaue him an heritage, and parted the firste
fruites vnto hym. * Vnto him specially he Exo.25.f
appoynted the breade for sustenaūce (for the Leu.24.b
Priestes did eate of the offerynges of the
Lorde) this gaue he vnto him and his sede.
* Els hadde he no heritage nor portion in Deu.12.b
the lande with the people. For the Lorde and.18.a
him selfe is his portion and enheritaunce. Eze.44.b
The thirde noble & excellent man is * Phi- F Pynnees.
nehes the sonne of Eleazer, whiche pleased Nu.15.D
the God of Israell, because he had the zeale
and feare of the Lorde. For when the peo-
ple were turned backe, he put him selfe forth
right soone, and that with a good wyll, to
pacifie the wrathe of the Lorde towarde
Israell. Therfore was there a couenaunte
of peace made with hym, that he shoulde be
the principall amonge the ryghteous and
the people, that he & hys posterite shoulde
haue the office of the prysthode for euer.
(Lyke as there was made a couenaunte
with Dauid of the trybe of Juda, that
frome amonge hys sonnes onelye there
shoulde be a kynge:) And that Aaron
also, and hys sede shoulde be the heritage,
to geue vs wisdome in our hearte to iudge
his people in righteousnes: that his goo-
des shoulde not come into forgetfulnes, &
that their honour myghte indure for euer.

¶ The xlbi. Chapter.

Iesus. Exod.17.c Num.27.b Deut.3.b Iosu.1.a. MAly and stroge in battayle * was Iesus the sonne of Naue, whyche in steade of Moses the prophet was genen to be captayne of the people, whyche accordynge vnto his name was a great saueniere vnto the electe of God, to punyshe the enemyes that rose vp agaist Israel, that Israel might optaine their enheritaunce. O how great, noble, & excellent was he, when he lift vp his hād, & drewe out his swearde agaynst the cities? Who stode so manly before hym? For the Lord hym selfe brought in the enemyes. * Stode not the sunne styl at his commaundemente, & one day was as lōge as two? he called vpō the hyest & most mighty when the enemyes prealed vpō him on euery syde, & the Lord hearde hym with the hayle stones. They smote the Heithenish people mightely, & in fallig down they slewe all the aduersaries, so that the Heathen knewe hys hoost, and al hys defence, that the Lorde hym selfe fought agaynste them, for he folowed vpon the mighty men of them. * In the tyme of Moses also, he and Caleb the son of Jephune, dyd a good worke, whyche stode agaīst the enemyes, wythholde the people from synne, & stylled the wycked murmurynge. * And of fyue hū dyerd thousande people of fore, they two were preserued, to bringe them into the heritage, namely, a lande that floweth wyth mylke and hony. * The Lord gaue strēgth also vnto Caleb, whyche remayned wyth hym vnto hys age: so that he wente vp into the hye places of the lande, and his sede conquered the same for an heritage: that all the chyldren of Israell myghte se, howe good a thing it is, to be obedyente vnto the Lorde. And the iudges or rulers (euerye one after hys name) whose herte wente not a whorynge, nor departed from the Lorde, and that forsoke not the LORD vnfaythfully, whose remēbraunce hathe a good reporte: yea, their bones flourysshe out of their place: and their names shall neuer be chaūged, but honoure remayneth styll with the children of those holy men.) Samuel the prophet beloued of the Lorde, * ordeyned a kynge, and anoynted the princes ouer the people. In the lawe of the Lorde ruled he, and iudged the congregation, and the Lord had respecte vnto Jacob. The prophet was founde diligent in his faythfulnes: yea, in his faythfulnes was the faithfulnes of the vision knowne. * He called vpon the Lord the almyghtye, when the enemyes prealed vpon hym on euerye syde, what tyme as he offred the sucklynge lambes. And the Lord thondred from heauen, and made hys voice to be hearde with a greate noyse. He discōfyted the princes of Tyre, & all the rulers of the Philystines. * Before his last ende he made protestacion in the syghte of the Lorde, and his annoynted that he toke neither substaunce nor good of anye man, no not so muche as a shoo, and no man myghte accuse hym. After this he tolde, that hys ende was at hande, and shewed the kynge also hys ende and dearthe, & from the earthe lyft he vp hys voyce in the prophecye, that the vngodly people shoulde perysshe.

Josu. 10.c Josu. 24.c Gō woderfil. Hayle stones. Num.14.a Caleb. Num.26.g 2. onely saued of 600. thousand. Iosu. 14.c Bones flourished Samuel. C 1.reg. 1.a and.16.b 1.reg. 7.a Thondre.

C The .xlvii. Chapter.

AFterwarde in the tyme of king Dauid, there rose vp a prophet called Nathan: For like as the fat is taken awaye from the offeringe, so was Dauid chosen oute of the children of Israell. He toke his pastyme with the lōs, as with kydde, and wyth beares lyke as wyth lambes. * Slewe he not a gyaunte when he was yet but yonge, and toke awaye the rebuke from his people: what time as he tolde the stone in hys hande, and smote downe prouide Goliath with the slynge? For he called vpon the hyest Lorde, whiche gaue him strength in his right hande, so that he ouerthrewe the mighty gyaunte in the battayle, that he myght set vp the horne of his people agayne. * Thus brought he hym to worshyp aboue all princes, and made hym to haue a good reporte in the prayse of the Lorde, that he should weare a crowne of glorye. * For he destroyed the enemyes on euery syde, rooted oute the Philistines his aduersaries, & brake their horne in sunder, lyke as it is broken yet this daye. In all hys workes he praysed the hyest and Hopyest, and ascryebed the honoure vnto hym. Wyth hys whole herte dyd he prayse the Lorde and loued hym that made hym. * He set singers also before the aulter, & in their tune he made swete songes. He ordeyned to kepe the holy dayes worshypfully, and that the solēpne feastes throwoe the whole yeare shoulde be honorably holden, wyth prayisynge the name of the Lorde, and with syngynge by tymes in the mornynge in the Sanctuary. * The Lorde toke awaye hys synnes, and exalted his horne for euer. He gaue him the cournaunt of the kingdom, and the throne of worshyppe in Israel.

1.Re.12.a 2.Re.12.c Dauid. Natha. 1.re.17.c Goliath. 3.re.18.b 2.Re.6.d Smytars. 2.pa.16.a holy daies 2.re.12.d

* After him there rose vp the wyse sonne called Salomon, and for hys sake he drone the enemyes awaye farre of. This Salomon raygned wyth peace in hys tyme (for God gaue hym reste from hys enemyes on euerye syde, that he myghte buylde hym an house in hys name, and prepare the Sanctuarye for euer) like as he was wel instruct in his youth, and fylled wyth wysedōe and vnderstandynge, as it were wyth a water floude. He couered & tylled the whole lande

3.reg.3.c Salomo.

wyth

wyth symylytudes and wise prudent sentē-
ces. His name wente abrode in the Iles,
because of his peace he was beloued. All
landes marueled at his songes, prouerbes,
similitudes, and at his peace, & at the name
9.reg.2.b of the Lorde God, which is called the God
23.cc.xiii of Israell. * He gathered golde as tynne,
and he had as muche syluer as leade. * He
was moued in inordinate loue toward wo-
men, and was ouercome in affeccyon. He
stayned hys honoure and worshyp: yea, his
posterite defiled he also, in bryngynge the
3.re.12.c wrathe of the Lorde vpon his children, and
sorowe after his ioye: * so that hys kynge-
dome was deuyded, and Ephraim became
an vnstaytefull, and an vnconstaunte kynge-
2.reg.7.c dome. * Neuertheles, God forsoke not hys
mercy, nether was he vtterly destroyed be-
cause of hys workes, that he shoulde leaue
him no posterite. As for the sede that came
vpon him, whiche he loued, he brought it
not vtterly to naught, but gaue yet a remn-
naunte vnto Jacob, and a rote vnto Dauid
out of hym. Thus rested Salomon wyth
his fathers, and out of hys sede he lefte be-
hinde him a verye foolishnes of the people,
3.re.12.b and suche one as had no vnderstandynge:
Roboā * euen Roboam, whiche turned awaye the
people thorowe his counsel, and Jeroboam
3.Re.12.d the sonne of Nabat, * whiche caused Isra-
Jeroboā el to synne, and shewed Ephraim the waye
of vngodlynes: In so muche that theyr synnes
and mysdedes had the vpper hande so sore,
that at the laste they were dryuen out
of the lande for the same. Yea, he soughte
oute and brought vp all wickednes, tyl the
vengeaunce came vpon them.

Eliah M

¶ The.xlviii. Chapter.

3.re.17.a THen stode vp * Eliah the prophet as a
fire, & his word burnt like a cresset. He
broughte an honger vpō thē, & in hys
zele he made thē fewe in numbre. For they
might not away with the commaundmētes
3.re.18.c of the Lord. Thorow the word of the Lord
4.reg.1.c he shut the heauē, * & thre times brought
he the fire down. Thus became Eliah ho-
3.re.17.c norably in his wōderous dedes. Who may
make his boast to be like hym? * One that
was dead raised he vp from death, & in the
word of the hiest he brought him out of the
graue againe. He caste downe kinges & de-
stroied thē, & the honorable frō their seate.
Vpon the mounte Sina he hearde the pu-
nishment, and vpon Horeb the iudgement
3.re.19.c of the vengeaunce. He prophecyed recom-
1.re.2.c pensynge vnto kynges, * ordeined prophe-
tes after hym. * He was taken vp in the
storme of fyre, in a charet of horses of fyre.
Luk.i.a. He was ordeyned in the reprouynges
in tyme to pacifye the wrathe of the
Lorde, * to turne the hertes of the fathers
vnto the chyldren, and to set vp the tribes
of Jacob agayne. Blessed were they that
sawe the, and were garnyshed in loue: for
we lyue in lyfe, (but after deathe we shall
haue no suche name.) * Elias was couered
3.and.iiii Eliseus. in the storme, but Heliseus was filled with
his spirit. While he lyued he was afrayed
of no Prince, and no man might ouercome
him. There could no worde discēue him,
4.re.13.b * and after his deathe his bodye prophe-
14 re.b.c cied. * He did wonders in his lyfe, & in
vi.xiii. wēde hys workes maruelous. For al this,
the people amended not, nether departed
they from their synnes, * tyll they were ca-
4.re.18.b ryed away prysoners out of the lande, and
were scatred abrode in all coūtrees, so that
of them there remayned, but a verye lytle
people, and a prince vnto the house of Da-
uid. Howbeit some of them did righte, and
some heaped vp vngodlynes. * Hezekias
2.pa.32.a made his citye stronge, conueyed water in-
Ezechias. to it, dygged thorowe the stony rocke with
yron, and made vp a wel by the water side.
Sēnacherib. * In his tyme came Sennacherib vp, and
4.re.18.c sent Rabsakes, lyfte vp his hande agaynst
Esa.36.a Sion, and defyled them with greate pryde.
Then trembled their hertes and handes, so
that they sorowed lyke a woman trauay-
lynge wyth chylde. So they called vpō the
Lorde, whyche is mercyfull, and lyfte vp
their handes before hym. Immediatlye the
Lorde herde thē out of heauē, (he thoughte
nomore vpō their sinnes, nor gaue thē ouer
to their enemyes,) but delyuered them by
4.re.19.g Esai. the hande of Elay. * He smote the hoost
of the Assirians, and his aungell destroyed
them. For Hezekias had done the thynge
that pleased the Lord, and remayned sted-
fastlye in the waye of Dauid his father.
Ysai. wolde bidde Whiche Elaye was greate and faythfull in
4.re.xxb his visions. * In his tyme the Sunne wēt
Esa.38.b backewarde, and he lengthened the kinges
lyfe. With a right spyrytte prophecyed he,
what should come to passe at the laste, and
to suche as were sorowful in Sion he gaue
consolacion, wherwith they myght conforte
them selues for euermore. He shewed thyn-
ges that were for to come and secrete, or
euer they came to passe.

¶ The.xlix. Chapter.

THe remēbraunce of * Josias is like as A Josias
4.re.22.a
and.23.
2.pa.34.a
whā the apoticary maketh many pre-
cious swete smelling thinges together.
His remēbraūce shalbe swete as hony in al
mouthes, & as the playinge of Musicke at a
bāket of wyne. He was appointed to turne
the people againe, & to take away al abho-
minacios of the vngodlye. He directed hys
herte vnto the lord, & in the time of the vn-
godly he set vp the worshyp of god again. Al
kinges (except Dauid, Hezechias & Josiah cō-
mit-

mitted wickednes, for euen the kynges of Juda also forsake the lawe of GOD. For they gane theyr hoyne vnto other, their honoure and worshyp also to a straunge people. Therfore, was the electe cyetye of the Sanctuary brent with fire, + and the stretes therof laye desolate and waste: for they intreated Jeremy euell, which neuertheles was a prophet ordeyned from his mothers wombe, that he might rote oute, breake of, + and destroye: + that he might builde vp, and plante againe. + Ezechiel sawe the glorye of the Lorde in a vysyon, whyche was shewed hym vpon the charet of the Cherubins. For he thoughte vpon the enemyes in the rayne, to do good vnto suche as had ordred theyr wayes a right. And the bones of the twelue prophetes flouyshed from out of their place: for they gaue comforte and consolacion vnto Jacob, and deliuered the kaythfully. + Yow shal we prayse Zorobabel, which was as a ringe in the right hād. + So was Jesus also the sonne of Josedec: these men in their tymes buylded the house, and set vp the Sactuary of the Lord agayne whyche was prepared for an euerlastige worshyp. + And Nehemias is alway to be commended, + whiche set vp for vs the walles that were broken downe, made the portes and barres agayne, and builded oure houses of the newe. + But vpō earthe is there no man created lyke Enoch, for he was taken vp from the earthe. + And Joseph, which was Lorde of his brethren, and the vpholder of hys people: hys bones were couered and kepte. Seth and Sem were in great honour amonge the people: and so was Adam aboue all the beastes, whan he was created.

4.ke.25.d
Jeremy.
Jerem.1.a
Ezechiel.1.a
Ezechiel bones.
Agge.2.a
1.Esd.3.a
Zorobabel.
3.Esd.5.a
C
Jesus.
+Agg.1.c
and.ii.a.
2 Es.1.a
Hag.1.a
Nehemias.
Gen.b.c
Ec.44.b
Enoch.
Heb.12.a
agen.41.f
Joseph.
42,a45.e
Seth. Sem.
Adam.

¶ The.l. Chapter.

Symō. A
2mac.3.4
¶ temple bild.

SImon + the son of Onias the hie preest, which in his lifelet vp the house again, and in his dates made fast the temple. The heigth of the temple also was founded of him, the double buyldinge, + the hie walles of the temple. In his dayes the welles of water flowed oute, and were exceadynge full as the sea. He toke care for hys people, and delyuered them from destruction. He kept his citie and made it stronge, that it should not be beleged. He dwelt in honour and worshyp amonge hys people, and enlarged the entraunce of the house, and the courte. He gaue light as the morning starre in the myddest of the cloudes, and as the moone whā it is ful. He shyned as the sūne in the temple of God. He is as bryghte as the rayne bowe in the fayre cloudes, + flowryheth as the floures + roses in the spring of the yeare, and as lilyes by the ryuers of water: Like as the braūches vpō the moūt Libanus in the time of Sōmer, as a fyre + incense that is kyndled. Lyke as an whole ornament of pure golde, set wyth all maner of precious stones, and as an Olyue tree that is frutefull, and as a Cipres tree whyche groweth vp an hye. When he put on the garmente of honoure. and was clothed with all bewtye: when he wente to the holy aulter, to garnyshe the couerynge of the Sanctuary: when he toke the portions oute of the Prieستes hande, he hym selfe stode by the herth of the aulter, + his brethren rounde aboute in ordre. As the braūches of the Cedre tree vpō the moūt Libanus, so stode they rounde aboute hym. And as the braūches of the Olyue tree, so stode all the sonnes of Aaron in theyr glorye.

And that he myght sufficiently perfourme his seruyce vpō the aulter, and garnish the offringe of the hiest God. he stretched oure his hande, and toke of the drincheoffringe, and powred in of the wyne: so he powred vpon the botome of the aulter a good smell vnto the hiest Prince. Then beganne the sōnes of Aarō to synge, and to blowe with trompettes, and to make a greate noyse, for a remembraunce and praise vnto the Lord. Thē were the people afrayed, + fell downe to the earthe vpon their faces, to worshyp the Lorde theyr God, and to geue thankes to the almyghtye God. They songe goodly also with their boyces, so that there was a pleasaunte noyse in the greate house of the Lorde. And the people in their prayer besought the Lord the hiest, that he would be mercyful, tyl the honour of the Lord were perfourmed, thus ended they theyr mynystracion and seruice. Then went he downe and stretched out his hādes ouer the whole multytude of the people of Israell; that they should geue prayse and thankes out of their lyppes vnto the Lorde, and to reioyse in hys name. He beganne yet once also to make prayer, that he myghte openlye shewe the thankesgeuige before the hiest, namely thus: Ogeue prayse + thāke ye all vnto the lord our god, which hath euer done noble and great thinges: which hath encreased oure dayes from ours mothers wombe, and dealte with vs accordynge to his mercye: that he wyll geue vs the ioyfulnes of herte, and peace for oure tyme in Israell. Whiche faithfullye kepeth hys mercye for vs euermore, and alwaye deliuereth vs in oure lealon. There be two maner of people that I abhorre fro my herte: as for the thirde, whom I hate, it is no people. They that sye vpon the mountayne of Samaria, the Philistines, and the folysh people that dwel in Sichimis. I Jesus the sonne of Sirach Eleazarus of Jerusalem, haue

Symō + prayse of Sa-traun + bilt anew.
Symō offereth +
+
synge
worshyp thake.
pray.
Symō prayeth
+
+
+
3. sorte yuted.
tohaued

tokened by these informacyons and doc-
mentes of wisedome and vnderstandyng in
this booke, and powred out the wysedome
of my hert. Blessed is he that exerciseth him
selfe therin: & whoso rakyth suche to hart,
shalbe wise for euer. If he do these thinges,
he shalbe stronge in al. For the lyght of the
Lorde ledeth him.

¶ The .li. Chapter.

I Will thanche the, O Lord & synge, and
prayse the, O God, my Sauioure. I wyll
yelde prayse vnto thy name: for thou art
my defender & helper, & hast preserued my
body frō destruction, frō the snare of crafty
tonges, & from the lippes that are occupied with lies. Thou hast bene my helper, frō suche as stode vp against me, & hast deliuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast delyuered me frome the roaryng of them, that prepared them selues to deuoure me, oute of the handes of suche as sought after my lyfe: from the multytude of them that troubled me, and went about to sette fyre vpon me on euery syde, so that I am not brent in the myddest of the fyre: From the depe of hell, from an vncleane tonge, frome lying wordes, from the wicked lyng, and from an vnrighteous tōge. My soule shall prayse the Lorde vnto deathe, for my lyfe draweth vnto hell downeward. They compalled me rounde about on euery syde, and there was no manne to helpe me. I looked about me, if there were any man that would socour me: but there was none. Then thought I vpō thy mercy, O Lorde, & vpon thy actes that thou hast done euer of olde: namelye, that thou delyuerest suche as put their truste in the, and riddest them oute of the handes of the Heathen. Thus lyfte I vp my prayer frome the earthe, and prayed for delyueraunce from death. I called vpon the Lord my father, that he wold not leaue me without helpe, in the daye of my trouble, and in the tyme of the proude: I prayssed thy name contynually, yeldyng honour and thankes vnto it: and so my prayer was heard. Thou sauedest me from destruction, and deliueredest me from the vnrighteous tyme. Therfore wyll I acknowledge and prayse the: and magnyfye the name of the Lorde. When I was yet but yonge, or euer I went astraye, I wished wisedome openlye in my prayer. I came therefore before the temple, and sought her vnto the last. Then flouryshed she vnto me, as a grape that is soone rype. My herte reioysed in her, then wōt my fote the ryght way: yea, frō youthe vp, sought I after her. I bowed downe myne eare and receaued her. I founde me muche wisedome: and prospered greatly in her. Therfore I will ascribe the glory vnto him, that geueth me wisedō: for I am aduised to do therafter. I wil be gelous to cleue vnto the thinge that is good, so that I not be cōfounded. My soule hath wrestled with her, & I haue bene diligent to be occupied in her. I lifte vp myne handes an hye, then was my soule lightened thorow wisedome, that I knowledged my folythnes. I ordred my soule after her, she & I were one hearte frō the begynnyng, & I founde her in clennes. And therfore shal I not be forsakē. My hert longed after her, & I gat a good treasure. Thorow her the Lord hath geuen me a new tonge, wherwith I will prayse him.

+ O come vnto me ye vnlearned, and dwell in the house of wysedome: wythdrawe not your selues from her, but talke and cōmen of these thynges, for your soules are verye thirstye. I opened my mouth, and spake. O come & bye wisedom without money, bowe downe your necke vnder her yocke, & your soule shall receaue wisedome. She is hard at hande, and is content to be founde. Behold, with your eyes, + howe that I haue had but lytle labour, and yet haue founde muche rest. O receaue wisedome, & ye shall haue plenteousnes of syluer & golde in possession. Let your mynde reioyce in his mercye, & be not ashamed of his prayse. Worcke his worcke by times, and he shal geue you your rewarde in due time.

Esa. lv. a

Eccl. li. c

¶ The ende of the Booke of Iesus the sonne of Sirach, which is called in Latine, Ecclesiasticus.

¶ The Boke of the Prophet Baruch.

¶ The firste Chapter.

AND these ar the wordes of the boke, which were writte by Baruch the sōne of Neryas, the son of Maasias, the sonne of Sedechias, the sōne of Sedeias, the son of Helchias, at Babilō in the .v. yere, & in the .vij. day of the moneth, what time as the Chaldees toke Ierusalē and brente it vp with fyre. And Baruch did reade the wordes of thys boke, that Iechonias the son of Joachin kyng of Juda might heare: and in the presence of all the people, that were come to heare the boke: yea, and before all the noble kynges sonnes, before the lordes of the counsell and elders: and before the whole people, frome the lowest vnto the hyest: before all them that dwelt at Babilon, by the water of Sody. Which whā they herde it, wepte, fasted, and prayed before the Lorde. They made

Baruch redeth the boke to the kynge.

Ye elders

made a collection also of money, accordynge to euerye mans power, and sent it to Ierusalem, vnto Ioachim the sonne of Helchia, the sonne of Salom Hzuel, wyth the other Hzistes: and to all the people which were with him at Ierusalem what time as they hadde gotten the ornamentes of the temple of the Lozde (that were taken awaye oute of the temple) that they myght bzyng them agayne into the lande of Juda, the tenth daye of the moneth Siban: namelye, sluer vessels (which Sedechiah the sonne of Josiah kynge of Juda hadde made) after that Nabuchodonozor kinge of Babilon hadde taken Iechonias, with al his princes, lozdes, and all the people, and led thē captiue from Ierusalem vnto Babilon. And they

C
Deu.14.c
Ier.29.b
sayde: Beholde, we haue sent you money, * to bye you burntofferynges, and incense withall: make you vnleuened bread, & offre for synne vpon the aulter of the Lozd oure
1.Kim.2.b
God. * And praye for the prosperitie of Nabuchodonozor kynge of Babylon, & for the welfare of Balthazar his sonne: that
,,
,,
,,

Israell and his generacyon calleth vpō thy
name. O Lorde, loke downe from thy holye
house vpon vs: encline thyne eare, & heare
Deut.26.c vs. * For the dead, that be gone downe to
Esa.63.c their graues, and whose soules are oute of
Psl.113.c their bodyes, * ascribe vnto the Lorde, ney-
ther prayse nor righteousmakyng: but the
soule that is vexed for the multitude of her
sinnes, which goeth on heuely & weakely,
whose eyes begynne to fayle: yea, suche a
D soule ascrybeth prayse and ꝑghteousnesse
vnto the Lorde. O Lorde, we powre oute
oure prayers before the, and require mercy
in thy sight, O Lorde our God: not for any
godlynesse of oure forefathers, but because
thou hast sent oute thy wrath and indigna
cyon vpon vs: accordynge as thou didest
Jer.27.a threaten vs, by thy seruauntes the prophe-
tes, saying: * Thus saith the Lorde: Bowe
downe your shoulders and neckes, & serue
the kynge of Babylon, so shall ye remaine
still in the lande, that I gaue vnto your fa-
thers. If ye wyll not do this, nor heare the
voyce of the Lorde youre God, to serue the
kynge of Babilon: I shall destroye you in
the cities of Juda, within Jerusalem and
without. I wil also take from you the voice
of myrthe, and the voyce of ioye, the voyce
of the bridegrome, and the voyce of the
bryde, and there shall no man dwell moze
in the lande. But they wolde not herken
vnto the voyce, to do the kynge of Babilon
seruice: and therfore hast thou performed
the wordes that thou spakest by thy ser-
uauntes the prophetes: namely, that the bo
E nes of oure fathers shoulde be translated
out of theyr place. And lo, nowe are they
layed oute in the heate of the sunne, and in
the colde of the nyghte, and dead in greate
misery, with hunger, with sweard, with pe
stilence, and are clene caste forth. As for the
temple wherin thy name was called vpon,
thou hast layde it waste, as it is to se thys
day: & that for the wyckednes of the house
of Jsrael and the house of Juda. O Lorde our
God, thou hast intreated vs after all thy
goodnesse, and accordynge to all that greate
louig mercy of thyne, lyke as thou spakest
by thy seruaunte Moses, in the daye whan
thou dyddest commaunde hym, to wryte
thy law before the children of Jsraell, say-
Deu.4.d ynge: * If ye wil not herken vnto my voyce,
and.28.a then shall this greate multitude be turned
into a bery small people, for I wyll scatre
them abrode. Notwithstandyng I am sure
F that this folke wil not heare me: for it is an
harde necked people. But in the lande of
theyr captiuitie, they shall remēbre them
selues, and learne to knowe, that I am the
Lorde their God, whā I geue them an herte
to vnderstande, & eares to heare. Thē shall
they prayse me in the lāde of their captiui-
tie: & thincke vpon my name. Then shall
they turne them frō their harde backes, &
frō their vngodlines. Thō shal they remēb-
re the thynges, that happened vnto theyr
forefathers, which sinned agaynste me. So
will I bringe them againe into the lande,
which I promysed with an othe vnto their
fathers: Abraha, Jsaac, & Jacob: and they
shalbe lordes of it, yea, I wil increase thō,
and not minish e thē. * And I wil make an-
other conenaunt with thē: such one as shal Hebr.8.d
endure for euer: namely, that I wil be their Zach.8.b
God, & they shalbe my people: & I will no- Apo.21.b
moze dryue my people the chyldren of Jsr-
rael, out of the land that I haue geuen thē.

¶ The.iii. Chapter.

AND now, O Lorde almighrye, thou A
God of Jsraell: oure soule that is in
trouble, & our spirite that is vexed,
crieth vnto the: heare vs (O Lorde) and
haue pitie vpō vs, for thou art a mercyfull
God: be gracious vnto vs, for we haue synn-
ed before thee. Thou endurest for euer,
shoulde we then vtterlye perysh? O Lord
almyghty, thou God of Jsrael. Heare nowe
the prayer * of the deade Jsraelites, and Eph.2.a
of theyr chyldren, whiche haue synned be- Bam.2.c
fore thee, and not herkened vnto the voyce Jere.2.c.
of the Lord their God, for the which cause 3.c.5.c
these plages hange now vpon vs: O Lord,
remember not the wickednes of oure fore-
fathers, but thynke vpō thy power & name
nowe at this tyme: for thou arte the Lorde
our God, and the (O Lorde) will we prayse. Mat.14.a
* For thou hast put thy feare inour herres, plal.78.a
to the intent that we shoulde call vpon thy B
name, and prayse the in our captiuitie: and
that we myghte turne from the wickednes
of our forefathers, that synned before thee.
Beholde, we are yet thys daye in our cap-
tiuitie, where as thou haste scatered vs, to pla.79.a
be an abhominacion, curse, and sinne: * like
as it hath happened vnto oure fathers also,
because of all theyr wyckednesse and vnge-
tynge from thee. O Jsrael, heare the com-
maundementes of lyfe: ponder theym well
wyth thyne eares, that thou mayest lerne
wisedō. But how happeneth it Jsrael, that
thou art in thine enemies lande? thou arte
waxē old in a straūge cōtre, & defiled with
the dead. Why are thou become like them,
that go downe to theyr graues? Euen be- Jere.2.b
cause thou hast * forsaken the wel of wisdō.
For if thou haddest walcked in the ware of
god truly, thou shouldest haue remayned Pzon.1.a
and.3.a
take in thyne own land. * O lerne thē where
discrecyō is, where vertue is, where vnder-
stādyng is, that thou maiest knowe also frō pfal.19.b
whēce cōmeth + lōg life, a necessary liuing, &.119.a.
the

the lyght of the eyes, and quietnesse. Who euer founde out her place? Or who came euer into her treasures. Where are the Kynges of the Heathen become, and suche as ruled the beastes vpon the earth? They that hadde their pastime with the foules of the ayre, they that hoorded vp siluer & gold (wherin men truste so muche) and made no ende of their gatherynge? What is become of them that coyned syluer, and were so carefull, and coulde not brynge their worckes to passe? They be rooted out, and gone downe to hell, and other men are come vp in their steades. Yong men haue sene lyght, and dwelt vpon earth: but the waye of reformacyon haue they not knowen, nor vnderstande the pathes therof: neyther haue their children receaued it: yea, lyght farre is it from them. It hath not bene heerde of in the lande of Canaan, neither hath it bene sene at Theman. The Agarenes soughte after wysedome, but that which is earthly, lyke as the marchauntes of the lande do. They of Theman are connynge also, and they laboure for wisedome and vnderstandynge: but the waye of tene wisedome they know not: neither do they thyncke vpō the pathes thereof. O Israell howe greate is the house of God? and howe large is the place of his possessyon? * Greate is he, and hathe none ende: yea, and vnmeasurable. What is become of those famouse Gyauntes, that were so greate of bodyes, and so worthy men of warre? Those hadde not the Lorde chosen, neither haue they founde the waye of reformacyon, therefore were they destroyed: and for so much as they hadde no wysedome, they perysshed because of their foolyshnesse. Who hathe gone vp into heauen, to take wysedome there, and brought her downe frome the cloudes? Who hathe gone ouer the sea to fynde her, and hathe chosen her aboue golde, and so brought her hyther? No manne knoweth the waies of wysdome, neither is there anye that can seke oute her pathes. But he that woteth all thynges, knoweth her, & he hath founde her oute wyth hys foreknowledge. * Thys same is he whiche prepared the earth at the begynninge, and filled it wyth al maner of foules and beastes. * When he sendeth out the lyght, it goeth: and when he calleth it againe, it obeyeth him with feare. The starres kepe their watch, & giue their light: yea, and that gladly. Whē he calleth them, they say: here we be. And so with thearfulnesse they shewe light vnto him that made them. * Thys is oure God, and there shall none other be compared vnto hym. It is he that hath founde oute all wisedome, and hathe geuen her vnto Jacob his seruaunte, and to Israel his beloued. * Afterwarde did he shewe him selfe vpon earthe, and dwelte amonge men.

Deu. 4. f. Jere. 23 b psa. 145 a

Gene. 1. b

Josue. 5. c psa. 38 b Ecc. 46 a

psa. 148 a deut. 4. a

Joh. 1. a. 1. Joh. 1. a

¶ The. xlii. Chapter.

This is the boke of the cōmaundemen tes of God, & the lawe that endureth for euer. All they that kepe it, shall come to life: but such as forsake it, shal come to death. Turne the O Jacob, & take holde of it: walke by this waye thorow his brightnes & shine. Gene not thyne honour to another, & thy worship to a straunge people. O Israel, * howe happy are we, seing that God hath shewed vs suche thynges as are pleasaūt vnto him? Be of good cheare, thou people of God, O thou auncyente Israel. * Howe are ye solde amonge the Heathen, howbeit, not for your vtter destructiō: but because ye prouoked God the LORDE to wrath and displeasure, therfore were ye deliuered vnto youre enemyes: for ye displeased the euerlastynge God that made you, offerynge vnto deuels, and not to God. Ye haue forgotten hym that broughte you vp, and youre nurse haue ye greued, O Jerusalem. When she saw that the wrathe of God was commynge vpon you, she sayd: Herkē O ye that dwel about Sion, for God hathe brought me into great heynes: and why? I se the captiuitie of my people, of my sonnes and daughters, whiche the euerlasting GOD wyll brynge vpon them. With ioye dyd I nourishe them, but nowe must I leaue thē with weping & sorowe. Let no man reioyce ouer me widdow & forlaken: whiche for the sinnes of my children am desolate of euery man. For why? they departed frō the law of God: they wold not know his righteousnes, nor walke in the way of his commaundementes: & as for the pathes of the truth & godlynes, they had no lust to go in them. O ye dwellers about Sion: come, & let vs cal to remēbrance the captiuite, that the euerlasting God hath brought vpō my sonnes & my doughters. * He hath brought a people vpon them from farre, an vncurteous people and of a straunge language: which neither regard the olde, nor pitie the yonge. These haue caryed awaie the deare beloued of my widdowes, leauynge me alone, both desolate and childles. But alas, what can I helpe you? Nowe he that hath brought these plages vpō you, deliuer you also from the handes of your enemyes. Go your way (O my children) go your way: for I am desolate & forlaken. * I haue put of the clothyng of peace, and put vpon me the sacke cloth of prayer, & for my tyme I wyll cal vpō the most hieth. Be of good cheare, O my children: crie vnto the Lord, & he shal deliuer you frō the power of the princes, your

Deu. 28. f Jere. 6. b

enemies,

enemyes. For herelye, I haue euer a good hope of your prosperous health: yea, a very gladnes is come vpon me frō the holy one, because of the mercye that ye shall haue of our euerlastyng saūioure. With mournyng
D & weping did I let you go fro me, but with ioy & perpetuall gladnes, shall the Lorde bring you again vnto me. Like as the neigh bours of Sion sawe your captiuitie from God. Euē so shall they also se shortly your healthe in god, which shal come on you with great honour & euerlasting worship. O my
a.pe.16 b childrē, + suffre paciently the wrathe that shal come vpon you. For the enemye hathe persecuted the, but shortely thou shalte se his destructiō, & shalt treade vpō his neck. My derlinges haue gone rough hard wayes, for they are led awaye as a flocke that is scattered abrode with the enemyes. But be of good comfort (O my childrē) & crye vnto the Lorde: For he that ledde you away, hath you yet in remembraunce: and like as
Esa. 55.b ye haue bene minded to swarue from your God, * so shall ye nowe endevour youre selues, .x. times moze, to turne againe and to seke hi. For he that hathe brought these plagues vpon you, shal bringe you euerlasting ioye agayne with your healthe. Take a good herte vnto the, O Jerusalem: for he
Jere.l.a. b.and.c. whiche gaue thee that name, exhorteth the so to do. * The wicked doers that now put the to trouble, shall perishe: and suche as haue reioysed at thy fall, shalbe punished. The cities whom thy children serue, and that haue caried awaye thy sonnes, shalbe correcte. For like as they be nowe glade of thy decaye (and reioyse at thy fall) so shall they mourne in their owne destruction. The ioye of theyr multitude shall be taken awaye, and their cheare shall be turned to sorowe. For a fyre shall fall vpon them,
Fyre from the euerlasting God, long to endure: and it shall be inhabited of deuilles for a great season.

¶ The.b. Chapter.

A O Jerusalē, loke about the toward the East, & behold the ioye that cōmeth vnto the frō God. For lo, thy sōnes, (whō thou hast forsaken, & that were scattered abroade) come gathered together, frō the east & west, reioysing in the word of the holy one, vnto the honoure of God. Put of thy mournynge clothes (O Jerusalē) & thy sorow, and decke the with the worshyp and honoure, that commeth vnto the frō God, with euerlastyng glory. God shall put the garment of ryghteousnes vpon the, & set a crowne of euerlasting worshyp vpon thine

for vpō the wil goddes lawe be laide
nes, that is vnder the heauen: yea, an euerlasting name shalbe geuen the of God, with peace of righteousnes, & the honour of gods feare. Arise, O Jerusalē, stād vp on hye: loke
B about the towarde the east, and beholde, thy children gathered from the East, vnto the west, whiche reioyse in the holye word, hauynge God in remembraunce. They departed from the on fote, and were led away of their enemyes: but nowe shal the Lorde bringe them caried with honour, as children of the kyngdome. For God is purposed to bringe downe all stoute mountaynes, yea, and all hye rockes, to fill the valleys, & so to make them euen wyth the grounde: that Israel maye be diligente to lyue vnto the honoure of God. The woddes and all pleasaunt trees shall ouershadowe Israel, at the commaundemente of God. For hyther shall God bringe Israell with ioyfull mirth, and in the light of his maiestie: with the mercy and righteousnes, that cōmeth of him selfe.

¶ The.bi. Chapter.

A Because of the sinnes that ye haue done against God, ye shalbe led away captiue vnto Babilō, euen of Nabuchodonozor the kynge of Babilon. So whā ye be come into Babilō, ye shal remaine there many yeres, & for a long season: namely seuen generations: & after that will I bring you awaye peaceably from thence. Nowe shall ye se in Babylon, goddes of golde, of siluer, of wodde, and of stone, borne vpon mens shoulders, to cause oute a fearfulnesse before the heathen. But loke that ye do not as the other: be not ye afrayed, and let
B not the feare of them ouercome you. Therfore, when ye se the multytude of people worshyppynge theym behynde and before, saye ye in your hertes: O Lord, * it is thou
Deut.6.b that oughtest only to be worshipped. Myne Aungell Aungell also shalbe with you, and I my self will care for your soules. As for the timbre of those goddes, the carpenter hathe polysshed them, yea, gilted be they, & layed ouer wyth syluer, yet are they but dayne thynges, and can not speake. Lyke as a wenche that louerth peramours is trymly dect, euē so are these made and hanged wyth golde. Crownes of golde beside haue they a goddes vpon their heades: so the Preestes them selues take gold and siluer frō them: and put it to their own vses: yea, they geue of the same vnto harlottes, and tepynne their wyues with all: agayne, they take it from the whores, and decke theyr goddes Jere.x.b
ther with. * yet can not these Goddes deliuer them selues from rust and mothes. Rotted.
When they haue couered them wyth clothynge of purple, they wype theyr faces for

the dust of the temple, wherof thee is muche amonge theym. One hathe a scepter in hys hande, as thoughe he were Iudge of the countre: yet can he not slay suche as offende hym. Another hathe a swearde or an axe in his hande, for al that, is he neither able to defende him selfe frome batayle, nor frome murtherers. By thys may ye understande, that they be no goddes: therfore se that ye neyther worshyp them, nor feare thē. For lyke as a dessel that a man breky, is nothyng worth, when it is broken, euen so is it with theyr goddes. When they be set vp in the temple, theyr eyes be full of duste, thorowe the fete of thole that come in. And lyke as the doores are shut in rounde about vpon hym that hath offended the kyng. Or as it were a dead body kept belike the graue. Euen so the priestes kepe the doores with barres & lockes, lest theyr goddes be spoyled with robbers. They set vp candels before thē: (yea, verely & that many) wherof they can not se one, but euen as blockes, so stande they in the temple. It is sayde, that the serpentes and wormes, whiche come of the earth, gnawe out theyr hearties, eating them and theyr clothes also, and yet they fele it not. Theyr faces are blacke thorowe the smoke that is in the temple. The owles, swalowes, and birdes flie vpon them: yea, & the cattes runne ouer their heades. By this ye maye be sure, that they are not goddes, therfore feare thē not. The golde that they haue, is to make them beautyful: For all that, except some bodye dighte of theyr end, they wil geue no thinc: and when they were caste into a fourme, they felte it not. They are boughte for moneye, and haue no breath of life within them. * They muste be borne vpon meanes shoulders, as those that haue no fete: whereby they declare vnto men, that they be nothynge worthe.

* Confounded be they then, that worshyp them, for if they fal to the grounde, they can not ryse vp agayne of them selues. yea, thoughe one helpe them vp, and set them vpryghte, yet are they not able to stand alone, but muste haue proppes to set vnto the like deade men. As for the thynge that is offered vnto them, theyr Prestes selle it, and abuse it: yea, the priestes wiues take therefof, but vnto the sicke and poore they gyue nothynge of it, the women wyth chyld and the menstrous laye handes vpon theyr offrynges: By this ye maye be sure, that they are no goddes, therefore be not ye afrayed of them. From whence commeth it then, that they be called goddes? The women fet before the goddes of syluer, golde, and wood, and the priestes sit in their stooles, hauinge open clothes, whose heades and beardes are shauen and haue nothynge vpon theyr heades: roarynge and cryinge vpon theyr goddes, as men do at a feaste, when one is deade. The priestes also take awaye the garementes of the ymages, and decke theyr wiues and children withal. Whether it be good or euel that anye man do vnto them, they are not able to recompense it: They can neither sette vp a kyng, nor put hym downe. In lyke maner they maye neyther gene eyches, nor rewarde euell. * Though a man make a bowe vnto them, and kepe it not, they wil not require it. They can saue no man frome deathe, neyther delyuer the weake from the mygtyeye. They cannot restore a blynde man to hys syght, nor helpe any man at hys nede. They can shewe no mercy to the widowe, nore do good to the fatherlesse. Theyr goddes of woodde, stone, golde, and syluer, are but euen as other stones, that be hewē of the mountayne. They that worshyp theym, shal be confounded. Howe shoulde they then be taken for goddes? yea, howe dare men call them goddes? And though the Chaldees worshipped thē not, hearing that they were but dōme, and coulde not speake. yet they them selues offre vnto Bel, and woulde fayne haue him to speake: as who say they coulde fele, that may not moue? But when these men come to vnderstandinge, they shal forsake them, for theyr goddes haue no felinge. A greate sorte of women girde with coardes, syt in the streates, and burne oliue beryes. Now if one of them be conueyed awaye, and lye with any suche as come by: she casteth her neyghbours in the teeth, because she was not so worthelye reputed, nor her coarde broken. What so euer is done for them, it is but in bayne and loste. Howe maye it then be thought or sayde, that they are goddes. Carpenters and goldsmythes make them, neither be they any other thynge, but euen what the worcke man wyll make of them. yea, the golde smythes theym selues that make them, are of no longe continaunce. Howe shoulde then the thynges that are made of them, be goddes? Wayne therefore are the thinges (: yea, very shame is it) that they leaue behynde theym for their posterite. For as sone as there cōmeth anye warre or plage vpon them, then the priestes ymagine, where they may hyde the selues with them. How can men thinke then, that they be goddes, which neither may defende them selues from warre, nor delyuer them frome misfortune? For seynge they be but of wood, of stone, of syluer, and of golde: All people and kynges, shall knowe hereafter, that they be bute bayne thinges: yea, it shal be openlye declared, that they be no gods

Scepter.

Swearde.

Candels.

Eccle. 5.

Bar. 6. a

Psal. 114. a

des: but euen the very worckes of mens handes, and that God hathe nothynge to do with them. (It is manifeste then that they are no goddes, but the worckes of mens handes, and no worke of God in theym.) They can set no king in the lande, nor geue raine vnto men. They can geue no sentence of a matter. neyther defende the lande from warre. For they are not able to do so much as a crowe, that flyeth betwixte heaue and earth. When there happeneth a fyre into the house of those goddes of wod, and siluer, and of golde, the priestes will escape & saue them selues, but the goddes burne as the balckes therin. They can not wythstande any kyng or bataile: howe maye it then be thoughte or graunted, that they be goddes? Moreouer, these goddes of wod, of stone, of gold & siluer, may neither defende them selues from theues nor robbers: yea, the very wicked are stronger thē they. These stripe thē out of their apparell, that they be clothed withall, these take these golde & siluer from them, & so get them away: yet cā they not helpe thē selues. Therefore it is muche better for a man, to be a king, & so to shewe his power: or elles a profytable vessell in a house: wherin he that oweth it, might haue pleasure: yea, or to be a doore in a house, to kepe such thinges safe as be therin, thē to be suche a dayne GOD. The Sunne, the Moone, and all the starres, seyng they geue their shine & light, are obedient, & do men good. When the lightening glistereth, all is clere. The winde blowyth in euery countrey: & when God cōmaundeth the cloudes to go rounde aboute the whole worlde, they do as they are bydden, when the fyre is sōe downe frō a bone and cōmaunded, it burneth vpō hilles & woddes. But as for those goddes, they are not lyke one of these thinges, neither in bewte, neither strength.

Wherefore, men should not thinke, nor saye that they be goddes, seyng they can neither geue sentence in iudgemēt, nor do mē good. For so much nowe as ye are sure, that they be no goddes, then feare thē not. For they can neyther speake euell nor good of kynges. They can shewe no tokens in heauen for the heithen, neither shyne as the Sūne, nor geue lyght as the Moone: yea, the vnreasonable beastes are better then they, for they can get them vnder the rofe, & do them selues good. So can ye be certified by no maner of meanes, that they be goddes: ther fore feare them not. For lyke as a scarcrow in a garden of herbes kepeth no thyng, euē so are these goddes of wod, of stuer, & golde: and lyke as a whyte thorne in an orcharde, that euery byrde sitteth vpon: yea, like as a dead body that is cast in the darke, Euen so is it with those goddes of wod, stuer and golde. By the purple and scarlet wythe they haue vpon them, and soone fayde away, ye may vnderstande, that they be no goddes: yea, they them selues shalbe consumed at the last, whiche shalbe a great confusion of the lande. Blessed is the godly mā that hath no ymages, & worshipeth none, for he shalbe farre from reproch.

¶ The ende of the Prophete Baruch, whiche is not in the Canon of the Hebrewe.

¶ The song of the thre chyldren, whiche were put into the hote burnynge Ouen. The commen translacyon readeth this song in the iii. Chapter of Daniel.

AND they walcked in the myddest of the flamme, prayseynge GOD, and magnyfyinge the Lord. Azarias stoode by, and prayed on this maner. Euen in the myddest of the fyre opened he hys mouth, and sayde: Blessed be thou (O Lorde God of oure fathers) ryght worthy to be praysed & honoured is that name of thine for euermore: for thou art righteous in all the thynges that thou haste done to vs: yea, faythfull are all thy workes, thy wayes are righte, & all thy iudgementes true. In all the thynges that thou hast brought vpon vs, & vpon the holye cyte of oure fathers (euen Ierusalem) thou hast executed true iudgement: yea, accordynge to ryghte and equyte haste thou brought all these thinges vpon vs, because of oure synnes. For why? we haue offended, and done wickedlye, departynge from thē: * In al thinges haue we trespased, and not obeyed thy cōmaundementes, nor kept them, neither done as thou hast bydden vs, that we might prospere. * Wherefore, all that thou hast brought vpon vs, and euery thyng that thou hast done to vs, thou hast done them in true iudgement. As in deliuerynge vs into the handes of oure enemyes, amonge vngodlye and wycked abhominacyons, & to an vnrighteous king: yea, the moste frowarde vpon earth. And now we maye not open oure mouthes, we are become a shame and reproch vnto thy seruantes, and to them that worshippe thee. Yet for thyne names sake (we beseche the) geue vs not vp for euer, breake not thy couenaunt, and take not awaye thy mercyes frō

Dani. 9. c

Baruch. 2. b

an. i. vs

bs, for thy beloued Abrahams sake, for thy
seruaunte Isaacs sake and for thy holy Is-
Gen. 15.c raelis sake. To whom thou hast spoken and
22.c.26.b promysed * that thou wouldest multyplye
Deu.x.d. their sede as the starres of heauen, and as
the sande that lyeth vpon the sea shore. For
we (O Lord) are become lesse then any peo-
ple, and be kepte vnder this daye in all the
world, because of oure sinnes: So that now
we haue neither price, duke, prophet, burnt
offerige, sacrifice, oblacion, incense, nor sac-
tuarye before the. Neuertheles, in a con-
trite hert and an humble sprit let bs be re-
ceaued, that we maye optayne thy mercye.
Lyke as in the burntoffrynge of rammes &
bullockes, and lyke as in thousandes of fat
lambes so let our offerynge be in thy sight
1.Pet.2.a this daye, that it maye please the, * for ther
Rom.x.c is no confusion vnto them, that put there
Esa.28.b trust in the. And nowe we folow the with
Rom.9.g all oure heart, we feare the, & seke thy face.
Put bs not to shame, but deale with bs af-
ter thy louynge kyndnesse, and accordig to
the multytude of thy mercyes. Delyuer bs
by thy myracles (O Lorde) & get thy name
an honoure: that all they whyche do thy
seruauntes euell, maye be confounded. Let
them be ashamed thorowe thy almyghtye
power, and let their strēgth be broken: that
they maye knowe, how that thou onely art
the Lorde God, and honour worthy thorow
out all the world. And the kinges seruaun-
tes that put thē in, ceassed not to make the
ouen hote with wilde fire, dyre straw, pitch
and fagottes, so that the flamme wente out
of the ouen bpō .xlix. cubites: yea, it toke
awaye and dyent bp those Caldees, that it
gat holde vpon beside the ouen. But the
Angell of the Lorde came downe into the
ouen to Asarias and his felowes, and smote
the flamme of the fyre oute of the ouen, and
made the myddest of the ouē as it had bene
a colde wynde blowinge: so that the fire ne-
ther touched them, greued thē, nor dyd thē
hurt. Thē these thre (as oute of one mouth)
1.Mac.4.d praysed, honoured, and blessed God in the
fornace, saying. * Blessed be thou, O Lorde
God of oure fathers: for thou arte prayse
Psa.72.c and honour worthy: yea, and to be magny-
fyed for euermore. * Blessed be the holye
name of thy glorye, for it is worthye to be
prayed, & magnified in al worldes. Blessed
be thou in the holy tēple of thy glory, for a-
boue all thynges thou arte to be praised, ye
and more then worthy to be magnifyed for
euer. Blessed be thou in the trone of thy
kyngedome, for aboue all thou art worthie
to be wel spoken of, & to be more thē magni
fyed for euer. Blessed be thou, that lokest
thorow the depe, & sittest bpō the Cheru-
bins: for thou arte worthy to be prayed, &
aboue al to be magnified for euer. Blessed
be thou in the firmament of heuē, for thou
arte prayse and honoure worthy for euer.

O all ye workes of the Lord: speake good
of the Lorde, prayse hym, and set him bp
for euer.

*O ye aungels of the Lorde, speake good Psa.102.c
of the Lorde, prayse him, and set him bp & 149.b
for euer.

O ye heauens, speake good of the Lorde:
prayse hym, and set hym bp for euer.

O all ye waters that be aboue the fyrma-
mente, speake good of the Lorde: prayse
hym and set hym bp for euer.

O all ye powers of the Lorde, speake good
of the Lorde, prayse hym, and set hym bp
for euer.

* O ye Sunne and Moone, speake good of Psa.149.a
the Lord: prayse hym, and set him bp for
euer.

O ye starres of heauen, speake good of the
Lorde: prayse hym, & set him bp for euer.

*O ye showers and dewe, speake good of Psa.136.g
the Lord: prayse hym, and set hym bp for
euer.

O all ye wyndes of God, speake good of
the Lord: prayse hym, and set him bp for
euer.

O ye fyre and heate, speake good of the
Lorde: prayse hym, and set hym bp for
euer.

O ye wynter and sommer, speake good of
the Lorde: prayse him, and set him bp for
euer.

O ye dewes and frostes, speake good of the
Lord: praise him, and set him bp for euer.

O ye frost and colde, speake good of the
Lorde: prayse hym, and set hym bp for
euer.

O ye yse and snowe, speake good of the
Lorde: prayse hym, and set hym bp for
euer.

O ye nyghtes and dayes, speake good of
the Lorde: prayse hym, and set hym bp
for euer.

O ye lyghte and darcknesse, speake good of
the Lorde: prayse hym, and set hym bp
for euer.

O ye lightenynges & cloudes, speake good
of the Lorde: prayse hym, and set hym bp
for euer.

O let the earthe speake good of the Lorde:
yea, let it prayse hym, and set hym bp
for euer.

O ye mountaynes and hylles, speake good
of the Lorde: prayse hym, and set him bp
for euer.

O all ye grene thinges bpō the earth, speake
good of the Lord: prayse him, and set him
bp for euer.

O ye welles, speake good of the Lord, praise
hym

hym, and set him vp for euer.
O ye seas and floudes, speake good of the Lorde: prayse hym, and set hym vp for euer.
O ye whalles and all that moue in the waters, speake good of the Lord: prayse him, and set him vp for euer.
O all ye foules of the ayre, speake good of of the Lorde: prayse hym, and set hym vp for euer.
O all ye beastes and catell, speake good of the Lord, prayse hym, and set hym vp for euer.
O ye children of men, speake good of the Lorde: prayse hym, and set hym vp for euer.
O let Israell speake good of the Lorde: prayse hym and set hym vp for euer.
O ye Priestes of the Lorde, speake good of the Lorde: prayse hym, and set hym vp for euer.
psa.113.a cxxxiii.a cxxxv.a Apo.19.c * O ye seruauntes of the Lorde, speake good of the Lorde: prayse hym, and set hym vp for euer.
O ye spirites and soules of the righteous, speake good of the Lord: prayse him, and set hym vp for euer.
O ye holy and humble men of heart, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer.
O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer. * Whiche hath deliuered vs from the hell, kepte vs from the hande of death, rid vs from the myddest of the burning flamme, and saued vs euen in the myddest of the fyre.
Jere.xx.c Esa.43.a
psa.117.a * O geue thanckes therfore vnto the Lord: for he is kynde harted, and his mercy endureth for euer.
O all deuoute men, speake ye good of the Lorde, euen the God of all goddes: O prayse hym, and geue him thanckes, for hys mercye endureth worlde wythoute ende.

¶ The ende of the songe of the thre chyldren.

The storye of Sulanna, whiche is the .xiii. Chapter of Daniel after the Latin.

A THere dwelt a man in Babylon, called Joachim, that toke a wyfe, whose name was Sulanna, the doughter of Helchia, a verye fayre woman, & such one as feared God. Her father and her mother also were godlye people and taughte theyr doughter accordynge to the lawe of Moses. Nowe Joachim (her husbande) was a greate ryche man, and had a fayre orcharde ioynynge vnto hys house. And to him resorted the Jewes comenlye, because he was a man of reputacion among e them. The same yeare were there made two iudges, suche as the Lorde speaketh of: All the wickednesse of Babylon, commeth from the elders (that is) from the iudges, whiche seme to rule the people. These came ofte to Joachims house, and all suche as had anye thynge to do in the lawe, came thither vnto them. Now when the people came agayne at after noone. Sulanna wente into her husbandes orcharde, to walke. The elders seynge this, that she wente in daylye, and walked: they burned for lust to her: yea, they were almost out of theyr wyttes, and cast downe theyr eyes, that they should not se heauen, nor remembre that GOD is a righteous iudge. For they were both wounded with the loue of her, neither durste one shewe another his greefe. And for shame they durst not tell her their inordinate lust, that they would faine haue had to do with her. Yet they layed wayte for her earnestlye from daye to daye, that they myght (at the least) haue a sight of her. And the one sayde to the other: Vp, let vs goe home, for it is dyner tyme. So they went their way from her. When they retourned againe, they came together enquiringe oute the matter betwyxte them selues: yea, the one told the other of hys wicked lust. Then appointed they a tyme, when they might take Sulanna alone. It happened also that they spyed out a conuenient time, when she wēt forth to walke (as her maner was) and no bodye with her, but two maydens, and thoughte * to washe her selfe in the gardē, for it was an hote season: And there was not one person there, except the two elders, that had hid them selues, to behold her. So she sayde to her maydes, go fet me oyle and sope, and shut the orchars doze, that I maye washe me. And they dyd as she bad thē, and shut the orcharde doze, and wente oute them selues at a backe doze to fet the thing that she had commaunded: but Sulanna knewe not that the elders laye there hid within. Now when the maydens were gone forthe, the two elders gat them vp: and ranne vpon her, sayinge: nowe the orcharde dozes are shut, that no man canse vs: we haue a lust vnto the, therefore consente vnto vs & lye with vs. If thou wilt not, we shall bringe a testimonial agaynst the: that there was a yonge felow with the, and that thou hast sent awaye thy maydens from the for the same cause. Sulanna sighed, and sayde: Alas. I am in trouble on euery syde. Thoughe

Joachim. Judges. Susanna. Deu.xii.a. 2.pe.xi.a.

I folowe your mynde, it wyl be my deathe, & yf I consent not vnto you, I cā not escape your handes. Well, it is better for me, to fal into your hande without the dede doing, then to synne in the syght of the Lord: and with that, she cried out with a loude voice: the elders also cryed out agaynst her. The ranne there one to the orcharde dore, and smote it open. Now when the seruauntes of the house hearde the crye in the orcharde they rushed in at the backe dore: to se what the matter was. So when the elders tolde them, the seruauntes were greatlye ashamed, for why? there was neuer such a reporte made of Susanna. On the morowe after came the people to Joachim her husbande, and the two elders came also, full of mischeuous imaginacion agaynst Susanna, to bringe her vnto death, and spake thus before the people: Sende for Susanna the doughter of Helchias, Joachims wyfe. And immediatly they fet for her. So she came with her father and mother, her children and all her kynred. Now Susanna was a tender person, & meruelous fayre of face. Therfore the wicked men commanded to take of the clothes from her face (for she was couered) that at the leest they myghte so be satisfyed in her beautye. Then her frendes: yea, and al they that knew her, beganne to wepe. These two elders stode Leu. 24.c by in the myddest of the people, and * layed theyr handes vpon the heade of Susanna: which wept, and loked vp towarde heauē, for her heart had a sure truste in the Lorde. And the elders sayd: As we were walking in the orcharde alone, this woman came in with her two maydens: whome she sente away from her, and sparred the orcharde dores: with that a yonge felow (whiche there was hyd) came vnto her: and laye with her. F As for vs, we stode in a corner of the orcharde. And when we saw this wickednes, we ranne to her: and perceaued, that they had medled togethet. But we coulde not holde hym, for he was stroger then we: therfore he oppened the dore and gat hym awaye. Nowe when we had taken this woman, we asked her, what younge felowe this was: but she would not tel vs. This is the matter, and we be witnesse of the same. The comen sorte beleued them, as those that were the elders and iudges of the people, and so they condēned her to death. Susanna cried Susanna prayeth out with a loude voice, and said: O eternal Heb. 4.c, lyuynge God, * thou serchest of secretes, thou that knowest all thynges afore they come to passe: thou wotest, that they haue borne falle witnes against me: and behold, I must dye, where as I neuer dyd any such thynges, as these men haue maliciously inuented agaynst me. And the Lorde hearde her voyce. For when she was led forthe to Daniel. death, the Lorde raysed vp the spirite of a yonge chylde, whose name was Daniel, 2. reg. b.f whiche cryed with a loude voyce: * I am Acte. xx.d cleane from this bloude. Then all the people turned them towarde him, & sayde: What meane these wordes, that thou hast spoken? Daniel stode in the myddest of them, and sayde: Are ye suche fooles, O ye chyldren of Israel, that ye can not discerne nor knowe the trueth? Ye haue here condēned a doughter of Israell vnto deathe, and knowe not the trueth wherfore: Goe syt on iudgement againe, for they haue spoken falle witnesse agaynste her. Wherfore the people turned agayne in al the haste. And the elders (that is the payncipall heades) sayde vnto hym: come sit downe here amonge vs, and shewe vs this matter, seynge God hath geuen the as greate honour as an elder. And Daniel 2. reg. 3 d sayde vnto them. * Put these two aside one from another, and then shal I heare them. When they were put asunder one from another, he called one of them, and sayd vnto hym: O thou olde cankerde carle, that Examinatio hast vsed thy wickednelle so longe: thyne vngracious dedes whyche thou hast done afore, are nowe come to lyghte. For thou hast geuen false iudgementes, thou hast oppressed the innocente, and letten the gylty go free where as yet the Lorde sayeth: Exo. 23.a * The innocente and rygheteous se thou Deu. 17.c slaye not. Well than, yf thou hast sene her tell me vnder what tree sawest thou them talkynge together? He answered: vnder a Mastyche tree. And Daniel sayde: verye well, now thou lyest euen vpon thyne heade. Lo the messaunger of the Lorde hathe receaued the sentence of hym, to cut the in two. Then put he hym aside, and called for the other, and sayde vnto hym: O thou sede of Canaan, but not of Juda: Fayrenesse hath dysceaued the, and lustes hath subuerted thyne heart. Thus dealte ye afore with the doughters of Israel, and they (for feare) consented vnto you: but the doughter of Juda would not abyde youre wyckednesse. Nowe tell me than vnder what tree didest thou take them, speakinge together? He answered: Vnder a pomgranate tree. Then sayde Daniel vnto hym: verye well, nowe thou lyest also euen vpon thyne heade. The messaunger of the Lorde standeth waityng with the swearde, to cut the in two, and to slaye you both. With that, al the whole multitude gaue a great shout, Jos. 12.a and praysed God, * whiche alway deliuered them that put theyr truste in hym. And they came vpon the two elders (whom Daniel had conuycte wyth their owne mouth:

that

that they had genen falſe wytneſſe) and dealte with them, euen lykewyſe as they woulde haue done with theyr neighbours:
Deu.19.d Pro.19.a yea, they dyd * accordynge to the lawe of Moſes, and put them to death. Thus the innocente blonde was ſaued the ſame day. Then Helchiah and his wyfe prayſed god, for their doughter Suſanna, with Joachim her huſbande and all the kynred: that there was no dishonesty founde in her. Frō that daye forthe was Daniel had in great reputacion in the ſyght of the people. (And his Aſtyages was laied with hys fathers, and Cirus of perſia reygned in hys ſtede.)

The ende of the storye of Suſanna.

The storye of Bell, and of the Dragon, which is the .xiiii. Chapter of Daniel after the Latin.

A

Daniel dyd eate at the kiges table, & was had in reuerence abone all his frēdes. There was at Babylon an ymage, called Bel: & ther were ſpēt vpon hym euery day .xii. cakes .xl. ſheype, & .vi. great pottes of wine. Him did the kig worſhip him ſelfe, & wēt daily to honore him: but Daniel worſhipped his owne God. And the king ſayde vnto him: why doſt not thou worſhip Bel?
Bel.
He answered & ſaid: * Because I maye not
Deu.4.d and.b.a. Ero.xx.a deu.6.d Mat.4.a worſhip thinges that be made with hāds, but the liuynge God, which made heauen and earth, & hath power vpon al fleſh. The king ſaid vnto him: thinkeſt thou not, that Bel is a liuige God? Or ſeiſt thou not how much he eateth & drinketh euery day? Daniel ſmiled, & ſaid: O king, diſceaue not thy ſelfe: for this is but made of claye within, & of metal without, * neither eateth he euer any thing. Thō the king was wroth, & called for his prieſtes, & ſaid vnto thē: If ye tel me not who is this, that eateth vp theſe expenſes, ye ſhal dye: but if ye can certifie me that Bel eateth thē, then Daniel ſhall die, for he hath ſpoken blaſphemy againſt Bel.
Ec.xxx.c
B
And Daniel ſayd vnto the king: let it be ſo accordige as thou haſt ſaid: The prieſtes of Bel were .lxx. beſide their wiues & children.
Bels ſyne.
And the king wēt with Daniel into the temple of Bel. So Bels prieſtes ſaid: Lo, we will go oute, & ſet thou the meate there (O king) & powre in the wine: thē ſhut the doze faſte, and ſeale it wyth thyne owne ſygnet: and to morowe when thou comeſt in, yf thou findeſt not that Bel hath eaten vp al, we will ſuffre deathe: or els Daniel, that hath lyed vpon vs. The prieſtes thoughte them ſelues ſure ynoughe, for vnder the altare they had made a preuy intraunce, and there wente they in euer, and dyd eate vp what there was. So whan they were gone forthe, the kynge ſet meates before Bell.
C
Howe Daniel had commaunded hys ſeruauntes to bringe aſhes, and theſe he ſyfted thoro wout all the temple, that the king mighte ſe. Then went they out, and ſparred the doze, ſealig it with the kiges ſignet, and ſo departed. In the nyghte came the Prieſtes with theyr wiues and childrē (as they were wonte to do) and eate and dranke vp al. In the morynge vp times at the breake of the daye, the kynge aroſe, and Daniel with him. And the kynge ſaid: Daniel, are the ſeales whole yet? He answered: yea, (O kynge) they be whole. Now as ſoone as he had opened the doze, the kynge loked vnto the aultare, and cryed wyth a loude voyce: Greate arte thou O Bel, and with the is no diſceate. Then laughed Daniel, and helde the kynge that he ſhoulde not goin, and ſayde: Beholde the pauemente, marcke well, whoſe fote ſteppes are theſe? The kynge ſayde: I ſe the foteſteppes of men, wemen and childzen. Therfore
D
the kynge was angrye, & toke the prieſtes, wyth theyr wiues and chyldzen, and they ſhewed hym the preuye doores, where they came in, and vpō eate vp ſuche thynges as were vpon the aultar. For the which cauſe the kinge ſlewe them, * and deliuered Bel into Daniels power, whiche deſtroyed hym and his tēple. And in that ſame place there was a great Dragon, whiche they of Babilon worſhipped. And the kynge ſayd vnto Daniel, ſayeſt thou that thys is but a God of metall alſo? lo, he lyueth, he eateth and drinketh: ſo that thou, canſte not ſaye, that he is no lyuynge God, therfore worſhip him. Daniel ſayd vnto the kynge: I wyl worſhyp the Lorde my God, * he is
Dan.6.d
the true lyuynge God: as for this he is not the GOD of lyfe. But geue me leaue (O kynge) and I ſhall deſtroye thys Dragon without ſwearde or ſtaffe. The kynge ſaid. I geue the leaue. Then Daniel toke pytch, fatte and heayre wull, and dyd ſethe them together, and made lompes therof: this he put in the Dragons mouthe, & ſo the Dragon burſt in ſonder: and Daniel ſayde: lo there is he whome ye worſhypped. When they of Babylon hearde that, they toke greate indignacion and gathered them together againſt the kynge, ſayinge: The

kynge is become a Jewe and he hathe destroyed Bell, he hathe slayne the Dragon, and put the Prestes to deathe. So they came to the kynge, and sayde: let vs haue Daniel, or els we wil destroy the and thine house. Nowe when the kynge sawe, that they rushed in so sore vpon hym, and that Dan.6.c. necessyte constrayned hym, * he delyuered Daniel vnto them: which cast hym into the Daniel put in the lyons denne, where he was syxe dayes. In lyons. the denne there were seuen lyons, and they had geuē them euery daye two bodyes and two shepe: which then were not geuen thē, to the intente that they might deuour Daniel. There was in Jewrye a Prophet called Abacuc. whiche had made potage, and Abacuc. brake in a depe platter, & was goig into the felde, for to bringe it to the reapers. But the Angell of the Lorde sayde vnto Abacuc go carye the meate that thou hast into Babylon, vnto Daniel, which is in the lyōs denne. And Abacuc sayd: Lord, Ezec.8.a I neuer sawe Babilon: and as for the dēne, I knowe it not. * Then the Angell of the Lorde toke hym by the top, and bare hym by the heare of the heade, and (thorowe a myghtye wynde) set hym in Babilon vpon the denne. And Abacuc cried, sayinge: O 4.Re.17.a Daniel * thou seruaunt of God, haue, take the breakefaste, that God hath sente the. And Daniel sayde: O GOD, haste thou thoughte vpon me? wel, thou neuer failest them that loue the. So Daniel arose, and dyd eate: and the Angell of the Lorde set Abacuc in hys owne place agayne immediatly. Vpon the seuenth daye, the kynge The kynge wēte to Babylō. wente to bewepe Daniel: & when he came to the denne, he loked in: and beholde, Daniel sat in the myddest of the Lyons. Then cryed the king with a loude voice, sayinge: Greate art thou, O Lorde God of Daniel Jer.37.b *and he drew him out of the Lions denne. Deut.7.b ‡ As for those that were the cause of hys Dan. 6.c nstrucciō, he did cast them into the denne, and they were deuoured in a moomente bethey accused Daniel. fore his face. After this, wrote the kynge vnto all people, kinredes and tunges, that dwelte in all countrees, sayinge: peace be multiplyed with you. My commaundemēt is, in all the dominion of my realme: that men feare & stande in awe of Daniels God, Dan.vi.c *for he is the liuinge God, which endureth Luke.i.c. euer: his kingdom abideth vncorrupt, and Esa.43.b his power is euerlastinge. Je is he that can Osee.13.a deliuer and saue: he dothe wonders & mar- Dan,iiii.f uelous worckes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

¶ The ende of the storye of Bell.

¶ The prayer of Manasses kinge of Juda, when he was holden captyue in Babylon.

O Lorde almyghtye, God of our fathers, Abrahā, Jsaac and Jacob, and of the righteous sede of them whyche hast made heauen & earth, with al the ornament therof, whiche hast ordened the sea, by the word of thy commaundemente: which hast shut vp the depe, and hast sealed it for thy fearfull and laudable name, whiche all men feare, and tremble before the face of thy vertue, and for the anger of thy threatenynge, the whyche is importable to sinners. But the mercy of thy promes is greate and vnsearcheable: for thou arte the Lorde God moste hyghe, aboue all the earth, longesuffringe, & exceedinge mercyfull, and repentaunte for the malyce of men. Thou Lorde after thy goodnes haste promysed repentaunce of the remyssion of synnes: and thou that arte the GOD of the righteous, hast not put repentaunce to the righteous Abrahām, Jsaac, and Jacob, vnto them that haue synned against the: But because I haue synned aboue the numbre of the sandes of the sea, and that myne iniquytes are multiplied, I am hūbled with many bandes of yron, and ther is in me no breathynge. I haue prouoked thine anger, and haue doue euell before the, in committinge abhominacions and multiplyinge offences. And nowe I bowe the knees of my heart, requyringe goodnes of the. O Lord, I haue synned, Lorde I haue synned, and know myne iniquitie. I desyre the by prayer, O Lorde forgeue me: forgeue me, and destroye me not with myne iniquities, neither do thou alwayes remēbre myne euelles to punish them, but saue me (whych am vnworthye) after thy great mercy: & I wyl prayse the euerlastyngely, all the dayes of my lyfe: for all the vertue of heauen prayseth the, and vnto the belongeth glorie, world without ende. Amen.

(f)

¶ The fyrste booke of the Machabees.

¶ The fyrste Chapter.

After

A Fter that Alexãder the ſon of Philippe, king of Macedonia went forth of the lãde of Cethim, & ſlewe Darius king of the Perſians, and Medes: it happened, that he toke great warres vpõ him, wan very many ſtrong cities, & ſlew many kinges of the earth: goynge thoꝛow to the endes of the worlde, and gettinge manye ſpoyles of the people: In ſo muche, that the worlde ſtode in great awe of him, * and therfoꝛe was he pꝛoude in his heart. Nowe when he hadde gathered a mighty ſtronge hooſte, and ſubdued the landes and people with their pꝛinces, ſo that they became tributaries vnto him: he fel ſycke. And when he perceaued that he muſt nedes die, he called foꝛ hys noble eſtates (whiche had bene bꝛoughte vp with him of chyldꝛen) * and parted hys kyngdome amonge them, while he was yet alyue. So Alexander raygned. xii. yeare, and then died. After hys deathe fell the kyngdome vnto hys pꝛynces, & they optayned it euerye one in his rowme, and cauſed them ſelues to be crowned as kinges: and ſo did their children after thẽ many yeares, and muche wickednes increaſed in the worlde. Oute of theſe came the vngracious roote, noble Antiochus the ſonne of Antiochus the kynge (* whiche had bene a pledge at Rome) and he raygned in the C. xxxvii. yeare of the empyre of the Grekes. In thoſe dayes went there out of Iſrael wicked men, whiche moued much people with their counceil, ſayinge: * Let vs go and make a couenaunte with the heathen, that are rounde aboute vs: * foꝛ ſence we departed from them, we haue had muche ſoꝛowe. So thys deuice pleaſed them well, and certayne of the people tooke vpon them foꝛ to go vnto the kyng, whiche gaue them licence to doe after the ordinaunce of the heathen. * Then ſet they vp an open ſcole (at Ieruſalem) of the lawes of the heathen, and were no mooze circumciſed: But foꝛſoke the holye teſtament, and ioyned them ſelues to the heathen, * and were cleane ſolde to do miſchiefe. So when Antiochus beganne to be mighty in hys kyngdome, he went about to optayne the lande of Egypte alſo, that he myghte haue the dominion of two realmes. * Vpon thys entred he into Egypte with a ſtronge hooſte, with charettes, elephantes, hoꝛſemen, and a greate numbze of ſhyppes, and beganne to warre agaynſt Ptolomy the kynge of Egypte. But Ptolomy was afrayed of hym, and fled: and manye of hys people were wounded to death. Thus Antiochus wanne many ſtronge cities, and tooke awaye greate good oute of the lande of Egypte. * And after that Antiochus had ſmitten Egypte, he turned agayne in the. C. xliii. yeare, and went towarde Iſraell, and came vp to Ieruſalem, with a mighty people: and entred pꝛoudelye into the ſanctuarye, and toke awaye the golden aulter, the candelſticke, & al the oꝛnamentes thereof, the table of the ſhewbꝛeade, the powꝛynge veſſel, the chargers, the golde ſpones, the bayle, the crownes, and golden apparel of the temple, and bꝛake downe al. He toke alſo the ſiluer, and golde, the pꝛecious Jewels, and the ſecrete treaſures that he found. And when he had taken away al together, he cauſed a greate murther of men, and ſo fulfylled hys malycious pꝛide, he departed into his owne lãd. Thus there aroſe great heuines and miſerye, in all the lande of Iſraell. * The pꝛinces and the elders of the people mourned, the yonge men and the maydens were deſſled, and the fayze beutye of womẽ was chaunged: the bꝛydegrome and the bꝛyde toke them to mournynge: The lande and thoſe that dwelt therin, was moued: foꝛ all the houſe of Jacob was bꝛoughte to confuſion. * After two yeares the kynge ſent his chiefe treaſurer vnto the cities of Iuda, which came to Ieruſalẽ with a greate multitude of people, ſpeakynge peaceable wozdes vnto them, but al was diſceate: foꝛ whõ they hadde geuen hym credence, he fell ſodenly vpon the citie, and ſmote it ſooze, and deſtroyed muche people in Iſraell. * And when he had ſpoyled the citie, he ſet fyze on it, caſtynge downe houſes and walles on euerye ſide. The women and their childꝛen toke they captiue, and led awaye theyꝛ cattel. Then buylded they the citie of Dauid, with a great and thicke wal, and with mighty towzes, and made it a ſtronge hold foꝛ them. Welyde all thys, they ſet wicked people, and vngodlye men to kepe it, ſtoared it with weapons and vitayles: gathered the goodes of Ieruſalem, and layed them vp there: thus became it a thꝛuth caſtell. And this was done to lay wayte foꝛ the people that went into the Sanctuarye, and foꝛ the cruell deſtruction of Iſraell. Thus they ſhedde innecent bloude on euerye ſyde of the Sanctuarye, and vnclene it: In ſo muche that the citezins were fayne to departe, and the citie became an habytacion of ſtraungers, beynge deſolate of her owne ſede, foꝛ her owne natiues were fayne to leaue her. * Her Sanctuarye was clene waſted, her holy dayes were tourned into mournynge, her Sabathes were hadde in deriſion, and her honoure bꝛoughte to nought. Loke howe greate her glozye was afoze, ſo greate was her confuſion, and he

loye tourned into sorowe. * Antiochus also
2.Ma.6.a the kinge, sente oute a commission vnto all
hys kyngdome, that all the people shoulde
be one. Then they lefte euery man his lawe,
and all the heathen agreed to the cõmaun-
E dement of kynge Antiochus: yea, manye of
the Israelites consented there vnto, offe-
rynge vnto Idols, and defilynge the Sab-
bath. So the kinge Antiochus sẽt his mes-
saungers with his commission vnto Je-
rusalem, and to al the cities of Juda: That
they shoulde folowe the lawes of the hea-
then, & forbad eyther burntoffrynge, meat-
offerynge, or peaceofferinge, to be made in
the temple of God, and that there shulde no
Sabboth nor the feaste daye be kepte: But
commaunded, that the Sanctuarye, and
the holye people of Israell shoulde be defi-
led. He commaunded also, that ther shulde
be set vp other aulters, temples, & Idols:
to offre vp swines fleash, and other vnclene
beastes: that men shoulde leaue their chil-
dren vncircumcised, to defile their soules
with al maner of vnclenesse, and abhomi-
F nacions: that they might so forget the law,
and chaunge all the holye ordinaunces of
God: and that whosoeuer wolde not do ac-
cordinge to the commaundemente of kynge
Antiochus, shoulde suffre deathe: In lyke
maner commaunded he thorowout all hys
realme, and sette rulers ouer the people, for
to compel them to doe these thinges, com-
maundinge the cities of Juda, to doe sacri-
fice vnto Idolles. Then wente the people
vnto the heathen by heapes, forsoke the
lawe of the Lorde, and committed mache
euell in the lande: yea, and chased out the
secrete Israelites, whiche had de hyd them
selues in corners and priuye places. The
xv. day of the moneth Casleu, in the. cxlv
yeare, set kynge Antiochus an abhomina-
ble Idol of desolacion vpon the aulter of
God, and they builded aulters thorowout
al the cityes of Juda, on euerye syde, before
the doores of the houses, and in the streates:
wher they brent incense, and did sacrifice.
Jer.36.c. * And as for the bookes of the lawe of
God, they brent them in the fyre, and rente
them in peces. What soeuer he was that
had a boke of the Testament of the Lorde,
founde by hym: yea, whosoeuer endeuoured
hym selfe to kepe the lawe of the Lorde,
G the kinges commaundemẽt was that they
shoulde put hym to deathe. And thorowe
hys auctoritie, they executed these thinges
euery moneth, vpon the people of Israell
2.Ma.6.b that were founde in the cities. * The fyue
and twenty daye of the moneth, what time
as they did sacrifyce vpon the aulter (which
Goode in the steade of the aulter of the
LORDE) accordynge to the commaunde-
mente of kynge Antiochus, they putte cer-
tayne women to deathe, whiche had caused
their childzen to circumcise: Not only
that, but they hanged vp the childzen by
the neckes thorowout all their houses, and
slewe the circumcisers of them. Yet were
there many of the people of Israell, whyche
determined in them selues, that they wold
not eate vncleane thinges: but chose rather
to suffre deathe, then to be defyled wyth
vncleane meates. So because they wolde
not breake the blessed law of god they wer
cruelly slaine. And this great tirany increa-
sed very sore vpon the people of Israell.

¶ The. ii. Chapter.

IN those dates, ther did stãde vp one Ma- A
thathias, the sonne of Simeon the priest
(out of the kinred of Joaris) frõ Jerusalẽ,
& dwelt vpõ the mount of Modin, & had. v.
sonnes: John called Goddis, Simeon called
Thassi, Judas, other wise called Machabe-
us, Eleazer, other wise called Abarõ, & Jo-
nathas, whose surname was Apphus. These
sawe the euel, that was done amonge the
people of Juda, and Jerusalem. And Ma-
thathias sayde: Wo is me, alas that euer I
was borne: to se this misirye of my people,
and the pitefous destruction of the holy Ci-
tie, and thus to syt so styl, it beinge delyue-
red into the handes of the enemyes. * Her 1.Ma.1.d
Sanctuarye is come into the power of
straungers: her temple is, as it were a man
that hath loste hys good name: Her precio-
us ornamentes are caryed awaye captiue.
Her olde men are slayne in the streates, and
her yonge men are fallẽ thorow the sweerd
of the enemies. What people is it, that
hath not some possession in her kyngdome?
Or who hathe not gotten some of her spoy-
les? All her glorye is taken awaye. She
was a free woman, and nowe she is become
an handemayden. Beholde, oure Sanctua-
rye, out bewtie, and honoure is wasted a-
waye, and defiled by the Gentyles. What
helpeth it vs then to lyue? And Mathathi-
as rent his clothes, he and hys sonnes, and
put sackecloth vpon them, and mourned
verye sore. Thẽ came the men thither, whi-
che were sent of kynge Antiochus, to com-
pel suche as were fled into the citie of Mo-
din, for to do sacrifice, and to burne incense
vnto Idols, & to forsake the lawe of God.
So, many of the people of Israell consen-
ted and enclined vnto them, but Mathe-
thias and hys sonnes remayned stedfaste.
Then spake the commissyoners of kynge
Antiochus, and sayde vnto Mathathias:
Thou arte a noble man, of hye reputacion
and great in this citye, hauinge fayre chil-
dren and brethrẽ. Come thou therfore first,
and fulfyll the kynges commaundemente,

lyke

lyke as all the heathen hane done: yea, and the men of Juda, and suche as remayne at Jerusalem: so shalt thou and thy children be in the kinges fauour, and inriched with golde, siluer, and great rewardes. Mathathias aunswered, and spake wyth a loude voyce. Though al nacions obey the kynge Antiochus, and fall away euery man frome kepinge of the law of their fathers: though they consent to his commaundementes, yet will I, and my sonnes, and my brethren, not fall frome the lawe of oure fathers. GOD forbide we shoulde, that were not good for vs, * that we shoulde forsake the lawe and Acte. 5. b. ordinaunces of God, and to agee vnto the commaundement of king Antiochus. Ther fore, we wyl doe no suche sacrifice, neyther Prou. 4 c breake the statutes of oure lawe, * to goe another waye. And when he hadde spoken these wordes, ther came one of the Jewes, whiche openly in the sight of all dyd sacrifyce vnto the Idols vpon the aulter, in the citie of Modin, accordinge to the kynges commaundemente. Whē Mathathias sawe C this, it greued him at the heart, so that his raynes shoke withall, and hys wrathe kindled for very zele of the law. Wyth that, he start vp, and kylled the Jewe beside the aulter: yea, and slewe the kinges comissioner, that compelled him to doe sacrifice, and Nu. 25, b destroyed the aulter at the same time: suche a zele had he vnto the lawe of God, * lyke as Phinehes did vnto Zambri the sonne of Salomi. And Mathathias cryed wyth a loude voyce, whosowe the citie, sayinge: Whosoeuer is feruent in the lawe, and wyll kepe the couenaunte, lette him folowe me. 2. Ma. 5. c * So he and his sonnes fled into the mountaynes, and left al that euer they hadde in the citye. Manye other godlye men also departed into the wildernesse with their children, their wiues, and their catell, and remayned there: For the tirannye encreased sore vpon them. Nowe when the kynges D seruauntes, and the hoaste, whiche was at Jerusalem in the citie of Dauid, hearde that certayne men had broken the kinges commaundemente, & were gone their waye to the wildernesse into secrete places, and that there wer many departed after them: they folowed vpon them, to fyghte agaynste them in the Sabboth day, and sayde. Wyl ye yet rebell? Gette you hence, and doe lyke commaundement of kynge Antiochus, and ye shall lyue. They aunswered: * We wyll Josu. 1. c. not go forth, neither wyll we do the kynges commaundemente, to defyle the Sabboth day. Then beganne they to fyght agaynste them, neuertheles, they gaue them none other answere, neither caste they one stone at them, nor made fast their priuy places, but sayde: We wyll dye all in oure innocencye, heauen and earthe shall testifye wyth vs, that ye put vs to death wrongeously. Thus they fought agaynste them vpon the Sabbothe daye, slewe bothe men & catell, their wiues, and their children, to the numbre of E a thousande people. When Mathathias and his frendes hearde this, they mourned for them eyghte sore, and sayde one to another: If so be that we all doe as oure brethren haue done, and fighte not for our lyues and for oure lawes agaynst the heathē: then shall they the soner rote vs oute of the earthe. So they concluded amonge theym selues at the same time, sayinge: whatsoeuer he be that commeth to make batayle with vs, vpon the Sabboth daye, we wyll fight agaynst him, and not dye all, as oure brethren that were murthered so haynously. Vpon this came the Synagoge of the Jewes vnto them, stronge men of Israell, all suche as were feruente in the lawe. And all they that were fledde for persecution, came to helpe them, and to stande by them. In so muche that they gathered an hoaste of men: and slewe the wicked doers in their gelousye: And the vngodly men in theyr F wrathe. Some of the wycked fled vnto the Heathen, and escaped. Thus Mathathias and his frendes wente aboute, and destroyed the aulters, and circumcised the children, that had not yet receaued circumcision: as manye as they founde within the coastes of Israel: And folowed myghtelye vpon the children of pryde, and thys acte prospered in their handes: In so much, that they kepte the lawe agaynste the power of the Gentyles and the kynges, and gaue not ouer their dominion vnto wycked doers. After this, when the tyme drew on fast, that Mathathias shoulde dye, he sayde vnto hys sonnes: Nowe is pryde & perfecution increased, nowe is the time of destruction, and wrathefull displeasure: Wherefore (O my sonnes) be ye feruente in the lawe, and ieoparde youre lyues for the Testamente of the fathers, and cal to remembraunce what actes oure fathers did in their time, so shal ye receaue great honoure, and an euerlastynge name. * Remembre Abraham, was Jacob. 2. d not he founde faythfull in temptation, Rom. 4. a and it was reckened vnto hym for rygh- Gen. 22 d teousnes? * Joseph in time of hys trou- Heb. 11. d ble kepte the commaundemente, and was Ecc. 44. c made a Lorde of Egypte. * Phinehes 1 Ge. 41. f our father, was so feruent for the honoure * Nu 25 c of God, that he optayned the couenaunte Ecc. 45. f of an euerlastynge Priesthode. 1 Josue 1 Nu 27 d for fulfyllynge the worde of God was made Josue. 1. a the captayne of Israell. * Caleb bare re- * Nu. 14 g corde before the congregacion, and receaued

2.re.24 c tied an herytage. * Dauid alſo in his merci-
ful kindnes, obtayned the trone of an eue-
4.re.7.c. laſting kingdō. * Elias being gelous & fer-
Dani.3.d uent in the law, was taken vp into heuen.
Hananias, Azarias and Miſael, remayned
Dani.6.e ſtedfaſt in faith, & were delyuered out of the
f fire. In like maner * Daniel beynge vngyl-
tie, was ſaued from the mouth of the lyons.
Heb.xi.b And thus ye maye conſyder thorowe oute
al ages ſence the worlde began, * that who
ſoeuer put their truſt in God, wer not ouer
Mat.x.d come. * Feare not ye then the wordes of an
a eſa.xl.a vngodly man. * For his glory is but donge
and.li.c & wormes: to daye is he let vp, & to morow
2.pet.i.b is he gone: for he is turned into earth, & his
Jaco.i.b memorial is come to naught. Wherefore (O
Ecc.14 b my ſonnes) take good herres vnto you, and
Eſa.26.c quite your ſelues like mē in the law: for yf
ye do the thynges that are commaūded you
in the lawe of the Lorde your God, ye ſhall
obtayne great honour therin. And behold,
I know that your brother Simon is a mā
of wyſdome: ſe that ye geue care vnto hym
alwaye, he ſhalbe a father vnto you. As
for Judas Machabeus, he hathe euer bene
myghtie & ſtronge from his youth vp: lette
him be your captaine, and ordre the batalle
of the people: thus ſhall ye bring vnto you
all thoſe that fauoure the lawe, & ſe that ye
auenge the wronge of your people, and re-
compence the heathen agayne, and applye
your ſelues whole to the commaundemente
of the law. So he gaue them his bleſſinge,
and was layed by his fathers: & died in the
C. and. xlvi. yeare at Modin, where hys
ſonnes buryed him in his fathers ſepulcre,
and all Iſraell made greate lamentacyon
for hym.

¶ The. iii. Chapter.

A Then ſtode vp Judas Machabeus in
Joſe. ca 8 his fathers ſteade, & all hys brethren
9. lib. 12. helped him: & ſo did all they that helde
anti. with his father, & fought with cherefulnes
for Iſraell. So Judas gat his people great
honour: He put on a breſt plate as a giaūt,
and arayed hym ſelfe wyth hys harneſſe,
and defended the hoſte wyth hys ſwearde.
pſa. ci.b. In his actes he was like a Lyon, and as a
Lyons whelpe roarynge at his praye. * He
2.ma.8.a was an enemye to the wycked, and hunted
them oute: * and brent vp thoſe that vexed
hys people: So that hys enemyes fledde for
feare of him, & al the workers of vngodly-
nes wer put to trouble: ſuch lucke & proſpe
rite was in his hand. Thys greued diuerſe
kinges, but Jacob was greatly reioyſed tho
row his actes, & he gat him ſelf a greate na-
me for euer. He went thorowe the cyties of
Juda, deſtroying the vngodly out of them,
turning away the wrath frō Iſraell, & exten
ning ſuche as were oppreſſed: & the fame of
him wēt vnto the vttemoſt part of the erth.
Thē Appolonius (a prynce of Syria) gathe
red a mighty great hoſt of the Hethen, and
oute of Samaria, to fyghte agaynſte Iſ-
raell. Whiche when Judas perceaued, he
wente forth to mete him, fought with him,
ſlewe him, and a great multitud with him,
the remnaunt fledde, and he toke their ſub-
ſtaunce. Judas alſo toke Appollonius own
ſwearde, and foughte wyth it all hys lyfe B
longe. Nowe when Seron (another prynce
of Siria) hearde ſaye, that Judas had ga-
thered vnto him the congregacion & church
of the faythfull, he ſayde: I wyll get me a
name, and a prayſe thorowoute the realme:
for I wil go fighte wyth Judas, and them
that are with hym, as many as haue deſpi-
ſed the hynges commaundemente. So he
made him ready, and there went wyth him
a greate myghtye hoſt of the vngodly, to
ſtand by him, and to be auenged of the chil
dren of Iſraell. And when they came nye
vnto Bethoron, Judas went forth agaynſt
them with a ſmall company. And when his
people ſaw ſuch a great hoſte before them,
they ſayde vnto Judas: Howe are we able
(beynge ſo fewe) to fyght againſte ſo great
a multitude, and ſo ſtronge, ſeynge we be
ſo weery, and haue faſted all this day?
* But Judas ſayde: It is a ſmall matter 1.re.14 d
for many to be ouercome wyth fewe: yea,
there is no differēce to the God of Hea-
uen, to deliuer by a greate multitude or by 2.pa 25 b
a ſmall companye: * for the victorye of the
battell ſtandeth not in the multytude of
the Hooſte, but the ſtrengthe commethe C
from heauen. Beholde, they come agaynſte
vs with a preſumptuous and proude mul-
titude, and to deſtroy vs, our wiues, & our
children, and to robbe vs. But we wil fight
for our liues, and for our lawes, & the Lord
him ſelfe ſhal deſtroy them before our face:
therfore be not ye afraied of them. As ſoone
as he had ſpoken theſe wordes, he leapt ſo-
denly vpō them. Thus was Seron ſmitē,
and his hooſte put to flight, and Judas fo-
lowed vpon them beyonde Bethoron vn-
to the playne felde: where there were ſlayne
eyght hundreth men of theim, and the re-
ſidue fled into the lande of the Philiſtines.
Then all the Heathē on euery ſide were a-
fraied for Judas & his brethren: ſo that the
rumoure of him came vnto the kynges ea-
res, for all the Gentiles coulde tell of the
warres of Judas. So whan kynge Antio-
chus heard theſe tidinges, he was angry in D
his minde: wherfore he ſent forth, & gathe-
red an hoſt of his whole realme, beryē ſtōg
armies: & opened his treaſury, & gaue hys
hooſte

hoste a yeres wages in hande, cõmãdynge them to be ready at al tymes. Neuertheles when he sawe, that there was not money ynoughe in hys treasuryes, and that thorowe the discorde and persecucyon, which he made in the lande (to put downe the lawes that had bene of olde tyme) hys custames and tributes of the lande were mynisshed. he feared that he was not able for to beare the costes and charges anye longer, nor to haue suche giftes, to geue so liberallye as he dyd afore, more then the kynges that were before hym. Wherefore, he was
1.Ma.6 a heuy in his mynde, and thought * to go into Perssides, for to take trybutes of the lande, and so to gather muche money. So he lefte Lysias (a noble man of the kynges blonde) to ouerse the kynges busines, from the water Euphrates, vnto the borders of
E Egypte: and to kepe well his sonne Antiochus, tyll he came agayne. Moreouer, he gaue him halfe of his hoost, and Elephantes, commytted vnto hym euerye thyng of his mynde, concerning those whiche dwelt in Juda and Jerusalem: that he shoulde sende oute an armye againste theym, to destroye and to rote out the power of Israell, and the remnaũt of Jerusalem: to put oute theyr memoyrall frome that place, to sette straungers for to inhabyte all their quarters, and to parte theyr lande amonge thẽ:
Iosc.ca.1 lib.anti. Thus the kynge toke the other parte of the hooste, and departed frome Antioche (a cytye of his realme) ouer the water of Euphrates, in the hundzeth and. xlvii. yeare, and went thozowe the hye countreis.
2.ma.8 d * And Lisias chose vnto hym Ptolomy, the sonne of Dozymenus, Nicanor, and Gozgias, mighty men, and the kinges frẽdes. These he sent with. xl. thousande fote men and vii. thousande hozsemen, for to go into the lande of Juda, and to destroye it, as the kynge commaunded. So they wente forth with al their power, and came to Emmaus into the playne felde. When the marchauntes hearde the rumour of them, they and their seruauntes toke very muche syluer and golde, for to bie the chyldren of Israell to be their bonde menne. There came vnto theym also yet mo menne of warre on euery syde, out of Siria, and from the Pa-
F lestines. Nowe when Judas and hys brethren sawe that trouble increased, and that the hoost drew nie vnto theyr borders, consideringe the kinges wordes whiche he cõmaunded vnto the people: namelye, that they shoulde vtterlye waste and destroye them: They sayde one to another: Let vs redeme the decaye of oure people, lette vs fight for our folke, and for oure Sanctuarye. Then the congregacyon were soone ready gathered to fighte, to praye, and to make supplicaciõ vnto God for mercy and grace. * As for Jerusalem, it laye boyde, and was as it had bene a wildernesse. 1.mac.1.b
There wente no man in nor out at it, and the Sanctuarye was troden downe. The aleauntes kepte the castell, there was the habitacyon of the heathen. The mirthe of Jacob was taken awaye, the pype and the harpe was gone from amonge theim. The Israelites gathered theym together, and came to Maspha before Jerusalem: for in maspha was the place * where they praied 1.reg.7 b
afore tyme in Israell. So they fasted that daye, and put sackclothes vpon them, caste asshes vpon their heades, rente their clothes, and layed forthe the Bookes of the lawe (wherout the heathen sought the likenesse of their Images) and broughte the Prestes ornamentes, the firstlynges and
Nu.bi F the tythes. They set there also the * abstayners (whiche had fulfilled their daies) before God, and cryed wyth a loude voyce towarde heauen, sayinge: What shall we do with these? and whither shal we ca-
G ryе theym awaye? For thy Sanctuarie is troden downe and defiled, thy Prestes are come to heuinesse and dyshonoure: and beholde, the heathen are come together, for to destroye vs. Thou knowest what thinges they ymagine agaynste vs. Howe maye we stande before theym, excepte thou (O God) be oure helpe? They blewe oute the trompet also with a loude voyce.
Then Judas ordeyned * captaynes ouer Exo.2 d
the people: ouer thousandes, ouer hundredes, ouer fiftye, and ouer tenne. But as for suche as builded them houses, married wyues planted them vyneyardes, and those that were fearfull: he commaunded them euerye man to go home agayne, accordyng deu.xx.a.
* to the lawe. So the hoost remoued, and pytched vpon the southsyde of Emmaus. Jud.7.a.
And Judas sayde: Arme youre selues, be strong, O my children, make you readye against to morowe in the morynge, that ye may fight with these people, which are agreed together to destroy vs and oure sanctuary. Better is it for vs to dye in battail, then to se oure people and oure sanctuarye in suche a miserable case: * Neuertheles, Mat.6.b
as thy wyl is in heauen, so be it. Luc.xi.a

¶ The.iiii. Chapter

THen toke Gozgias. v. M. men of fote, A
and a. M. of the best hozsemen: & remo- Ioseph.lib.
ued by nyghte, to come nye where the 12.ca.10
Jewes hooste laye, and so to slaye theym sodenly. Nowe the men that kepte the castell, were the conuayers of them. Then
arose

arose Judas to smyte the chiefe and prynce: pall of the kynges hooste at Emmaus, for the armye was not yet come together. In the meane season came Gorgias by nyghte vnto Judas tentes: and when he founde no man there, he sought them in the mountaynes, and thoughte they had bene fled away because of him. But when it was day, Judas shewed him selfe in the felde with thre thousande men onely, which had neither hat nelle nor swerdes to their myndes. But on the other syde, they sawe that the heathen were myghtie and well harnelled, and theyr horsemen abonte theym, and all these wel experte in feates of warre. Then sayde Judas to the menne that were wyth hym: Feare not ye the multytude of theym, be not afrayed of theyr vyolent runnynge: remembre, howe oure fathers were delyuered
Ex.14.f. * in the redde sea, when Pharao folowed vpon theym with a greate hooste. Euen so let vs also crie nowe towarde heauen: and the Lord shall haue mercy vpon vs, and remembre the couenaunte of oure fathers, yea, and destrope thys hooste before oure face thys daye: And all the heathen shall know, that it is God hym selfe, whiche delyuereth and saueth Israel. Then the heathen lyfte vp theyr eyes: and when they sawe that they were commynge agaynste them, they wente oute of their tentes into
1.Reg.7.d the battayle: and they that were wyth Judas, blewe vp the trompettes. * So they buckled together, and the heathen were discomfited, and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpon them vnto Azaremoth, and into the feldes of Idumea towarde Azot and Jamma: so that there were slaine of them vpon a thre thousande men. So Judas turned agayne wyth hys hoste, and sayd vnto the people: Be not gredye of the spoiles, we haue yet a battaile to fyght: for Gorgias & his hoste are here by vs in the mountaynes, but stande ye fast agaynst oure enemyes, and ouercome them, then maye ye safelye take the spoiles. As Judas was speakyng these wordes, beholde there appeared one parte of them vpon the mounte. But whan Gorgias sawe that they of hys partye were fled, and the tentes brent vp, (for by the smoke they myght vnderstand what was done) they perceauing this, were very sore afrayed: and when they sawe also that Judas and hys hooste were in the feld redye to stryke battayle, they fled euerychone into the lande of the Heathen. So Judas turned agayne to spoyle the tentes, where they gatte muche gold and syluer, precious stones, purple and great riches. Thus they went home, and songe a Psalme of thankesgeuynge, and praysed God in heauen:
Psal.107.a * for he is gracyous, & his mercy endureth for euer: And so Israell hadde a great victory in that daye. Now al the Heathē that escaped, came and tolde Lisias euery tyng as it happened. Wherfore Lisias was sore afraied, and greued in his mynde, because Israel had not gotten suche misfortune as he would they shonde, neither as the kynge commaunded. The nexte yeare folowynge, gathered Lisias thre score thousande chosen men offote, and fyue thousande horsemen, to fighte agaynste thē. So they came into Jewrye, and pyched theyr tentes at Bethoron, where Judas came agaynste them with ten thousande men. And when he sawe so greate and myghtie an hoost, he made his prayer, & sayde: Blessed be thou (O Sauioure of Israell) * whiche hyddest destroy the violent power of the Gyaunte, in the hande of thy seruaunte Dauid, * and gauest the hoost of the heathen into the hande of Jonathas (the sonne of Saule) and of hys weapon bearer.
1.Reg.17.g
1.Reg.14.b
Put this hooste now into the hande of thy people of Israell, and let them be confounded in their multitud and horsemen. Make them afrayed, and discomforte the boldnes of their strengthe, that they maye be moued thorow their destruction. Caste theym down thorow the sweard of thy louers, thā shall all they that knowe thy name, prayse the with thanckesgeuynge. So they stroke the battayle, and there were slayne of Lisias hoost, fyue thousande men. Then Lisias seynge the discomfeytynge of hys men, and the manlynesse of the Jewes, howe they were readye, eyther to lyue or to dye lyke menne: He wente vnto Antioche, and chose oute men of warre: that whan they were gathered together, they myghte come agayne into Jewrye. Then sayde Judas and hys brethren: beholde, oure enemyes are discomfyted: Let vs nowe go vp, to clense & to repayre the Sanctuary. * Vpon
2.ma.x.a this, all the hoost gathered them together, and wente vp into mounte Sion. Nowe when they sawe the Sanctuary layed waste, the auiter defyled, the dores brent vp, the shrubbes growynge in the courtes, like as in a wod or vpon mountaynes: yea, & that the Priestes Celles were broken downe:
They rente theyr clothes, made greate lamentacyon, caste asshes vpon their heades, fell downe flatte to the grounde, made a great noyse with the trompettes, and cryed towarde heauen. Then Judas appoynted certayne men to fight agaynst those whiche were in the castell tyll they had clensed the Sanctuarye. So he chose Priestes that were vndefyled, suche as had pleasure in the

the lawe of God: And they clensed the sanctuarye, and bare oute the defyled stones into an vncleane place. And for so muche as the aultre of burntoffrynges was vnhalowed, he tooke aduisemente, what he mighte do with all: So he thought it was best to destroye it (lest it shoulde happen so doe them anye shame) for the heathen had defyled it, and therefore they brake it, downe. As for the stones, they layde them
F vp vpon the mountayne, vp the house in a conuenyente place: Tyll there came a Prophete, to shewe what shoulde be done with
Exo.xx.d them. * So they tooke whole stones ac-
Deu.27.a cordynge to the lawe, and builded a newe
Iosu.8.g aultre, suche one as was before, and made vp the sanctuarye within and wythoute, and halowed the house and the courtes. They made new ornamentes, and brought the candelsticke, the aultre of incense, and the table into the temple. The incense layed they vpon the aultre, and lyghted the lampes which were vpon the candelsticke, that they mighte bourne in the temple. They set the shewbreade vpon the table, & hanged vp the vayle, and set vp the tem-
1.Ma.1.a ple, as it was afore. * And vpon the.xxv. daye of the.ix. moneth, whiche is called the moneth of Casleu, in the.c.xlviii. yere, they rose vp tymes in the morning for to do
G sacrifice (accordinge to the lawe) vpon the new burntoffrig aultre that they had made: after the time and season that the heathen had defiled it. The same daye was it set vp agayne with songes, pipes, harpes & cymbales. And all the people fell vpon their faces, worshipping & thanking the god of heauē,
1.Ma.7.b which had geuē thē the victorie *. So they kepte the dedicacion of the aultre eyghte dayes, offringe burntsacrifices and thanksofferynges with gladnesse. They decket the temple also with crownes and shyldes of golde, and halowed the portes and celles, and hanged doores vpon them. Thus there was very greate gladnesse amonge the people, because the blasphemye of the heathen was put awaye. So Judas and his brethrē
John.x.c with the whole congregacion of Israell, ordeyned, * that the time of the dedicacion of the aultre shoulde be kepte in hys seasō, from yeare to yeare, by the space of eyghte dayes, frome the.xxv. daye of the moneth Casleu: with mirthe and gladnesse. And at the same time buylded they vp the mounte Sion with hie walles and stronge towres rounde about: lest the Gentyles shoulde come and tread it downe, as they did afore. Therfore Juda set men of warre in it, to kepe it:
1.ma.6.b and made it stronge for to defende * Bethsura: that the people might haue a refuge agaynst the Idomites.

¶ The.b. Chapter.

IT happened also, that when the heathē
Z rouē about heard, howe that the aultre Ioseph.lib.
and the sanctuarye were sette vp in their 12.ca.12.
olde estate: it displeased thē very sore, wherfore they thought to destroy the generacio of Jacob, that was amonge thē: in so much that they began to slay, & to persecute certayne of the people. * Then Judas fought Exe.25.c
agaynst the children of Esau in Idumea, & and.35.a
agaynst those, whiche were at Arabathane 2.Ma.5.c
(for they dwelte rounde about the Israelites) where he slewe and spoyled a greate multitude of them. He thought also vpon the malyce and vnfaythfulnesse of the chyldren of Bean, howe they were a snare and stoppe vnto the people, and howe they layed wayte for them in the hye waye: wherefore, he shut thē vp in two towres, & came vnto them, destroyed them vtterlye, and brente vp their towres, with all that were in them. Afterwarde wente he agaynst the childzen of Ammon, wherof he founde a myghtye power and a great multitude of people, with Timothy their captayne. So he stroke manye battayles wyth them, whiche were distroyed before hym.
And when he hadde slayne them, he wanne
H Gazer the citie, with the townes belonginge thereto, and so tourned agayne into Jewrye. The heathen also in Galilea gathered them together, agaynst the Israelites that were in their quarters, to slaye them: But they fled to the castell of Mathemā, and sent letters vnto Judas & his brethren, sayinge: the heathen are gathered agaynst vs, on euery side, to destroye vs, and now they make thē ready for to come & lay syege to the castel, whervnto we are fled, and Timothy is the captayne of their hoostes: come therfore, and deliuer vs oute of theyr handes: for there is a great multitude of vs slayne all ready. Yea, and oure brethren that were at Tubin, are slayne & destroyed (welnye a thousande menne) and theyr wyues, their children, and theyr goodes haue the enemies ledde awaye captyue. Whyle these letters were yet a readynge: beholde, there came other messaungers frome Galile, with rente clothes: Which tolde euen the same tidinges, and sayde: that they of Ptolomais, of Tyrus, and of Sydon, were gathered agaynste them, and that al Galile was fylled wyth enemyes, to destroye
Israell. * When Judas and the people 2.Ma.8.
heard this, they gathered together (a great congregacion) to deuise, what they mighte do for their brethren, that were in trouble, and besieged of their enemyes. And Judas sayde vnto Simon hys brother: Chose thē out certayne men: and go deliuer thy bre-

thren

thren in Galile: As for me and my brother Jonathas, we wyll goe into Gileadithim. So he lefte Josephus the sonne of Zacharey, and Azarias to be Captaines of the people, and to kepe the remnaunt of the host in Jewrye, and commaunded them, sayinge: Take the ouerlight of this people, and see that ye make no warre agaynste the heathen, vntill the tyme that we come agayne: And vnto Simon he gaue three thousande men, for to go into Galile, but Judas hym selfe hadde eyghte thousande in Gileadithim. Then wente Simon into Galile, and stroke diuers barrelles with the heathen: whome he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the heathen almoste. iii. thousande men. So he toke the spoyles of them, and caryed away the Israelites, that were in Galile and Arbatis, with their wiues, their children, and al that they had, and brought them into Jewrye with greate gladnesse. Judas Machabeus also and hys brother Jonathas went ouer Jordane, and trauayled. iii. dayes iourney in the wyldernes: Where the Nebuthees mette them, and receaued them louyngly, and tolde them euery thynge that had happened vnto their brethren in Gileadithim, and howe that manye of them were beseged in Barasa, Boloz, Alimis, Casphor, Mageth and Carnaim (all these are strong walled and mighty greate Cities) and that they were kepte in other cities of Gilead also: and to morowe they are appointed to bringe their hoost vnto these cytyes, to take thē, and to wynne them in one day. So Judas and his hoostе turned in all the hast into the wyldernes towarde Boloz, & wanne the citie, slewe all the males with the swearde, toke all their goodes, and sette fire vpon the Citye. And in the nyghte they toke their iourneye frome thence, and came to the castel: And by times in the morning when they looked vp, beholde, there was an innumerable people bearynge ladders and other instrumentes of warre, to take the castell and to ouercome them. When Judas sawe that the batayle beganne, and that the noyse thereof wente vp, and range into the heauen, and that ther was so great a crie in the citye: He sayde vnto hys hoost: fyghte this daye for youre brethren. And so came behynde their enemies in three companies, and blewe vp the trompettes, and cried in their prayer to God. But as soone as Timothes hoost perceaued that Machabeus was there, they fled from him, and the other slewe them downe eyght score so that there were killed of them the same daye, almoste eyght thousande men. Then repared Judas vnto Malspha, layed lege vnto it, and wanne it, slewe all the males in it, spoyled it, and set fire vpon it. From thence wente he, and toke Casbon, Mageth, Boso, and the other cities in Gilead. * After this gathered Timothy another hoost, whiche pytched theyr tentes before Raphon, beyonde the watre. Judas also sente to spye the hoost, and they brought him worde agayne, sayinge: All the heathen that be rounde aboute vs, are gathered vnto hym, and the hoost is very great: yea, they haue hyred the Arabians to helpe them, & haue pytched their tentes beyonde the water, and are readye to come and fyghte agaynst the. So Judas wente on to mete them. And Timothy sayde vnto the Captaynes of hys hoostе: When Judas and hys hoostе come nye the ryuer: If he go ouer fyrste, we shall not be able to withstande him: For why? he wil be to stronge for vs. But yf he dare not come ouer, so that he pitche hys tent beyonde the water: Then wyll we goe ouer, for we shall be stronge ynoughe agaynst him. Now as soone as Judas came to the riuer, he appointed certayne scribes of the people, and commaanded them, sayinge: See that ye leaue none behynde vpon thys side of the ryuer, but lette euerye man come to the batayle. So he wente fyrste ouer vnto them, and his people after hym. And al the heathen were discomfyted before him, and lette their weapons falle, and ranne into the temple that was at Carnaim. Whyche Citye Judas wanne, and brent the temple, with all that were in it: So was Carnaim subdued, and mighte not withstande Judas. Then Judas gathered all the Israelites that were in Gileadithim, from the leste vnto the moste, with their wiues and children a (verye greate hoostе) for to come into the lande of Israell. * So they came vnto Ephzom, whiche was a myghtye, greate, and stronge Citye, and laye in theyr waye. For they couldе not goe byt, neyther of the eyghte hande, nor of the lefte, but mustе goe thorowe it. Neuertheles, they that were in the citie, wouldе not let them goe thorowe, but walled vp the portes with stones. And Judas sente vnto thē with peaceable wordes sayinge: let vs passe thorowe youre lande, that we may go into our owne countreye: there shal no body do you harme, we wyll but only go thorow on fote. But they wold not let them in. Wherfore Judas cōmaunded a proclamation to be made thorow out the hoost, that euery man shoulde kepe hys order: & so they did their best lyke baleaunt men. And Judas beseged the citye all that daye, and all that nighte, and so wanne it:

where

where they slewe as many as were males, & destroyed the citie, and spoyled it, and went throwe all the cytie ouer theym that were slayne. Then went they ouer Jordane into the playne felde before Bethsan. And Judas helped those forward that came behind, and gaue the people good exhortacyon all the waye throwe, tyl they were come into the lande of Juda. Thus they wente by
2.pa.xx.a and vnto the mounte Sion, where they offred with myrth * and thankesgeuynge: because there were none of theym slayne, but came home agayne peaceably. Nowe what tyme as Judas and Jonathas were in the lande of Gilead, and Simō their brother in Galilee before Ptolomays: Then Josephus the sōne of Zachary, and Azarias the captaynes, hearynge of the actes that were done, and of the battels that were stroken, sayde: Let vs get vs a name also, and go fyghte against the heathen that are rounde
F about vs. So they gaue theyr host a commaundemēt, and wente towarde Jamnia. Then came Gorgyas, and his men oute of the cytie, to fyght against them: Josephus also, and Azarias were chased vnto the borders of Jewrye, and there were slayne that
1.Ma.b.b daye of the people of Jsraell. ii. M. men: so that there was a greate misery amonge the people, * and all because they were not obedient vnto Judas and hys brethren, but thought they should quite themselues mānfully. Neuertheles they cāe not of the sede of these men, by whome Jsraell was helped. But the men that were with Judas, were greately commended in the sight of al Jsraell, & all heathen, where so euer their name was herde vpon, and the people came vnto them, byddinge them welcome. After this went Judas forth with his brethren, and fought against the children of Esau, in the lande that lyeth towarde the southe where he wāne the citie of Hebron and the townes that lye beside it: & as for the walles and towres rounde aboute it, he brente them vp. Then remoued he to goe into the lande of the Philistines, and went throw Samaria. At the same time, were there manye Prestes slayne in the battaile, whiche wilfully and without aduisement went out for to fyght, to get them honoure. And whē
deut. 6, a Judas came to Azot in the Philistines lād, * he brake downe their alters, brent the ymages of their idols, spoiled the cities, and came agayne into the lande of Juda.

¶ The. vi. Chapter.

A Joseph. cap. 13. li. 12. antiq. NOwe when king Antiochus trauayled throwe the hie countrets, he herd that Elimas in Perſia was a noble & plenteous citie in siluer & gold, & that there was in it a very riche tēple: where as were clothes, cote armours, & shildes of gold, which Alexander the sonne of Philippe kynge of Macedonia (that raygned first in Grekelād) had left behinde him. Wherfore he wēt about to take the citie, & to spoyle it, but he was not able: for the citezins were warned of it, & fought with him. And so he fled & departed with great heuinesse, & came again into Babilon. Moreouer there came one which browght hi tydinges in Perſide, 1.ma.3. &
* that his hostes which were in the lande and.4. of Juda, were dryuen awaye, and howe that Lisias went forth first with a greate power, and was dryue away of the Jewes: howe that they had wonne the victory, and gotten greate goodes oute of the hoostes that perished: how they had broken downe
1.mac.1.f the abhominacion, * whiche he set vp vpon the altare at Jerusalem, and fenced the sanctuary with hie walles, like as it was afore, yea, and Bethsura his citie also. So it chanW ced, that when the kynge had herd these woordes, he was afrayed, and grewed very sore. Wherefore he layed hym downe vpon hys bed, and fell sicke for very sorowe: and all because it had not happened as he had deuysed. And there continued he longe, for hys greefe was euer more and more, so that he sawe he must nedes dye. Therfore he sēt for hys frendes, and sayde vnto them: the slepe is gone fro myne eyes, for the very sorowe, and heartsyn of herte that I haue. For when I cōsidre in my mynde the great aduersite that I am come vnto, and the sondes of heuines which I am come in, where as afore time I was so mery, & so greately set by (by reason of my power:) Againe, cōsiderynge the euel that I haue done at Jerusalem, from whence I toke all the riches of gold and syluer that were in it, and sent to fetche awaye the inhabitours of Jewry without any reason why: I knowe, that these troubles are come vpon me for the same cause. And beholde I must dye with great sorowe in a straunge lande. The called he for one Philippe a frende of his: whō he made ruler of all hys realme, and gaue hym the crowne, hys roabe, and his ringe that he shoulde take hys sonne Antiochus vnto him, and bring hym vp, tyl he might raygne hym selfe. * So the kynge Antio- 2.ma.9.a
chus died there in the. cxlix. yeare. When b.c.d.e. C
Lisias knewe that the kynge was dead, he ordeined Antiochus his sonne, (* whom he Jose.cap. had browght vp) to raygne in hys fathers 14.li.12. stede, and called him Eupator. Nowe they 1.ma.3.d that were in the castel (at Jerusalem) kepte in the Jewes rounde aboute the Sanctuary, and sought euer styll to do them harme for the strengthening of the heathen.

Wherfore Judas thought to destroy them, and

and called al the people togethre, that they myght laye syege vnto them. So they came togethre in the .xi. yeare, and besieged them, layinge forth theyr ordynaunce and instrumentes of warre. Then certayne of theym that were besieged, went forth (vnto whome some vngodly men of Israell ioyned theym selues also) & went vnto the kynge, sayinge: Howe long will it be, or thou punysche and auenge oure brethren? We haue euer bene mynded to do thy father Ieruyes, to walcke in his statutes, and to obeye his commaundementes: Therefore oure people fell from vs, and wherlocuer they founde any of vs, they slewe them: (and spoyled oure enheritaunce) & they haue not onely medled with vs, but with al oure countres: and beholde, this daye are they besegynge the castell at
1.Ma.4 g Ieruſalem, * and haue made vp the strong holde in Bethſura: And yf thou doest not
D pruenent them right sone, they wyl do more
2.ma.13 d then these. & thou shalt not be able to ouercome them. * When the kynge heard thys, he was verye angrye, and called al hys frēdes, the captaynes of his fote men, and of all his horsemen togethre. He hyred men of warre also oute of other realmes, and oute of the Iles of the sea, whyche came vnto him. And the numbre of hys hoste was an hundreth thousande fote men, and twentye thousande horsemen, and .xxxii. Elephantes
1.ma.4 g well exercysed to battayle. * These came
and.6.f. thorowe Idumea vnto Bethſura, and besieged it a longe season, and made diuerse instrumentes of warre agaynste it. But the Iewes came out and brent them, & foughte lyke men. Then departed Judas from the castell at Ieruſalem, and remoued the hoste towarde Bethzacaran ouer agaynste the kynges armye. So the kynge arose before the daye, & brought the power of his hoste
E into the waye to Bethzacaran, where the hostes made them to the battaile, blowing the trompettes. And to prouoke the Elephantes for to fyght, they shewed them the suppe of reed grapes and molberies. And deuyded the Elephantes amonge the hoste: so that by euerye Elephante there stoode a M. men well harnessed, and helmettes of stele vpon their heades: yea, vnto euery one of the Elephantes also, were ordeined fyue C. horsemen of the beste, whiche wayted of the Elephante, goynge where so euer he
E wente, and departed not from him. Euerye Elephāte was couered with a stroge towre of wod, wherupon were .xxxii. baleant men wyth weapens to fyghte, & within it was a man of Inde to rule the beaste. As for the remnaunt of the horsmen, he set them vpon both the sides in two partes with trompettes, to prouoke the hoste, and to stere vp
E furthe as were slow in the armye. And when the sunne shone vpon their shildes of golde and stele, the mountaynes glistered agaynst them, and were as bryghte as the creselettes of fire. The kinges hoste also was deuyded, one part vpon the hye mountaynes, the other lowe beneth: so they wente on ſkynge good hede, and keppinge their ordre. And all they that dwelte in the lande, were afrayed at the noyse of theyr hooste, when the multytude wente forthe, and when the weapons smote togethre, for the hoste was both great and myghtye. Judas also & hys host entred into the battaile, and slewe sixe C. men of the kynges armye. Nowe when Eleazar the sonne of Saura, dyd se one of the Elephantes decke wyth the kynges badge, and was a more goodlye beast then the other: he thought the kinge shoulde be vpon him, and ieoparde hym selfe to deliuer hys people, and to get hym a perpetual name. Wherfore he ranne wyth a cozage vnto the Elephante in the myddest of the hoofte, smytynge them downe of bothe the sides, and slew many about him. So wente he to the Elephantes fete, and gat hym vnder him, and slewe him: then fell the Elephāte downe vpon him, and there he dyed. Judas also and his men scynge the power of the kynge, and the myghtye violence of his hoste, departed fro them. And the kynges armye wente vp agaynst them towarde Ieruſalē, & pitched theyr tentes in Iewrye beside mounte Sion. Moreouer, the kynge toke truse with them that were in * Beth- F
ſura. But when they came out of the cytye 1.Ma.4.f
(because they had no vitayles within, and and.6.d
the lāde laye vnetylled) the kyng toke Beth- 2.ma.13a
ſura, and set men to kepe it, and turned his and.15.d
hoste to the place of the Sanctuarye, and layed syege to it a great whyle. Where he made all maner ordynaunce: handebowes, fyrye dartes, rachettes to caste stones, sozpions to shote arowes, and slynges. The Iewes also made ordynaunce agaynste theirs, and foughte a longe season. But in the cytie there were no vytailes, for it was the seuenth yeare of the warres, and those heathen that remayned in Iewry, had eaten vp all their store. And in the Sāctuary were fewe men left, for the hunger came so vpon thē, that they were scattred abrode euery man to his owne place. So when Ly- 2.Ma.6 b
ſias heard e that Philippe (* whom Antiochus the kyng whyle he was yet lyuynge, had ordeyned to brynge vp Antiochus hys sonne, that he myght be kynge) was come agayne oute of Perſia and Medea, wyth G
the kynges hoofte, and thought to optaine the kyngdome. He gat him to the kynge in all the haste, and to the captaynes of the

hoofte

hoost, and sayde we beseche hoyly, & ouer
prayles are but small: Agayne, the place
that we laye lege vnto, is very strange, and
it were oure parte to se to the realme. Let
vs agree with these men, & take truce with
them, and with al their people, and graūte
them to lyue after their lawe: as they dyd
afore. For they be greued and do all these
thinges against vs, because we haue despi-
sed their lawe. So the kynge and the prin-
ces were content, and sent vnto thē to make
peace, and they receaued it. Nowe whē the
kynge and the prices had made an othe vn-
to thē, they came oute of the castel, and the
kynge went vp to mount Sion. But when
he sawe that the place was well fenced, he
brake the othe that he had made, and com-
maunded to destroye the wal rounde about.
Then departed he in all the haste, and re-
turned vnto Antioche, where he folde Phi-
lip y haunge dominion of the cyte. So he
fought agaynste hym, and toke the citie a-
gayne into hys handes.

A ¶ The. viij. Chapter.

IN the. xi. yere came Demetrius the son
of Seleucus fro the citie of Rome with a
smale companye of mē, vnto a citie of the
sea coast, & there he bare rule. And it chan-
ced, that whē he came to Antioche the citye
of his progenitours, his hoostes toke Antio-
chus & Lisias, to hynge them vnto hym.
But when it was tolde him, he sayd: let me
not se their faces. So the hoost put them to
death. Now when Demetrius was set vpō
the crone of his kingdome, there came vnto
him wicked & vngodly mē of Israel: whose
captayne was Alcimus, that would bene
made hye priest: These men accused the peo-
ple of Israel vnto the king, sayinge: Judas
and hys brethren haue slayne thy frendes,
and driuen vs out of oure owne lande.
Wherfore, sende some some man (to whome
thou geuest credence) that he maye go and
se all the destruction, whiche he hath done
vnto vs and to the kynges lande, and let
hym be punyshed wyth all his frendes and
fauourers. Then the king chose Bachides
a frende of hys, which was a man of great
power in the realme (beyonde the greate
water) and trayed him vnto the kynge: and
sente hym to se the destruction that Judas
had done. And as for that wicked Alcimus
he made hym hye priest, and commaunded
hym to be auenged of the children of Is-
rael. So they rode vp, and came wyth a
greate hoost into the lande of Juda, & sen-
dynge messangers to Judas and his bre-
thren, and speakynge vnto them with gen-
tell wordes: but vnder disceate. + There-
fore Judas & his people beleued: not they
sayinge for they sawe that they were come
with a great hoost. After this came the
scribes together vnto Alcimus and Bachi-
des, seekynge the best vnto them. And sect
the Asidees required peace of thē, sayinge:
Alcimus the priest is come of the sede of
Aaron, how can he disceaue vs? So they
gaue them louynge wordes, and swore vn-
to them: & sayde: we wyl do you no harme
nether your frendes: and they beleued thē.
But the very same daye toke they. lx. mē
of them and slewe them accordynge to the
wordes that are wrytten: + They haue cast pſal. 79.
the flesche of thy saīctes, and shed theyr
bloude rounde about Jerusalem, and ther
was no mā that would bury thē. So there
came a greate feare and dreade amonge the
people, sayinge: there is neither trueth nor
righteousnesse in them, for they haue bro-
ken the appoyntemente and othe that they
made. And Bachides remoued hys hoost
from Jerusalem, and pytched hys tente at
Bethzeha: where he sente forthe, and toke
many of them that had forsaken hym: He
slewe many of the people also, and cast thē
into a greate pyt. Then committed he the
lande vnto Alcimus, and lefte men of war
with him to helpe hym, and Bachides him
selfe went vnto the kynge. And thus Al-
cimus defended his hye priesthode: and al
suche as vexed Israell resorted vnto hym:
In so muche that they optayned the
lande of Juda, and dyd muche euell vnto
the Israelites. Now when Judas sawe all
the mischiefe that Alcimus and his compa-
ny had done (yea, more then the Heathenes
selues) vnto the Israelytes: He went forthe
rounde about al the borders of Jewry, and
punished those vnfaythfull renneagates, so
that they came nomore oute into the cōtre.
So when Alcimus sawe, that Judas & his
people had gotten the vpper hande, & that
he was not able to abyde them: he went
agayne to the kynge, and layd al the worst
of them that he couldē. Then the kynge
sente Nicanor, one of hys chiefe princes
(which bare euel wil vnto Israel) and com-
maunded hym, that he shoulde vtterly de- D
stroye the people. + So Nicanor came to 2. mac. 5.
Jerusalem with a great hoost, and sent vn- a.
to Judas and hys brethren wyth frendlye
wordes (but vnder disceate) sayinge: there
shall be no warre betwexte me and you: I
wyll come wyth a fewe men, to se howe ye
do wyth frendshyp. Vpon this he came vn-
to Judas, & they saluted one another gen-
telly: but the enemyes were appointed to
take Judas by violēce. Neuertheles it was
tolde Judas, that he came vnto him but vn-
der disceate: wherefore he gat him away
from him, and wolde se hys face nomore.
When Nicanor perceyued that his counsel
was
Luke. 1. b

bb. i.

was hewyssaled, he went out to fyght agaīst Judas, beside Capharlamala: where there were slayne of Nicanors hoost .v. M. men: & the residue fled vnto the castell of Dauid. After this came Nicanor vp vnto mounte Sion: and the preestes with the elders of the people went forth to salute him peaceably, and to shewe him the burnt sacrifices that were offered for the kynge. But he laughed them and the people to scorne, mocked them, & defiled their offeringes, & spake disdaynefully vnto them, and swore in his wroth, 2 mac 14 c saynge: ✠ If Judas and his hoost be not deliuered nowe into my handes, as soone as euer I come agayne (and fare wel) I shal burne vp this houle. With that, went he out in a greate anger. Then the Preestes 2. Par. 3 c came in, and stode before the aulter of the 3. reg. 8. f temple, wepynge, & sayinge. ✠ For so much as thou (O Lorde) hast chosen this houle, that thy name might be called vpon therin, Esa. 56. b and that it shoulde be + an houle of prayer mat. 21. b and petition for thy people: Be auenged of this man and his hoofte, and let them be slayne with the swearde, remēber the blasphemyes of them, and suffre them not to continue any longer. When Nicanor was gone from Jerusalem, he pytched his tente at Bethoron, and there an hoofte met him out of Syria. And Judas came to Adarsa Esa. 37. c. with thre thousande mē, & made his prayer 2. mac. 8. b vnto God, saynge: O Lorde, because the and. 15. b & 19. g messaunger of kyng Senacherib blasphemed thy Sanctuarye, and punish him according to his malitiousnes. And so the hoofte strake the felde, the thyrtene day of the Moneth, ✠ Adar: and Nicanors hoofte was discōfited, + and he hym selfe was fyrste slayne in the battayle. When Nicanors men ofwarre sawe that he was slayne, they caste awaye Febr. uarii 2 mac. their weapens and fled, but the Jewes fol- 15. d lowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowynge with the trompets, and makynge tokens after them. So the Jewes came to the of all the townes there about, and blewe after them with their hornes vpon them, wherfore they turned again vpon the. Thus were they all slayne, and not one of them lefte. Then they tooke their substaunce for a praye, and smote of Nicanors heade and his ryght hande (which he had so proudly) and brought it with them, and hanged it vp before Jerusalem. Wherfore, the people were exceedingly reioyced, & passed ouer that daye in great gladnesse. And Judas ordeyned, that the same day (accor-

dyng therby vnto) daye of the moneth Adar) shoulde be kept in mynde euery yere. Thus the lande of Juda was in rest a litle while.

¶ The .viii. Chapter.

I Was heede also the fame of the Romaines, that they were mightie & valeaunte men, & agreable to all thinges that were required of the, and make peace with all men, whiche come vnto them, & howe they were doughtie men of stregth. Beleues that it was tolde him of their battailes, & noble actes which they did in Galatea, howe they had conquered them, & brought the vnder tributes: what great thinges they had done in Spayne: how that with their wyse counsell & labor behaudue they had wone the Syluer & golde that are there, & optayned all the lawe, with other places farre fro the: how they had discōfited & slayne downe the kinges that came vpon the, fro the vttermost part of the earth, & how other people gaue the tribute euery yere. How they had slayne & ouercome Philip & Perses kinges of Cethim, and other mo (in battaile) which had brought their ordinaunce against the: how they discōfited great Antiochus kyng of Asia (that would nedes fight with the) hauynge an hundred and twenty Elephātes with horsemen, charettes, and a very greate hoofte: how they toke him selfe alyue, and ordeyned him (with suche as shoulde B raygne after him) to paye them a great tryute. + Yea, and to hyde the good fuerties and pledges: besides all this, how they had taken from him India, Media, and Lidia, (his best landes) and geuen them to kynge Eumenus. Agayne, how they ordeyned that the Grekes were cōmynge to dere them: sent agaīste them a capteyne, & an hoofte, whiche gaue them battaile, slewe many of them, led away their wiues and children captyue, spoyled them, tooke possession of their lande, destroyed their stronge holdes, and subdued them to be their bondmen, vnto this daye. Moreouer, howe that as for other kyngedomes and Iles which sometyme withstode them, they destroyed them, and brought them vnder their dominion, but helped euer their owne frendes, and those that were confederate with the, and conquered kingdomes both farre & nere: & that whosoeuer hearde of their renowme, was afeared of them: for whom they would helpe to their kyngdomes, those raigned: whome they lyked not them to resyste, they put him downe. And beinge they were come to great preēminence: hauynge no kynge amonge them, neither any man clothed in purple, to be magnified therby: moreouer they had ordeyned them a counsell place, where in there sate euery daye two hundred and xx. men

ceiued daylye vpon the counsel, to dispatch
euer the busines of the people, and to kepe
good ordre. And howe that euery yere they
chosen Mayre to haue the gouernaunce of
all theyr lande, to whome euerie man was
obediente, and there was neyther enyl will
nor dyscencion amonge them. Then Judas
chose Eupolemus, the sonne of John, the
sonne of Jacob, and Jason the sonne of
Eleazar, and sente them vnto Rome for to
make frendshippe and a bonde of loue with
them, that they myght take from them the
bondage of the Grekes, for the Jewes sawe
that the Grekes wouldo subdue the kyng-
dome of Israel. So they went vnto Rome,
(a verye greate iourney) and came into the
parlament, and sayde: Judas Machabeus
with hys brethren and the people of the
Jewes hathe sente vs vnto you, to make a
bonde of frendshippe and peace with you,
and yet to note vs as your louers and frend-
des. And the matter pleased the Romaines
exghte well, wherefore it was wryten by
of the whyche the Romaynes made a mys-
tyque in tables of braße, and sente it to Je-
rusalem: that they myghte haue by them a me-
moryall of the same peace and bonde of frend-
shippe after this maner: God saue the Ro-
maynes & the people of the Jewe, bothe by
sea and by lande, and kepe the swearde and
enemye from them for euermore. If there
come fyrste any warre vpon the Romaines
or any of their frendes thorowout all theyr
dowmynyon, the people of the Jewes shall
helpe them (as the tyme requireth) & that
with all theyr herces. Also they that nether
geue nor sell vnto their enemies, bytayles,
weapon, money nor shippes: but fulfil this
thynge at the Romaines pleasure, and take
nothing from them therfore. Agayne, yf the
people of the Jewes happen fyrste to haue
warre, the Romaynes shall stande by them
with a good wil, accordyng as the tyme wil
suffre. Neyther shall they geue vnto the
Jewes enemyes, bitayles, weapens, money,
nor shippes. Thus are the Romaines cõtẽ
to do, and shall fulfyll theyr charge wyth
out any dyscease. Accordynge to these ar-
ticles, the Romaynes made the bonde with
the Jewes. Nowe after these articles (sayth
they) yf anye of the parties wyll put to this,
or take anye thynge from them: they shall
do it with the consente of bothe: and what
soeuer they adde vnto them, or take fro̅e
them, it shall stande fast. And as touchyng
the euell that Demetrius hathe done vnto
the Jewes, we haue written vnto hym, wher-
fore yf he trouble thom the leest parte vpon
the Jewes our frendes and louers: & yf
they make any complaynt of you againe vn-
to vs, we shal helpe them, and fyght with
the by sea & by lande. ¶ The. iy. Chapter.

IN the meane seaso, when Demetrius herd
that s Nicanor & his hoste was slayne in
the feld, he proceeded further to seke Ba-
chides & Alcimus agayne into Jewrye, and
chose that were in the exghtwynge of hys
hoode, with them. So they went forthe
by the way that leadeth vnto Galgala, and
pytched theyr tentes before Mesaloth
wherein in Arbelitis, and wanne the cite,
and slew much people. In the fyrst Monyth
of the. cli. yere, they brought theyr hoost
to Jerusalem, and rose vp, and came to Ber-
rea, with xx. thousande fotemen, and. ii. M.
horsemen. Nowe Judas had pytched hys
tent at Laisa, with thre thousande chosen
men. And when they sawe the multytude
of the other army, that it was so greate, they
were sore afrayed, and many conueied them
selues out of the hoost. In so much that
there abode no mo of them but exght hun-
dred men. When Judas sawe that his hoste
fayled hym, and that he must nedes fyghte:
it brake hys herte: that he had no time to ga-
ther them together: wherfore the man was
in extreme trouble. Neuerthelesse, he sayde
vnto them, that remayned with hym. Vp,
let vs go agaynste our enemyes, peraduen-
ture we shalbe able to fyght with the. But
they wolde haue stopped hym, saying: we
shall not be able, therfore let vs nowe saue
our liues, and turne againe to our brethre,
and then wyl we fyghte agaynste them, for
we are here but fewe. And Judas sayde:
God forbyd, that we shulde fle from them.
Wherfore, if our tyme be come, let vs dye
manfully for oure brethren, and let vs not
staine oure honoure. Then the hoost remo-
ued out of the tentes, and stode agaynst vs.
The horsme were deuided in two partes:
the slinge casters and archers went before
the host, and all the myghtye men were for-
moste in the felde. Bachides hym self was
in the exghtwynge of the battaile, and the
hoste dyewe nye vn two partes, and blewe
the trompettes. They of Judas side blewe
the trompetters also, and the earth shake at
the noyse of the hoastes, and they stroke
felde from the morowe tyl night. And when
Judas sawe that Bachides hoole was stren-
gth of the exghte syde, he toke with hym all
the hardye men, and brake the exghtwynge
of their wynge, and followed vpon them vn-
to the mount Azot. Now when they which
were of the lefte wynge sawe that the exghte
syde was dismayd, they persewed Judas
and them that were with hym. Then was
there a sore battayle, for many were slayne
on both the partes. Judas
also was slayne, and the remnaunte
fled. So Jonathan and Simon tooke Judas

bb. ij. the

A
1. Mac. 7.
Joseph. ca.
17. li. 12.

their brother, & buryed hym in hys fathers sepulchre in the cyte of Modem. And all the people of Israell made greate lamentacyon for hym, and mourned longe, sayinge: Alas, that thys worthy shoulde be slayne, whiche delyuered the people of Israell. As for other thynges perteynynge to the batayles of Judas, the noble actes that he dyd and of hys worthynesse: they are not C wrytten, for they were verye manye. ✶ And Josep.ca. 3.lib.13. de antiq. after the death of Judas, wycked mē came vp in all the costes of Israell, and there arose all suche as wroche vngodlynesse. In those dayes was there a greate dearthe in the lande, and all the countre gaue ouer thē selues and theyrs vnto Bachides. So Bachides chose wicked menne, and made them lordes in the lande. Theyr sought oute and made search for Judas frendes, & brought them vnto Bachides: whiche auenged him selfe vpon them wyth greate dyspyte. And there came so great trouble in Israell, as was not sence the tyme that no Prophete was sene there.

Then came all Judas frendes together, and saide vnto Jonathas: For so muche as thy brother Judas is deade, there is none like hym, to go forth agaynst our enemyes, against Bachides, & suche as are aduersaryes vnto our people. Wherefore, this daye we chose the for hym, to be oure prynce & captayne to ayde our battaile. And Jonathas toke the gouernaūce vpon hym at the same tyme, and ruled in steade of hys brother Judas. When Bachides gat knowlege therof, he sought for to slaye hym. But Jonathas & Simon his brother, perceauinge that, fledde into the wildernesse of Thecua wyth al their company, and pytched theyr tentes by the water pole of Asphar. Which when Bachides vnderstode, he came ouer Jordane with all his hoost vpon the Sabboth daye. Nowe had Jonathas sente hys brother John (a Captayne of the people) to praye hys frendes the Nabuthites, that they would lende them their ordynaunce, for they hadde muche. So the chyldren of Jambry came oute of Medaba, and toke John and all that he had, and wente theyr waye wythall. Then came worde vnto Jonathas and Simon hys brother, that the chyldren of Jambry made a great mariage, and brought the bryde fro Madaba, with greate pompe: for she was doughter to one of the noblest Prynces of Canaan. Wherefore they remembred the bloode of John theyr brother, and wente vp, and hid them selues vnder the shadow of the mountaine.

So they lyfte vp theyr eyes, and loked and beholde, there was muche a do, and great trayne: for the bryde grome came forthe, and hys frendes and hys brethren mette them with tymbales, instrumentes of musyche, and many weapens. Then Jonathas and they that were with hym, rose out of theyr lurkyng places agaynst thē, and slewe many of theym. As for the remnaunte, they fled into the mountaynes, and they toke all theyr substaunce. Thus the mariage was turned to mournynge, and the noyse of theyr melody vnto lamentacio. And so when they had auenged the bloode of theyr brother, they turned agayne vnto Jordane. Wherfore, hearynge thys, came vnto the verye bordre of Jordane, with a great power vpon the Sabboth daye. And Jonathas sayde to his companye, lette vs get vp, and fyghte agaynst our enemies: for it standeth not with vs to day, as in tyme paste: Beholde, oure enemyes are in oure waye, the water of Jordane vpon the one side of vs, with bankes, fennes and woddes of the other side, so that there is no place for vs to departe vnto. ✶ Wherefore, crye nowe vnto heauen, that ye maye be delyuered from the power of youre enemyes. So they stroke the battayle. Then Jonathas stretched oute hys handes to smyte Bachides, but he fledde backwarde. Then Jonathas and they that were wyth him, leapte into Jordane, and swymmed ouer Jordan vnto hym, and there were slayne of Bachides side that daye, & thousande men. Therfore Bachides with his hoost turned agayne to Jerusalem, and builte vp the castels and stronge holdes, that were in Jewrye, Jericho, Emaus, Bethoron, Bethell, Thamnata, Pharo, and Topo, with hie walles, with portes and wyth lockes: and set men to kepe thē, that they myght vse their malyce vpon Israel. He walled vp the cite Bethsurath, Gazarah, & the castel at Jerusalē also, & prouyded them with men & victailes. He toke also the chefest mēs sonnes in the cōtre for pledges, & put them in the castel at Jerusalem to be kepte. Afterwarde in the hundred fyftie and thyrde yeare in the seconde moneth, Alcimus commaunded, that the walles of the inmoste Sanctuary should be vttroyed, and the buildinges of the prophetes also. And when he begaune to destroye them, the thynges that he wente about, were hyndered, for he was smytten with a palsey, and his mouth shut, so that he coulde no more speake nor commaunde any of hys house concernyng hys busines. Thus dyed Alcimus in great misery at the same tyme. And when Bachides sawe that Alcimus was dead, he turned agayne to the kynge, and so the lande was in rest two yeares. Then all the ungodlye men helde a councell, & sayde: Beholde, Jonathas & his

1.par.5.a
1.ma.4.b

companye

companye are at eaſe, and dwell wythout care. Wherefore, let vs bynge Bachides hyther, and he ſhall take them all in one nyght. So they went and gaue Bachydes this counceil, whyche aroſe to come wirly a great hooſt, and ſent letters preuely to his adherentes, whiche were in Jewry, to take Jonathas and thoſe that were wyth hym: but they myghte not for the other had goeten knowledge of theyr denyce. And Jonathas toke fyftye men of the countre (whiche were the cyngeleaders of them) and ſlewe them. Then Jonathas and Simon wyth their cõpany departed vnto the cytie Bethbeſſen which lyeth in the wilderneſſe, and repayred the decaye therof, and made it ſtronge. When Bachides knewe this, he gathered all hys hooſte, and ſent worde to them that were of Jewry. Then came he and layde lege to Bethbeſſen, and fought agaynſt it a longe ſeaſon, and made inſtrumentes of warre. Nowe Jonathas lefte hys brother Simon in the cytye, and went forthe him ſelfe into the countre, and came wyth a certayne numbre, and ſlue Odares and hys brethren and the chyldren of Phaſeron in theire tentes: ſo that he beganne to be ſtronge, and to increaſe in power. As for Simon and his companye, they wente oute of the Cittie, and brent vp the inſtrumentes of warre, and fought againſt Bachides, & diſconfyted hym. And Balchides was ſore hered, becauſe his cõceil and trauaile was in dayne. Wherefore he was wroth at the wicked mẽ (that gaue him councel to come into their lande) and ſlewe manye of them. Then purpoſed he wyth his cõpany to go awaye into his owne countre: wherof whẽ Jonathas had knowledge, he ſent ambaſſadours vnto hym, for to make peace wyth hym, and that he ſhoulde delyuer hym his priſoners agayne. To the which Bachides conſented gladly, and did accordyng to hys deſire: yea, & made an othe, that he ſhoulde neuer do hym harme all the dayes of hys life. So he reſtored vnto hym all the priſoners that he had taken oute of the lande of Juda, and then turned and went his waye into hys owne lãde, nether proceded he any further to come vnto the borders of Juda. Thus Iſrael had nomore warre. And Jonathas dwelte at Machemas, and beganne there to gouerne the people, and deſtroyed the vngodly men out of Iſrael.

¶ The.x. Chapter.

Joſeph.ca 2.lib.13

IN the hundred & thre ſore yere came Alexander the ſonne of noble Antiochus & rode Ptolomais, whoſe citezins receaued hym, and there he raygned. When Demetrius heard therof, he gathered an exceadynge great hooſt, and went forth againſt hym to fyght. Wherefore Demetrius ſente letters vnto Jonathas, with louig wordes, and prayſed hym greatly. For he ſayde: we wyl fyrſte make peace with hym, before he bynde hym ſelfe wyth Alexander agaynſte vs: elles he ſhall remembre the euell that we haue done agaynſte him, his brother & hys people. And ſo he gaue Jonathas leaue to gather an hooſte, to make weapens, and to be confederate with hym, and commaunded the pledges that were in the caſtell, to be delyuered vnto hym. Then came Jonathas to Jeruſalem, and red the letters in the audience of all the people, and of them that were in the caſtell. And therfore were they ſore afrayed, becauſe they hearde, that the kyng had geuen hym lycence to gather an hooſte. Thus were the pledges deliuered vnto Jonathas, whyche reſtored them to their elders. Jonathas alſo dwelte at Jeruſalem, and beganne to buylde vp, and to repayre the citie: commaũdinge the worckmen to wall it, and the mount Sion roũde about wyth fre ſtone, to be a ſtroge holde, and ſo they dyd. As for the Heathen that were in the Caſtelles which Bachydes had made vp, they fled: ſo that euerye man lefte the place, and wente into his owne cõtre. Onely at Bethſura remayned certayne of the Jewes, which had forſaken the lawe & commaundementes of God, for Bethſura was their refuge. Now when kynge Alexander hearde of the promyſes that Demetrius hadde made vnto Jonathas, & when it was tolde him of the battelles and noble actes, which he and his brethren had done, and of the greate trauayles that they had taken, he ſayde: where ſhal we fynde ſuch a man? Well, we wyll make hym our frende, and be confederate with him. Vpõ this he wrote a lettre vnto him, with theſe wordes: kynge Alexander ſaluteth his brother Jonathas. We haue hearde of the, that thou art a balcaunte mã, & mete to be our frẽde: wherefore, this daye we ordeyne the to be the hye Prieſte of thy people, and to be called the kynges frende. (Vpon thys, he ſent him a purple clothynge, and a crowne of golde) that thou mayeſt cõfyrme what is for our profite, & kepe frendſhyppe towarde vs. So in the ſeuenth moneth of the hundred & thre ſore yeare vpon the ſolempne feaſte daye of the tabernacles, Jonathas put the holy raymente vpon him. Thẽ gathered he an hooſt, & made many weapens. Whiche when Demetrius hearde, he was maruelous ſoure, and ſaid: Alas, what haue we done, that Alexander hath preuented vs in gettynge the frendſhippe of the Jewes, for hys owne defence? Yet wyll I wrytte louyngly vnto them alſo: yea, and promyſe

them dignities & rewardes, that they may be of my ſyde. Wherupon he wrote vnto them theſe wordes. Kynge Demetrius ſendeth greetinge vnto the people of the Jewes. Where as ye haue kepte youre couenaunt towarde vs, and cõtinued in our frendſhip, not enclynynge to oure enemyes, we were glade, when we hearde therof. Wherfore, remayne ſtyll, and be kaythfull to vs: and we ſhal well recompenſe you for the thynges, that ye haue done on oure partye: we ſhal releaſe you of many charges, and gene you rewardes. And nowe I diſcharge you and al the Jewes from tributes, I forgeue you the cuſtomes of ſalte, and releaſe you of the crowne taxes, of the thyrde parte of ſede, and halfe of the frutes of trees, whych is myne owne dewtye. Theſe I leaue for you from this daye forthe: ſo that they ſhal not be taken of the lãde of Juda, nor of the thre cityes whiche are added there vnto oute of Samaria and Galilee, from this day forthe for euermore. Jeruſalẽ alſo with all thynges belonginge therto, ſhalbe holy and free: yea, the tithes and trybutes ſhall pertayne vnto it. As for the power of the caſtell which is at Jeruſalem, I reſigne and geue it vnto the hye prieſte that he maye ſet in it ſuche men, as he ſhal chooſe to kepe it. I freely delyuer all the Jewes that are pryſoners throwout all my realme: ſo that euery one of them ſhalbe free from payinge any trybute: yea, euen of theyr catel. All the ſolempne feaſtes, Sabbothes, newe moones, the dayes appoynted, the thre dayes before and after the feaſte, ſhall be free for all the Jewes in my Realme: ſo that in them no man ſhal haue power to do any thynge, or to moue any buſines agaynſte any of them in any maner of cauſe. There ſhall thirtye thouſande alſo of the Jewes be written vp in the kinges hoſt, and haue their wages payde, as al other men of warre of the kynges ſhoulde haue: and of them ſhall be ordeyned certayne to kepe the kynges ſtrõge holdes: yea, ſome of them ſhall be ſet ouer the kynges buſynelle, that they may faithfullye deale with the ſame. The Jewes alſo ſhall haue Princes of their owne, and walke in theyr owne lawes, as the kynge hathe commaunded in the lande of Juda. And the thre cytyes that are fallen vnto Jewrye from the countre of Samaria, and Galilee: ſhall be taken as Jewrye, and be vnder one: nether be ſubiecte to any ſtraũg Lorde, but to the hie Prieſt. As for Ptolomais and the lande pertaynynge therto, I gene it vnto the Sanctuarye at Jeruſalem, for the neceſſarye expences of the holy thynges. Moreouer, I wyll gene euerye yeare fyftene thouſande Sicles of ſiluer out of the kynges checher, (whiche pertaynyth vnto me) to the worcke of the temple: yea, and loke what remaineth (which they that had oure matters in hande in tymes paſt, haue not payde,) the ſame ſhall they gene vnto them alſo. And beſides al this, the fyue thouſande Sicles whiche they toke yerelye of the rentes of the Sanctuarye, ſhall belonge vnto the Prieſtes that do ſeruyce. Item, whoſoeuer they be that flee vnto the temple at Jeruſalem or wythin the lyberteyes thereof, where as they are fallen into the kynges daunger for any maner of buſines, they ſhalbe pardoned, & all the goodes that they haue in my realme, ſhalbe free. For the buildinge alſo and repairynge of the worcke of the Sanctuarye, expenſes ſhalbe geuen oute of the kynges Checher: yea, and for the makynge of the walles rounde about Jeruſalem, for the breakyng downe of the olde and for the ſettynge vp of the ſtronge holdes in Jewrye, ſhall the coſtes & charges be geuen oute of the kynges Checher. * But when Jonathas and the people hearde theſe wordes, they gaue no credẽce vnto them, nether receaued thẽ: for they remembred the great wickednelle that he had done vnto Iſraell, & howe ſore he had vexed them. Wherfore, they agreed vnto Alexander, for he was a Prynce that had dealte frendlye with them, and ſo they ſtode by hym alway. * Then gathered kyng Alexander a greate hoſt, and brought his army againſt Demetrius. So the two kinges ſtroke batayle together, but Demetrius hoſte fledde, and Alexander folowed after, and fell vpon them. A mygthye ſoore felde was it, continuynge tyll the Sunne wente downe, and Demetrius was ſlayne the ſame daye. And Alexander ſent ambaſſadours vnto Ptolompe the kynge of Egypte with theſe wordes, ſayinge: For ſo much as I am come agayne to my realme, and am ſet i the trone of my progenitours, and haue gotten the dominion, ouercomed Demetrius, conquered the lande, and ſtriken a feldt with him, ſo that we haue diſcõfited both him and his hoſte, and ſet in the trone of hys kyngedome. Lette vs nowe make frendeſhyppe together, gene me thy doughter to wyfe: So ſhall I be thy ſonne in lawe, and forthe gene the rewardes, and her greate dignitie. Ptolompe the kynge gaue anſwere, ſayinge: happye be the daye wherin thou art come agayne vnto the lãde of thy progenitoures, and ſette in the trone of their kyngdome. As nowe wyl I fulfyll thy wayenge: but mete me at Ptolomais, that we maye ſee one another, and that I maye marry my doughter vnto the: accordynge thy deſire. So Ptolomy went and

1. mac. 7. d

Joſeph. ex b. lib. 13

of Egypte with hys doughter Cleopatra, and came vnto Ptolomays in the .CLxii. yeare: Where kynge Alexander mette him, and he gaue Alexander hys doughter Cleopatra, and maryed the at Ptolomays with great worshyp, lyke as the maner of kynges is to be. Then wrote kyng Alexander vnto Jonathas, that he shoulde come and mete him. So he went honorably vnto Ptolomais, and there he mette the two kinges, & gaue them great presentes of golde and syluer, & founde fauoure in their syght. And there came together agaynst Jonathas certayne wicked men and vngracious persones of Israell, makynge complayntes of hym, but the kinge regarded them not. As for Jonathas the kynge commaunded to take of his garmentes, and to cloth him in purple: and so they dyd. Then the kinge appoynted him to sitte by hym, and sayde vnto his prices: go with him into the middest of the citye, and make a proclamacion, that no mā complayne agaynst hym of any matter, & that no man trouble him for any maner of cause. So it happened, that whē his accusers sawe the worshyppe, whiche was proclaymed of him, and that he was clothed in purple: They fledde euerichone. And the kynge made muche of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of hys dominion.

Joseph.ca 6.lib.13. antiq.

* Thus Jonathas wente agayne to Jerusalem with peace & gladnes. In the .CLxiii. yeare came Demetrius the sonne of Demetrius from Creta into hys fathers lāde: wherof when Lasthenes knewe thereof was

1.mac.10.a

ryght sorye, and returned vnto Antioche. And Demetrius chose * Appollonius (whiche hadde the gouernaunce of Celosyria) to be his captayne. So he gathered a great hoost and came vnto Jamnia, & sent word vnto Jonathas the hye priest, saying: Darest thou withstande vs thy selfe alone? As for me, I am but laughed to scorne and shamed, because thou prouedst thy strength against vs in the mountaines. Now therfore, if thou trustest in thyne owne strengthe, come downe to vs into the plaine felde, and there let vs proue oure strengthe together: thou shalt fynde, that I haue baleaunte mē of warre with me, and shalte know whome I am, and the other that stande by me. Whiche saye, that youre fote is not able to stāde before oure face, for thy fathers haue bene twyse chased into their owne lande. And nowe, how wilt thou be able to abyde so greate an hoost of horsemen and fotemen in the felde where as is nether roche, stone nor place to flie vnto? When Jonathas hearde the wordes of Appolonius, he was moued in hys mynde: wherfore he chose ten thousande men, and wente out of Jerusalem, and Simon hys brother met him for to helpe him: And they pytched their tentes at Joppa, but the Cytye kept him forth for Joppa was an holde of Appollonius: Thē Jonathas layde seage to it, and they that were in the Cytye, for verye feare lette him in, and so Jonathas wanne Joppa. Appollonius hearinge of this, toke three thousande horsemen, with a greate hoost of foote, and wente, as thoughe he would go to Azotus, and came immediately into the playne felde: because he had so many horsemen, and put his truste in them. So Jonathas folowed vpon him to Azotus, & there they stroke the battayle. Now had Appollonius lefte a thousande horsemen behinde them priuely in the tentes. And when Jonathas knewe that such wayte was layde behynde them, they wente rounde aboute the enemyes hoost, and shot dartes at the people from the mornynge to the euenynge. As for Jonathas people, they kepte their ordre as he had commaunded them, and the enemyes horses were euer labourynge. Thē broughte Simon forth his hoost, and set them against the fotemen. For the horsemen were weryе all ready. So he discomfyted them, and they fled. And they that were scatred in the felde, gat thē to Azotus, and came into the Temple of Dagon their Idol, that they myght there saue their lyues. But Jonathas set fyre vpon Azotus, & al the Cyties rounde aboute it, and toke their goodes and * brente the temple of Dagon, with all them that were fled into it. Thus were burnte and brent well nye. viii.C.men. So Jonathas remoued the hoost from thence, and broughte them to Ascalon: where the men of the cytye came forthe, & met him with greate worshyppe. After this went Jonathas and hys hooste agayne to Jerusalem, with great substaūce of good. And when kynge Alexandre heard these thynges, he thoughte to do Jonathas more worshyppe, and sente vpon a colar of golde, as the vse is to be geuen vnto suche as are of the kynges nerre blonde. He gaue him also the citye of Accaron (with the landes belongynge therto) in possession.

1.mac.xi.a

¶ The.xi. Chapter.

Joseph.ca 7.lib.13.

AND the kynge of Egipt gathered an hoost (lyke the sande that lyeth vpō the sea shore,) & many shyps: * and wōt about thorow disceate to optayne the kyngedom of Alexander, & to ioyne it vn: to hys owne realme. Vnto thys he tooke his iourney into Siria, and was letten into the Cities, and men came forth to mete him: for kynge Alexander had commaūded them so to do, because he was his father in

Iewe. Now whē Ptolomy entred into any
Cytie he lefte men of warre to kepe it. And
thus he dyd thorowoute all the cyties. And
when he came to Azotas, * they shewed
him the temple of Dagon and Azotus, that
was brent vp, with the other thiges which
were destroyed, the deade bodyes caste a-
brode, and the graues that they had made
by the waye syde, for suche as were slayne
in the felde. And tolde the kynge that Jo-
nathas had done all these thinges, to then-
tent they might get hym envi wil. But the
kynge sayde not a worde thereto. And Jo-
nathas mette the kynge with great honoure
at Joppa, where they saluted one another,
and toke their rest. So whē Jonathas had
gone wyth the kynge vnto the water that
was called Eleutherus, he turned agayne
to Jerusalem. Now Ptolomye had gotten
the dominion of the cities vnto Seleucia,
vpon the sea coaste, ymagynynge wycked
counceis agaynste Alexander, and sent am-
bassitones vnto Demetrius, sayinge: Come
let vs make a bonde betwyxte vs, so that I
geue the my doughter that Alexander hath,
and thou shalt raygne in thy fathers king-
dome. I repent that I gaue Alexander my
doughter, for he goeth aboute to slaye me.
And thus he sclaūdered Alexander, because
he would haue hadde hys realme. Thus he
toke hys doughter from hym, gaue her vn-
to Demetrius, and forsoke Alexander, so
that hys malice was openlye knowen. And
Ptolomye came to Antioche, where he set
two crownes vpon hys owne heade: the
crowne of Egypte and of Asia. In the
meane season was kynge Alexander in Ci-
licia, for they that dweit i those places, had
rebelled against him. But when Alexander
hearde of thys, he came to warre agaynste
hym. So kynge Ptolomy brought forthe
his host, & met hym with a mightie power,
and chased hym awaye. Then fled Alexan-
der into Araby, there to be defended, and
kynge Ptolomyes honoure increased. And
Zabdiel the Arabian, smote of Alexanders
heade, and sente it vnto Ptolomy. But the
thyrde daye after, dyed kynge Ptolomye
hym selfe: and they whom he had set in the
stronge holdes, were slayne of those that
were wythin the cytyes. And Demetrius
C raygned in the hundred and seuen & fyftie
yeare. At the same tyme gathered Jona-
thas them that were in Jewry, to lay sege
vnto the castell whiche was at Jerusalem,
and so they made manye instrumentes of
warre against it. Then went there certaine
vngodlye personnes (whyche hated theyr
owne people) vnto kynge Demetrius, and
tolde hym that Jonathas beseged the ca-
stell. So when he hearde it, he was angrye,
and immediatelye came vnto Ptolomays.
And wrote vnto Jonathas, that he should
not laye sege to the castell, but come and
speake with him in all the hast. Neuerthe-
les, when Jonathas herde this, he cōmaun-
ded to besege it. He chose also certayne of
the elders and Prestes of Israel, and put
hym selfe in the parell, and rode with him
golde, siluer, clothynge, and diuerse presen-
tes: and went to Ptolomais vnto the king,
and founde him gracious. And though cer-
tayne vngodly mē of his owne people made
cōplaintes vpon him, yet the kyng intreа-
ted hym, * lyke as hys predecessoures had
done before: and promoted hym in the sight
of all his frendes, confirmed him in the hye
priesthode with al the worship that he had
afore, and made him his chiefe frende. Jo-
nathas also desired the king, that he would
make Jewry free, * with the three head cy-
ties of Samaria, and the landes pertayn-
yng therto: vpon this dyd Jonathas pro-
myse him thre. C. talentes. Wherevnto the
kynge consented, and gaue Jonathas wry-
tynge of the same, conteynynge these wor-
des: Kynge Demetrius sendeth gretynge
vnto his brother Jonathas, and to the peo-
ple of the Jewes. We sende you here a
copie of the letter, whiche we did wryte vn-
to oure elder Lasthenus, concernynge you
that ye should knowe it. Kyng Demetrius
sendeth gretyng vnto Lasthenus his elder.
For the faithfulnesse that our frendes the
people of the Jewes kepe vnto vs, and for
the louyng kindnes whiche they beare to-
warde vs, we determyned to do them
good. Wherfore we ordeyne all the coastes
of Jewry, with thre cyties, Lidda and Ra-
matha (whiche are added vnto Jewry from
Samaria) and all the landes pertaynynge
therevnto, to be freely seperated for suche as
do sacrifyce in Jerusalem: bothe concer-
nynge the paymentes which the king toke
yearlye afore tyme, and the frutes also of
the earth and trees. As for other tythes &
tributes that belonged to vs, we discharge
them therof from this tyme forth.

In lyke maner, we graunt vnto them all
the customes of salt & crowne rates, which
were brought vnto vs. And thys fredome
shall they haue fyrme and stedfaste, frome
thys tyme forth for euermore. Therefore se
that ye make a copye of these oure letters,
and delyuer it vnto Jonathas: that it maye
be kepte vpon the holye mount in a conue-
nient place. After this, whē Demetrius the
kynge sawe that hys land was in rest, and
that no resistaunce was made him: he sente
away all his hoost, euery man to his owne
place, excepte an armie of strangers, whom
he brought from the Iles of the Heathen,
wher-

1.Ma.x.1

1.Ma.x.6 and.xi.8

D

E

wherefore all his fathers hoste hadde euyll
1.mac.12 ¶ wyll at hym. ✣ Nowe was there one Tri-
phon(that hadde bene of Alexanders parte
afore)which whē he sawe that all the hoost
murmured agaynste Demetrius: he wente
to Emalcuel the Arabian(that brought vp
Antiochus the sonne of Alexander) and lay
sore vpon hym, to delyuer hym thys yonge
Antiochus:that he myght reigne in his fa-
thers steade. He tolde him also, what great
euyll Demetrius had done, and howe thys
men of warre loued him not:and so remay-
ned there a longe season.

And Jonathas sente vnto kynge Deme-
trius, to dryue them out which were in the
castell at Jerusalem, and in the other refu-
ges, for they dyd Israell great harme. So
Demetrius sente woorde vnto Jonathas,
sayinge: I wyll not onelye do these thyn-
ges for the, and thy people, but at tyme cō-
uenient, I wyll do both thee and thy peo-
F ple great worshyppe. But now thou shalt
do me a pleasure, yf thou wilt sende me men
to helpe me: for all myne armye is gone fro
me. So Jonathas sente hym thre thousande
stronge men vnto Antioche, and they came
vnto the kynge, whereafore the kynge was
very glad at their commynge.

But they that were of the cytie (euen
an hundred and twentye thousande men)
gathered them together, and wouldē haue
slayne the kynge, whyche fledde into hys
courte, and the Cytezyns kept the stretes
of the cytye, and beganne to fyghte. Then
the kyng called for the Jewes helpe, which
came vnto hym all together, and wente a-
broade thorowe the cytye, and slewe the
same daye, an hundred thousande men: set
fyre vpon the cytye, gat many spoyles in
that daye, and delyuered the kynge.

So when the Cytezyns sawe that the
Jewes had gotten their wyll of the cytye,
and theym selues dysappoynted of theyr
purpose, they made theyr supplycacyon vn
to the kyng, saying: Graunt vs peace, and
lette the Jewes ceasse from troublynge vs
and the Cytye, and vpon thys they cast a-
waye theyr weapons.

Thus they made peace, and the Jewes
gat greate worshyppe in the syghte of the
kynge, and in the syghte of all that were
in hys realme, and were spoken of thorow-
out the kyngedome: and so they came a-
G gayne to Jerusalem wyth great goodes.

So the kynge Demetrius satte in the
trone of hys kyngedome, and hadde peace
in hys lande: ✣Neuertheleſſe, he dyssembled
in all that euer he spake, and wythdrewe
him selfe from Jonathas, neither rewarded
him accordynge to the benefites whiche he
had done for hym, but troubled him verye
sore. After this came Triphon againe with
yonge Antiochus, whiche raygned & was
crowned kynge. Then there gathered vnto
hym all the men of warre, whome Deme-
trius had put awaye: these fought against
Demetrius, whiche fled & turned his back.
So Triphon toke the Elephātes, & wanne
Antioche. And yonge Antiochus wrote vn-
to Jonathas, saynge: I confirme the in thy
priesthode, and make the ruler of.iiii. couns-
trees, that thou mayeste be a frende of the
kynges. Vpon this he sente him golde dē-
sciles to be serued in, and gaue hym leue to
drincke in golde, to be clothed in purple, &
to were a colar of golde. He made hys bro-
ther Simon also captaine, from the coastes
of Tirus, vnto the borders of Egipt. The
Jonathas toke hys iourneye, and wente
thorowe the cytyes beyonde the water of
Jordane, and all the men of warre of Sy-
ria gathered theym vnto hym for to helpe
hym. So he came vnto Ascalon, and they of
the cytie receaued him honorably, and from
thence wente he vnto Gaza, but they wold
not let hym in: wherefore he layed sege vn-
to it, burnynge vp, and spoilyng the places
that were about the cittie. And the citezyns
of Gaza submytted them selues vnto Jona-
thas, whyche made peace wyth theym, but
toke of theyr sonnes to pledge, sente theym
to Jerusalē, and went thorowe the cōtrey
vnto Damascus. Nowe when Jonathas
herde that Demetrius prynces were come
into Cades (whyche is in Galilee) wyth a
great hoost, purposynge to put Demetrius
oute from medlynge in the realme: he came
agaynste theym, and lefte Simon his bro-
ther in the lande: whiche came to Bethsu-
ra, and layed sege to it a longe season, and
discomfited them. So they wisshed to haue
peace with him, whiche he graunted them,
and afterwarde put them out from thence,
toke the cittie, and set men to kepe it. And
Jonathas with his hoost came to the water
of Genesar, and by tymes in the mornynge
gat them to the playne felde of Asor.
And beholde, the hoostes of the heathen
mette them in the felde, and layed watche
for them in the mountaynes: so that when
Jonathas came agaynste theym, the other
(whiche were layed to watche) rose oute
of theyr places, and fought, and they that
were of Jonathas side, fled euery man: and
there was not one of theym lefte, excepte
Mattathias the sonne of Absalomus, and
Judas the sonne of Calphi, the Captayne
of the hoost. Then Jonathas rente his clo-
thes, layed earth vpon his head, made hys
prayer, and turned agayne to theym in the
felde: where they fought together, and he
put them to flyght. Nowe when his owne

men

men that were fled, fawe thys: they turned agayne vnto hym, & helped him to kolowe vpon all theyr enemies, vnto their tentes at Cades. So there were slayne of the Heathen the same day thre thousand men, and Jonathas turned agayne to Jerusalē.

¶ The. xii. Chapter.

A 1.Mac.8.a

IOnathas seynge that the time was mete for him, chose certayne men & sent them vnto Rome, for to stablishe & renue ye frendshyp with thē. He sente letters vnto Sparta, & to other places in like maner. So they wēt vnto Rome, & entred into the councel, & sayde: Jonathas the hie Prieste, and the people of the Jewes sente vs vnto you, for to renue the olde frendshyppe, and bonde of loue: Vpon thys the Romaynes gaue them fre palporres, that men shoulde leade theym home into the lande of Juda peaceably. And thys is the copye of the letters that Jonathas wrote vnto the Spartians. Jonathas the hye Prieste with the elders, Prieftes, and the other people of the Jewes, sende greetyng vnto the Spartians theyr brethren. There were letters B sente longe a goe vnto Onias the hye Prieste, from Arius, whyche then raygned amonge you: That ye are oure brethren, as the wrytynge made thereupon specifyeth. And Onias entreateth the embassytoure that was sente, honorablye, and receaued the letters: Wherein there was mencion made of the bande of loue and frendshyppe. But as for vs, we nede no suche wrytynges: For why? We haue the holye bookes of scrypture in oure hāds to oure comforte: Neuertheleſſe, we hadde rather sende vnto you, for the renuynge of the brotherhode and frendshyppe: lest we shoulde be straūge vnto you: For it is long, sence the time that ye sent vnto vs. Wherfore in the sacrifices that we offre and other ceremonies vpon the hie solempne dayes and other, we alwaye remembre you without cea Jnmeſſlyke as reason is, and as it becōmeth vs to thynche vpon our brethren: yea, and are right glad of your prosperous honoure. And thoughe we haue had great troubles and warres, so that the kynges aboute vs haue foughten agaynste vs: yet wolde we not be greuous vnto you, nor to other of oure louers and frendes in these warres: For we haue had helpe from heāē, so that we are delyuered and oure enemies subdued. Wherefore we chose Numenius the sonne of Antiochus, & Antipater the sonne of Jason, and sente them vnto the Romaines, for to renue the C olde bonde of frendshyppe and loue wyth them. We commaunded them also to come vnto you to salute you, and to delyuer you oure letters, concernynge the renouacion of oure brotherhode. And nowe ye shall doe right well, to geue vs an answere therunto. And this is the coppe of the wrytynge, whiche Arius the kynge of Sparta sente vnto Onias. Arius kynge of the Spartiās sendeth greetinge vnto Onias the hye prieste. It is founde in wrytynge, that the Spartians and Jewes are brethrē, and come out of the generacion of Abraham. And nowe for so muche as this is come to oure knowledge, ye shall doe wel to wryte vnto vs of youre prosperite. As for vs, we haue written oure mynde vnto you: Oure cattell and goodes are youres, and youres oures. These thynges haue we commaunded to be shewed vnto you. When Jonathas hearde that Demetrius prynces wer come forth to fyght agaynst hym, with a greater hoost then afore, he went from Jerusalem, and met them in the lande of Hemath, for he gaue theym not space to come into hys owne countree. And he sent spies vnto their tentes, whiche came agayne & tolde hym, that they wer appoynted to come vpō him in the nyghte season. Wherefore, when the sunne was gone doune, Jonathas cōmaūded his men to watche al the nyght, and to be ready with weapens for to fyghte: And sette watchmen rounde aboute the hoofte. But when the aduersaries hearde that Jonathas was readye with hys men to the batayle, they feared, and were afrayed in their hearres, and kindled fires in their tēres, brake vp, and gate thē awaye. Neuertheles, Jonathas and hys companye knewe it not tyl the morwnynge, for they sawe the fyres burnynge. Then Jonathas folowed vpon thē, but he myght not ouertake thē, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (whyche were called Zebadei) slewe them, and take their goodes. He proceeded further also, and came vnto Damascus, and wente thorowe all that countreye. D But Simon hys brother toke his iourney and came to Ascalon, & to the next stronge holdes: departinge vnto Joppa, & wanne it. For he heard that they wolde stande of Demetrius partye: wherfore he set men of war in the citie, to kepe it. After this came Jonathas home agayne, & called the elders of the people together: and denyfed wyth them for to builde vp the stronge holdes in Jewrye, and the walles of Jerusalem, to set vp an hye wall betwyxt the castell and the citie, for to separate it frō the citie, that it might be alone, and that men shuld neither bye nor sell in it. Vpon this they came together for to buylde vp the citie, and for so muche as the wall vpon the brooke of the

west

well syde (called Caphetlah) was fallē down, they repaired it. And Simon set vp Adiadah in Sephelah, and made it stronge, settyng portes and lockes vpon it. Nowe whē
1.ma.11.c. Iose.cap. 29.li.13. * Tryphon purposed to raygne in Asia, to be crowned, and to slaye the kynge Antiochus: he was afrayed that Jonathas wolde not suffre him, but fyght agaynst hym.

Wherefore he wente aboute to take Jonathas, and to kyll hym. So he departed, and came vnto Bethsan. Then wēt Jonathas forth against him to the battail with fourtye thousande chosen men, and came vnto Bethsan also. But when Tryphon sawe that Jonathas came with so great an host to destroye him, he was afrayed: and therefore he receaued him honourably, commended him vnto al his frendes, and gaue hym rewardes, & commaunded his men of warre to be as obedyent vnto him, as to him self. And sayde vnto Jonathas: why hast thou caused this people to take suche trauayle, seynge there is no warre betwixte vs? Therefore sende them home agayne, and chose certayne men to wayte vpon the, and come thou wyth me to Ptolomays: for I wyl geue it the, with the other stronge holdes, men of warre and their officers: As for me, I must departe, this is onely the cause of my commynge. Jonathas beleued hym, and dyd as he sayde, put kynge awaye hys host, whiche wente into the lande of Juda. He kept but .iii.M. by him, wherof he sent, ii.M. into Galile, and one.M. wente wyth him selfe. Nowe as soone as Jonathas entred into Ptolomays, the citezins sparred the gates of the citye, and toke hym, and slewe all them with the swearde, that came in with him. Then sent Tryphon an hoost offote men and horsemen into Galilee, and into the great playne felde, to destroye all Jonathas company. But when they knew that Jonathas was taken, & al they slayne that wayted vpon him: they toke councell together, and came forth readye to the battayle. So when they whiche folowed vpon thē, sawe that it was a matter of lyfe, they turned backe againe. As for the other, they went into the land of Juda peaceably, and bewayled Jonathas, and them that were with him right sore. And Israel made great lamentacyon. Then all the Heathen that were rounde aboute them, sought to destroye them. For they sayde: nowe haue they no captayne, nor anye man to helpe them. Therfore let vs ouercome them, and rote out their name from among men.

¶ The.xiii. Chapter.

NOwe when Simon herd that Tryphon gathered a great host, to come into the lāde of Juda, & to destroy it: & saw that the people was in great fearfulnes & care: He came vp to Jerusalem, & gathered the people together, & gaue them exhortacion, sayinge: ye know what great battails I & my brethren & my fathers house foughte for the lawe and the Sanctuarye, and what maner of troubles we haue sene: wherowe occasion wherof * all my brethren are slayne for Israelles sake, and I am lefte alone. And nowe let me not spare myne owne life in any maner of trouble, for I am no better then my brethren: but wil auenge my people and the Sanctuary, our childrē and oure wyues: for all the Heathen are gathered together, to destroye vs of verye malyce. At these wordes the hearte of the people were kyndled together, so that they cryed with a loude voyce, sayinge: Thou shalte be oure captayne in steade of Judas and Jonathas thy brethren, order thou our battell, and whatsoeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, makynge haste to fynisshe all the walles of Jerusalem, wherwyth he made stronge rounde aboute. Then sent he Jonathas the sonne of Absalomus wyth a freshe hoost vnto Joppa, whyche draue theym oute that were in the castell, and remayned there hym selfe. Tryphon also remoued from Ptolomays with a greate armye, to come into the lande of Juda, and Jonathas with him in warde. And Simon pytched hys tentes at Addus before the playne felde. But when Tryphon knewe that Simon stoode vp in steade of hys brother Jonathas, and that he wouldē warre against him: he sent messengers vnto hym, sayinge: Where as we haue kepte Jonathas thy brother, it is for money that he is owynge in the kynges accompte, concernynge the busynesse that he had in hande. Wherfore sende now an hundred talētes of syluer, and his two sonnes for suerty, that when he is letten forth he shal not forsake vs: and we shall sende hym agayne. Neuertheles Simon knewe, that he dyssembled in his wordes: yet commaunded he the money and chyldren to be delyuered vnto hym: lest he shoulde be the greater enemye agaynst the people of Israell: and saye, because he sent hym not the money and the chyldren, therefore is Jonathas deade. So Simon sente hym the childrē, and an hundreth talentes, but he dissembled, and wold not lette Jonathas goe. Afterwarde came Tryphon into the lande, to destroye it, and wente rounde aboute by the waye, that leadeth vnto Ador. But where so euer they went, thither went Simon and his hooste also. Nowe they that were in the castell, sente messaungers vnto Tryphon, that he

shoulde make haste to come by the wylder-
nesse, and to sende them vytayles. And
Typhon made ready all hys hostmen, to
come that same nyght. Neuertheles it was
a verye greate snowe, so that he came not
in Gileadithim. And when he drewe nye
Bathlama, he slewe Jonathas, and his son-
nes ther, and them tourned for to go home
unto his owne lande. Then sent Simon for
to fet his brothers dead coarse, and buried
it in Modin in his fathers citie. So all Is-
rael bewayled him with greate lamenta-
cion, and moorned for hym very long. And
Simon made vpon the Sepulchre of hys
father and hys brethren, a buylynge hye
to looke vnto, of free stone behynde and be-
fore, and set vp seuen pyllers, one agaynste
another (for his father, his mother, & foure
brethren) and set great pillers rounde about
with armes vpon them for a perpetual me-
morye, & carued shippes beside the armes:
that they myght be sene of men sayling in
the sea. Thys sepulchre, whiche he made at
Modin, standeth yet vnto thys daye.

Josep. ca. 5. lib. 13. Now as Typhon went forth to watche with the yonge kynge Antiochus, he slew hym trayterously, and raygned in hys stede, crowned hym selfe kynge of Asis, and dyd muche euyll in the lande. Simon also builde vp many castels in Jewry, ma-
kynge them stronge with hye towres, great walles, portes, and lockes, & layde vp vitayles in the stronge holde. And Si-
mon chose certayne men, and sente them to kynge Demetrius: To desire hym that he wolde discharge the lande fre al bondage, for Typhon hadde spoyled it verye sore. Where vpon Demetrius the kynge answe-
red him: and wrote vnto him after this ma-
ner. Demetrius the kyng sendeth greetinge vnto Simon the hye Priestе hys frende, with the elders and people of the Jewes. The golde crowne and precious stone that ye sent vnto vs, haue we receyued: and are ready to make a stedefast peace with you: yea, and to write vnto oure officers, for to releale you, concernyng the thynges whe-
in we made you fre: and the appoyntment that we make with you, shall be firme and stable. The stronge holdes whiche ye haue builded, shall be youre owne. As for anye ouersight or faute chaunced vnto this day, we forgeue it: and the crowne taxe that ye ought vs also. And where as was anye o-
ther tribute in Jerusalem, it shal nowe be
no tribute: and loke who are mete among
you, to be in oure court: let them be written
vp, that there maye be peace betwixte vs.
Thus the yocke of the heathen was taken
fro Israell, in the hundred and seuentyeth
yere. And the people of the Jewes beganne
to write in their letters and actes on thys
manner. In the fyrste yeare of Simon the 1.Mach.14
hye Priestе, and prynce of the Jewes. In
thole dayes wente Simon vnto Gaza, and
beseged it rounde about, where he set vp
ordynaunce of warre. And wanne a towre,
which he toke. So they that gat into the
towre, leapte into the citye, whyche was
in a greate feare: In so muche that the
people of the Cytye rente theyr clothes,
and clymed vp vpon the walles with
their wyues and children, beseechynge Si-
mon to be at one with them, sayinge: O re-
warde vs not after oure wickednes, but be
gracious vnto vs, and we shal doe thee ser-
uyce. Then Simon for verye pitie, woulde
fight no more agaynst them, but put them
out of the citye, & caused the houses (where
in the ymages were) to be clensed, and so en-
tred the citie with Psalmes of prayse, ge-
uing thanckes vnto the Lord. So whe he
had caste al abhominacions out of the city,
he set such mē in it as kept the law of god,
and made the citye stronge, and buylded a
dwellinge place for him selfe. Nowe, when
they in the castel at Jerusalem were kepte
so straytly that they coulde not come forth
into the countrie, and myghte neyther bye
nor sel: they were verye hungrye, and many
of them famyshed to deathe: In so muche
that they besought Simon to be at one
with them, which he graunted them. So
he put them oute frome thence, and clensed
the castell from fylthynesse. And vpon the
xxiii. daye of the seconde moneth in the
clxxi. yere, they entred into it with thanc-
kesgeuinge, and braunches of palme trees,
with harpes, croudes, cimbals, and lutes,
singyng psalmes, & songes of prayse vnto
God, for that the greate enemye of Israell
was ouercome. And Simon ordeyned that
the same daye shulde be kepte euery yeare
in gladnesse, and made stronge the hyll of
the tēple that was beside the castell, where
he dwelt him selfe with hys companye. Si-
mon also perceauyng that John his sonne
was a mightye man of armes, made hym
captayne of all the hoostes and caused him
to dwel at Gaza. ¶ The xiii. Chapter.

In the clxxii. yere, gathered hinge De-
metri⁹ his hoste, & departed vnto Media,
to get hi helpe for to fight agaynst Ty-
phon. Now whē Arsaces the king of Per-
sia & Medea, heard that Demetri⁹ was en-
tred within his borders, he sent one of hys
princes to take him alue: & to bringe hym
vnto him. So he went, & slew Demetrius
hoste, toke him selfe, brought hym to Ar-
saces, whiche kept him in warde. And all
the lande of Juda was in rest so longe as
Simon lyued, for he sought the wealthe of
hys

his people, therefore were they glad to haue hym for their ruler, and to bee hym worshyppe alwaye. Simon wanne the citie of Joppa also for an hauen towne, and made it an entraunce into the Iles of the sea. He enlarged the borders of his people, and conquered them more lande: he gathered by many of their people that were prisoners: he had the dominion of Gaza, Bethsura, and the castell, whyche he clensed frome filthynesse, and there was no man that resisted him: So that euerye man tylled hys grounde in peace, the lāde of Juda, and the trees gaue their fruite and encrease. The elders sat all in iudgement, and toke theyr bountye, for the wealth of the lande: the yonge men put on worshyp, and harnes vpon them. He prouided vitaples for the cities, & made goodly stronge holdes of them: so that the fame of his worshyp was spoken of vnto Leu. 26. a the ende of the worlde. * For he made peace thorowout the lande, & Israell was full 3. reg. 3. a of mirth and ioye. Euerye man sat vnder hys vine and figtrees, and ther was no māne to feare them awaye. There was none in the lande to fighte agaynste them, for then the kynges were ouercome. He helped those that were in aduersitie amonge his people, he was diligent to se the lawe kepte: as for such as were vngodly and wicked, he toke them away. He set by the Sanctuary, and encreased the holye vessels of the temple.

When the Romaynes and Sparrians had gotte worde, that Jonathas was mad, they were eyght sory. But when they heard that Simon his brother was made hie Prieste in his stede, & how he had wonne the lāde agayne, with the cities in it: they wrote vnto him in tables of brasse, to renue the frēdeship, and bonde of loue, whyche they hadde 1. Mac. 8. c made afore with * Judas & Jonathas and. 12. a his brethren. Whiche writynges were read before the congregacion at Jerusalem. And this is the coppe of the letters, that the Spascians sente: The Senatours, and citezins of Sparta, sende gretyng vnto Simon the greate Prieste, with the Elders, priestes, and the other people of the Jewes, their brethren: When your embassitoures ether were sent vnto oure people, certified vs of your worshippe, honour and prosperous wealth: we wer glad of their cōming, and haue written the earande, whiche they spake before the councell of the people: Namely, that Numenius the sonne of Antiochus, and Antipater the sonne of Jason, the Jewes embassitours are come vnto vs, for to renue the olde frendshyppe with vs. Vpon thys, the people consented, that the men shoulde be honourably entreated, and that the coppe of their earaunde should be writen in the special bokes of the people, for a perpetuall memorye vnto the Spartians: yea, and that we shulde sende a copy of the same vnto Simon the greate priest. After this did Simō sende Numenius vnto Rome, with a golden shilde of a thousande pounde wepght, to confirme the frendshyp with them, whiche when the Romaynes vnderstode, they sayde: what thanckes shal we recompence agayne vnto Simō & his children? For he hathe stablished his brethrē, & ouercome the enemies of Israell. Wherefore they graunted him to be free. And all thys wrote the Jewes in tables of brasse, & nayled it vnto the pyllers vpon the mounte Sion. The coppe of the wrytynge is thys. The xviii. daye of the moneth * Elul, in the. Clxxii. yeare, in the thirde yeare of Simon the hye Prieste, in the great congregacion of the Priestes, rulers of the people, & elders of the countre at Asarame, were these wordes openly declared. For so muche as there was much warre in oure land, therefore Simō the sonne of Machathias (come of the children of Jareb) and hys brethren, put them selues in parell, and resysted the enemyes of theyr people: That their Sanctuarye and lawe might be mayntened, and dyd theyr people great worshyp: Jonathas in like maner, after that he had gouerned his people and bene their hye prieste: dyed, and lyeth buried by the sepulchres his elders. After that would their enemies haue troden their holy thinges vnder foote, destroyed their lande, and beterye wasted theyr Sanctuarye. Then Simon withstod them, and fought for his people, spente muche of hys owne money, weapened the valeaunte men of hys people, gaue them wages, made stronge the cities of Juda, with Bethsura that lyeth vpon the borders of Jewrye (where the ordynaunce of their enemyes laye sometyme) and sette Jewes there for to kepe it. He made fast Joppa also, whiche lieth vpō the sea, and Gaza that bordreth vpon Azotus, (where the enemyes dwelte afore) and there he sette Jewes to kepe it: and whatsoeuer was mete for the subduynge of the aduersaryes, that layed he therein. Nowe when the people sawe the noble actes of Simon, and what worshyppe he purposed to do for them, hys godly behaueoure, and faythfulnesse, whiche he kepte vnto them, and howe he sought by all wayes the welth of his people, because he dyd all this, therefore they chose hym to be their prynce, and hie Prieste. And in this time they prospered wel by hym, so that the Heythen were taken oute of that lande: & they also whych were in the Cytee of Dauid at Jerusalem,

Augustus.

lohem in the castell (where they were) oute and defyled all thynges that were aboute the Sanctuary, and dyd greate harme vnto cleanlynesse) and Simon put men of the Jewes in it, for the defence of the land and citye, and sette vp the walles of Jerusalem. And kynge Demetrius confirmed him in hys hye priesthode, made him his frend, and dyd hym greate worshyppe. For he hearde that the Romaynes called the Jewes theyr frendes, louers and brethren, howe honourablye they receaued Simons ambassadoures: howe the Jewes and priestes cõsented that he shoulde be their Prince and hye priest perpetuallye (till God raysed vp the true prophete) and that he shoulde be their capteyne, to care for the Sanctuary, and to sette officers vpon the workes therof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouision for the holye thinges, & to be obeyed of euerye man, and all the wrytinges of the land to be made in hys name: that he shoulde be clothed in purple and golde, and that it shoulde be lawefull for none of the people, nor priestes to breake any of these thynges, to withstande hys wordes, nor to call any congregation in the lande without him: that he shoulde be clothed in purple, and weare a collar of golde: And if there were anye which disobeyed or brake this ordinaunce, that he shoulde be punished. So all the people consented to alowe Simon, and to doe accordynge to these wordes: Simon also him selfe toshe it vpon him, and was content to be the hye priest, the capteyne, and prynce of the Jewes and priestes, and to gouerne them all. And they commaunded to make thys writynge in tables of brasse, and fasten it vnto the compasse of the Sanctuarye in an open place: and to lay vp a coppe of the same in the treasury, that Simon and his posterite might haue it.

¶ The .xv. Chapter.

MOreouer kinge Antiochus the son of Demetrius sent letters from the Iles of the sea, vnto Simõ the hye priest & prince of the Jewes, & to all the people, cõteinig these wordes: Antiochus the king sendth greetinge vnto Simon the hye priest, & to the people of the Jewes. For so much as certayne wicked men haue gotten the kingdõ of oure progenitoures, I am purposed to chalenge the realme againe, and to restore it to the olde estate. Wherefore, I haue gathered a great hoste, and made shippes of warre, that I maye go throughout the countrye, & be auenged of them, which haue destroyed oure land, and wasted many cities in my realme. And therefore, nowe I make the free also from all the tributes, wherwith kinges my progenitours haue discharged the: and frome other customes (wherfrom they haue released thee) whatsoeuer they be yea, I giue thee leaue to smite money of thyne owne within thy lande. As for Jerusalem, I will that it be holy and free: and all the weapons and houses of defence, which thou haste buylded, and kepest in thine handes, shall be thyne. Where as any thinge is or shalbe owynge vnto the kinge, I forgiue it the, from this time forth for euermore. And whē we haue obtayned oure kyngedome, we shall doe the, thy people and the temple greate worshyp: so that youre honoure shall be knowen throughout the whole worlde. In the C.lxxiiij. yere went Antiochus into his fathers lande, and al the men of warre came togither vnto him, so that fewe were lefte with Typhon. So the kynge Antiochus followed vpon him, but he fled vnto Dora, which lyeth by the sea syde: for he saw that there was mischefe commynge vnto him, and that hys host had forsaken hym. Then came Antiochus vnto Dora with an. C. & twenty thousande men of armes vpō foote, and eyght thousande horsmen. So he cõpassed the citie rounde aboute, & the shippes came by the sea. Thus they vexed the citye by land and by water, in so much that they suffred no man to go in or out. In the meane season came + Numenius (and they that had bene with him) frome the cyte of Rome, hauynge letters wrytten vnto the kynges and prouinces, wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth greetinge vnto Ptolomy the kynge. The embassyoures of the Jewes oure frendes, beynge sent from Simon the hye priestе, and frome the people of the Jewes, came vnto vs for to renue the olde frendshyppe and bonde of loue, & brought a shilde of golde, weyinge a. M. pounde, which we were content to receaue of them. Wherefore, we thought it good to write vnto the kinges and prouinces, to do them no harme, nor to take parte against them, their cities, nor countrey, neither to mayntayne their enemyes against them. If there be any wicked persones therfore, fled from them vnto you, delyuer them vp to Simon the hie priestе, that he maye punysshe them after his owne law. The same wordes wrote the Romaynes also vnto Demetrius the kinge: to Attalus, Arabia, Arsaces, & to all the regions: as Sampsames, to them of Sparta, Delo, Mindo, Sicion, Caria, Samos, Pamphilia, Licia, Halicarnassum, and to the Rhodes, to Phaselus, Coo, Side, Arado, Gortina, Gnydum, to

Capren

C. 1 Mac. 14

Cipses & to Cirt. And of euery lettre they sent a copye to Simon the hye preest, and to the people of the Iewes. So Antiochus the kynge brought his hoste vnto Doza the seconde time, to take it: where he made diuerse ordinaunces of warre, and kept Tryphon in, that he shoulde not come forthe. Then sent Simon to Antiochus two thousande chosen men to helpe him with gold, siluer, & other plenteous geere: neuertheles, he wolde not receaue them, but brake all the conenaunt which he made with Simon afore, and withdrewe him selfe from him. He sent Athenobi⁹ also a frende of his vnto Simon, for to reason with him, saying: ye withholde from me Joppa & Gaza, with the castell that is at Jerusalem, whyche are cities of my realme, whose borders ye haue destroyed, and done great euel in the land, hauinge the dominion in many other places of my kyngdome. Wherefore, delyuer nowe the cities, whiche ye haue take, with the tributes of the places that ye haue rule vpon without the borders of Jewrye: Or els geue me fyue hundred talentes of siluer: yea, and for the harme that ye haue done in the cytes, & for the tributes of the same, other fyue hundred talentes. If no, we shal come and fyghte agaynst you. So Athenobius the kynges frende came to Jerusalem, and when he sawe the greate worthyp and honoure of Simon, in golde, siluer, and so great plentye of ornamentes: he meruayled & tolde Simon as the kynge commanded him. Then answered Simon, and sayd vnto hym: As for vs, we haue neyther taken other mens landes, nor wyth holden the, but onely our fathers heritage, whiche our enemies had vnrighteously in possession a certayne time. Thys heritage of our fathers, haue we chalenged in processe of time. And where as thou complaynest concernynge Joppa and Gaza, they did greate harme to our people, and in our lande, yet wyll we geue an hundred talentes for the. Neuertheles, Athenobius answered him not one worde, but turned agayne wrathfully vnto the kyng, and tolde him al these wordes, and the greate dignitie of Symon, with al that he had sene, and the kyng was verye angrye. In the meane tyme fled Tryphon by shyp vnto Ortholaida. Then the kynge made Cendebeus captayne of the sea coste, and gaue him an hoste of foote men and horsemen, commaundynge him to remoue the hoost towarde Jewrye, and to buylde vp the cytye of Cedron, to make vp the portes, and to warre agaynst the people of the Iewes. As for the kynge him selfe he followed vpon Tryphon. So Cendebeus came vnto Jamnia, and began to vexe the people, to treade downe Jewrye, to take the people prysoners, to slaye them, and to buylde vp Cedron, where he set horsemen, and other men of warre, that they might come forth, and go thorow the streetes of Jewrye, lyke as the kynge hadde commaunded hym.

¶ The. xvi. Chapter.

When came John vp fro Gaza, & tolde Simon his father, what Cendebeus had done amonge their people. Vpon thys, called Simon two of his eldest sons, Judas & John, & said vnto the: I & my brethren & my fathers house, haue euer from our youth vp vnto this day, foughte agaynst the enemies of Israel, & god gaue vs good fortune to delyuer Israel ofte tymes. And now, for so much as I am old, be ye in stead of me, and my brother, go forth & fyghte for our people, and the helpe of god be with you. So he chose. xx. thousande fighting men of the countre, with horsmen also, which went forth against Cendebeus, & rested at Modin. In the morning they arose, and went into the playne felde: and beholde, a mighty great hoost came agaynste them, both of foremen and horsemen. Betwe was there a water broode betwene yer them, and John remoued the hoost towarde them. And when he sawe that the people was afrayde to go ouer the water broode, he went ouer first him selfe: and the men seyng this, followed him. Then John set his horsmen and foremen in ordre; the one by the other for their enemies horsmen were verye many. But when they blewe vp the prestes trompettes, Cendebeus fledde with his hoostle, wherof many were slayne, and the remaunte gate them to their stronge holde. Judas also Johns brother, was wounded at the same time. And John folowed styll vpo the enemies, tyl he came to Cedron, which he builded. The enemies fledde also vnto the towres that were in the felde of Azotes, & thole did John burne vp. Thus there were slayne two. xx. men of them, & John touened agayne peaceably into Jewrye. And in the felde of Jericho was Ptolomy the son of Abobus made captayne: whiche because he had aboundaunce of siluer and golde (for he had maryed the doughter of Simon the hye preest) waxed proude in his mynde, and thoughte to conquere the lande, imagynynge falsely agaynst Simon and his sonnes, to destroye them. Now as Simon was goynge about thoroow the cities, that were in the countre of Jewrye, and carynge for them: he came downe to Jericho with Mathathias and Judas his sonnes, in the. C. lxxvii. yeare, in the. xi. moneth called

* Sabat.

January. Sabat. Then Ptolomy the sonne of Abobus receyued them (but with disceyte) into a stronge house of hys, called Woch, which he had buylded, where he made the an baket. So when Simon and his sonnes were merry and had dronken wel, Ptolomy stode vp with his men (whom he had hyd there) and toke theyr weapons, entred into the banket house, and slewe Simon with hys two sonnes, and certayne of his seruautes. Suche greate vnkyndfulnesse dyd Ptolomy in Israell, and recompensed euyll for good. Then wrote this Ptolomy the same vnto kinge Antiochus, requiring him, that he should sende him an hoost to helpe him: and so shoulde he deliuer hym the lande, with the cityes and tributes of the same. He sente other men also vnto Gaza, for to take John: and wrote vnto the captaines to come to hym, and he shoulde geue them syluer, golde, and rewardes. And to Jerusalem he sente other, to take it, and the Sãctuarye. Then ranne there one before, and tolde John in Gaza, that hys father, and hys brethren were slayne, and howe that Ptolomy had sent to slaye him also. When John heard this, he was sore abashed, and layed handes of them that were come to destroye hym, and slew them: for he knew, that they wente about to kil him. As for other thinges cõcernyng John: of his warres, of his noble actes (wherein he behaued him selfe manfully) of the buyldige of walles whiche he made, and other of his vdes: They are wryten in the chronicles of hys priesthode, from the time forth that he was made hye priest after hys father.

¶ The ende of the fyrste booke of the Machabees.

The seconde booke of the Machabees.

¶ The fyrste Chapter.

¶ An Epistle of the Jewes that dwelt at Jerusalē, sent vnto the that dwelt in Egipte: wherin they exhorte the to gene thankes for the deth of Antiochus. Of the fyre that was hid in the pit. The prayer of Nehemias.

THe brethre of the Jewes which be at Jerusalē, and in the lāde of Jewry, wysshe vnto those brethren of the Jewes that are throwoute Egipte: good fortune, health, & peace, God be gracious vnto you, & thynke vpon hys couenaunte that he made with Abrahā, Isaac, & Jacob his faithfull seruauntes: & gene you al suche an heart, that ye may loue and serue him: yea, and perfourme his wyll with an whole heart, & of a willing mynde. He open your hertes in his lawe and in his commaundemētes, sende you peace, heare your prayers, be at one with you, and neuer forsake you in time of trouble. This is here our prayer for you. What tyme as Demetrius raygned, in C. lxix. yere, we Jewes wrote vnto you in the trouble and violence that came vnto vs. In those yeres, after that Jason departed out of the holy lāde & lyng home, they brent vp the portes, & shed innocent bloude. Then made we our prayer vnto the Lord, and we harde: we offred, & lighted the candels, set vpp the lothes & breade: And now come ye vnto the feast of tabernacles in the moneth Casleu. In the C. lxxx viii. yere, the prophet that was at Jerusalem and in Jewry, the counsayle & Judas him selfe, sende this wholsome saluta-cion vnto Aristobolus kynge Ptolomyes master, whiche came of the generatiō of the annoynted preystes: and to the Jewes that were in Egypte: In so much as God hathe deliuered vs from great perilles, we thanke him hyghly. In that we resysted so myghty a kynge. And why? he broughte men out of Persis by heapes, to fyght agaynste vs and the holy citye. For as he was in Persis (namely, the Captaynte wyth the greate hoste) he perysshed in the temple of Nanea, beynge disceaued throwe the deuyce of Naneas preistes. For as he was purposed to haue dwelte there, Antiochus and his frendes came thether, to receyue muche money for a dowrye. So when Naneas preistes had layed forthe the moneye, he entred wyth a small companye into the compasse of the temple, and so they shut the temple. Nowe when Antiochus entred by ayenynge the yeruy intraunce of the tēple, the preistes stoned the captayne to deathe, hewed them in peces that were wyth him, smote of their heades, & thewe them oute. In al thynges God be praysed, which hath deliuered the wycked, into oure handes. Where as we are nowe purposed to kepe the purificacion of the temple vpon the. xxv. day of the moneth Casleu, we thought necessarye to certifye you therof: that ye also myghte & kepe the tabernacles feaste daye, and the daye of the fyre, wherby was gyuen vs, whē Nehemias offred, after that he had set vp the temple and the auter. For what tyme as oure fathers were led awaye vnto Persis, the preistes (whyche then slaughte the honoure of God) toke the fyre priuely from the auter, and hyd it in a valley, where as was a depe dry pyt: and

Deu. 30.

Leu. 23. & Nonab. 29.

Leu. 23. & Nu. 29. & 3. Esd. 8.

there

therin they kepte it, so that the place was vnknowen vnto euerye man. Nowe after many yeres when it pleased god, that Nehemias shoulde be sent frome the kyng of Persia, + he sent the chyldrens children of
Leui.6.a those preistes (whiche had hyd the fyre) to
P.a.16.c. seke it. And as they tolde vs they founde no fyre, but thicke water. Then commaun-
D ded he them to drawe it vp, and to bring it him, and the offringes withal. Nowe when the sacrifices wer layed on, and ordred, the preiste Nehemias commaunded to sprynkle them and the wood wyth water. When this was done, and the time come that the Sunne shone, whiche afore was hyd in the cloude: there was a greate fire kyndled. In so much that euery man maruepled. Nowe all the preistes prayed, while the sacrifyce was a making. Jonathas prayed first, and the other gaue answere. And Nehemias prayer was after this maner: O Lord god maker of all thynges, thou fearefull and strong, thou righteous, and merciful, thou that art onely a gracious kynge, onely liberall, onelye iuste, almyghtye and euerlastinge, thou that delyuerest Israell from all trouble, thou that haste chosen the fathers, and halowed them: receyue the offrynge for the whole people of Israel, preserue thyne owne portion, and halowe it, gather those togyther, that are scatred abrode from vs: deliuer them that are vnder the heathens bondage, loke vpon them whiche are despised and abhorred, that the Heythen may knowe and se, how that thou art oure God: punish e them that oppresse, and prondelye put vs to dishonoure. Set
deu.xxv.a
E thy people agayne in thy holy place, + lyke as Moses hathe spoken. And the preistes songe psalmes of thanckesgeuynge, so long as the sacrifice endured. Nowe when the sacrifice was brent. Nehemias commaunded the greate stones to be sprynkled wyth
Jud.vi.d the residue of the water: * Whyche when
3.re.18,e it was done, there was kyndled a flame of
Ecc.48.a them also: But it was consumed thorowe the light, that shyned from the aulter. So when thys matter was knowē, it was told the kynge of Persia, that in the place wher the preistes whiche were led awaye, had hyd fire, there appeared water in the stede of fire: and that Nehemias, and hys companye, hadde purified the sacrifices wythall. Then the kynge considringe and pondringe the matter dilygently, made him a temple to proue the thyng that was done. And when he founde it so in dede, he gaue the preistes manye gyftes and diuers rewardes: yea, he woke them with his awne hande and gaue them. And Nehemias called the same place Nephthey, wyche is as
much to saye, as a clensynge: But manye men call it Nepht.

¶ The.ii. Chapter.

How Jeremy hid the tabernacle, the arke, and the aulter in the hill. Of the fiue bokes of Jason, conteyned in one.

A

IT is founde also in the writynges of Jeremy the prophet, that he commaunded
2 Mac.1.c
+ Je.29.b
Baru.6.a
the which were caried away, to take fire, + as it is sayd afore. + He cōmaūded the also, that they shulde not forget the law & cōmaundementes of the Lorde, & that they shoulde not erre in their myndes, when they see ymages of syluer and golde, wyth their ornamentes. These & such other thynges cōmaunded he thē, & exhorted thē, that they shuld not let the law of God go out of their heartes. It is written also, howe the prophet (at the cōmaundemēt of god) charged thē to take the tabernacle & the arcke with them: and he went forthe vnto the
mountayne, where Moses clymmed vp,
Gen.34.a
* and sawe the heritage of God. And when Jeremye came there, he founde an open
B cane, wherin he layde the tabernacle, the arke, and the aulter of incense, and so stopped the doole. There came certayne men togethar also folowynge hym, to marche the place, but they coulde not fynde it. Which when Jeremy perceyued, he reproued them, sayinge: As for that place, it shalbe vnknowen, vntil the time that god gather hys people togethar agayne, and receaue them into mercy. Then shall God
Exo.17.b
shewe them these thynges, and the mate-
3.reg.8.b
stye of the Lorde shall appeare, * and the cloud also like as it was shewed vnto Moses: and lyke as when Salomon desyred, that the place myghte be sanctifyed, and it was shewed hym. For he being a wyse mā handled honourablye and wysely, offrynge
Leu.9.d
vnto God in the halowynge of the temple, when it was finished. + And lyke as when Moses prayed vnto the lorde, the fire came downe frome heauen, and consumed the
2.Mac.7.a
burnt offringe: Euen so, prayed Salomon also, * and the fire came downe from heauen, and consumed the burnt offrynge. And Moses sayde: because the sinofferynge was not eaten, therfore is it consumed. In lyke maner Salomon kepte the dedication (or
C halowynge) eyghte dayes. In the Annotacions and wrytynges of * Jeremye, were
some read Nehemiah.
these thynges put also: and howe he made ryche store, and howe he gathered out of all countreyes the bookes of the Prophetes, of Dauid, the Epistles of the kynges,

and of the presentes. Euen so Judas also, loke what he learned by experyẽce of war, and suche thynges as hathe happened vnto vs, he gathered them altogether, and so we haue them by vs: If ye now delyre to haue the same, sende some bodye to fetche them vnto you. Where as we then are aboute to celebrate the purification, we haue written vnto you. Therefore ye shall do well, yf ye kepe the same dayes. We hope also, that the GOD (whiche delyuered his people, and gaue them al the heritage, kyngedome, priesthode, and Sanctuarye,
Deu. 30. a * that he promysed them in the lawe) shall shortely haue mercye vpon vs, and gather vs together from vnder the heauen into hys holye place: for he hath saued vs from
b great perylles, and hathe clensed the place. As concernynge Judas Machabeus and his brethren, the purification of the greate temple: the dedication of the aulter: yea, and of the warres that concerne noble Antiochus and * Eupator hys sonne, of the
1. mat. 6. a thynges that came downe from heauen vpon those, whiche manfully defended the Jewes. For though they were but fewe, yet defended they the whole lande, drone awaye the ennemyes hoaste, recouered agayne the temple, that was spoken of throwoute all the world, delyuered the cityе: dorynge theyr beate, that the lawe of the Lorde which was put downe, myght with all tranquillytie be restored agayne vnto the Lorde, that was so mercyfull vnto them. As touchynge Jason also of Cyren, we haue vndertaken compendeously to dryuge into one booke, the thynges that were comprehended of hym in fyue. For we consyderynge the multytude of the bookes, and howe harde it shoulde be for them that wolde medle wyth storyes and actes (and that because of so dyuerse matters) haue vndertaken so to comprehende the storyes: that suche as are dysposed to reade, myghte haue pleasure and pastyme therin: and that they whiche are diligente in suche thynges, myght the better thincke vpon them: yea, and that wholsoeuer reade
c them, might haue profyte therby. Neuertheleſſe, we oure selues that haue medled with this matter for the shortenynge of it, haue taken no small laboure, but great dylygence, watchynges and trauayle. Lyke as they that make a feaste, wolde fayne do other men pleasure: Euen so we also (for many mens sakes) are very well content to take the labour, where as we may shortly cõprehende, the thinges that other mẽ haue truly writtẽ. For he that buildeth an house anew, must prouyde for all maner thynges, to the whole buyldynge: but he that purposeth it afterwarde, seketh but onelye what is comly, mete and conuenient to garnysshe it withal. Euen so do we also in lyke maner. And why? We that begynneth to write a story for the first, must with his vnderstandige gather the matter together, set hys wordes in ordre, & diligẽtly serche out of euery part: But he that afterwarde will shorten it, byseth few wordes, & rouncheth not the matter at the largest: Let this be sufficiente for a Prologe, now wil we begynne to shew the matter: for it is but a folish thig to make a longe Prologe, and to be short in the storye it selfe.

¶ The. iii. Chapter.

¶ Of the honour done vnto the tẽple by the kynges of the Gentyles. Symon vttereth what treasures is in the tẽple. Heliodorus is sent to take thõ away. He is strickẽ of god, and healed at the prayer of Onias.

WHat time as the holy cytie was inhabited in al peace & wealth, & whẽ the lawes were yet very wel kepte. (For so was it ordeyned by Onias the hye priestes & other godlye men that were enemies to wickednesse) It came therto * that
1. mat. 1. c. euen the kynges and prynces them selues did the place greate worshyp, & garnyshed the temple, with greate gyftes: In so much that Seleucus king of Asia of his own rẽtes, bare all the costes belonging to the seruice of the offerynges. Then * Simon of
2. mac. 3. a the trybe of Benjamin, a ruler of the temple, laboured to worke some mischefe in the cyty: but the hie priest resysted hym. Neuertheleſſe, whẽ he might not ouercome Onias he gat hym to + Appolonius the son
2. mac. 3. b of Thersa (whiche then was cheke Lorde in Celosiria and Phenices) and tolde him, that the treasurye in Jerusalem was full of innumerable money, and how that the comon goodes (whiche belonged not vnto the offerynges, were exceadynge greate also: yea, and how it wer possyble, that all these might come vnder the kinges power. Now when Appolonius had shewed the king of the money, as it was tolde hym: the kynge called for Heliodorus his stewarde, & sente him with a cõmaundement, to bringe hym
B the same money. Immediatly Heliodorus tooke his iourneye, but vnder a colour, as though he would go thorow Celosiria and Phenices to vyset the cityes, but his purpose was to fulfyll the kinges pleasure. So when he came to Jerusalem, and was louyngly receaued of the hye Priest into the cityе: he tolde what was determined cõcernynge the money, and shewed the cause

of his comminge: he asked also, yf it were so in dede. Then the hye Priestе tolde hym, that there was such money layed vp for the vpholdynge of wydowes and fatherlesse children, and how that a certayne of it belonged vnto Hircanus Tobias a noble man: and that of all the money (whiche that wycked Simon hadde bewrayed) ther were .iii. hundreth talentes of syluer, and .ii. hundreth of golde: yea, and that it were vnpossible for those mens meanynge to be disceaued, that had layed vp their money in the place and temple (whiche is had in worshyp thorowe the whole worlde) for the mayntenaūce and honour of the same. Where vnto Heliodorus aunswered, that the kinge had cōmaunded him in any wise to bringe hym the money. So at the daye appoynted, Heliodorus entred into the tēple to ordre this matter. But there was no smal feare thorowout the whole citie. The Priestes fell downe before the aulter in their bestimentes, and called vnto heauen Exo.22.d vpon hym, * which had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserued for suche as cōmitte them vnto kepynge. Then who so hadde loked the hye Priestе in the face, it would haue greued his heart: for his countenaunce and the chaunging of his colour, declared the inwarde sorowe of his mynde. The man was al in heuinesse, and hys body in feare: whereby they that looked vpon him, mighte perceaue the greefe of his heart. The other people also came oute of theyr houses by heapes vnto the comon prayer, because the place was lyke to come into cōfusion. The women came together thorow the streates, with heerye clothes about their breastes. The virgyns also, that were kepte in, ranne to Onias, some in the walles, other some looked oute of the wyndowes: yea, they al helde vp theyr handes towarde heauen, and prayed. A miserable thinge was it, to loke vpon the comen people, and the hye priest beyng in such trouble. But they besoughte almyghty GOD, that the goodes, whiche were committed vnto them, might be kepte whole, for those that hadde delyuered them vnto theyr kepynge. Neuertheles, the thing that Heliodorus was determined to do, that performed he in the same place, he him selfe personally beeing about the treasury with his men of warre. But the spyte of almyghty God shewed hym selfe openlye, so that all they whiche presumed to obeye Heliodorus, fell thorowe the power of God into a great fearefulnesse and drede. * For ther 2.Ma.3.c appeared vnto them an horse, with a terri- and.5.d. ble man sitting vpon him, decked in goodly araye, and the horse smote at Heliodorus with hys foore fete. Mowe he that sat vpon the horse, had harnesse of golde vpon him. Moreouer, ther appeared two fayre & bewtifull ponge men in goodlye araye, whiche stode by him, scourged hym of bothe the syde, and gaue hym many strypes without ceasynge. * With that felle Heliodorus sodenly vnto the grounde. So they toke him vp (beynge compassed aboute with greate darcheneſſe) and bare him out vpon a bere. Thus he that came with so many runners and men of warre into ye sayde treasury, was borne oute, where as no man myghte helpe hym: and so the power of God was manifest and knowen. He laye styl domme also by the power of God, destytute of all hope and lyfe. And they praysed the Lorde, that he hadde shewed his power vpon hys place & temple, which a litle afore was full of feare and trouble: and that thorowe the reuelacion of the almyghtie Lorde, it was filled with ioye and gladnesse. Then certayne of Heliodorus frendes prayed Onias, that in all hast he wolde call vpon God, to graunte hym hys lyfe, whiche was geuinge vp the ghoste. So the hye Priestе considre the matter, and leste the kynge shoulde suspecte that the Jewes had done Heliodorus some euell: he offred an healthofferynge for hym. Nowe, when the hye Priestе hadde offeryd his petycion, the same ponge men in the same clothynge appeared, and stode beside Heliodorus, saynge: Thancke Onias the hye Priestе, for Act.27.d * hys sake hathe the Lorde graunted thee thy life: Therfore, seynge that God hathe scourged thee, geue hym prayse and thankes, and shewe euerye man hys might and power. And when they had spoken these wordes, they appered no more. So Heliodorus offred vnto God, and made greate bowes vnto him, which had graunted him his life, thanckid Onias, toke hys horse, and wente agayne to the kynge. Then testified he vnto euerye man of the greate workes of God, that he had sene with hys eyes. And when the kynge asked Heliodorus who were mete to be sente yet once agayne to Jerusalem, he sayd: yf thou haste any enemie or aduersary vnto thy realme, sende him thither, and thou shalt haue him punished, yf he escape with hys lyfe: for in that place (no doute) there is a speciall power and worshynge of God. For he that dwelleth in heauen, visiteth and defendeth that place: and al that come to do it harme he punisheth and plageth them. Thys is nowe the matter concernyng Heliodorus, and the kepynge of the treasurye at Jerusalem.

cc.ii. The

¶ The.xiii. Chapter.

¶ Simon repoꝛteth euell of Onias. Jason despringerhe office of the hye Priest coꝛrupteth the kynge with rewardes. The wicked intente of Jason.

A 2.mac.3 a THys Simō now* (of whom we spake afoꝛe) beynge a bewꝛayer of the money & of his own natural cōtrey, repoꝛted the woꝛste of Onias: as thoughe he had moued Heliodoꝛus vnto this, and as thoughe he had bene a bꝛynger vp of euell. Thus was he not ashamed to call him an enemy of the realme, that was so faithfull an ouerseer and defender of the cytye & of hys people: yea, and so feruente in the lawe of God. But when the malyce of Simon increased so farre, that thoꝛowe hys frendes there wer certaine manslaughters committed: Onias consydered the parel that might come thoꝛowe thys stryfe, and howe that Appollonius (namelye the chefe Lorde in Celosiria and Phenices) was all set vpon tyranny, and Simons malice increased the same: He gat him to the kynge, not as an accuser of the cytezins, but as one that by him selfe intended the comen wealth of the whole multytude. Foꝛ he sawe it was not possyble to lyue in peace, nether Simon to leaue of from hys folyshnesse, excepte the kynge dyd loke therto. But after the death of Seleucus, when Antiochus (whyche is called the noble) toke the kyngedome: Jason the bꝛother of Onias laboured to be hye priest: Foꝛ he came vnto the kinge, and B promised him thze hundzeth & .lx. talētes of siluer, & of the other rentes. lxxx. talentes. Beslydes this he promised him yet an. C & .l. if he might haue the scole of the childꝛē, & that he might cal them of Jerusalem Antiochians. Whiche when the kynge had graunted, & he had gotte the superiozite, he beganne immediatly to dꝛaw hys kinsmen to the custome of the Heathen, put downe the thynges that the Jewes had set vp of loue, by John the father of Eupolemius which was sent ambassytoure vnto Rome, foꝛ to make the bonde offrendshyppe and loue. He put downe all the Jewes and Liberties of the Jewes, & set vp the wycked statutes. He durste make a fyghtynge scole vnder the castell, and set fayre younge men to learne the maners of whozes and bꝛothels. Thys was nowe the begynnynge of C the Heathenyshe and straunge conuersacyon, bꝛought in thoꝛowe the vngracious and vnheardе wyckednesse of Jason, which should not be called a priest, but an vngodly personne. In so much that the Priestes were nowe nomoze occupied about the seruyce of the aulter, but despysed the temple, regardednot the offerynge: yea, gaue theyr dylygence to learne to fight, to wꝛastle, to leape, to daunce, and to put at the stone, not settynge by the honoure of the fathers, but lyked the gloꝛye of the Grekes beste of all: foꝛ the whyche they stroue peꝛlously, and were gredy to folowe theyr statutes: yea, theur lust was in all thynges to be lyke them, whiche afoꝛe were theur enemies and destroyers. Howbeit to do wickedly agaynste the lawe of God, shall not escape vnpunyshed: but of thys we shal D spеake hereafter. What tyme as the * Olympiades spoꝛtes were played at Tyrus (the kynge hym selfe beynge psesente) thys vngracious Jason sent wycked men, beꝛyngefrom them of Jerusalem (whyche nowe were called Antiochiās) iii. C. dꝛachmas of syluer foꝛ an offeringe to Hercules. These had they that caryed them, desyred vnoer such a facyō, as though they should not haue bene offered but bestowed to other vses. Neuertheles, he that sent them, sente them to the intente that they shoulde be offred vnto Hercules. But because of those that were psesent, they wer genen as to the makynge of shippes. And Appolonis the sonne of Menetrus was sent into Egipt, because of the noble men of kynge Ptolomye Philometoꝛ. Nowe when Antiochus perceaued, that he was put out from medlinge in the realme, he sought his own pꝛoffyte, departed from thence, came to Joppa, and then to Jerusalem: where he was honozably receaued of Jason, and of the cytye, and was bꝛought in with toꝛche lyghte and wyth greate pꝛayse: and so he turned his hooste vnto Phenyces. After. iii. yeare Jason sente Menelaus, the foꝛsayde Si- E mons bꝛother, * to beare the money vnto 2.mac.4.b the kynge, and to bꝛynge him answere of other necessarye matters. But he (when he was pꝛayse of the kynge foꝛ magnifynge of hys power) turned the pꝛesthode vnto him selfe, layinge bp. iii. C. talentes of syluer foꝛ Jason. So when he had gotte commaundementes from the kynge (he came bauynge nothynge that becōmeth a priest) but bearige the stomacke of a cruel tiraūt, & the wrath of the wilde bꝛute beest. * The 1.mac.3.b Jason (which had disceaued his owne bꝛother) seynge that he him selfe was begyled also, was fayne to flie into the lande of the Ammonites, and Menelaus gat the dominion. But as foꝛ the moneye that he had pꝛomysed vnto the kyng, he dyd nothynge therin, when Sostratus the rulер of the castell requireth it of hym. Foꝛ Sostratus

These were kept euerye fifte yeare.

was

was the man that gathered the customes: wherfore they were bothe called before the kynge. Thus was Menelaus putte oute of the priesthod, and Lisimachus his brother came in hys steade. Sostratus also was made Lorde of the Cipzians. It happened in the meane season, that the Tharsians & Mallacians made insurrectiō, because they were geuen for a present vnto kyng Antiochus concubine. Then came the kyng in al the haste, to kyl them agayne, and to pacifie the matter, leauynge Andronicus there to be his vrbite, as one mete therfore. Now Menelaus supposynge that he had gotten a righte conuenient time, stole certayne vessels of golde oute of the temple, and gaue them to Andronicus for a present: and some he solde at Tirus, and in the cities therby.

F Whiche when Onias knewe of a suerty, he reproued him: but he kept him in a Sanctuarye, beside Daphnis, that lyeth by Antiochie. Wherefore Menelaus gat him to Andronicus, and prayed him that he would slaye Onias. So when he came to Onias, he counceled hym craftely to come oute of the Sanctuarye geuynge hym hys hande weth an othe (howe be it he suspecte hym) and then he slewe Onias, without any regarde of ryghteousnesse. For the whyche cause not onelye the Jewes, but other nacions also toke indignacion, and were displeased for the vnryghteous deathe of so godlye a man. And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Grekes wente vnto hym, complaynynge for the vnryghteous death of Onias. yea, Antiochus him selfe was sorye in hys mynde of Onias, so that it pitied him, and he wepte, remembrynge hys sobernesse & manerly behauioure. Wherefore he was so kyndled in his mynde, that he commaunded Andronicus to be stripped oute of hys purple clothynge, and so to be led throwoute the citye: yea, and the vngracious man to be slayne in the same place where he committed hys wickednes vpon Onias. Thus the Lorde rewarded him his punishemente, as he had deserued. Nowe when Lisimachus had done many wycked dedes in the temple, throwe the councell

G of Menelaus, and the voyce came abrode: the multitude gathered them together agaynst Lisimachus: for he had caryed out nowe muche golde. So when the people arose, and were ful of displeasure, Lisimachus armed.iii.M. vnthryftes to defend him: a certayne tyrauute beynge their captayne, which was growen both in age and woodnesse. But whē the people vnderstode the purpose of Lisimachus, they gat stones, some good stronge clubbes, and some caste asshes vpon Lisimachus. Thus ther were many of them wounded, some being slayne, and al the other chaced awaye. But as for the wicked churchrobber himselfe, they killed him beside the treasurye. Of these matters therefore, there was kepte a courte agaynst Menelaus. Nowe when the kynge came to Tirus, they made a complaynte agaynst Menelaus, concernynge this busynesse. and the embassitours were thre. But Menelaus went and promysed Ptolomy, to geue him muche money, yf he wold persuade the kynge. So Ptolompe wente to the kynge into a courte (where as he was set to coole hym) and dzoughte hym oute of that mynde. In so much that he discharged Menelaus from the accusations, that notwithstandynge was cause of all mischiefes & those poore men, whiche if they had tolde their cause: yea, before the Scithians, they should haue bene iudged innocēt, them he condēpned to deathe. Thus were they slone punished, which solowed vpon the matter for the citie, for the people, and for the holy vessel. Wherfore, they of Tirus tokemdignacion, and buried them honorablye. And so throwe the couetousnesse of them that were in power, Menelaus remayned stil in auctoritie, increasinge in malice to the hurte of the citezins.

¶ The.v. Chapter.

¶ Of the signes & tokens seneīn Jerusalē. Of the ende & offence of Jason. The pursute of Antiochus against the Jewes. The spoilynge of the temple.

A T the same tyme Antiochus made hī ready to go agayne into Egypte. Then were there sene at Jerusalē. xl. dayes longe, horsemen runninge to and fro in the ayre, which had raimēt of gold, & speares. There were sene also, whole hostes of mē weapened, & horses runninge in ordre, how they came together, how they held forthe their shildes, howe the harnessed mē drewe out their swerdes, & shote their dartes. The shine of the golde weapens was sene, & of al maner of armonre. Wherfore euery mā prayed, that those tokens myght turne to good. Now when ther was gone forth a false rumour, as though Antiochus had ben deed: Jason toke a.C. men, & came sodenly vpon the citie. The citezins ranne vnto the walles, at the laste was the cytye taken, and Menelaus fled into the castell. As for Jason, he spared not hys owne cytezins in the slaughter, neyther considzed he what greate euel it were, to destroye the

prosperite of his owne kinsmen: but did as one that had gotten the victory of hys enemies, and not of his frendes. For all thys gat he not the superiorite, but at the laste receaued confusion for hys malyce: * And
2.Ma.4.c fled agayne like a bagabounde into the lād of the Ammonites. Finallye, for a reward of his wickednesse, he was accused before Aretha the kynge of the Arabians. In so muche that he was fayne to flé frome cytye to citie, beynge despysed of euery man as a forsaker of the lawes, and an abhominable personne. And at the laste (as an open enemie of his owne natural countre, and of the citezins) he was driuen into Egypte. Thus he that afore put many oute of their owne natiue lande, perysshed frome home hym selfe. He wente to Lacedemon, thynckynge there to haue gotten succoure by reason of kynred. And he that afore hadde caſten manye one out vnburied, was throwen oute hym selfe, no man mournynge for him, nor puttinge hym in his graue: so that he neyther enioyed the burialle of a
C straūger, neither was he partaker of his fathers sepulchre. Nowe whē this was done, the kinge suspect, that the Jewes wold haue fallen frome him: Wherefore, he came in a greate displeasure oute of Egypte, * and
1.Mac.1.c toke the cytye by violence. He commaunded his men of warre also, that they shoulde kyll and not spare, but slaye downe suche as withstode them, or clymed vp vpon the houses. Thus was there a great slaughter of ponge men, olde men, women, children, & virgins. In.iii. dayes were there slayne lxxx.M. fourtye thousande put in prison, and no lesse solde. yet was he not contente with thys, but durst go into the most holy temple (Menelaus that traytoure to the lawes, and to hys owne naturall countre, beynge his gyde) and with his wicked hādes, toke the holy vessell, which other kynges and cities hadde geuen thither for the garnishynge and honor of the place: them tokē he in his handes vnworthely, and defiled them. So madde was Antiochus, that he consydred not, howe that GOD was a
D litle wroth for the sinnes of thē that dwelt in the cytye, for the whiche, suche confusion
Jud.b.d. came vpon that place. * And why? if it had not happened them to haue bene lapped in many synnes, thys Antiochus (as soone as he had come) had sodenly bene punished, & shut out for his presumption, * like as Heliodorus was, whome Seleucus the kyng
2.Ma.3.d sente to robbe the treasurye. Neuertheles, God hathe not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterward shall it enioye the wealth of them. And like as it is nowe forsaken in the wrathe of almightye God, so when the greate God is reconciled, it shall be set vp in his worshipp agayne. So when Antiochus had taken a M. and. viii. C. talentes out of the temple, he gat him to Antioche in al the hast, thinkynge in his pryde, that he might make mē
E sayle vpon the drye lande, and to goe vpon the sea, suche an hye mynde had he. He lefte debites there, to vexe the people: At Jerusalem left he Philippe a Phrygian, in maners mooze cruell then hym selfe that sette him there: At Garisim he lefte Andronicus and Menelaus, which were moze greuous
1.Ma.1.a to the citezins then other. * Nowe as he was thus set in malice agaynst the Jewes, he sent Apollonius an hated prynce, wyth xxii. M commaundynge hym to slay those that were of perfect age, and to sell the women, maidens, and children. When he came nowe to Jerusalem, he fayned peace, and kepte him styll vntyll the Sabboth daye. And then he commaunded his men to take them to their weapons (for the Jewes kepe holy day) and so he slewe al them that were gone forth to the open play, rūnynge here and there throwe the citie, with hys men weaponed, & murthered a greate numbre.
1.ma.1.f * But Judas Machabeus, which was the tenth, fled into the wyldernes, lead his life there with hys companye, amonge wylde beastes, & vpon the mountaynes, dwelling there, and eatynge grasse, lest they shoulde be partakers of the fylthynes.

¶ The. vi. Chapter.

The Jewes are cōpelled to leaue the lawe of god. The tēple is defiled. The readers are admonished that they shal not abhorre the aduersite wherwith the lorde afflicteth thē. The greuous payne of Eleazarus.

NOt longe after this, sent the king a A
messaunger of Antioche, for to compel the Jewes, to alter the ordinances of the fathers & the lawe of god, to defile the tēple at Jerusalē, & to call it the tēple of Jupiter Olympi⁹: & that they shuld be in Gazarim, as thole which dwell at the place of Jupiter the herberous. This wicked sedicion of the vngodly was heuy vpō all the people: For the temple was ful of voluptuousnes, bybbynge and boynge of the heathen, of rybaudes, and harlottes, together. The women went into the holye place, & bare in that was not lawful. The aulter also was full of vnlawfull thinges, whiche the lawe forbyddeth to laye vpon it, The Sabbothes were not kepte, the

other

other solempne feastes of the land were not regarded. To be playne, there durst no mā be a knowen that he was a Iewe. In the daye of the kynges birthe they were cōpelled perforce to offre: and when the feaste of Bachus was kept, they were constrayned to weare garlandes of yuye, and so to goe aboute the honoure of Bachus. Moreouer, thorowe the councell of Ptolompye, there went oute a commaundement in the nexte Cytyes of the heathen, that they shoulde entreate the Iewes in like maner: namely, to compel them for to doe sacrifice after the lawes of the Gentiles: and whoso wolde not, to put them to death. A piteous thinge was it to see. There were.ii. women accused to haue circumcised their sonnes, whome when they had lead rounde about the citye (the babes hangynge at their breastes) they caste them downe headelynges ouer the walles. Some that were crept in dennes and had kept the Sabboth, were accused vnto Philippe, and brente in the fire: because that for the feare of God, they kepte the commaundemente so strayte, and wolde not defende them selues. Nowe I beseche all those whyche reade thys booke, that they refuse it not for these falles of aduersite: and iudge the thynges (that are happened) for no destruction, but for a chastenynge of oure people. And why? When God suffred not synners so longe to folowe their owne mynde, but shortely punisheth theym, * it is a tooken of hys greate lo-uynge kyndenes. For thys grace haue we of god, more thē other people, that he suffreth vs not longe to sin vnpunished lyke as other nacions, that when the daye of iudgement commeth, he may punish them in the fulnes of their sinnes. If we sinne, he correcteth vs, but he neuer withdraweth hys mercy from vs: and though he punysh with aduersitie, yet doeth he neuer forsake hys people. But lette thys that we haue spoken nowe with a fewe wordes, be for a warnynge and exhortacion for the heathen. Nowe wyll we come to the declarynge of the matter. Eleazar one of the pryncipal Scribes, an aged man, and of a wel fauoured countenaūce, was constrayned to gape with open mouth, * and to eate swynes fleach. But he desyrynge rather to dye gloriously, then to lyue wyth shame offered him selfe willyngly to the martyrdome. Nowe when he sawe that he must nedes go to it, he toke it paciently: For he was at apoynte with hym selfe, that he wolde consent to no vnlawfull thynge, for any pleasure of lyfe. They that stode by beyng moued with pitie (but not a ryght) for the olde frendshyppe of the man, toke him aside priuely, and prayed him, that he would let suche fleche be brought him as was lawefull to eate, and then to make a countenaunce, as thoughe he had eaten of the fleche of the sacrifyce lyke as the kynge commaunded, for so he might be delyuered from death, and so for the olde frendshyppe of the man, they shewed him this kindnes. But he began to consider his discrete, and honorable age, hys noble and worshipfull stocke, and how that from his youth vp, he had bene of an honeste and good conuersacion: yea, and howe constantly he had kept the ordinaunces and lawes commaunded by God, wherefore he gaue them thys aunswere, and sayde: yet had I rather strike be layed in my graue. * For it becommeth not myne age (sayde he) in any wyse to dissemble, wherby many yonge persons mighte thincke, that Eleazar beynge. lxxx. yeare olde and ten, were nowe gone to a straūge lyfe: and so thorowe myne yprocrisye (for a litle tyme of a transitorye lyfe) they myghte be deceaued: by thys meanes also shoulde I defyle myne age, and make it abhominable. For thoughe I were nowe delyuered from the tormentes of men, * yet should I not escape the hande of the allmighty god, neither alyue nor dead, wherfore, I wyl die manfully, and do as it becōmeth mine age. Whereby I maye peraduenture leaue an exāple of stedfastnes for such as be yonge, yf I with a ready mynde, and māfully, die an honest death, for the moste worthye and holye lawes. When he had sayde these wordes, immediatly he was drawen to the tormente. Nowe they that led him and were mylde a lytle before, beganne to take displeasure, because of the woordes that he sayd: for they thought he had spoken them of an hye mynde. But when he was in his martyrdome, he mourned, and sayd: Thou (O Lord) whiche hast the holy knowledge, knowest openlye: that where as I myghte be deliuered frō deathe, I suffre these sooze paynes of my bodye: But in my mynde I am well content to suffre them because I feare thee. Thus this man died, leauynge the memoriall of his death for an example, not onely vnto yonge men, but vnto al the people, to be stedfast and manly.

¶ The.viii. Chapter.

¶ The punishment of the seuen brethren, and of theyr mother.

IT happened also, that there were seuen brethren (with their mother) taken, and compelled by the kynge, * agaynste the

lawe, to eate swynes flesshe: namelye with scourges and lethyen whyppes. And one of thē which was the eldest, sayd: What seekest thou, and what requirest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kynge angrye, and bad heate cauldrōs & brasen pottes. Which whē they were made hote, immediatlye he commaunded the tonge of hym that spake first, to be cut out, to pull the skin ouer his heade, to pare of the edges of his handes & fete: yea, & that in the sight of his mother & the other of his brethren. Nowe when he was cleane marred, he commaunded a fyre to be made, and so (while there was any breath in hym) to be fryed in the cauldron: In the which when he had bene longe pained, the other brethren with theyr mother exhorted hym to dye manfullye, sayinge:

The Lorde God shall regarde the trueth, and conforte vs, lyke as Moses teacheth
Deu. 32. * and declareth in hys songe, sayinge: and he wyll haue compassion on hys seruaunts. So when the first was deade after this maner, they brought the seconde, to haue hym in derision, pulled the skinne with the heere ouer his heade, and asked hym, yf he would eate swynes flesshe, or he were payned in the other membres also throwoute hys bodye. But he answered boldely, and sayde: I wyll not do it. And so was he tormented lyke as the fyrste, and when he was euen at the geuynge vp the goost, he sayde: Thou moost vngracious personne puttest vs nowe to death, but the kynge of the worlde shall rayse vs vp (whyche dye for hys lawes) in the resurrection of euerlastynge lyfe. After hym, was the thyrde had in derision: and when he was requyred, he put out hys tonge, and that ryghte soone, holdynge forthe hys hande manfullye, and spake with stedfaste fayeth These haue I of heauen, but nowe for the lawe of God I despyse them: for my truste is, that I shall receaue them: of hym agayne. In so muche that the kynge and they whyche were with hym, marueled at the younge mans boldnesse, that he no-thynge regarded the paynes. Nowe when he was deade also, they vexed the fourthe with tormentes in lyke maner. So when he was nowe at hys death, he sayde. It is better that we be ynge put to death of men,
John. 5. c. haue our hope and truste in God, for he shal rayse vs vp agayne. * As for the, thou shalte haue no resurrection to lyfe. And when they had spoken to the fyfthe, they tormented hym. Then loked he vnto the kynge. and sayd: thou haste power amonge men, for thou arte a mortall man also thy selfe, to do what thou wylte, but thynche not, that GOD hathe forsaken oure generacion. Abyde the, tary styll a whyle, and thou shalte se the greate power of GOD, howe he wyll punyshe the and thy sede.

6. After him they brought the syxte, whyche beynge at the poynte of deathe, sayde: Be not disceaued (O kynge) for this we suffre for oure owne sakes, because we haue offended oure God, and therefore marueilous thynges are shewed vpon vs. But thynche not thou, whyche takest in hande to stryue agaynste GOD, that thou shalte escape vnpunyshed. This excellent mother (worthy to be wel reported of, and had in remēbraunce) sawe her seuen sonnes dye in one daye, and suffred it pacientlye, because of the hope that she had in GOD: yea, she exhorted euerye one of them in especial, and that boldly and stedfastlye with parfyte wysedome, wahynge vp her wyt yche thoughte with a manlye stomacke, & sayde vnto them: I cannot tell howe ye came in my wōbe, for I nether gaue you brethe nor soule, no nor lyfe. It is not I that ioyned the membres of your bodyes together, but the maker of the worlde, whiche fashioned the birth of man, and beganne all thinges. Euen he also of his owne mercye shal geue you breath and lyfe agayne, lyke as ye now regarde not your own selues for his lawes sake. Nowe thoughte Antiochus that she had despysed hym, therefore he let her go with her reproues, and beganne to exhorte the yongest sonne (which yet was lefte) not only with wordes but swore vnto him with an oothe, that he shoulde make hym a ryche and welthye man (yf he would forsake the lawes of his fathers) yea, & that he should geue him, whatsoeuer were necessarye for hym. But whē the yonge mā would not be moued, for al these thinges, he called his mother, & conceled her to saue her sōnes lyfe. And when he had exhorted her with many wordes, she perswaded hym that she should speake vnto her sonne. So she turned her vnto him (laughynge the cruel tiraunte to scorne) and spake with a bolde voyce. O my sonne, haue pitie vpō me, that bare the. ix. monethes in my wombe, that gaue the sucke, nozished the & brought the vp vnto this age. I beseche the (my sonne) loke vpon heauen and earth and al that is therin, and consyder, that God made them and mans generacion of naughte: so shalte thou not feare this hangman, but suffre dearlye stedfastly, lyke as thy brethen haue done: that I may receaue the agayne in the same mercye with thy brethren. While she was yet speakynge these wordes, the yōge mā sayde whom loke ye for? Wherefore do ye tarye?

I wyll not obeye the kynges commaun de-
Leui.xi.a ment, * but the lawe that God gaue vs by
Deu.14.a. Moses. As for thou that ymagyneſt all
F mischefe agaynſt the Iewes, thou shalt not
escape the hande of God, for we ſuffre theſe
thinges, because of our ſinnes. And though
God be angry with vs a litle while (for our
chastenyng and reformacyon) yet shall he
be at one againe with his seruauntes. But
thou, (O shamefull and most abhominable
person.) Hyde not thy selfe thorow payne
hope, in beynge so malicious vpon the ſer-
nauntes of God: for thou halt not yet esca-
ped the iudgement of the God which is al-
mightie, and seith al thinges. My brethren
that haue ſuffred a litle paine, are now vn-
der the couenaunt of euerlastynge life: but
thorow the iudgement of God, thou shalte
be punished righteously for thy pryde. As
for me (lyke as my brethren haue done) I
offre my soule & my bodye for the lawes of
oure fathers, calling vpon God, that he wil
2.Ma.2.c soone be mercyfull vnto oure people: yea,
and with paine & punishement * to make
the graunt, that he onely is God. In me
now & in my brethren the wrath of almigh-
tie God is at an ende, which righteously is
fallen vpon all our people: Then the kynge
being kindled in anger, was more cruel vp
on him then vpon al the other, and toke in-
dignacion, that he was so lightely regarded.
So this yonge man dyed vndefyled, & put
his truſt styl in the Lorde. Last of all after
the sonnes, was the mother put to death al
so. Let this nowe be ynoughe spoken, con-
cernyng the offeringes, and extreme cruel-
nesse.

¶ The.viii. Chapter.

¶ Iudas gathereth together his hoſt. Nicanor is sét against Iudas. Iudas exhor-
teth his souldiars to cõstãcy. Nicanor is ouercome. The Iewes geue thanckes
after they haue putte their enemyes to
flight, deuiding the spoyles vnto the fa-
therleſſe, & vnto the widdowes. Nicanor
flyeth vnto Antiochus.

THen Iudas Machabeus, & they that
were with him, went priuely into the
townes, called their kynſfolckes and
frendes together, toke vnto them all suche
as contynued yet in the fayth and lawe of
the Iewes, and broughte forthe syre thou-
sande men. So they called vpon the Lord,
that he wolde haue an eye vnto his people,
whiche was troaden downe of euery man:
to be gracyous vnto the Temple that was
defiled of the vngodly: to haue compaſſion
vpon the destruction of the cytye, whiche
was shortely like to be layed waſte, to heare
the voyce of the blonde that cryed vnto
hym: to remembre the most vnryghteous
deathes of yonge innocent childre, the blas-
phemyes also done vnto hys name, and to
punyshe them. * Nowe when Machabeus 1.Ma.2.d
had gathered thys multytude togeather, he
was to myghtye for the Heathen (for the
wrath of the Lorde was turned into mer-
cye) he fell vpon the townes and cities vn-
wardes, vzente them, toke the most commo-
dyous places, and slewe manye of the ene-
myes. But specially he made such chaſes
by nyghte, in so muche that his manlynes
was spoken of euery where.

So when Philippe sawe that the man
increased by litle and litle, and that the mat
ter prospered with him for the moste parte:
he wrote vnto Ptolomy (which was a cap
tayne in Celosiria and Phenices) to helpe
him in the kynges busines. * Then sent he 1.ma.3.c.
Nicanor Patrocly, a speciall frend of hys,
in all the haste, and gaue him of the comen
sorte of the Heathen, no lesse then .xx. M.
harnessed men, to roote oute the whole ge-
neracion of the Iewes, haupnge to helpe
hym one Gorgias, a man of warre, whyche
in matters concernynge batails, had great
experience. Nicanor ordened also the try-
bute (whyche the Romaynes shoulde haue
had) to be geuen vnto the kinge, out of the
captiuitie of the Iewes, namelye .ii. M. ta-
lentes. And immediatly he sente to the cy-
ties of the sea coast, requiringe them for to
bie Iewes to be their seruauntes and bon-
men, promisinge to sell them .lxxx. and ten
for one talente: but he considered not the
wrathe of almyghtye GOD, that was to
come vpon hym. When Judas knewe of ¶
this, he tolde the Iewes that were wyth
hym of Nicanors commynge. Nowe were
there some of them fearfull, not truſtynge
vnto the ryghteousnesse of God, and fledde
theyr waye. But the other that remayn-
ned, came together, and besoughte the
Lorde, to delyuer them from that wycked
Nicanor, whyche had solde them, or euer
he came nye them: and thoughe he wolde
not do it for their sakes, yet for the cone-
nannte that he made wyth theyr fathers,
and because they called vpon his holy and
glorious name. * And so Machabeus cal- 1.Ma.b,b
led hys men together, namelye aboute sixe
thousande, exhorting thẽ not to agree vnto
theyr enemyes, * neyther to be afrayed for Eeu.xx.a
the multytude of theyr aduersaryes com- ii.pa.xx.c
mynge againſte them vnryghteousnesse: but
to fyght manlye, consyderynge the reproſe
that they had done to the holye place with-
out cause, howe they had despysed and op-
pressed the citye: yea, and destroied the law- Iere.17.b
es of the fathers, * For they (sayde he) psa.15.b.

cc.b. truſt

trust in their weapens and boldenesse, but oure confydence is in the almyghty Lorde, whiche in the twynclinge of an eye maye bothe destroye them that come against vs, and all the worlde. He exhorted them also to call to remembraunce the helpe, that
4.re.19.g God shewed vnto theyr fathers: * as when
Esa.37.a there perysshed an. C. and. lxxxb. M.
1.mac.7.c of Sennacheribs people: And of the battaile that they had in Babilon against the Gallacians: howe al the Macedonias that came to helpe them, stode in feare: and how they beynge but onely. vi. M. slewe an. C. and. xx. M. throwe the helpe that was geuen them from heauen, whereby they also had receaued many benefytes. Throwe these wordes the men toke good hertes vnto them, readye to dye for the lawe and the countre. So he set vpon euerye company a captayne, one of his owne brethren: Simon, Joseph and Jonathas: geuynge eche one. xb. C. men. He caused Esdras also to reade the holye booke vnto them, and
1.mac.4.b to geue them a token of the helpe of God. * Then he hym selfe beynge captayne in the forefronte of the battayle, buckled with Nicanor. And God was theyr helpe, in so muche that they slewe aboue. ix. M. men, and compelled the more parte of Nicanors hoofte to flee, they were so wounded and feble. Thus they toke the moneye from those that came to lye them, and followed vpon them on euery syde. But when the time came vpon them, they returned, for it was the Sabboth, and therefore they folowed nomore vpon them. So they toke their weapons and spoyles, and kepte the Sabboth, geuynge thankes vnto the Lorde, whiche had delyuered them that
Num.31.d, daye. and shewed them hys mercye. After
1.re.30.e the Sabboth * they distrybuted the spoy-
Deu.xv.b les to the sicke, to the fatherlesse and to wid dowes, and the residue had they them selues with theirs. When thys was done, and they all had made a generall prayer: they besoughte the mercyfull Lorde to be at one with hys seruauntes. Of those also that were with Timotheus and Bachides, whiche fought agaynste them, they slewe. xx. M. wanne hye and stronge holdes, and deuyded moo spoyles: euen geuynge an equal portiō vnto the sicke, to the fatherles, to wyddowes, and to aged personnes. And
F when they had dyligentlye gathered theyr weapens togethyer, they layed them al in conuenyente places, and the remnaunte of the spoiles also brought they to Jerusalem. They slewe also Philarches that wycked personne, whiche was with Timotheus, and had vered manye Jewes. And when they helpe the thankesgeuynge at Jerusalem for the victorye, they brent those that had set fyre on the portes of the temple: namely Callisthenes, whiche was fled into an house: and so they gat a worthy reward for theyr wickednes. As for that most vngracious Nicanor, whiche had brought a thousande marchauntes, to bye the Jewes, he was throwe the helpe of the Lord brought downe euen of them whom he regarded not: in so muche that he put of hys glorious rayment, fled by sea, and came alone to Antioche, wyth greate shame and dyshonoure, which he gat throw the destruccion of his hoofte. Thus he that promysed the Romaynes to paye them theyr trybute, when he toke Jerusalem: beganne nowe to saye playnlye, that God was the defender of the Jewes, and therefore not possyble to wounde them, because they folowed the lawes whyche God had made.

¶ The. ix. Chapter.

¶ Antiochus willynge to spoyle Perselopolis is driue to flight. As he persecuteth the Jewes, he is striken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

A T the same tyme came * Antiochus A
1.mac,6.a againe with dishonoure out of Perssis. For whē he came to Perselopolis, & vnderstode to robbe the cyte & to subdue the citte, the people ranne together & defended thē selues, in so much that he & his werkayne to flee with shame. And so after that flight, it happened that Antiochus came againe with dishonour. But when he came to Egbathana, he gat knowlege what was happened vnto Nicanor, and Timotheus. Nowe, as he was anauncinge hym selfe in his wrath, he thought he was able to auēge the iniurye that was done to them, vpon the Jewes: and therefore commaunded to make readye hys charet, hastynge on his iourney wythout ceassinge, the iudgement of GOD pronouncinge hym, because he had spoken so prowdely, that he woulde come to Jerusalem, and make it a graue of the Jewes. But the Lorde God of Israell, that seyth all thinges, smote him with an inuysyble plage, which no man coulde heale. For B
as soone as he had spoken these wordes, there came vpon hym an horyble payne of his bowels, and a sore grefe of the armes. And that was but ryght: for he had martyred other mens bowels wyth dyuerse and straunge tormentes, howebeit he woulde in no wise ceasse frō hys malyce. Yea, he was yet the prouder & more malicious agaynst the Jewes: But whyle he was commaundynge to make haste in the matter, it happened that he fell downe violently from the charet, so that it brosed his bodye, and dyd hym greate payne. And so he that thoughe

B

he myghte commaunde the fluddes of the
sea (so proude was he beyonde the condi-
cion of man) & to weye the hie mountaynes
in a payze of balaunce, was nowe brought
downe to the grounde, and caryed vpon an
hoselytter, knowledgynge the manifest po-
Actes.12.d wer of God vpon hym: so that the wicked
body of hys *was full of wormes, whych
in hys payne fel quicke out of his fleach: in
so muche that hys hoste was greued with
the smel and stynche of hym. Thus he that
a little afore, thought he might reach to the
C starre of heauen, him might no man now a-
bide nor beare, for the vehemēce of stinche.
Therfore, he beynge brought frome hys
great pride, began for to come to the know-
ledge of hym selfe: for the punishmente of
God warned him, and his payne increased
euer more & more. And when he hym selfe
might not abyde his owne stynch, he saide
these wordes: It is reason to be obedyente
vnto God, and that a man despise not to be
lyke vnto hym. Thys wicked persone
prayed also vnto the Lorde, of whome he
shoulde haue optayned no mercye. And as
for the citie that he came vnto so hastely,
to brynge it downe to the grounde, and to
make it a graue for dead men: Nowe he de-
streth to delyuer it free. And as touchynge
the Jewes, whome he had iudged not wor-
thye to be buryed, but would haue cast thē
oute for to be deuoured of the fowles and
wilde beastes, sayngeth that he would haue
destroyed both olde and younge: Nowe he
promysed to make them lyke the citesyns
of Athens. And where as he had spoyled
the holye temple afore, nowe he maketh
promyse to garnysshe it with great gyftes,
to increase the holye ornamentes, and of
hys owne rentes to beare the costes, and
charges belongyng to the offerynges: yea,
and that he wolde also become a Jew him
selfe, to go thorow euery place of the world
and to preach the power of god. But when
D his paynes would not cease (for the right-
teous iudgemente of God was come vpon
hym) out of a bery dispayre, he wrote vn-
to the Jewes a letter of intercession, con-
teynynge these wordes: The kynge and
prynce Antiochus, wysheth vnto the ver-
tuous citesins of the Jewes, muche health
and good prosperite. If ye and youre chyl-
dren fare well, and yf all thynges goe after
your mynde: we geue greate rethankes. In
my sycknesse also, doe I remembre you
louyngly: For as I came oute of Persia,
& was taken with sore disease: I thoughte
it necessarye to care for the comen wealthe.
Neither dispayre I in my selfe, but haue a
good hope to escape thys sickues. But con-
syderynge that my father led an hoste some
tyme in the vpper places: and shewed who
shulde raygne after him, that (if eyther hap-
pened any cōtrouersie, or any harde thing
were declared) they in the lande myghte
knowe it: lest eyther Lorde, that there shulde
be no insurrection: Agayne, when I pondre
by my selfe, howe that all the myghtye men
and neighbourers rounde aboute are lyinge
waite, and loke but for opportunite to doe
harme: I haue ordeined that my sonne An-
tiochus shall raygne after me, whome I
ofte commended to many of you, when I E
was in the vpper kyngdomes, & haue writ-
ten vnto hi, as it foloweth herafter. There-
fore I praye you and require you, to re-
membre the benefites that I haue done
vnto you generallye, and in speciall (that
euerye man wilbe faythfull to me and my
sonne.) For I hope that he shall be of so-
ber and louynge behaueour, & yf he folow
my deuice, he shalbe indifferent vnto you.
* Thus that murtherer and blasphemer Dan.8.c
of God was sore smitten: And lyke as he
had intreated other men, so he dyed a mise-
rable death in a straunge countrey vpon a
mountaine. And his body did Philippe (that
went with hym) carye awaye: whiche fea-
rynge the sonne of Antiochus, went into
Egypt to Ptolomy Philometor.

¶ The.x. Chapter.

¶ Judas Machabey taketh the citie & the
temple. He beginneth to shewe the actes of
Eupator. The Jewes fyght agaynst the Ie-
dumeās: Timotheus inuadeth Jewry, with
who Judas ioyneth battel. b. men appeare
in the ayre to the helpe of the Jewes. Ti-
mothy is slayne.

MAchabeus nowe and his company
(thorow the helpe of the lord) wan A
the temple & the city agayn, restroy- 1.Ma.4.c
ed the alters & chapels that the heathē had
builded thorow the streates: clensed the tē-
ple, * made another aulter of brighe stone, & Exo.xx.d
after two yeres they offered sacrifices, sette
forth the incēse the lightes, & shew breade.
Whē that was done, they fel downe flat dp
on the grounde, & besoughte the Lorde, that
they might come no more into suche trou-
ble: But yf they sinned any more agaynste
him, he him selfe to chasten them with mer-
cye, and not to come in the handes of those
aleauntes and blasphemous men. Nowe,
vpon the same daye that the straungers
polluted the temple, it happened that on
the verye same daye it was clensed agayne:
namelye, * the.xxii. daye of the moneth 1.ma.4.B
called Casleu. They kepte. viii. dayes in B
gladnesse, lyke as in the feaste of the taber-
nacles: remembrynge that not longe afore,
they helde the feaste of the tabernacles vp-
on the mountaynes and in dennes lyke
beastes.

beastes. And to the same token they bare greene bowes, braunches and palmes, before hym that had geuen them good fortune to clense hys place. They agreed also together, and made a statute, that euery yeare those dayes shoulde be solempnye kept of all the people of the Iewes.

Howe Antiochus then (that was called the noble) died, it is sufficientlye tolde. Now will we speake of Eupator the sonne of that wycked Antiochus, how it happened with hym: and so with fewe wordes to comprehende the aduersytie that chaunced in the warres: When he had taken in the kyngedome, he made one Lisias (whiche had bene captayne of the host in Phenices & Siria) ruler ouer the matters of the realme. For Ptolompe that was called Macron, being a ruler for the Iewes (and specially, to syt in iudgemēt for suche wronge as was done vnto them) vndertoke to deale peaceablye with them. For the which cause he was accused of the frendes before Eupator: and when he was suspect to be a traytoure (because he had lefte Cypres that Philometor had committed vnto hym: & because he departed from noble Antyochus, that he was come vnto) he poysoned hym selfe, and
C dyed. Nowewhen Gorgias, was gouernoure of the same places, he toke straungers: and vndertoke ofte tymes, to warre with the Iewes. Moreouer, the Idumeans that helde the stronge holdes, receaued those that were dryuen frome Jerusalem,
1.Ma.5.a and toke in hande to warre also. * But they that were with Machabeus besoughte and prayed vnto the LORD, that he would be their helper: And so they fell vpon the stronge holdes of the Idumeans, and wanne manye places by strengthe: Suche as came agaynst theym, they slewe, and killed no lesse of all together, then twentye thousande. Neuertheless some, no lesse then nyne thousande, were stedde into two stronge towres, haynge al maner of ordynaunce to withstande them. Then Machabeus leaynge Simon, Josephus, Zacheus, and those
D that were with them (whyche were bye manye) wente to belege theym, and to fighte wher moste nede was. Nowe they that were with Simon, beynge ledde with couetousnesse, were intreated for moneye, thosowe certayne of those that laye in the towres: Tooke.lxx. Machamas: and let some of them escape. But when it was tolde Machabeus what had happened, he called the Captaynes of the people together, accusynge those persones, that they had solde the brethren for money, & let their enemyes go. So he slewe those traytours, and immediatlye wente in hand with the.ii. towers. And whē they had ordred themselues māly with their weapens and handes, they slewe in the two castels mo then twentye thousande. * Nowe Timotheus, * whome the Iewes hadde ouercome afore, gathered a multytude of straūge people, brought an hoste also of horsemen of the Asians, to wynne Jewrye by strength. But when he drewe nie, Machabeus and they that were with him, * fell to their prayer, sprinckled ashes vpon their heades, beynge girded with hearrie clothe about their loynes, fell downe before the aultre, and besoughte the Lorde that he would be mercifull to them, but an enemie vnto their enemyes, and to take parte agaynste their aduersaries, * accordyng as it is prompted in the lawe. So after the prayer, they went on further from the cytye: and when they came nye the enemyes, they prepared them selues agaynste theim. And by tymes in the morning at the breake of the daye, both the hostes buckled together. * The one parte hadde the Lorde for theyr refuge: whyche is the geuer of prosperitie strength and dyscrete.

1.ma.6.b
2.ma.8.c
E
2.ma.11.b
2.ma.13.a
deu.28.a
Jer.17.b
2.pa.32.b

The other had a manly stomacke which is a captayne of warre. The battaile nowe beyng great, * there appeared vnto the enemies frō heauen. v. men vpon horsebackes with bridels of gold, leding the Jewes, and two of them haynge Machabeus betwixt them, that kepte him safe on euery syde with their weapens, but shote dartes and lightninges vpon the enemies: where thorow they were confounded with blyndnesse and so sore afrayed, that they fell downe. There were slayne of foote men twentye thousande and fiue hundred, and sixe hundred horsemen. As for Timothens
F him selfe, he fled vnto Gazar, a very strong holde, wherin Cereas was captayne. But Machabeus and his companye layed sege to it chearefullye. viii. dayes. Nowe they that were within, trustyng to the strength of the place, cursed and banned exceadyngly, and made greate crabynge with wicked wordes. Neuertheless, vpon the fifte daye in the morynge. xx. yong men of Machabeus companye, beynge sette on fire in their myndes (because of the blasphemye) came manfullye vnto the wall, and with bolde stomaches, they and theyr other companions clymbed vp vpon the towres, vndertakinge to setfyre vpon the porres, and to burne those blasphemous persones quycke. Two dayes were they destroynge the castell, whiche when they founde Tymotheus (that was crepte into a corner)

4.re.6.a
1.ma.3.d.
and.xi.b

they

they kylled hym, and slewe Cereas hys brother in lyke maner wyth Appollophanes. When thys was done, they songe Psalmes, wyth prayses and thankesgeuynge vnto the Lord, whyche had done so greate thynges for Israel, and geuen them the victorye.

¶ The. xi. Chapter.

¶ Lisias goeth about to ouercome the Jewes. Succoure is sent frō heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of king Antiochus vnto Lisias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.

NOt longe after this, Lisias the kynges stewarde and a kinsman of hys (which had the gouernaunce of hys matters) toke sore displeasure for the thinges that had happened, and when he had gathered. lxxx. M. men of fote with all the hoode of the horsemen, he came against the Jewes, thynckynge to wynne the cytye, to make it an habytacion for the Heathen,
John. 2. b * and the temple woulde he haue to be an house of lucre, lyke as the other Goddes houses of the Heathen are, and to sell the Prieste office euery yeare: Not consyde-
Esa. 36. d rynge the power of God, but was wylde in hys mynde, * trustynge in the multitude
B of fote men, in thousandes of horsmen, and in his. lxxx. Elephantes. So he came into Jewry and then to Bethsura (a castell of defence) lyinge in a narowe place. b. furlonges frō Jerusalem, and wanne it. Now,
2. mac. x c when Machabeus and hys company knew that the stronge holdes were taken, * they fel to their prayers with weppynge and teares before the Lorde. And all the people in like maner besought hym, that he would sende a good angell to delyuer Israel. Machabeus hym selfe was the fyrst that made hym ready to the battayle, exhortynge the other that were with hym, to iuoparde thē selues, and to helpe theyr brethren. And when they were goinge forth of Jerusalem together with a ready and willinge minde,
2. mac. 3 d * there appeared before them vpon horseback a man in whyte clothinge with harnesse of golde, shakynge his speare. Then they praysed the Lorde all together, which had shewed them mercy, and were comforted in theyr myndes: in so muche that they were redy, not onely to fight with mē, but with the most cruel beastes: yea, and runne thorowe walles of yron. Thus they wente on willingly, haupnge an helper from heauen, & the Lorde mercyfull vnto thē. They
C fell myghtely vpon their enemyes like lyons, brought downe. xi. M. fotemen. xvi. C. horsemen, put all the other to flight, many of them beynge wounded, and some gat awaye naked. Yea, Lisias hym selfe was fayne to flie shamefully, and so to escape.

Neuertheles, the man was not wythoute vnderstādinge, but considered by him selfe that his power was mynyshed, and pondred howe the Jewes beynge defended by the helpe of Almyghtye God, were not able to be ouercome: wherfore he sente thē worde, and promysed, that he woulde consent to all thynges which were reasonable, & to make the king their frende. To the which praier of Lisias, Machabeus agreed, seynge in all thynges the comen wealthe: and whatsoeuer Machabeus wrote vnto Lisias concernynge the Jewes, the kynge graūted it. For there were letters wrytten vnto the Jewes from Lisias, conteinyng these wordes. Lisias sendeth gretynge to the peo-
D ple of the Jewes. Jhon and Absalon which were sente from you, delyuered me writtinges, and requited me to fulfyl the thynges concernynge theyr earande. Therfore loke what myghte be graunted, I certifyed the kynge therof: and what soeuer was conuenyente. I agreed therto. If ye nowe wyll be faithfull in the matters, I shal endeuer my selfe hereafter also to do you good. As concernynge other thynges by euerye article therof: I haue committed them to your messaungers, and to those whome I sente vnto you, to comen with you of the same, fare ye well. In the. C. and. xlviii. yeare, the. xxiiii. daye of the moneth Dioscorinthius. Now the kynges letter conteined these wordes. Kynge Antiochus sendeth gretynge vnto his brother Lisias. For so 2. mac. 9 E
much as oure father, * is now deade, oure wyll is, that they which are in our realme, lyue without any insurrection, and euerye man to be dylygente in hys owne matters. We vnderstāde also, that the Jewes would not cōsente to our father, for to be brought vnto the custome of the Gentiles, but stikly to kepe their owne statutes: for the whiche cause they requyre of vs also, to lette them
F remayne styll by their owne lawes. Wherfore, oure mynde is, that this people shalbe in rest: we haue concluded and determined also, to restore them theyr temple agayne: that they maye lyue accordynge to the vse and custome of their forefathers. Thou shalt do vs a pleasure therfore, if thou sēde vnto them, and agre with them: that when they are certifyed of oure mynde, they maye be of good chere, and looke to theyr owne wealth. And this was the letter, that the kynge wrote vnto the Jewes: kynge Antiochus sendeth gretynge vnto the councel and the other people of the Jewes: If ye fare wel, we haue oure desire: as for vs, we are in good health. Menelaus came & tolde

vs,

bs, howe that youre desyre was to come downe to youre people, which are with bs. Wherfore, those that wyll come, we geue them fre lyberetye, vnto the. xxx. daye of the moneth of Apryll, that they maye vse the meates of the Jewes & theyr owne lawes, lyke as afore: and none of them by any maner of wayes to haue harme, for thynges done in ignorauncs. Menelaus whome we haue sent vnto you, shall comen with you at large, fare ye well. In the. C. lxiii. yere, the. xv. daye of the moneth of Apryl. The Romaynes also sente a letter, conteynynge these wordes: Quintus Mennius and Titus Manilius embassitours of the Romaines, sende greetynge vnto the people of the Jewes. Loke what Lisias the kinges kinsman hath graunted you, we graunte you the same also. But as concernynge the thynges whiche he referred vnto the king, sende hyther some with spede, and pondre the matter diligently amonge your selues, that we maye caste the bette to youre profyte, for we must departe nowe vnto Antioche. And therfore wryte shortely agayne, that we maye know youre mynde: Fare well. In the hundreth. xlviii. yeare, the. xv daye of the moneth of Apryll.

¶ The. xii. Chapter.

¶ Timotheus troubleth the Jewes. The wicked vse of the Jepites against the Jewes. Judas is auoged of hȳ. He setteth fyre on the gate of Jamnia. The pursuite of the Jewes against Timothy. Timothy is taken and let go vnhurt. Judas pursueth Gorgias. Judas offerynge sacrifyce for the deade, sheweth the hope of the resurreccion.

WHen these couenaūtes wer made Lisias went vntothe king, & the Jewes tilled their grouȝd. But Timotheus, Apollonius the sone of Gemei, Jerome and Demophon the proude, Nicanor the capitaine of Cipers, and they that lay in those places: would not let them lyue in rest and peace. They of Joppa also dyd suche a shameful dede. They prayed the Jewes that dwelt amonge them, to go with their wyues & childrē into the shippes whiche they had prepared, anddid with thē, as thoughe they had oughte them no euyl wil. For so much then as there was gone forth a generall proclamaciō throȝow the citie because of peace, they consented therto, & suspecte nothing: but when they were gone forthe into the depe, they drowned no lesse then. ii. C. of thē. When Judas knewe of this cruelte shewed vnto his people, he cōmaūded those that were with him to make thē ready, exhortynge thē to cal vpō God the righteous iudge: wēt forth againste those murtherers of his brethrē, set fyre in the haus by night, brēt vp the shippes, and those that escaped frō the fire, he slewe with the swearde. And when he had done this, he departed as though he would come againe, & rode oute all them of Joppa. But when he had gotte worde, that the Jamnites were mynded to do in lyke maner vnto the Jewes whyche dwelt amōge them, he came vpon the Jamnites by nyght, and set fyre in the hauen with the shippes: so that the lyghte of the fyre was sene at Jerusalem, vpō a. ii. C. and xl. furlonges. Nowe when they were gone from thence. ix. furlonges, in theyr iourney towarde Timotheus. b. thousande men of fote, and. b. hundreth horsemen of the Arabians, fought with him. So when the battel was earnest, and prospered wyth Judas throwe the helpe of GOD: the resydue of the Arabians beynge ouercome, besoughte Judas to be at one wyth them, and promysed to gene him certayne pastures, and to do hym good in other thynges. Judas thinckynge that they shoulde in dede be profitable concerninge many thinges, promysed them peace: whēre vpon they shoke handes, and so they departed to theyr tentes. Judas wente also vnto a citye, whiche was very faste kepte with brydges, fensed rounde aboute with walles, and dyuerse kyndes of people dwellynge therin, called Caspin. They that were within it, put suche trust in the strength of the walles, and in theyr stoare of vitayles: that they were the slacker in their doynges, cursynge and reuylynge Judas with blasphemyes, and speakynge suche wordes as it becommeth not. But Machabeus callynge vpon the great prince of the world (which without any battaile rāmes, or ordenaunce of war, did cast downe the walles of Jericho, in the tyme of Josue) fell mankully vpon the walles, toke the citie, (& throwe the helpe of the Lorde) made and exceadynge greate slaughter: In so muche that a lade of two fourlonges brode whiche laye thereby, semed, to flow with the blonde of the slayne. Then departed they from thēce. viii. C. and l. furlonges, and came to Taraca vnto the Jewes that are called Tubianii. But as for Timotheus, they coulde not get hym there: for (not one matter dispatched) he was departed from thence, and had lefte certaine men in a verye stronge holde. But Dositheus and Sosipater, which wer captaynes with Machabeus, slewe those that Timotheus had lefte in the house of defence, euen. x. M. mē. And Machabeus prepared him with the. vi. M. men that were aboute hym, set them in ordre by companyes, and wente forth agaynste Timotheus, which had with hym an. C. and. xx. M. mē

of

okfote.iij.M.and.v.C.horsemen.When Timotheus had knowledge of Judas commynge, he sent the women, children and the other baggage vnto a castell called Carnion. (For it could not be wonne, & was hard to come vnto, the wayes of the same places were so narowe) and when Judas company came first in sight. the enemyes were smitten with feare, throwe the presence of god: which seith al thynges: In so muche that they fleyng one here, another there, wer rather dyscomfyted of theyr owne people,
Judi.7.f * and wounded wyth the strokes of theyr
1.re.14.c owne swerdes. Judas also was very ear-
ii.pa.xx.d nest in folowyng vpon theym, punyshynge those vngodly. and slewe thyrtie thousande men of them. Timotheus also him selfe fell into the handes of Dositheus and Solipater, whom he besought with many prayers, to let hym go with hys life: because he had many of the Jewes fathers and brethrene in prysion, whiche (yf they put him to deth) myght be disapointed. So whē he had promised faythfullye to delyuer theym agayne accordynge to the condicyon made, they let hym go wythout harme, for the healthe of the brethren. And when Judas had slayne. xxv.M. he wente from Carnion. Nowe after that he hadde chased awaye and slayne his enemyes, he remoued the hoste towarde
I.Ma.5.e. * Ephron a stronge citie, wherin dwelt many diuerse people of the heathen, and the stronge yonge men kepte the walles, defendyng thē mightely. In this citie was much ordynaunce and proupsyon of dartes. But when Judas and hys companye had called vpō almightie God (which with his power breaketh the strength of the enemyes) they wanne the citie, and slewe. xxv.M. of them that were within. From thence wente they to the cytie of the Scithian, whiche lyeth vi.C. furlonges from Jerusalem. But whē the Jewes which were in the citie testified, that the cytezins dealt louingly with thē: yea, and intreated thē kyndely in the tyme of their aduersitie, Judas and his company gaue them thanckes, desyrynge them to be kyndely styll vnto them: and so they came to Jerusalem, the hye feaste of the weekes beynge at hande. And after the feast of pentecost they wente forthe agaynste Gorgias the gouernoure of Idumea, with three. M. men of fote, and. iiii. C. horsemen. Whyche whē they met together, it chaunsed a fewe of the Jewes to be slayne. And Dositheus
F one of the Bachenors & myghtie horseman toke holde of Gorgias, and wolde haue taken him quick. But an horsemā of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled into Mozesa. When they nowe that were of Gorgias syde, had foughten longe and were weryed: Judas called vpon the Lord, that he would be their helper, and captayne of the felde: & with that, he began with a manlye voyce to take vp a songe of prayse, and a crye: In so muche that he made the enemyes afraied, & Gorgias men of warre toke their flight. So Judas gathered his hoost, and came into the citie of Odolla. And whē the seuenth day came vpon them, they clensed them selues (as the custome was) & kepte the Sabboth in the same place.

And vpon the daye folowyng, Judas and his companie came to take vp the bodies of them that were slayne, and to bury them in the fathers graues. Nowe vnder the cotes of certayne Jewes which wer slayne, they founde Jewels that they had taken oute of the temple, & from the Idols of the * Jamniters: whyche thynge is forbydden the Jewes by the lawe. Then euery man saw, that this was the cause, wherfore they wer slayne. And so euerye man gaue thankes G vnto the Lorde for hys ryghteous iudgemente, whyche had opened the thyng that was hyd. They fell downe also vnto their prayers, and besought God, that the fawte whiche was made, myght be put out of remembraunce. Besides that, Judas exhorted the people earnestly, to kepe thē selues from suche synne: for so much as they sawe before their eyes that these mē were slayne for the same offence. So he gathered of euerye one a certayne, in so muche that he brought together two thousāde drachmas of syluer, whych he sente vnto Jerusalem, that there might a sacrifice be offred for the misdeu. In the which place he did well and right: for he had some consideraciō, & pondryng of the lyfe that is after this tyme. For if he had not thought that they, which were slayne, did yet lyue, it had bene superfluous and vayne, to make any powe or sacrifice, for them that were dead. But for so muche as he sawe, that they whiche dye in the fauoure and beleue of God, are in good rest and loye, he thought it to be good and honourable for a reconcilyng, to do the same for those which wer slaine, that the offence myght be forgeuen.

Wenk.7.c
Josu.7.a

¶ The.xiii.Chapter.

¶ The commyng of Eupator into Jewry. The wrath of Menelaus: Machabeus gorynge to fight agaynste Eupater, moued hys soudyers vnto prayer. He kylleth.xiiii. thousande men in the tentes of Antiochus. Rhoboc⁹ the betrayer of the Jewes is taken. Antiochus retayneth frendshyp with the Jewes.

A In the.cxlix. yeare gat * Judas knowledge, that Antiochus Eupator was cō-
1.ma.6.d ming with a great power into Jewry, & Lisias the stewarde & ruler of his matters with him, hauing an.C.x.r.M. men of fote
b.M. horsmen.xxii. Elephātes, and iii. C. charettes. Menelaus also ioyned hym selfe with them (but with greate disceate) and
2.ma.4.d toke kayre to the kynge, not for any good of the countre, but because he thought to haue bene made some great man of auctorite. But the kynge of kynges moued Antiochus mynde agaynst this vngodly persōne, and Lysias informed the kynge, * that this Menelaus was the cause of all
B myschefe: so that the kynge commaunded to take him, and (as the maner of them is) to put him vnto death in the same place.
There was also in the same place a tower of.L. cubites hye, heaped with asshes: but aboue it was so made, that men myghte, loke downe on euerye syde. Whereinto the kynge commaunded that shamefull person to be caste amonge the asshes, as one that was cause of all vngracion & mesle. And reason it was that the vnthryfte should die such a death, & not to be buried: for he had done much myschefe vnto the aulter of God (whose fyre and asshes were holye) therefore was it right, that he him selfe also shoulde be de-
B stroyed with asshes. But the kynge was wood in his mynde, & came to shewe hym selfe more cruel vnto the Jewes, then hys father was. Which whē Judas perceaued,
2 ma 19 c * he cōmaunded the people to call vpon the Lord nighte & day: that he would nowe helpe thē also, like as he had done alway: For they were afrayed to be put from their law, from their natural countrey, & from the holy tēple: and not to suffre the people (which a lytle while a fore began to reconer) to be subdued agayne of the blasphemous nacions.
C So when they had done this together, and besoughte the Lorde for mercye, wyth wepyng and fastynge thre dayes longe, flatte vpon the grounde: Judas exhorted theym, to make them selues readye. But he and the elders together deuysed, to go forthe fyrste with their people, afore the kynge brought hys hoofte into Jewry, and afore he besieged the cytie, and so to committe the matter vnto God. Wherefore he ascribed the power of all thynges vnto GOD the maker of the worlde, exhortynge hys people to fyghte manfully: (yea, euen vnto deathe) for the lawes, the Temple, the Cytye, theyr owne natyue countrey, and to defende the cytezyns: and sette hys hoofte before Modin. He gaue them also that were with hym, a token of the victory of God, choosyng oute of the manliest yong men, went by night into the kynges pauylion, slewe of the hoofte.
xiiii. M. men, * and the greatest Elephantes, wyth those that sat vpon them. Thus
1.ma.6.f D when they had brought a greate feare and rumour among the tentes of their enemies, and all thynges went prosperously wyth theym, they departed in the breake of the daye, God beynge theyr helper and defender. Nowe when the kynge perceaued the manlynes of the Jewes, he went aboute to take the stronge places by craft, and remoued hys hoofte * vnto Bethsura, whyche
2.ma.xi.d was a well kepte house of defence of the Jewes: but they were chased awaye, hurte and discomfited. And Judas sent vnto thē that were in it suche thynges as were necessary. In the Jewes hoofte also there was one Rhodocus, whiche tolde the enemyes their secretes: but they sought him oute, & when they had gotten him, they put hym in prysō. After this dyd the kyng commen with thē that were in Bethsura, toke truce wyth theym, departed, and stroke a battail wyth Judas, whiche ouercame hym. But when he vnderstode, that Philippe (whom he had delyuered to be ouerseer of his busines-
G ses at Antioche) beganne to rebell agaynste hym, he was astonnyed in hys mynde: so that he yelded hym selfe vnto the Jewes, & made them an othe, to do what so euer they thought ryght. Nowe when he was reconcyled wyth them, he offered, made much of the temple, gaue greate gyftes vnto it, embraced Machabeus, makyng hym captaine and gouernour from Ptolomays vnto the Gerrenes. Neuertheles, when he came to Ptolomays, the people of the cytye were not content wyth the bonde of frendeshyp: for they were afrayed, that he wold breake the couenaunt. Then went Lisias vp into the seate, and enfourmed the people, shewed them the cause why, and pacyfied thē. So he came againe to Antioche. This is nowe the matter concernynge the kynges iourney, and hys returne.

¶ The.xiiii. Chapter.

¶ By the mocyon of the Lorde, Demetrius sendeth Nicanor to kyll the Jewes. Nicanor maketh a compacte with the Jewes, which he yet breaketh through the mocion of the kinge. Nicanor cōmaundeth Razia to be taken. The boldnes of Razia.

After

A After thre yeares was Judas informed how that Demetrius the sonne of Seleucus was come by with a great power & shippes, thorowe the hauen of Tripolis, to take certaine commodious places and countreys, against Antiochus & his captaine Lisias. Now Alcimus (which had bene hie Priest, & wilfully defiled him self, in the tyme of the myrring) seyng, that by no meanes he could be helped, nor haue any more entraunce to the aultare: he came to kynge Demetrius, in the hundreth and one and fiftie yeare, presentynge vnto hym a crowne of golde, a Palme, and an Olyue tree: whiche (as men thought) belonged to the Temple, and that daye he helde hys tonge. But when he hadde gotten opportunitie for hys madnesse, Demetrius called him to counsel, and asked him, what thynges and counsels the Jewes leaned vnto? He aunswered: The Jewes that be called Assidei (whose captayne is Judas Machabeus) mayntayne warres, make insurrections, & will not let the realme be in peace. For I beynge deprayued of my fathers honour (I meane the hie Priesthode) am come hither: partely because I was faythfull vnto the kynge, and partely because I sought the profit of the citezins. And why? al oure people, thorowe the wickednesse of them, are not a litle troubled. Wherefore, I beseche thee (O kinge) consider all these thynges diligently, and then make some prouision for the lande and the people, according to the kyndnesse that thou hast offred vnto them. For as longe as Judas hath the hyperhande, it is not possyble that men can lyue in peace. When he hadde spoken these wordes, other frendes also haupnge cuyll wyll at Judas sette the kynge Demetrius on fyre agaynste hym. * Whiche immediatlye sente Nicanor (ruler of the Elephantes) a captayne, into Jewry, cōmaundynge him, to take Judas him selfe alyue, but to slaye thē that were with hym, and to make Alcimus hye Priest of the greate Temple. 1.ma.7.c

C Thē the heathen whiche fled out of Jewry frome Judas, came to Nicanor by flockes, thynckynge the harme and decaye of the Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge, and the gatherynge together of the heathen, they syprynckled theym selues with earthe, 2.ma,5.e * and besought him, whiche made thē hys people, and euer defended hys owne porcyon with euydent tokens, that he would preserue them styl. So at the commaundement of the captayne, they remoued frome thence, and came to a towne called Dessan. And Simon, Judas brother fell in hande with Nicanor, but thorowe the sodayne commynge of the enemyes, he was afrayed. Neuertheles, Nicanor hearynge the manlynes of theim that were with Judas, and the bolde stomaches that they hadde to fyghte for their naturall countre, durst not proue the matter with bloudshedynge. Wherefore he sente Posidomus, Theodocius and Mathias before, to geue and to take peace. So when they had taken longe aduysement there vpon, and the captayne shewed it vnto the multytude, they were agreed in one mynde: to haue peace. And they appoynted a daye to sytte vpon these matters quietlye amonge theym selues, the Stoles also were brought and sette forth.

Neuertheless, Judas commaunded certayne men of armes to wayte in conuenyent places, lest there should sodenly aryse anye cuyl thorowe the enemyes. And so they commoned reasonablye together. Nicanor, D while he abode at Jerusale, ordred hi selfe not vnreasonably, but sent awaye the people that were gathered together. He loued Judas euer wyth hys herte, and fauoured him. He prayed him also to take a wyfe, and to bryng forth children. So he maried, lyued in rest, and they led a common lyfe. But Alcimus perceauing the loue that was betwyxte them, and howe they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge maners in hande, and ordened Judas (an enemye of the realme) to be the kynges successoure. Then the kynge was sore displeased, and thorowe the wycked accusacyons, whiche Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayinge: that he was verye angrye for the frendshippe and agrement, whiche he had made with Machabeus. Neuertheless, he commaunded hym in all the haste, that he shoulde take Machabeus prysoner, and sende hym to Antioche. Whiche letters E when Nicanor hadde sene, he was at hys wittes ende, & sore greued, that he shoulde breake the thynges wherein they hadde agreed: specyallye, seynge Machabeus was the manne, that neuer did hym harme. But because he myght not withstand the king, he soughte opportunitie to fulfill hys commaundemente. Notwythstandynge when Machabeus sawe that Nicanor beganne to be churlyshe vnto hym, and that he intreated hym more roughlye then he was wonte, he perceaued that suche vnkindnesse came not of good, and therefore he gathered a fewe of hys men, and wythdrewe hym selfe frome Nicanor. Whyche when he knewe that Machabeus had manfully preuented hym, he came into the greate and

most

most holy temple: and cõmaunded the prie-
stes (which were doyng their vsual offerin-
ges) to deliuer him the man. And whē they
ware that they could not tel where the mā
was whō he soughte, he stretched oute hys
1.ma.7.c hande, * & made an othe, saying: If ye wyll
not delyuer me Judas captiue, I shall re-
moue this tẽple of god into the playne feld,
I shal breake downe the alter, & consecrate
F this temple vnto Bachus. After these wor-
des he departed. Thē the priestes lyfte vp
their handes towarde heauen, & besoughte
him that was euer the defender of their peo
ple, saying: Thou O Lord of al which hast
nede of nothyng, wolwylt that the temple of
thy habitacyon should be among vs. Ther
fore now O most holy Lord, kepe this house
1.Ma.4.c euer vndefiled, whiche lately was clensed.
2.ma.3.a Now was there accused vnto Nicanor, one
Razis an Alderman of Jerusalē, a louer of
the whole citie, & a mā of good report: whi-
che for the kinde hert that he bare vnto the
people, was called a father of the Jewes.
This mā ofte tymes, when the Jewes wer
mynded to kepe them selues vndefiled, refē-
ded & deliuered thē, beyng content stedfast-
lye to spende his body & his life for his peo-
ple. So Nicanor wyllynge to declare the
G hate that he bare to the Jewes, sent fiue hũ-
dredmē of war to take him: for he thought,
yf he gat him, he should bringe the Jew-
es in great decay. Now whē the people be-
gan to ruffle in at his house, to breake the
dores, and to set fire on it: he being now ta-
ken, wold haue defended him self wyth his
sword: chosyng rather to die manfully, then
to yelde him selfe to those wicked doers: &
because of his noble stocke, he hadde rather
haue bene put to extreme cruelte. Notwith
standynge, what tyme as he myssed of hys
stroke for haste, & the multitude fell in vio-
lently betwixte the dores, he ranne boldely
to the wal, & cast him selfe downe manfully
among the heape of thē, which gaue soone
place to his fal, so that he fel vpō his bely.
Neuertheles, while there was yet breathe
within him, he was kyndled in his minde,
& whyle his bloud gushed out exceadingly
(for he was very sore wounded) he ran thor-
row the myddest of the people, & gat him to
the toppe of a rocke. So when his blod was
nowe gone, he toke oute hys owne bowels
with both his handes, and threw thē vpon
the people, callynge vpon the Lorde of lyfe
and spyrite, to rewarde him this againe, and
so he dyed.

¶ The. xv. Chapter.

¶ Nicanor goeth about to come vpon Ju
das on the Sabboth day. The blasphe-
mie of Nicanor. Machabeus expoundyng
vnto the Jewes the vision, boldeneth
their hertes. The prayer of Machabeus.
After the hoaste of Nicanor is once ouer-
come, Machabeus commaundeth his head
and his handes to be cut of, & his tõg to
be geuen vnto foules.

NOwe when * Nicanor knewe that Ju- A
das was in the countrey of Samaria, 1.Ma.7.
he thought with al his power to strike
a felde with him vpon a Sabboth daye.
Neuertheleſſe, the Jewes that were cõpel-
led to go with him, said: O do not so cruel-
ly and vnkindly, but halowe the Sabboth
day, & worshyp him that seyth al thynges.
For al this, yet said the vngracious perso:
* Is there a mightie one in heuen, that cõ- 2.re.20.
maunded the Sabboth day to be kept? And
when they sayd: yea, the lyuynge God, the
myghtie Lord in heauen * cõmaundd the Ex.xx.b.
seuenth day to be kept, he saide: And I am
mightie vpon earth, to cõmaunde them for
to arme thē selues, & to perfourme the kin-
ges busines. Notwithstanding, he myghte B
not haue his purpose, Nicanor had deuised
with great pryde to ouercome Judas, & to
bring away the victory: But Machabeus
had euer a fast confidence, & a perfecte hope
in God, that he would helpe him, & exhor-
ted his people, not to be afraied at the com-
mynge of the Heathen: but alwaye to re-
membre the helpe that had bene shewed vn
to them frō heauen: yea, & to be sure nowe
also, that almightie God would geue them
the victory. He spake vnto them out of the
lawe and Prophetes, puttynge them in re-
membraunce of the battails, that they had
stycken afore, & made them to be of a good
corage. So when their hertes were pluckt
vp, he shewed them also the disceatfulnesse
of the Heathen, & howe they would kepe no
couenaunte nor othe. Thus he weapened
thē not with the armoure of shilde & speare,
but with holsome wordes & exhortacions.
He shewed thē a dreame also, wher thorow
he made them all glad, which was this: he C
thought that he sawe Onias (whiche had
bene hye priest, a vertuous & louyng man,
sad and of honest conuersacion, wel spoken,
and one that had bene exercised in godlines
frō a childe) holdyng vp his handes toward
heauen, & praying for his people. After this
there appeared vnto him another mā, which
was aged, honorable & glorious. And Oni-
as said: This is a louer of the brethren, and
of the people of Israel. This is he that prai-
eth much for the people, and for all the holy
citie: Jeremye the prophete of God. He
thoughte also that Jeremye helde oute his
right hande, & gaue vnto Judas a sword of
golde, saying: Take this holy sword, a gift
from God, wherwith thou shalt smit down
the enemies of the people of Israel. And so
they

they were wel comforted thorowe the wor-
des of Judas, & toke courage vnto them, so
that the yong men were determined in their
myndes to fyght, & to byde stiffy at it: In so
much that in the thinges which they toke
in hand, their boldnes shewed the same, be-
cause of the holy citie, & the temple were in
parell: for the whiche they toke more care,
then for theyr wiues, childzen, brethzē and
kinfolckes. Agayne, they that were in the
cytie, were moost carefull for those whyche
were to fyght. Nowe, when they were al in
a hope that the iudgemēt of the matter was
at hande, & the enemies drew nye, the hoste
beyng set in aray, the Elephantes and hors
men, euery one standyng in his place: Ma-
chabeus consydered the cōming of the mul-
titude, the ordenaunce of diuerse weapens,
the cruelnes of the beastes, & helde vp hys
handes toward heauen, callynge vpon the
Lord that doth wonders, * whiche geueth
2.pa.14.c Iud.7.b. not the victory after the multitude of wea-
pens, & power of the host (but to them that
please him) accordinge to his owne wyll.

D Therfore in hys prayer he sayd these wor-
4.re.19.g Esa.37.c 2.ma.7, c 2.ma.8.b des. O lord, * thou that dyddest sende thyne
angel in the time of Ezekias king of Juda,
and in the hoste of Sennacherib, slewest an
C. foure score and fyue thousande: send now
also thy good aungell before vs. (O Lorde
of heauens) in the fearfulnesse and drede of
thy myghtie arme, that they which come a-
gaynst thy holy people to blaspheme them,
maye be strayed. And so he made an ende of
his wordes. The Nicanor & they that were
with him, drew nye with shawmes & songes:
but Judas & his company with prayer
and calling vpō God. With their handes
they smot, but with their hertes they pray-
ed vnto the Lord, & slewe no lesse then
xxxv. M. men: For thorow the present helpe of god
they were gloriously cōforted. Nowe when
they left of and were turnyng again with
ioye, they vnderstode that Nicanor him self
was slaine with the other. Then they gaue
a great shoute & a cry, praising the almigh
tie Lorde with a loude voice. And Judas
(which was euer ready to spende his body
& life for his citezins) commaunded to smit
of Nicanors head, with his arme & hande,
and to be brought to Jerusalem. When he
came there, he called al the people, & the pre
stes at hym: after with those that were in the
castel, & shewed them Nicanors head, & his
wycked hande, whiche he had presumptu-
ously holden vp agaynste the temple of god.
He caused the tounge also of that vngodlye
Nicanor to be cut in lytle peces, and to be
cast to the foules, and the cruell mans hāde
to be hanged vp before the temple. So euer-
y man gaue thanckes vnto the Lord, say-
ing: blessed be he, that hath kepte his place
vndefyled. As for Nicanors heade, he han-
ged it vp vpon the hie castel, for an euydent
and playne token of the helpe of God. And
so they agreed altogether, to kepe that day
holye, namely the. xiij. daye of the monethe
Adar, whiche in the Sirians language is
called the nexte daye before Mardocheus
day. Thus was Nicanor slayne, and frome
that tyme forth the Jewes had the cityte in
possession: And here wyll I nowe make an
ende.

¶ The ende of the seconde Booke
of the Machabees.


BRITISH MUSEUM



The newe Teſtament in Englyſhe, tranſlated after the Greke, cõtaynynge theſe Bookes

Mathewe. Luke.
Marke. Iohn.

The Actes.

The Epiſtles of S. Paule.

To the Romaynes.
The.j. Corinthians.
The ſecõde Corinthiãs.
To the Galathians.
To the Epheſians.
To the Philippians.
To the Colloſſians.
The firſte Teſſalonians.
The .ij. Teſſalonians.
The.j. Timothe.
The.ij. Timothe.
To Titus.
To Philemon.
To the Hebrues.
The Epiſtle of S. Iames.
The firſte of S. Peter.
The ſecõde of S. Peter
The firſte of S. Iohn.
The ſecõde of S. Iohn.
The thirde of S. Iohn.
The Epiſtle of S. Iude.
The Reuelacion of S. Iohn.

Euangelio ps agnete vocande nec minime te sequi ei[illegible] a[illegible]
[illegible] good news, good mery tydyngs &c this some saithe Luke to[illegible]
table xxiij.

This testament was promised long of ye
prophets.

Genes. 3°. ponā inimicitias inter te & mulierē.

Genes. 22°. In semine tuo benedicēt oēs gētes terre.

Galat. 3°. Semē abrahe est xpus qui multos benedicit sanctificando

2 Reg. 7° Exaltabo semē tuū post te q egredietur de vtero tuo & firmabo regnū eius: ipse edificabit domū nomini meo & stabiliā thronū eius vsq in sempiternū. Ego ero ei in patrē & ipse erit mihi in filiū.

Mich. 5°. Et tu bethleē ephrata parvulus es in milibus iuda ex te egredietur mihi qui sit dominator in Israel.

Esee 13°. O mors ero mors tua.

Zac. 1°. Vocabit ps apstos segregatos in euangelium suum q[illegible] & sanctis suis pphetas in scripturis sanctis de filio suo

¶ The Gospell of saincte Marthewe.

¶ The fyrste Chapter. ✠

THis is the booke of the generacion of Jesus Christ the sonne of Dauid, the sonne of Abraham. * Abrahā begat Isaac, * Isaac begat Jacob, * Jacob begat Judas and hys brethren. * Judas begat Phares and Zaram of Thamar: * Phares begat Esrom: * Esrom begat Aram, * Arā begat Aminadab, * Aminadab begat Naason, * Naasō begat Salmon, * Salmon begat Boos of Rahab. * Boos begat Obed of Ruth, * Obed begat Jesse, * Jesse begat Dauid the kynge. * Dauid the kynge begat Salomon, of her that was the wyfe of Vri, * Salomon begat Roboam. * Roboā begat Abia, * Abia begat Asa, * Asa begat Josaphat: * Josaphat begat Joram, * Joram begat Ozias: * Ozias begat Joatham: * Joatham begat Achas, * Achas begat Ezechias: * Ezechias begat Manasses, * Manasses begat Amon, * Amon begat Josias, * Josias begat Jechonias and hys brethren about the tyme they were caryed away to Babilon. And after they were brought to Babilon, * Jeconias begat Salathiel, * Salathiel begat Zorobabel: * Zorobabel begat Abiud, * Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achim, Achim begat Eliud, Eliud begat Eliazar: Eliazar begat Matthan, * Matthan begat Jacob: Jacob begat Joseph the husbāde of Mari: of whō was borne Jesus, euen he that is called Christe. And so all the generacions frō Abraham to Dauid, are fourtene generacions. And from Dauid vnto the captyuyte of Babilon, are fourtene generacions. And from the captyuite of Babylon vnto Christ, are fourtene generacions. The birthe of Jesus Christe was on thys wyse.

When hys mother Mary was maryed to Joseph (before they came to dwell together) she was founde with childe by the holy goost. Then Joseph her husbande (because he was a righteous mā, & would not put her to shame) he was mynded preuely to departe from her. But whyle he thus thought, beholde, the Aungell of the Lorde appeared vnto him in slepe, sayinge: Joseph thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that whiche is conceaued in her, commeth of the holy goost. She shal bringe forth a sonne, and thou shalte call his name * Jesus. For he shall saue his people from their synnes. Al this was done that it might be fulfilled, which was spoken of the Lorde by the prophet, sayig: * Beholde, a mayde shalbe with childe, & shal bring forth a sonne, & they shal cal his name Emanuel, which is a mā interpreted, is as much to say as god with vs. And Joseph as soone as he awoke oute of slepe, did as the aungel of the Lord had bidden him: & he toke his wyfe vnto hym, and knewe her not, till she had brought forth * her first begotte sōne, & called his name Jesus.

¶ The. ii. Chapter.

WHen ✠ Jesus was borne at Bethlee a citye of Jewry, in the tyme of Herode the kinge: Beholde, there came wise mē frō the east to Jerusalem, sayinge: Where is he that is borne king of Jewes? For we haue sene his * starre in the east, & are come to worship him. Whē Herode the king had herde these thinges, he was troubled, & al the citie of Jerusalem with hym. And whā he had gathered al the chefe priestes and Scribes of the people together, he demaūded of thē, where Christ shoulde be borne. And they saied vnto him: At Beethleem in Jewry. For thus it is writte by the prophet: * And thou Bethleem in the lāde of Juda, art not the leest amōge the princes of Juda. For * out of the shal ther come vnto me the captayne, that shall gouerne my people Israel. Then Herode (when he had preuely called the wise men) he enquired of them diligently what tyme the starre appered, and he bad thē go to Beethlee, & said: Go your way thither, & serche diligently for the childe. And when ye haue foūd him, bring me word again that I may come and worship him also. ✠ When they had heard the kynge, they departed: and lo, the starre which they sawe in the east, wēt before thē, til it came, and stode ouer the place, wherin the childe was. When they saw the starre, they wer exceding glade: & went into the house, & founde the childe with Mary hys mother * & fell downe flat and worshipped hym, & opened their treasures, and offered vnto him giftes, golde, frankynsence, and myrre. And after they were warned of God in slepe (that they shoulde not go agayne to Herode) they returned into their owne cōtre another way. ✠ When they were departed, beholde, the aungel of the Lorde appeared to Joseph in slepe, sayinge: aryse, and take the childe and his mother and flye into Egipt: and be thou there, tyll I bring the worde. For it wyll come to passe that Herode shall seke the childe, to destroye hym. So whē he awoke, he toke the childe and his mother by nyghte, & departed into Egypte, and was there vnto the deathe of

Gen. 21. a
Josu. 24. a
Ge. 25. b
ge. 29. b
gen. 38. g
ge. 46. b
1. par. ii. a
ruth. 4. b
1. par. 2. b
Mu. i. a.
ruth. 4. b
ruth. 4. b
ruth. 4. b
ruth. 4. b
1. re. 16. a
2. reg. 2. f
1. pa. 3. b
2 pa. 11. b
3. re. 15. f
2. pa. 17. a
2. Par. xxi. a
4 re. xi. a
2 pa. 26. c
2 pa. 27. b
2 pa. 28. b
4 re. xx. b
4 re. 21. b
4 re. 21. d
4. re. 24
Jere. 22. f
1. pa. 3. b
agge. 1. a
1. Esd. 3. a
1. par. 3. b
4. Reg xviii. d.

Phil. 2. b

Mich. 5. a
John. 7. g
psal. 72. b
Esa. 60. b

of Herode, that it might be fulfylled, which was spoken of the Lorde by the Prophete, saynge: * out of Egypte haue I called my sonne. Then Herode, when he sawe that he was mocked of the wyse men, he was exceadynge wroth, & sent forthe men of warre, and slewe all the chyldren that were in Bethleem, and in all the coastes (as many as were two yeare olde or vnder) accordyng to the tyme, which he had diligently knowe oute of the wyse men. Then was fulfylled that, whiche was spoken by the Prophete Jeremye: where as he sayde: In Rama was there a voyce hearde * lamētacio, wepinge, and great mournynge. Rachel wepinge for her chyldren, and wolde not be conforted, because they were not. ✠ But when Herode was deade: beholde, an Aungell of the Lorde appeared in slepe to Joseph, in Egipt, saynge: aryse, and take the chylde and hys mother, and go into the lāde of Israel, * for they are deade which soughte the chyldes life. And he arose, and toke the chylde and hys mother, and came into the lande of Israell. But when he heard, that Archelaus did raigne in Jewry, in the rowme of hys father Herode, he was afrayed to go thither. Notwithstandynge, after he was warned of God in a slepe, he turned aside into the partyes of Galile, and wente and dwelte in a citie whiche is called Nazareth: that it myght be fulfylled which was spoken by the prophetes: * he shalbe called a Nazarite. ✠

Olee, xi.a
Nu. 24.c
mark.i.b
Luke. i.d
John.i.d
Jere. 31.c
D

The.iii. Chapter. ✠

A Mark.i.a. Luke.3.a John. 3.d a mar.1.d * Joh. 1.b a Es.40 a

In those dayes came John the * Baptist, preachinge in the wilderues of Jewry, & sayinge: a Repent of the life that is paste, for the kyngedome of heauen is at hande. * For this is he, of whō the Prophete Esay spake, which sayeth: a The voice of a crier in the wyldernesse, prepare ye the waye of the Lorde: and make his pathes strayghte. This John had hys rayment of camels heere. * And a girdel of a skynne aboute hys loynes. a His meate was locustes and * wilde hony. Then wente out to hym Jerusalem and all Jewry, and all the region rounde aboute Jordane, and were baptised of hym in Jordā, cōfessinge their synnes. ✠

4.re.18 b a mar.1.a. b.Re.14 b

B But when he sawe many of the Pharyses and Saduces come to his baptyme, he sayde vnto them. * O generacion of vipers, who hathe taughte you to fle from the vengeaunce to come? Bryngе forth therfore the frutes that belonge to repentaunce. And be not of such mynde that ye wonld say within youre selues: we haue Abraham to oure father. For I saye vnto you, that God is able to bryngе of these stones there shal ryse vp chyldren vnto Abraham. Euen now is the axe also put vnto the rote of the trees: so that * euery tree whyche bryngeth not forthe goodfrute, is hewen downe, and cast into the fire. I baptise you with water * vnto repentaūce: but he that shall come after me is myghtyer then I, whose shoes I am not worthye to beare: He shall baptyse you with the holy goost and with fyre: * whose fan is in his hande, and he wil purge his flooze, and gather his wheate into the barne, but wyll burne the chaffe with vnquencheable fyre. ✠ Thē commeth Jesus from Galile to Jordane vnto John * to be baptysed of hym. But John forbad hym, saynge: I haue nede to be baptised of the: and comeste thou to me? Jesus answered and sayde vnto hym: Let it be so nowe. For thus it becommeth vs to fulfil al righteousnes. Then he suffred him. And Jesus when he was baptysed, came straight way out of the water. And lo * heuen was open vnto him: and he saw the spirite of God descendynge lyke a doue, and lightinge vpon him. And lo, there came a voyce from heauen, saynge: * This is my beloued sonne, in whō I am wel pleased. ✠

Luke.iii.b
Luke.iii.d
Luke.i.d
mark.i.b
Luke.i.d
John.i.d
mark.i.b
Luke.iii.d
John.i.6
Esa. 42.a
mat.17.b
mark. i.b
Luke.3.d
2.per.i.d

The.iiii. Chapter. ✠

Then was Jesus * led away of the spyrite, into wyldernesse: to be tempted of the deuel. And when he had fasted forty dayes & fourty nightes, he was at the last an hongred. And when the tēpter came to him, he said: if thou be the sonne of God, cōmaūde, that these stones be made breade. But he answered and sayde: it is wrytten, * man shall not lyue by breade onely, but by euery woorde that procedeth oute of the mouthe of GOD. Then the deuell taketh him by into the holy citye, and setteth him on a pinacle of the temple, and sayeth vnto hym: yf thou be the sonne of God, caste thy selfe downe hedlynge. For it is wrytten, * he shall geue hys aungels charge oure the, and with their handes they shal holde the vp, lest at any tyme thou dash thy foote agaynst the stone. And Jesus said to him, it is wrytten againe: * Thou shalt not tēpt the Lord thy God. Again, the deuel taketh hym vp into an exceadynge hie mountayne, and sheweth him al the kyngdomes of the worlde, and the glorye of them, and sayeth vnto hym: all these will I geue the, yf thou wylt fal downe, and worshyp me. Then sayeth Jesus vnto him: Auoyde Satan. For it is written: * Thou shalte worship the Lord thy God, & him onely shalte thou serue. Then the deuell leaueth hym,

a mark.i.b Luke.4.b

Deu.8.a. Luk. 4.a Sap.16.c

Psa.92.c

deu.vi.c. Luk.iiii b

Deu.6.c. and. x.d Luk. 4.b

and

4.reg.7.a. and beholde, * the angels came, and mini-
*mar.1.b stred vnto him. ✠ ✠ Whē Jesus had heardē
*mar.1.b *that John was taken, he departed into
Galile, and lefte Nazareth, and wente and
dwelt in Capernaum: which is a citie vpō
the sea coast, in the borders of Zabulon and
Neptalim: that it might be fulfylled which
Esai.9.a. was spoken by Esay the prophet, sayinge:
* The lande of Zabulon and Neptalim,
by the waye of the sea, beyonde Jordane,
Galyle of the Gentyles: the people which
sat in darcheneſſe and in the shadowe of
death, sawe great lyghte: and to them which
sat in the region and shadowe of deathe, is
the lyght spronge vp. From that tyme, Je-
math.3.a sus begonne to *preache, and to saye: * re-
mark.1.a pente, for the kyngedome of heauen is at
*mar.1.b hāde. ✠ ✠ As Jesus walked by the sea,
mat.iiii.a. of Galile, he sawe two brethren: Simon,
*mar.1.b which was called Peter, and Andrew hys
brother, castinge a net into the sea (for they
were fishers) and he sayeth vnto them: fo-
D Jere.16.b lowe me, and I wyll make you (to become)
Eze.47.b *fishers of men. And they straight waye
lefte the nettes, and folowed hym. ✠ And
when he was gone forth frō thence, he sawe
other two brethren, James the sonne of
Zebede, and John his brother, in the shyp
with Zebede their father, mendynge theyr
nettes, and he called them. And they imme-
Luk.v.b.b. diatlye *lefte the shyppe and their father, &
folowed hym. ✠ ✠ And Jesus went aboute
all Galile, teachynge in their synagoges, &
preachynge the Gospell of the kyngedome,
and healynge all maner of sickines, and all
maner of disease amonge the people. And
his fame spredde abroade throughout al Sy-
ria. And they brought vnto him all sycke
people that were taken with diuerse dyseas-
es & gripinges, and thē that were possessed
with deuels: & those which were lunatike, &
those that had the palsye: & he healed thē.
mar.iii.d *And there folowed hym greate multytu-
des of people, from Galile. ✠ And from
the ten cities, and from Jerusalem, and frō
Jewrie, and from the regyons that lye be-
yonde Jordane.

The. v. Chapter.

A When he sawe the people, he wēte vp
into a mountayne, and whē he was
set, his disciples came to him: & after
that he had opened his mouthe, he taughte
Luk.6.d. them, sayinge: * Blessed are the poore in spi-
rite, for theirs is the kingdome of heauen.
Esa.61.a *Blessed are they that mourne: for they
and.66.d shal receaue cōfort. Blessed are the meke: for
they shall receaue the enheritaunce of the
Jere.31.e. earth. Blessed are they which * honger and
thirste after righteousnesse: for they shall
be satisfied. Blessed are the mercifull: for
they shall obteyne mercye. Blessed are the
pure in herte: for they shal se God. Blessed
are the peacemakers: for they shalbe called
the children of god. Blessed are they which
suffre persecution for righteousnes sake: for
theirs is the kingdome of heauē. * Blessed
are ye, whē mē reuyle you, & persecute you,
and shall falsely saye all maner of euell
sayinges: agaynst you, for my sake. * Re-
ioyse and be glade, for greate is youre re-
warde in heuen. For so persecuted they
the prophetes, which were before you. ✠
✠ Ye are the salte of the earthe: * But yf
the salte haue lost the saltnes, what shalbe
sealsoned therwith? It is thēceforthe good
for nothynge, but to be cast oute, and to be
troden downe of men. Ye are the lyghte of
the worlde. A citye that is set on an hil, can
not be hyd, * neither do men lyght a candel,
and put it vnder a buchell, but on a can-
delstycke, and it geueth lyght vnto all that
are in the house. Let youre lighte so shyne
before men. * That they may se your good
workes, and glorifye your father, which
is in heauen. ✠ ✠ Thincke not that I am
come to destroye the lawe, or the prophe-
tes: no, I am not come to destroye, but * to
fulfyl. For truly I saye vnto you: * yl hea-
uen and earth passe, one iotte or one tytle of
the lawe shal not escape, tyll all be fulfyl-
led. Whosoeuer therfore breaketh * one of
these leest commaundementes, and teacheth
mē so, he shalbe called the leest in the king-
dome of heauen. But whosoeuer doth and
teacheth, the same shalbe called great in the
kyngedome of heauen. ✠ ✠ For I saye vnto
you: ercepe youre righteousnesse exceade the
righteousnesse of the Scribes and Phari-
ses, ye can not enter into the kyngedome
of heauen. Ye haue hearde that it was sayd
vnto them of the olde tyme. * Thou shalte
not kyl: whosoeuer kylleth, shalbe in dan-
ger of iudgement. But I saye vnto you:
that whosoeuer is angry with hys brother
(vnaduisedlye) shal be in daunger of iud-
gement. And whosoeuer saye vnto his bro-
ther Racha, shalbe in daunger of a coun-
cell. But whosoeuer saieth thou foole, shal
be in daunger of hel fyre. Therfore yf thou
offrest thy gifte at the aulter, and there re-
membrest that thy brother harbe ought a-
gainst the: leaue there thyne offeryng be-
fore the aulter * and go thy waye first, and
be reconcyled to thy brother, and then come,
& offre thy gyfte. ✠ ✠ * Agre wyth thyne
aduersary quickely, whiles thou art in the
waye with him, lest at any tyme the aduer-
sarie delyuer the to the iudge, & the iudge
deliuer the to the minister, and thē thou be
caste into prison. Verely, I saye vnto the:
thou shalte not come oute thence, til thou
haue payed the vtmost farthynge. ✠

Exo. 21.c
Leui. 19.c
Rom. 13.c
1.Cc. 4.1.c
Job. 31.a
* mar. 5.g
Deut. 24.a
mat. 19.a
* mat. 19.a
Mar. 10.b
Leui. 19.c
Jacob. 5.b
* Esa. 66.a
Mat. 23.d
Exo. 21.c
deu. 19.b.
Leui. 24.d
a Luke. 6.b
Leui. 19.d
mat. 22.d
Rom. 12.c
a Leu. 19.d
Luk. 6.c
Leui. 19.a

beарde that it was sayde vnto them of olde tyme. * Thou shalt not commit aduoutry. But I saye vnto you * that whosoeuer loketh on another mans wife to lust after her, hath commytted aduoutrye wyth her all readye in hys hearte. * If thy right eye hinder the, pluck him oute, and caste hym from the. For better it is vnto the, that one of thy members perish, thē that thy whole body shoulde be caste into hell. And yf thy right hande hinder the, cut him of, and cast him from the. For better it is vnto the, that one of thy members perysche then that all thy bodye shoulde be caste into hell.

It is sayde, whosoeuer putteth awaye hys wife, * let him geue her a letter of deuorcement. * But I saye vnto you: that whosoeuer doth put awaye hys wyfe (except it be for fornication) causeth her to breake matrimonye. And whoso euer maryeth her that is deuorsed commytteth aduoutrye.

Agayne, ye haue beарde howe it was sayde to them of olde tyme: * thou shalte not forswеare thy selfe, but shalte perfourme vnto the LORD those thynges that thou swearest. * But I saye vnto you: sweare not at all: neither by heauē, * for it is Goddes seate, nor by the earth, for it is his fote stole: neither by Jerusalem, for it is the citie of the great king: neither shalt thou sweare by thy heade, because thou canste not make one heere white or blacke. But your cōmunication shalbe yea, yea, naye, naye. For whatsoeuer is added more then these, it commeth of euyll. ye haue beарde that it is said: * an eye for an eye: & a toth for a toth. But I saye vnto you, that ye resyste not euell. But * whosoeuer geue the a blowe on the right cheke, turne to hym the other also. And yf anye man wyll sue the at the lawe, and take awaye thy coate, let hym haue thy cloke also. And whosoeuer wyl cōpel the to go a mile, go with him twaine. Geue to him that asketh the, and from him that woulde borowe, turne not thou away.

Ye haue beарde that it is sayde, * thou shalt loue thyne neighbour, and hate thyne enemye. But I saye vnto you: loue youre enemyes. * Blesse them that curse you. * Do good to them that hate you. Praye for them whiche hurte you and persecute you, that ye maye be the chyldren of youre father whiche is in heauen for he maketh his Sunne to aryse on the euell, and on the good, and sendeth rayne on the iuste and on the vniuste. For yf ye loue them which loue you: what rewarde haue ye? Do not the publicans also euen the same? And yf ye make much of your brethren only, what synguler thing do ye? Do not also the publicans lykewyse? * Ye shall therfore be perfyte, euen as youre father whiche is in heauen, is perfyte.

¶ The. vi. Chapter.

Take hede, that ye geue not youre almoste in the sight of mē, to the intente that ye would be sene of them. Or elles ye haue no rewarde with youre father whyche is in heauen. Therfore whan thou geuest thyne almes, let no trompettes be blowen before the, as the ypocrytes doo the synagoges and in the stretes: for to be praysed of men. Verelye, I saye vnto you: they haue their rewarde. But when thou wylt geue almes, let not thy left hāde knowe what thy ryght hande doeth, that thyne almes maye be in secrete, and thy father whyche seeth in secrete, shal rewarde the openly. ¶ And whē thou prayest * thou shalt not be as the ypocrites are. For they lyke to stande prayinge in the synagoges, & in the corners of the stretes, that they may be sene of men. Verelye, I saye vnto you: they haue theyr rewarde. But when thou prayest * enter into thy chamber, and when thou haste shut thy doze praye to thy father whiche is in secret, & thy father which seeth in secrete, shal rewarde the openlye. But whē ye praye * bable not much, as the heathē do: for they thynche it wyll come to passe, that they shalbe herde for their much bablige sake. Be not ye therfore lyke vnto thē. * For your father knoweth what thinges ye haue nede of before ye aske of hym: after this maner therefore praye ye. * Our father whiche arte in heauen, halowed be thy name. Let thy kyngedome come. Thy wyl be fulfylled, as wel in earth, as it is in heauen. Geue vs thys daye oure daylye breade. And forgeue vs oure detres, as we forgeue oure detters. And leade vs not into temptation: but deliuer vs from cuyll. For thyne is the kyngedome & the power, and the glorye for euer. Amen. Therfore, * yf ye forgeue other men their trespalles, youre heuenlye father shall forgeue you. (your trespalles.) But yf ye wil not forgeue men their trespalles, nomore shal youre father forgeue you your trespalles. ¶ Moreouer * when ye fast, be not sad as the ypocrytes are. For they dysfigure theyr faces, that it maye appeare vnto men, howe that they faste. Verelye, I saye vnto you: they haue theyr rewarde. But thou, when thou fastest, anoynte thyne heade, and wasshe thy face, that it appeare not vnto mē, how that thou fastest: but vnto thy father, whyche is in secrete: and thy father which seeth in secrete, shal rewarde the openly. Laye not vp for youre selues treasure vpon earth, where the rust and mothe doth corrupte, & where theues breake thrоughe, and steale, * But laye

Mat. 5.e
almes
Deut. 24.e
Esa. 29.b
prayer
3.reg. 4.f
Esay. 1.b
Rom. 8.b
Luk. 11.a
mat. 18.b
mar. 11.b
Esa. 58.a.
Jere. 17.b
Luk. 12.b
Eccl. 27.b

laye vp for you treasures in heauen, where neither rust nor mothe doeth corrupte, and where theues doe not breake thorowe nor steale. For where youre treasure is, there wyl your hearte be also. ✠ * The lyghte of the bodye is the eye. Wherefore, yf the eye be single al the bodye shalbe full of lyght. But and yf thyne eye be wycked, all thy body shalbe full of darckenes. Wherefore, if the light that is in the be darkenes, how great is that darckenes? ✠ * No man can serue two maisters. For either he shal hate the one and loue the other, or els leane to the one, and despyse the other: ye can not serue God and Mammon. Therefore, I say vnto you: * be not carefull for youre lyfe, what ye shall eate or drynche, nor yet for your body, what raymente ye shal put on. Is not the lyfe more worthy the meate: and the body more of value then rayment? Beholde, the foules of the ayre: for they sowe not, neither do they reape, nor cary into the barnes: and your heauenlye father fedeth them. Are ye not muche better then they? * Whyche of you (by takynge carefull thought) can adde one cubite vnto hys stature? And why care ye for rayment? Consider the lilyes of the felde, howe they grow. They labour not, neyther do they spynne. And yet I saye vnto you, that euen Salomō in all hys royalte was not arayed lyke vnto one of these. Wherefore, yf God so cloth the grasse of the felde (whiche thoughe it stande to daye, is to morowe caste into the fornalle) shall he not muche more doe the same for you, O ye of lytle faythe? Therefore, take no thoughte, sayinge: what shal we eate, or what shal we drynke, or wherwith shall we be clothed? After all these thynges do the gentils seke. For your heauenly father knoweth, that ye haue nede of all these thynges. But rather seke ye first the kyngdome of God, and the righteousnes therof, & al these thynges sh all be mynistred vnto you. Care not then for the morowe, for to morowe daye shall care for it selfe: sufficiente vnto the day, is the trauayle therof. ✠

¶ The. vii. Chapter.

I * Wdge not, that ye be not iudged: condempne not, & ye shal not be condepned. * For as ye iudge, so shal ye be iudged. * And with what measure ye meate, with the same shall other men measure to you. * Why seest thou a mote in thy brothers eye, but considrest not the beame that is in thyne owne eye? or how sayst thou to thy brother (brother) suffre me, I wil pluck out a mote out of thyne eye, & behold, a beame is in thine owne eye. Thou ypocrite, first cast out the beame out of thyne owne eye, & then shalte thou se clerely to pluck out the moate out of thy brothers eye. Geue not ye that which is holy vnto dogges, neyther caste ye youre pearles before swyne, lest they treade them vnder their fete, & the other turne agayne you, and all to rent you. Aske, and it shalbe geuen you: * Seke, & ye shal finde: knocke, and it shall be opened vnto you. For whosoeuer asketh, receaueth, and whosoeuer seketh, findeth: and to him that knocketh, it shalbe opened. Is ther any man amonge you (whiche yf his sonne aske breade) wyll offer hym a stone? Or yf he aske fiche, wyl he proffer hym a serpent? If ye then (when ye are euell) can geue youre chyldren good gyftes, howe much more shall your father which is in heauen, giue good thynges, yf ye aske of him. Therefore, * whatsoeuer ye woulde that men shoulde do to you: doe ye euen so to them also. For this is the law & the prophetes. * Entre in at the strayte gate: for wyde is the gate, and broad is the way that leadeth to destruction: and many there be whyche go in there at. For strayte is the gate, and narowe is the waye, which leadeth vnto lyfe, and fewe there be that findeit. ✠ * Beware of false prophetes, whiche come to you in sheapes clothynge, but inwardly they are rauenynge wolues. Ye shal knowe them by their fruites. * Do men gather grapes of thornes? Or figges of thistles? Euen so euerye good tre bryngeth forth good fruites. But a corrupte tre bringeth forthe euyll fruites. * A good tre can not bringe forth bad fruite: neyther can a bad tree bryngе forth good fruites. * Euerye tre that bryngeth not forth good fruit, is hewen downe, & cast into the fyre. Wherfore, by their frutes, ye shall knowe them. Not euerye one that sayth vnto me: * Lorde, Lorde, shall entre into the kyngdome of heauen: but he that doth the wyll of my father, which is in heauen. (Ye shal entre into the kyngdom of heauē). ✠ Many wyll saye to me in that daye: Lorde Lord, haue we not prophecied thorow thy name? * And thorowe thy name haue caste out deuils? And done many miracles, thorow thy name? And then wil I knowledge vnto them: I neuer knewe you. * Departe fro me, ye that worcke iniquite. For whosoeuer heareth of me these wordes, & doeth the same, I wyl lyken him vnto a wise mā, whiche * builte his house vpō a rocke: and a shower of rayne discended, & the stoudes came, and the windes blewe, and bette vpon that house, and it fel not, because it was grounded on the rocke. And euerye one that heareth of me these wordes, * and doeth them not, shalbe lykened vnto a foolishe man, whiche builte hys house vpon

sande: and a shower of rayne descended,
Eze.13.b and the stoudes came, and the wyndes
blewe, and beate vpon that house, and it
fell, and greate was the fall ofit. And it
came to passe, that when Jesus had ended
Mar.1.c. these sayinges, the people were astonyed
Luk.4.c. at his doctrine. * For he taughte them as
one hauinge power, and not as the scribes
(of them, and the Pharises.)

¶ The.viii. Chapter.✣

A WHē he was come doune frō the mōn-
tayne much people folowed hi. And
behold, * there came a leper, & wor-
Luk.5.c. shipped him saying: Maister, if thou wylt,
Mar.1.d. thou cāst make me cleane. And Jesus put
forth his hand, & touched hi, saying: I will,
be thou cleane, & immediatlye his leprosye
was clēsed. And Jesus saith vnto hi: se thou
Leu.14.a tell no man * but goe, & shewe thy selfe to
the preste: & offre the gifte (that Moses cō-
maunded to be offered) for a witnes vnto
them. And when Jesus was entred * into
Luke.7.a Capernaū: there came vnto him a Cēturi-
John.4.g on, & besought him, saying: Maister, my ser-
uaūt lieth at home sicke of the palsye, & is
greuously payned. And Jesus sayeth: when
I come vnto him, I wyll heale hym. The
Centurion aunswered, and sayde: Syr, I
am not worthye, that thou shouldest come
vnder my roke: But * speake the woorde
Ps.cxlii.c. onelye, and my seruaunte shall be healed.
For I also my selfe am a man subiecte to
the authoritie of another, & haue souldiers
vnder me, & I say to this mā: goe, & he go-
eth: & to another com, & he cōmeth, & to my
seruaunt do this, & he doth it. When Jesus
heard these woordes, he marueled and sayde
to them that folowed him: verelye, I saye
vnto you: I haue not founde so great fayth
in Israel. I say vnto you that * many shall
Luk.13.f come frō the east, & west, & shal rest with A-
Esa.41.g brahā & Isaac, & Jacob in the kingdome of
heaue: but the childrē of the kingdō shalbe
cast out into vtter darckenes: There shalbe
wepinge and gnashinge of teeth. And Je-
sus sayd vnto the Centurion: go thy waye,
& as thou beleuest, so shall it be vnto thee.
And his seruāt was healed i the selfe same
Mar.1.e. houre. ✣ * And when Jesus was come in-
Luke.4.f to Peters house, he sawe hys wyues mo-
ther lyyng in bed, and sicke of a feuer. And
he touched her hande, and the feuer left
her: and she arose, and ministred vnto hys.
When the euē drew on, they brought vnto
hym manye that were possessed wyth de-
uels. And he cast out the spirites wyth a
woorde, and healed al that were sicke, that it
Esa.53.b might be fulfilled, which was spoken by
1.pet.2.d Esay the prophet, whē he sayeth: * he toke
on him our infirmities, & bare our sycke-
nesses. Whē Jesus saw much people about
him, he commaunded that they shoulde go
vnto the other syde of the water. And a cer-
tayne scribe (when he was come) sayd vnto
him: * Maister, I wyl folow the whyther
Luk.9.g soeuer thou goest. And Jesus sayde vnto
hym: the foxes haue holes, and the byrdes
of the ayre haue nestes: But the sonne of
man hath not where to rest hys heade. And
another of the nūbre of hys disciples sayde
vnto him: * Maister, suffre me firste to goe
Luk.9.h and burye my father. But Jesus sayde vnto
hym: Folowe me, and let the deade burye
their dead. ✣ And when he entred into a
ship, his disciples folowed hi. And behold,
mar.4.b * there arose a greate tempest in the sea, in
Luk.8.f so much that the shippe was couered with
waues, but he was a slepe. And his disci-
ples came vnto him, & awoke him, saying:
Maister, saue vs, we perish. And he sayth
vnto the: why are ye fearefull, O ye of litle
Job.26.d fayth? Then he arose, * and rebuked the
ps.107.c wynd: & and the sea, and there folowed a
greate calme. But the men mernayled say-
inge: what maner of man is this that both
windes and sea, obeye hym? * And when
Mar.b.8. he was come to the other side, into the coū-
Luk.8.d tree of the Gergesites, there met hym two
possessed of deuels, whiche came oute of the
graues, and were out of measure fearce, so
that no man might goe by that waye. And
Mat.b.8. behold, they cryed out saying: * O Jesu
Luke.8.d thou sonne of God * what haue we to doe
2.cor.6.c with the? Arte thou come hither to torment
vs before the time? And there was a good
mar.8.d. waye of frome theym * a yearde of manye
swyne fedynge. So, the deuels besought
hym, saynge: yf thou cast vs oute, suffre vs
to go oute waye into the yearde of swyne.
And he sayde vnto them: goe youre waye.
Then went they oute, and departed into
the yeard of swine. And behold, the whole
yearde of swyne was caryed headlynge in-
to the sea, and perished in the waters. Thē
they that kepte theym, fledde, and went e
their wayes into the citye, and tolde euerye
thynge, and what had foxtuned vnto the
possessed of the deuyls. And beholde, the
whole citye came out to mete Jesus: And
Act 16.g when they sawe him, * they besought him
that he wolde vpart out of their costes. ✣

¶ The.ix. Chapter.✣

HE entred also into a ship, & passed o-
uer, & came into his owne citie, & be-
holde, * they brought vnto hum a man
mar.2.a. sycke of the palsye, lyyng in a bedde.
Luk.5.d. And whē Jesus sawe the fayth of them, he
sayd vnto the sicke of the palsy: sonne, be of
good cheare, thy synnes be forgeuen thee.
And beholde, certayne of the Scribes sayd
within thē selues, this man blaspheneth.

And

And when Jesus sawe theyr thoughtes, he sayde: Wherefore thynche you yuell in youre heartes? Whether is easyer to saye: thy synnes be forgeuen the, or to say, aryse, and walcke? But that ye maye knowe, that the sonne of man hathe power to forgeue synnes in earth. Then sayde he vnto the sicke of the palsye: * aryse, take vp thy bed, and go vnto thine house. And he arose and departed to hys house. But the people that sawe it, marueyled, and glorified God, which had geuen suche power vnto men. ** And as Jesus passed forth from thence, he sawe a man (named Mathewe) sittinge at the receate of custome, and he sayth vnto hym: folowe me. And he arose, and folowed hym. And it came to passe, as Jesus sat at meate in hys house: beholde, many Publicās also, & synners that came, sat downe with Jesus and hys disciples. And when the Pharises sawe it, they sayd vnto his disciples: whyeateth your master with publicans and synners? But when Jesus heard that, he sayde vnto theym. They that be stronge, nede not the Phisition, but they that are sycke, goe ye rather & learne what that meaneth, * I wyl haue mercye, & not sacrifice. For I am not come to call the righteous, but synners to repentaunce. ** Then came the disciples of John vnto hym, sayinge: * Why doe we and the Pharises fast, for the moste parte: but thy disciples fast not. And Jesus sayde vnto them: can the brydegromes chyldren mourne, as lōge as the bridgrome is with them? But the dayes wyll come, when the brydegrome shalbe taken from them, and then shal they fast. No man putteth a pece of newe clothe in an olde garmēt. For the taketh, he awaye the pece fro the garment, and the rent is made worse. Neither do men put new wine into olde bottels: els the bottels breake, and the wine runneth out, and the botels perisshe. But they put new wine into newe bottels, and bothe are saued together. ** Whyle he thus spake vnto thē: * beholde, ther came a certayne ruler, and worshipped him, saying: my doughter is euen nowe diseased. but come, & laye thy hande vpon her, and she shal liue. And Jesus arose, and folowed him, and (so did) his disciples: * & beholde, a womā whiche was diseased wyth an yssue of bloude twelue yeres, came behinde hym, and touched the hemme of hys vesture. For she said within her selfe: yf I may touche but euen hys vesture onely, I shalbe safe. But Jesus turned him about, and when he sawe her, he sayde: Doughter, be of good comforte, thy fayth hath made the safe. And the woman was made whole, euen that same tyme, * And when Jesus came in to the rulers house, and sawe the minstrels, and the people makyng noyse, he sayd vnto them: get you hence, for the mayde is not deade, * but sleepeth. And they laughed hym to scorne. But when the people were put forthe, he went in, & toke her by the hand (and sayde: damsell, aryse), and the damsell arose. And this noyse went abroade into al that lande. And whē Jesus departed thēce, two blynde men folowed hym, cryinge, and sayinge: O thou sonne of Dauid, haue mercye on vs! And when he was come into the house, the blynde came to hym. And Jesus sayeth vnto thē: beleue ye, that I am able to do this? They saye vnto hym: Lorde, we beleue. Then touched he theyr eyes, sayinge: * according to your fayth be it vnto you. And their eyes were opened. And Jesus charged them, sayinge: see that no man knowe of it. But they, when they were departed, spred abroade hys name in all that lande. As they went out: beholde * they broughte to hym a domme man possessed of a deuyll. And whē the deuil was cast out, the domme spake. And the people marueyled, saying: it was neuer so sene in Israel. But the pharises sayd: * he casteth out deuyls thorowe the prynce of deuyls. * And Jesus went about all cities and townes, teachynge in their synagoges, and preachynge the glad tydynges of the kyngdome, and healynge euery sickenes, & euery disease awonge the people. But when he sawe the people: * he was moued with compassion on them, because they were destitute, and scattered abroade, euen as theye hauynge no sheperde. Then sayeth he vnto his disciples, the * harueste truely is plenteous, but the labourers are fewe. Praye ye therefore the Lorde of the harueste, that he wyl sende labourers into his harueste.

¶ The. x. Chapeter.

And whē he had * xii. disciples wer called vnto him, he gaue thē power against vncleane spirites, to cast them out, & to heale al maner of sickenes, & al maner of disease. The names of the .xii. Apostles are these. The firste Simō, whiche is called Peter: & Andrewe his brother: James the son of Zebedy, & John his brother: Philippe & Bartholomew: Thomas & Mathew, which had ben a publican, James the sonne of Alphe, & Lebbeus (whose surname was Taddeus) Simon of Canaā, & Judas Iscarioth, which also betrayed him. * Jesus sent forthe these twelue in nūbre, whō he commaunded, sayinge: go not into the way of the Gentiles, and into the cytye of the Samaritans entre ye not. But go rather to the lost shepe of the house of Israell,

Acted. 3. b and. 13. f Mar. 2. b. Luc. 5. c. Joh. 5. b. 1 Mathewe

Osee. 6. c. mat. 12. a Mat. 9. b Mar. 2. c. Luc. 5. f. Faste.

newe old

Mark. 5. c Luce. 8. f

Mar. 5. c Luc. 8. f. Leu. 15. c

yssue of blood.

Mar. 6. b. Luce. 8. g Joh. 11. k

Mat. 8. b. d

Mar. 7. d Luce. 11. b Domme.

Mat. 12. d Mar. 3. b Luk. 11. b mar. 6. b mar. 9. b

harueste

Luke. 2. d

A Mar. 6. d Luc. 9. b. d. h

Mar. 6. d

Mat. 5. d

Samaritans

racll. Go and preache, sayinge: The kyng-
dome of heaue is at hande. Heale the sycke,
cleanse the lepers, rayse the dead, caste out
Actes.8.d deuyples. * Freely ye haue receaued: geue
*mar.6.b freely. * Possesse not golde nor syluer, nor
Luce.9.a brasse in youre purses, nor yet scrip towar-
des your iourney: neither two cotes, neither
1.tim.6.c shoes, nor yet a rodde. * For the worck-
man is worthy of his meate. But to what-
soeuer citie or towne ye shal come, enquire
Luce.9.a who is worthy in it, & there abide till ye go
and.x.a thence. * And whē ye come into an house, sa-
lute the same. And if the house be worthy,
let youre peace come vpon it, but yf it be
not worthy, let youre peace returne to you
agayne. And whosoeuer shall not receaue
you, nor wyll heare your preachyng: when
ye departe oute of the house, or that cytye
Mar.6.a. * shake of the dust of youre fete. Verely I
Act.13.g I saye vnto you: it shalbe easyer for the lād
of Sodoma and Gomorra in the day of iud-
Luce.x.a gement, then for that cytie. * Beholde, I
sende you forth, as sheepe amonge wolues.
Mar.13b Be ye therfore wyse as serpentes, & inno-
Luc.21.c cent as doues. * But beware of men, for
Joh.16.a they shall delyuer you vp to the counsels,
and shall scourge you in their synagoges.
And ye shalbe brought to the head rulers,
C and kynges for my sake, in witnes to them
Mar.13.b and to the gentils. But * whē they delyuer
Luc.12.a you vp, take ye no thought, howe or what
b Ex.4.d ye shal speake: for it shalbe geuē you, euē
in that same houre, what ye shall speake.
For it is not ye that speake, but the spirite
of your father which speaketh within you.
Mic.7.b * The brother shall delyuer vp the brother
to death, and the father the sonne. And the
childzen shall aryse agaynste their fathers
and mothers, & shal put them to death: and
ye shall be hated of all men for my names
Mat.24.a sake. * But he that endureth to the ende,
b Mat.2.c shalbe saued. But * whē they persecute you
Actes.8.a in this cytie, flye ye into another. For bere-
Jud.14.a ly I say vnto you: ye shal not go thorow al
the cities of Israel, tyll the sonne of man be
Luce.6.c come. * The dyscyple is not aboue the ma-
ster: nor the seruaunte aboue hys Lorde. It
is ynough for the disciple, that he be as his
master is, and that the seruaunte be as hys
Lord is. If they haue called the Lorde of
the house: Beelzebub: how much more shal
Mar.4.c they call them of hys houcholde so? Feare
Luce.8.c them not therefore. * For there is nothynge
Jud.12.a close, that shal not be opened: and nothing
hyd, that shall not be knowen. What I
tel you in darknes, that speake ye in lighe.
And what ye heare in the eare, that preach
Luc.12.a ye on the house toppes. * And feare ye not
them which kyll the body but are not able
to kyll the soule. But rather feare hym,
which is able to destroye bothe soule and
body into hell. Are not two lytle sparowes
solde for a farthing? And one of them shall
not light on the grounde wyth oute youre
father: yea, euen al the heeres of your heade
are numbred. Feare ye not therefore: ye are
of more value then many sparowes. * Euery
one therefore that shall knowledge me
before men, hym wyl I knowledge also be-
fore my father whiche is in heauen. But
whosoeuer shall denye me before men, hym
will I also denye before my father whiche
is in heauen. Thinke not * that I am come
to sende peace into the earth. I came not
to sende peace, but a swearde. For I am
come to set a man at warpaunce * agaynst
his father, and the doughter agaynste her
mother, and the doughter in lawe agaynst
her mother in lawe. And a mannes foes
shalbe they that are of his own houcholde.
* He that loueth father or mother more
then me, is not worthy of me. And he that
loueth sonne or doughter more then me: is
not worthy of me. And he that taketh not
his crosse, & followeth me, is not worthye of
me. * He that findeth his life, shall lose it: &
he that loseth his life for my sake, shal finde
it. * He that receaueth you, receaueth me: &
he that receaueth me, receaueth hym that
sent me. He that * receaueth a prophet in
the name of a prophet, shall receaue a pro-
phetes rewarde. And he that receaueth a
righteous mā, in the name of a righteous
mā, shal receaue a righteous mās rewarde:
* And who so euer shall geue vnto one of
these lytle ones to drinke, a cup of cold wa
ter only, (in the name of a disciple) verely I
say vnto you, he shal not lose his rewarde.

Mat.8.d
Luce.9.c
and.12.b
Luc.12.g
Mich.7.a
Luc.14.c
mat.16.d
Mar.8.d
Luc.12.b
*Luc.9.c
Joh.13.c
*3.Reg.
18.b.c
Mar.9.d

¶ The.xi. Chapter.

AND it came to passe, that whē Jesus
had made an ende of cōmaūding his
twelue disciples, he departed thēce,
to teache & to preach in their cities. ✝ Whē
John being in prison heard the workes of
Christ, he sent two of his disciples, & sayde
vnto hym: Arte thou he that shall come? or
do we loke for another? Jesus answered,
and said vnto them: Go, and shewe John
agayne, what ye haue heard & sene. * The
blynde receaue their sight: the lame walke,
the lepers are clensed: and the deef heare,
the deade are raysed vp, and the poore * re-
ceaue the gladde tydynges of the gospel.
And happye is he, that is not offended by
me. * And as they departed, Jesus began
to say vnto the people concernynge John.
What went ye oute into the wyldernesse to
se? A rede that is shaken wyth the wynde?
Or what went ye out for to se? A man clo-
thed in softe rayment? Beholde: they that
weare

weare softe clothyng: are in kinges houses. But what went ye out for to se? A prophet: verelye I saye vnto you: and more then a
Mala.3.a Mar.1.a. Prophete. For this is he, of whome it is wrytten: * Beholde, I sende my messenger before thy face, whiche shall prepare thy waye before thee: ✠ Verely I saye vnto you: amōg them that are borne of wemen: arose not a greater then John the Baptist. Notwithstandinge, he that is lesse in the kyngdome of heauen: is greater then he.
From the dates of John Baptist vntil this daye, the kyngdome of heauen suffereth violence, and the violent plucke it vnto them.
Luc.16.b * For all the Prophetes, and the lawe
Luce.1.b. Mala.3.d John.1.c. Luc.7.c it selfe prophecied vnto John. And if ye wil receaue it, * this is Helyas, whyche was for to come. He that hathe eares to heare: let him heare. ✠ * But wherevnto shall I lyken this generation? It is lyke vnto chyldren, whiche syt in the market places, and call vnto their felowes, and saye: we ¶ haue ypped vnto you, & ye haue not daunsed: We haue mourned vnto you, & ye haue not sorowed. For John came neither eating nor drynckyng, and they saye, he hathe the deuil. The sonne of man came eatinge and drinckyng, & they say: behold a glutton, & an vnmeasurable drynckar of wyne: and a
Luce.x.c frende vnto publicanes and synners. And wisdō is iustified of her children ✠ * Thē
Wysdom began he to vpbraied the cities, which most of his myracles were done in, because they repented not of their synnes. Wo vnto the
Chorazin Chorazin: Wo vnto the Bethsaida: for if the
Bethsaida miracles which wer shewed in you, had ben done in the cytye of Tyre or Sidon, they had repented of their sinnes longe agone in sacke cloth & ashes. Neuertheles, I saye
Capernaum vnto you: it shall be easyer for Tyre & Sidon, at the day of Judgemēt, then for you.
Tyre Sydō And thou Capernaum, whiche art lyfte vp vnto heauē, shalt be brought downe to hel. For yf the myracles whiche haue bene done in the, had ben shewed in Sodō: they had re mained vntil this day. Neuertheles, I say vnto you: that it shalbe easier for the lād of Sodō in the day of iudgemēt, thē for the. ✠
✠ At that time Jesus answered & said: I thāke the, O father, Lord of heuen & earth, because thou hast hid these thinges frō the wise & pyndēt, & hast shewed them vnto babes, verely father, euen so was it thy good
Mat.28.d Luke.x.d John.3.d 1 Joh.7.d and.8.c pleasure. * All thinges are geuen ouer vnto me of my father. * And no man knoweth the sonne but the father: neyther knoweth any man the father, saue the sonne, and he to whome soeuer the sonne wyll open hym.
Ecclc,6,d Come vnto me all ye that labour: and are laden, and I wyll ease you. * Take my yoke vpon you, and learne of me, For I am meke and lowly in hearte: and ye shal finde rest vnto your soules. For my yoche is easy 1.Joh.5.a yoke
* and my burden is lyght. ✠ ✠

¶ The.xii. Chapter. ✠

AT that time Jesus went on the sabboth dayes * thorow the corne, and his disciples were an hongred, & began to * pluche the eares of the corne, & to eate. But when the Pharasies sawe it, they sayde vnto him: Beholde, thy disciples doe that whyche is not lawefull (for them) to do vpon the Sabboth daye. But he sayde vnto thē. Haue ye not reade what Dauid did, when he was an hongred, and they that were with him? * Howe he entred into the house of God, and dyd eate the shewe bradeb, whiche were not lawefull for hym to eate, neither for them whiche were with hym, but onelye for the Prystes: Or haue ye not reade in the lawe, how that (on the Sabboth dayes) the Prystes in the temple breake the Sabboth, and are blameleese? But I saye vnto you: that in thys place is one greater then the Temple. Wherefore, yf ye wist what thys meaneth, * I require mercy, and not sacrifyce: ye wold not haue condemned innocētes. ✠
For the sonne of man also, is Lorde euen of the Sabboth daye. And he departed thence, * and went into theyr Synagoge: and beholde, there was a man whyche had hys hande dryed vp. And they asked hym, sayinge: * is it lawful to heale vpon the Sabboth dayes? that they myghte accuse hym. And he sayde vnto them: which of you wil it be, that shall haue * a shepe, and yf it fall vnto a pytte on the Sabboth daye, wyll he not take it, and lyfte it out? How muche more then is a man better then a shepe? Wherefore, it is lefull to do a good dede on the Sabboth dayes. Then sayeth he to the man: stretche forthe thy hande. And he stretched it forthe. And it was restored vnto healthe, lyke as the other.
Mark,3.a John.5.g and.xi.f ✠ * Then the Pharisies went out, & helde a councell against hym, howe they myght destroye hym. But when Jesus knewe it, he departed thence, and muche people followed hym, and he healed thē al and charged them, that they should not make hym knowen: that it might be fulfylled whyche was spoken by Elay the Prypher, whyche saieth: * Beholde, my childe, whom I haue
Esa.42.a chosen, my beloued, in whome my soule delyteth, I wyll put my spyryte vpon hym, & he shall shewe iudgemente to the gentyls. He shall not stryue nor crye, neither shall any mā heare his voice in the stretes, a bro sed reed shall he not breake, and smockynge flaxe

stare shal he not quenche, til he sende forthe iudgement vnto victory, & in his name shal the Gentils trust. ✠

Luc.11.b * Then was brought to him a blynde & domme man, that was vexed with a deuill, & he healed hym, in so much, that the blinde and domme, both spake & sawe. And all the people were amased, and saide: Is not this Mat.12.d that sonne of Dauid? * But when the Mar.3.c Pharises heard it, they said. This felowe Luk.xi.c dryueth the deuils no nother wise out, but by the helpe of Belzebub the chiefe of the Deuyls. But whan Jesus knewe theyr thoughtes, he sayde vnto thē: Euery kingdome deuyded agaynste it selfe, shall be brought to noughte. And euerye cytye or house deuyded agaynste it selfe, shall not stande. And if Satan cast out Satan, then is he deuided agaynst him selfe. How shal then his kyngdome endure? Also, yf I by the helpe of Belzebub cast oute deuyls, by whose helpe do your children cast thē oute? Therfore, they shalbe your iudges. But yf I cast out the deuyls by the spirite of God, then is the kyngedome of God come vnto Luk.11.c you: Or elles * howe can one enter into a strong mannes house, & spoyle hys Jewels, excepte he first bynde the stronge man, and then spoyle his house? ✠ He that is not with me, is agaynst me. And he that gathered not with me, scattered abrode. Wherefore, I saye vnto you, all maner of synne and blasphemie shalbe forgeuen vnto men, Mar.iii.d * but the blasphemie againste the spirite, Luc.12.b shall not be forgeuen vnto men. * And Mat.12.e whosoeuer speaketh a worde agaynste the sonne of man, it shalbe forgeuen hym. But whosoeuer speaketh against the holy goste, Mark.3.c it shal not be forgeuen him, neither in thys world, neither in the world to come: * either make the tree good, & his frute good, or els Luce.vi.g make the tree euil, & his frute euil. * For the tree is known by his frute. O generation of vypers, howe can ye speake good thinges, when ye your selues are euyll? * For out of the aboundaunce of the herte, Mat.xii.b the mouth speaketh. A good man out of the Luce.6.g good treasure of the herte, bringeth forthe good thynges. And an euyll man, oute of euyll treasure, bringeth forthe euyll thynges. But I saye vnto you, of euerye ydell worde that mē shal haue spoken, they shal geue accountes in the daye of iudgement. 2.reg.1.c * For out of thy wordes thou shalte be iu- Luc.19.d stified: and out of thy wordes thou shalt be Mar.8.b condempned. ✠ ✠ Then certayne of the Scribes and of the Pharysies asked hym, Luc.xi.d saynge: * Master, we will se a sygne of the. 2 mat 16a But he answered and said to them. * The * mar.8 b euyll and aduouterous generacio * seketh Luc.xi.d a signe, and there shall no signe be geuen to them, but the signe of the Prophete Jonas. John.6.B * For as Jonas was three dayes and three * Jon.2 B nyghtes in the whalles bellye, so shall the sonne of man be three daies & three nyghtes in the hert of the erth. The men of Ninive Ninive shall rise in the iudgement with thys nation, and condemne it, because * they amended at the preachynge of Jonas: Beholde, here is one greater then Jonas. * The Luc.xi.b quene of the south shall ryse in the iudgement, with this generacyon, and shal con- 2.par.9.a demne it: for she came from the vtmost partes of the worlde to heare the wysedome of Salomon. And beholde, in thys place is one greater then Salomon. * When the Luc.xi.b vncleane spirite is gone oute of a man, he walketh throughoute drye places, seekynge rest, and fyndeth none. Then he sayeth: I will retourne into my house, from whence I came oute. And when he is come, he findeth it emptie, and swept, and garnysshed. Then goeth he, and taketh vnto him, seuen other spirites worse then hym selfe, and so entreth he in, and dwelleth there. And * the 2.Pet.2.b ende of that man is worse then the begynnynge. Euen so shall it be also, vnto this frowarde generacyon. Whyle he yet talked to the people: * behold, his mother and Mark.3.b his brethren stoode wythoute, desyrynge to Luce. 8.c speake with him. Then one sayde vnto hym: Beholde, * thy mother and thy brethren Mar.iii.b stande without, desyring to speake with the. Luce.8.c But he answered, and saide vnto hym that had tolde him. Who is my mother? Or who are my brethren? And he stretched forth his handes towarde his disciples, and said: * behold, my mother and my brethren. For who so euer doeth the will of my father whiche is in heauen, the same is my brother, syster, and mother. ✠

Joh.15.b

¶ The.xiii.Chapter.

THe same daye went Jesus out of the A Mar. 4.a house, * and sat by the sea side, & much people were gathered together vnto him, so greatly that he went, & sat in a ship, and all the people stoode on the shore. And he spake many thynges to them by similitudes, saying: Behold, the sower went forth to sowe. And when he sowed, some seedes fell by the wayes side, and the fowles came and deuoured theym vp. Some fell vpon stonye places, where they hadde not muche earth, and anone they sprange vp, because they had no depnesse of erth: and when the Sunne was vp, they caught heate, and because they had no roote, they wyddred away. Agayne, some fell amonge thornes, & the thornes sprong vp and choaked them. But some fel into good grounde, & brought forth frute: some an hundred folde, some sixtie folde, some thirtie folde. Whosoeuer hathe

hath eares to heare, let hym heare. And the
13 disciples came, & sayd vnto him: why spea-
keest thou to them by parables? He answe-
Mar. 4. a Luc. 7. b. red, & sayde vnto them: * It is geuen vnto
you, to knowe the secretes of the kyngdom
of heauen, but to theym it is not geuen.
mat. 25. c mar. 4. c. Luc. 8. b. and. xix. d * For whosoeuer hath, to hym shall be ge-
uen: & he shal haue aboundaūce. But who-
soeuer hathe not: From hym shalbe taken
away euē that also, whiche he hath. Ther-
fore speake I to them by similitudes: for they
seinge, see not: & hearynge, they heare not:
nother do they vnderstand. And in them is
fulfylled the prophecye of Esayas, whiche
Esay. 6. c mar. 4. b. Luc. 8. b Joh. 12. c Act. 28. b Ro. 11. b. sayeth: * with the eares ye shal heare, and
shal not vnderstande, & seinge, ye shal se, &
shal not perceaue. For these peoples hear-
tes is waxed grosse, and their eares are dul
of hearynge, and theyr eyes haue they clo-
sed, lest at any tyme they shoulde see wyth
their eyes, and heare with their eares, and
shoulde vnderstande with their heart, & be
conuerted, that I also might heale them.
Luc. 10 d C 1. pet. 1. d * But blessed are youre eyes, for they see: &
your eares, for they heare. Verelye, I saye
vnto you, * that many prophetes, & rygh-
teous men haue desyred to se those thinges,
which ye se, and haue not sene them: and to
heare those thiges, which ye heare, & haue
Mar. 4. b Luc. 8. b not hearde them. * Heare ye therfore the si-
militude of the sower. When one heareth
the worde of the kyngedome, & vnderstan-
deth it not, then commeth the euell mā, and
taketh away that whiche was sowē in his
heart: this is he, whiche was sowen by the
waye syde. But he that receaued the sede,
which was cast into stony places, the same
is he that heareth the worde, & anone with
ioy receaueth it, yet hathe he no roote in
him selfe, but dureth for a season: for when
tribulacion, or persecution happeneth be-
cause of the worde, by and by he falleth.
He also that receaued sede into the thor-
nes, is he that heareth the worde: And the
care of the worlde, and the disceatfulnes of
ryches, choke vp the worde, and so is he
made vnfruitfull. But he that receaued the
sede into the good grounde, is he that hea-
reth the worde, and vnderstādeth it: which
also beareth fruite, & bringeth forth, some
19 an hundred folde, some sixtye folde, some
thyrtye folde: Another similitude putte he
Mar. 4. c forth vnto them, sayinge: ✠ * The kyng-
dome of heauen is lykened vnto a man,
whyche sowed good seed in hys felde. But
whyle men slept, his enemye came, & sowed
tares amonge the wheat, & went his way.
But whē the blade was sprong vp, & had
brought forthe fruite, there appeared the
tares also. So the seruauntes of the hous-
holder came, and sayd vnto him: Syr, dyd-
dest not thou sowe good sede in thy fel-
frome whence then hathe it tares? He sayde
vnto them: the enuious mā hath done this.
The seruauntes sayd vnto hym: wilt thou
then that we goe, and wede them vp? But
he sayde: naye, lest whyle ye gather vp the
tares, ye pluche vp also the wheate wyth
them, let bothe growe together, vntyll the
harueste, and in tyme of haruest, I wyll say
to the reapers: gather ye first the tares, and
binde them together in sheues, to be brent:
but gather the wheate into my barne. *
* Another parable put he forthe vnto thē,
sayinge: * The kyngedome of heauen is
like vnto a graine of mustard sede, which a
man toke, and sowed in hys felde, which is
the leste of all sedes. But when it is gro-
wen, it is the greatest amonge herbes,
and is a tree: so that the byrdes of the ayre
come, and make their nestes in the braun-
ches thereof: Another similitude spake he
vnto them: * The kyngdome of heauen is
like vnto leuē, which a womā taketh, & hi-
deth in thre peckes of meale, tyll all be le-
uened. * All these thynges spake Jesus vn-
to the people, by similitudes, and without
a parable spake he nothynge vnto thē: that
it might be fulfylled, which was spokē by
the prophete, that sayeth: * I wyll open my
mouth in parables: I wyll speake forthe
thynges, which haue bene kepte secrete frō
the begynnynge of the worlde. * When the
people were sente awaye, then came Jesus
into the house. * * And hys disciples came
vnto him, sayinge: declare vnto vs the pa-
rable of the tares of the felde. He aunswe-
red, and sayde vnto theym: he that soweth
the good sede, is the sonne of man. The
felde is the worlde. And the children of the
kyngdome, they are the good sede: the ta-
res are the children of the wycked: the ene-
myе that soweth them, is the deuyll. The
haruest is the ende of the worlde: the rea-
pers be the Angels. Euē as the tares ther-
fore, are gathered and brent in the fyre: So
shal it be in the ende of this world. * The
sonne of man shal sende forth hys angels,
and they shall gather out of hys kyngdom
all thynges that offende, and them whiche
do iniquite: and shall cast them into a fur-
nes of fyre. There shal be wayling & gnas-
shyng of teeth. * Then shall the righteous
shine as the sunne in the kyngdō of their fa-
ther. Whosoeuer hathe eares to heare, lette
hym heare. * * Agayne, the kyngdome
of heauen is lyke vnto treasure hyd in the
felde, the which a man hath founde hyde,
and for ioy therof, he goeth and selleth all
that he hath, and byeth the felde. Agayne,
the kyngdome of heauen is lyke vnto a
marchaunt man, seekynge goodly pearles,
whyche

Mar. 4. d Luc. 13. b

Mar. 4. b

Luc. 13. d

Mar. 4. c.

Psa. 78. a

Mar. 4. c

Apo. 14 f

Wan. 12 a Sapi. 3. b 1. cor. 15 f

which (when he founde one precious pearle) wente & solde al that he had, & boughte it. Agayne, the kyngedō of heauen is lyke vnto a net, that was caste into the sea, and gathered of all kynde of fyshes; whyche when it was full men drewe to lande, and satte downe, and gathered the good into vessels, but cast the bad awaye. So shal it be at the ende of the worlde. The aungels shal come and seuer the bad from amonge the good, and shal cast them into a furnace of fyre: * There shall be waylynge and gnashinge of teth. Jesus sayde vnto them: haue ye vnderstand al these thinges? They saye vnto him: yea Lorde. Then sayde he vnto them: Therfore euery Scribe which is taught vnto the kingdome of heauen is like vnto a mā that is an housholder, which bringeth forth out of hys treasure, thynges newe and olde. ¶ And it came to passe that when Jesus had finished these similitudes, * departed thence: And whan he came into his owne countre, he taught thē in their synagoges, in so muche, that * they were astonied and sayde: whence commeth this wisedome and powers vnto hym? * is not this the carpenters sonne? Is not hys mother called Mary? And hys brethren, James and Joses and Simon, and Judas? And are not all his sisters with vs: whēce hathe he then al these thynges? And they were offended at hym. Jesus sayde vnto them: * A prophet is not without honour, saue in his owne countre, and in his owne house. And he did not many miracles ther, because of their vnbelefe.

A ¶ The. xiiii. Chapter.

AT that time * Herod the Tetrarcha heard of the fame of Jesu, & sayd vnto his seruauntes: this is John the Baptist. He is risē frō the made, & therfore are miracles wrought by hym. For Herode * had take John, & bounde hi, & put hym in prison because of Herodias, his brother Philips wife. For John said vnto hi: * it is not lawful for the to haue her. And whē he wolde haue put hym to deathe, he feared the people, * because they coūted himas a prophet. But whē Herodes birth daye was kepte, the doughter of Herodias daunsed before them, and pleased Herode. * Wherfore he promised with an othe, that he wolde geue her what soeuer she wold aske. And she beynge instructe of her mother before, sayde: Geue me here John Baptistes head in a platter. And the kinge was sory. Neuertheles, for the othes sake, and them which sat also at the table, he commaunded it to be geuen her: and sente tormentours, and beheaded John in the prison, and hys head was brought in a platter, and geuen to the dāsel, & she brought it to her mother. And his disciples came & toke vp his body, & buried it, went, & tolde Jesus. When Jesus heard of it, * he departed thence in a shippe vnto a desert place out of the waye. And whē the people had heard therof, they folowed him on fote and lefte the cytyes. And Jesus went forth, and sawe muche people, and was moued with mercy toward them, and he healed of them, those that were sicke. And when the euen drewe, on his disciples came to him, saying: this is a desert place, and the houre is nowe paste, let the people departe, that they maye go into the townes, and bye them victuales. But Jesus sayd vnto them. They haue no nede to go awaye. Geue ye them to eate. They sayd vnto him: we haue here but fiue loues and two fishes. He sayde: bryngе them hyther to me. And he commaunded the people to sit downe on the grasse, and he toke the fiue loues & the two fishes, & lyfte vp hys eyes towarde heauen and blessed. And whē he had broken them, he gaue the loues to his disciples, and his disciples gaue thē to the people. And they dyd all eate, and were sufficed. And they gathered vp (of the fragmentes that remayned) xii. basshettes full. And they that dyd eate, were about. v. M. men, besyde women and chyldren. * And streyght waye Jesus made hys disciples to get vp into a shippe, and to go before him vnto the other side, while he sent the people awaye. And when the people wer set awaye he * went vp into a mountayne to praye alone. And when nyght was come, he was there him selfe alone. But the shippe was nowe in the middest of the sea, and was tost with waues, for it was a contrary wynd. And i the fourth watch of the night, Jesus went vnto thē walkig on the sea. And whē the disciples sawe him walking on the sea, they were troubled, saying: it is some spyte, and they cryed out for feare. But streyghte waye, Jesus spake vnto them, sayinge: be of good cheare, it is I, be not afrayde. Peter aunswered him, and sayde: Lorde, yf it be thou, bydde me come vnto thee on the water. And he sayde: Come. And when Peter was come downe out of the shippe, he walked on the water, to goe to Jesus. But whē he sawe a myghty winde, he was afrayed. And when he beganne to synche, he cried, sayinge: Lorde saue me. And immediatlye Jesus stretched forth his hande, and caughte hym, and sayde vnto hym: O thou of litle fayth, wherfore dyddest thou dout? * And when they were come into the shippe, the wynde ceased. Then they that were in the shippe, came and worshipped hym

hym, saying: of a treuth thou art the sonne of God. And when they were gone ouer, they came into the land of Genesareth. And when the men of the place had knowledge of hym, they sent out messengers into all that countre rounde about the coast, & brought vnto hym all that were sicke, and besought him, that they myght touche the hem of his vesture onely. And as manye as touched it were made safe.

¶ The. xv. Chapter ✠

Mar. 7. a

THen * came to Jesus, scribes & phariseis (which wer come from Jerusalē) saynge: why do thy disciples transgresse the tradicion of the elders? for they washe not their handes when they eate breade. But he answered and said vnto thē: why do ye also trangresse the commaundement of God, because of your owne tradycion: For God commaunded, saying: * honour father and mother, and he that curseth father & mother: let him die the death. But ye saye: euery one shal say to his father and mother: * what gyfte so euer shoulde haue come of me, the same is turned vnto thy profyte: & so shall he not honoure his father or his mother. And thus haue ye made the cōmaundement of God of none effect, because of youre owne tradycion. Ypocrites, full well did Esaye Prophecye of you, saynge:

* This people draweth nye vnto me with their mouth, & honoureth me with their lippes, howbeit, their hertes are far frō me: but in vaine do they serue me, teaching the doctrines & precepts of mē. And he called the people to him, & said vnto them: heare & vnderstande. That whiche goeth into the mouth, defileth not the mā: but that which cōmeth out of the mouth, defileth the man. Then came his disciples, & said vnto hym: knowest thou not, that the Pharisies were offended at this sayinge? But he answered & said. Euery plante which my heuenly father hath not plāted, shalbe plucked vp by the rotes. Let them alone, they be the blind leaders of the blynde. If the blynde leade the blind, both shall fall into the dich. Thē answered Peter, and sayde vnto hym: Declare vnto vs this parable. Jesus saide: Are ye also yet wythout vnderstanding? Do not ye yet vnderstande, that what so euer entreth in at the mouth, goeth into the belye, and is cast out into the draught? But those thynges whiche proceade out of the mouth, come forth from the hearte, and they defile the man. For out of the herte proceade euil thoughtes, murders, breaking of wedlocke, whore domes, theftes, false witnesse, blasphemies. These are the thynges, which defile a mā. But to take meate with vnwasshen handes, defileth not a man.

Exo. xx. b
Mar. 7. b
Exo. 21. b
Ephe. 6. a
Deut. b. b
Esa. 29. g
Jere. 33. g
Mar. 7. b

✠ And Jesus wente thence, and departed into the coastes of Tyre and Sydon, and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto hym, saying: Haue mercy on me, O Lorde, thou sonne of Dauid: My doughter is pitefully vexed with a deuyl. But he answered her nothinge at all, and his disciples came, and besought hym, saying: sende her awaye, for she cryeth after vs: But he answered, and sayde: I am not sente * but vnto the lost shepe of the house of Israell. Then came she, and worshypped hym, saying: Lorde, helpe me. He answered, and sayde: it is not mete to take the childrens bread, and to cast it to dogges. She answered, and sayde: treuth Lorde, for the dogges eate of the crommes, whyche fall from their masters table. Then Jesus aunswered, and sayde vnto her: O woman, great is thy faith, be it vnto thee, euen as thou wylte. And her doughter was made whole euen at that same time. ✠ And Jesus went awaye from thence, and came nye vnto the sea of Galile, and wente vp into a mountayne, and sat downe there. And muche people came vnto hym, bryngynge with them those that were lame, blynde, drafe, maymed, and other many: and caste them downe at Jesus fete. * And he healed them: in so muche, that the people wondered, when they sawe the domme speake, the maymed to be whole, the lame to walk, and the blinde to se. And they glorified the God of Israell. * Then Jesus called his disciples vnto him, & said: I haue compassion on the people, because they cōtinue with me now three daies, and haue nothing to eate: and I will not let them departe fastyng, lest they misfarye by the waye. And his disciples said vnto hym: whence shoulde we get so muche bread in the wildernes, as to suffise so great a multitude? And Jesus saieth vnto them: howe many loaues haue ye? And they saye * seuen, and a fewe lytle fysches. And he commaūded the people to sit downe on the grounde: and toke the seuen loaues, and the fisches: & after that he had geue thākes, he brake them, & gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate, and were suffised. And they toke vp (of the broken meate that was lefte) seuen basshettes full. And yet, they that did eate, were. iiii. M. men, beside women and childrē. And he sente away the people, and toke shyppe, and came into the parties of Magdala.

Luc. 19. a
Mat. 16. b

¶ The. xvi. Chapter.

The

A Mat.8.b John.6.d Luc.xi.d ‡ luc.12.g

The ✠ Pharises also with the Saduces, came and tempted him, and desired him that he would shewe thē a sygne frō heuē. He answered & said vnto thē: whē it beginneth to draw toward euen, ye say, it wilbe fayre wether, for the skye is redde: And in the morninge: It wilbe foule wether to daye, for the skye is glowinge redde. O ye Ipocrites, ye can discerne the outwarde appearaunce of the skye: but can ye not discerne the signes of the tymes?

Mar.12.c ‡ mat.8.b Luc.xi.d John.6.d ‡ Jon.2.a B

✠ The frowarde and aduouterous nacyon requireth ‡ a signe, and there shal no signe be geuen vnto it, but the signe of the ✠ prophete Jonas. And he left thē, and departed. And when hys disciples were come to the other side of the water, they had forgotten to take breade with them. Then Jesus said vnto them. ✠ Take hede and beware of the leuen of the Pharises and of the Saduces. And they thought in them selues, saying: we haue taken no breade with vs. Whiche whan Jesus vnderstode: he said vnto them: O ye of lytle fayth, why take ye thoughte within your selues, because ye haue brought no breade? Do ye not yet perceaue, neither remembre those fiue loaues, whē there were ✠ fiue thousande men, and howe many baskettes toke ye vp? ‡ Neyther the leuen loaues, when there were. xiii. M. men: & how many baskettes toke ye vp: how happeneth it that ye do not vnderstande, that I spake it not vnto you concerninge breade, that ye should beware of the leuē of the Pharises, and of the Saduces? Thē vnderstode they, howe that he badde not them beware of the leuen of breade: but of the doctryne of the Pharises, and of the Saduces.

Luc.12.a

mat.14.c ‡ Marcke 8.b

C

✠ When Jesus came into the coastes of the cytie which is called Cesarea Philippi, he asked his disciples, saying: ‡ whō do mē saye that I the sonne of man am? They sayde: some saye that thou arte John Baptist, some Helyas, some Jeremias, or one of the numbre of the prophetes. He sayeth vnto theym: but whome saye ye that I am?

Mar. 8.c Luce. 9.c

Luce.ix.c John.6.g

Simon Peter answered and sayd: ✠ Thou arte CHRIST the sonne of the lyuynge God. And Jesus answered, and sayde vnto hym: happye arte thou Symon the sonne of Jonas, for flesshe and bloude hathe not opened that vnto thee; ‡ but my father whiche is in heauen. And I saye also vnto thee, that thou arte Peter, and vpon this ✠ rocke I will buylde my congregacion. And the gates ‡ of Hell shall not preuayle agaynste it. And I will geue vnto thee, the keyes of the kyngedome of heauen: ✠ And whatsoeuer thou byndest in earth, shall be bounde in heuen: & whatsoeuer thou lowsest in earth, shall be lowsed in heauen. ✠ Then charged he his disciples, that they shoulde tell no man, that he was Jesus Christ.

Joh.bi.d

1.Cor.x.a ‡ Eph 28 c

Mat.16.c

✠ Frō that time forth began Jesus to shew vnto hys disciples, howe that he muste go vnto Jerusalem, and suffre many thynges of the elders, and hye prestes, and scribes, and muste be kylled, and be rayſed agayne the thyrde day. And when Peter had taken hym aside, he began to rebuke him: saying: master, fauer thy selfe, this shal not happē vnto the: but he turned him about, & sayde vnto Peter: goe after me Satan, thou hyndrest me: for thou sauourest not the thynges that be of God, but those that be of men. Then sayde Jesus vnto hys disciples: If any man wyll folowe me, let hym forsake him self, and take by his crosse, and folowe me. ✠ For who so wyll saue hys lyfe shall lose it. Agayne, who so doeth lose hys lyfe for my sake, shall fynde it. For what doeth it profite a man, yf he wynne all the whole world: and lose his owne soule? Or what shall a man gene to redeme hys soule agayne withal? For the sonne of man shall come in the glorye of hys father, wyth hys angels: and ✠ then shall he rewarde euerye manne accordynge to hys dedes. Verelye I saye vnto you, ‡ there be standynge here, which shal not taste of death, tyll they se the sonne of man come in his kyngdome.

Mer. 8.d Luce.ix.c

Mat.x.d Luce.ix.c Mar. 8.d Joh.bi.d

Rom.2.b ‡ mar. 8.d Luce.ix.c

¶ The.xvii. Chapter. ✠

A Mat.17.a Mar.ix.a Luce.ix.c Apoc.i.d

And ✠ after syx daies, Jesus taketh Peter, James, & John his brother, & bringeth thē vp into an hye mountaine out of the waye, & was transfigured before thē, ✠ & his face did shine as the sune, & his clothes were as whyte as the lyghte. And behold, there appeared vnto them, Moses & Elias, talking with him. Thē answered Peter, and sayde vnto Jesus: Lorde, here is good beynge for vs. If thou wylt, let vs make here thre tabernacles: one for thee, and one for Moses, & one for Helyas.

B

Whyle he yet spake: Beholde, a bryghte cloude shadowed thē. And beholde, there came a voyce out of the cloud, which said: ✠ thys is my beloued sonne ‡ in whome I delite, ✠ heare him. And when the disciples hearde thele thynges, they fell on theyr faces, & were sore afrayed. And Jesus came and touched them, & said: aryse, & be not afrayed. And when they had lyfte vp theyr eyes, they sawe no man, saue Jesus onelye. ✠ And whē they came downe frō the mountayne, Jesus charged thē, saying: shew the vision to no mā, vntill the sonne of man be ryſen agayne from the dead. ✠ And hys disciples asked hym, sayinge: Why thē saye the scribes, that Helyas must firste come? Jesus answered, & sayde vnto them. ✠ Helyas truelye shall first come, and restoze all

Mat.3.d and.xii.b ‡ esa 42.a ✠ deu 18.c

Mar.9.a

Mala.3.d

thyn ges.

Mat. xi. b thynges. But I saye vnto you, that * Helias is come already, & they knew him not: but haue done vnto him what soeuer they listed. In lykewyse shall also the sonne of mā suffre of thē. Then the disciples vnderstode, that he spake vnto thē of Johan Baptist. And when they were come to the people, there came to hym a certaine mā kneling downe to hym, & saying: Master, haue mercy on my sōne, for he is lunatyke & soze vexed, & ofte tymes he falleth into the fire, & ofte into the water. * And I brought hym to thy disciples, & they coulde not heale hym. Jesus answered & sayd: O faythlesse & croked nacion: how longe shal I be wyth you? how longe shal I suffre you? bring him hyther. And Jesus rebuked the deuyll, & he departed out of hym. And the chylde was healed cuē that same tyme. ✠ * Then came the disciples to Jesus secretly, & sayde: why coulde not we caste hym out? Jesus sayde vnto them: Because of your vnbeleffe. For verely I saye vnto you: * If ye haue fayth as a grayne of mustarde seede, ye shall saye vnto this mountayne: remoue hence to yonder place, and it shall remoue: nether shall any thynge be vnpossyble vnto you. Howbeit thys kynde goeth not out, but by prayer & fastynge, whyle they were occupied in Galyle, Jesus sayde vnto thē: * it wyl come to passe, that the sonne of man shalbe betrayed into the handes of men, and they shall kyll hym and the thyrde day shal he ryse agayne. And they were exceadinge sorye. ✠ And when they were come to the cite of Capernaum, they that vse to receaue tribute money, came to Peter, & said: doth your master paye tribute? He sayeth: yea. And when he was come into the house, Jesus preuented him, saying: What thinckest thou Simon? of whome do the kynges of the earthe take tribute or tolle. Of their children, or of straungers? Peter sayeth vnto hym: of straungers. Jesus sayeth vnto hym: Then are the children free: Notwithstādyng, lest we should offende thē, go thou to the sea, and caste an angle, and take the fyshe that first commeth vp: and when thou hast opened hys mouth, thou shalt finde a pece of twenty pence: that take, and geue it vnto them for me and the. ✠

¶ The. xviii. Chapter. ✠

Mar. 9. B Luk. 9. f. AT the same tyme came the disciples vnto Jesus, sayīg: * who is the greatest in the kingdom of heauē? Jesus called a child vnto him, & set him in the middest of thē, & said: Verely I saye vnto you: Mar. x. b Luk. 18 b 1. pet. 2. a * except ye turne, & become * as children, ye shal not enter into the kyngedom of heauē. Wholsoeuer therefore humbleth hym selfe, as this chylde, the same is the greatest in the kingdome of heauen. And whoso receaueth suche a chylde in my name, receaueth me. * But whoso dothe offende one of these lytle ones which beleue in me: it were better for hym that a mylstone were hanged about his necke, & that he were drowned in the depth of the sea. Wo vnto the world because of offences. * Necessarye it is that offences come: But wo vnto the mā by whō the offence commeth. Wherefore * yf thy hāde or thy fote hinder the, cut hym of, and cast it from the. It is better for the to entre into lyfe halt or maymed, rather then thou shouldest (hauynge two hādes or two fete) be cast into euerlastynge fyre. And yf thine eye offende the, pluck it out, & cast it from the. It is better for the to enter into lyfe with one eye, rather thē (hauing two eyes) to be caste into hell fyre. Take hede that ye despyse not one of these lytle ones. For I saye vnto you, that in heauen theyr angels do alwayes beholde the face of my father which is in heauen. ✠ For the sonne of man is come to saue that which was loste. Howe thinke ye? * If a mā haue an hundred sheepe and one of thē be gone astray, doth he not leaue ninty & nine in the mountains, & goeth & seketh it that was gone astray? And yf it happē that he finde it, verely I saye vnto you: he reioyceth more of that sheepe then of the ninty & nine which went not astraye. Euē so, it is not the wil of youre father in heauē that one of these litleons should perish. ✠ Moreouer * yf thy brother trespasse against the, go & tel him his fautē betwene him & the alone. If he heare the, thou hast wōne thy brother: But yf he heare the not, then take yet with the one or two, that * in the mouth of two or three witnesses, euery matter maye be stablysshed. If he heare not thē, tell it vnto the congregacion: If he heare not the congregatiō, let him be vnto the as an hethē mā, & as a publicā. Verely I say vnto you: * what soeuer ye bynde on earth, shalbe bounde in heauen. And whatsoeuer ye lose on earth, shalbe loosed in heauen. Againe I saye vnto you, that yf two of you agree in earthe vpon anye maner of thinge, whatsoeuer they desyre: they shall haue it of my father which is in heauē, for where two or three are gathered together in my name, there am I in the myddes of thē. ✠ Then came Peter to him, & said. Lord, how ofte shall I forgeue my brother, yf he synne against me: Tyl seuen tymes? Jesus sayeth vnto him: I saye not vnto the vntyl seuen tymes: but seuentye times seuen tymes. Therfore is the kyngdome of heauen lykened vnto a certayne man that was a kyng, which would take accountes of his seruantes. And when he had begon to rec-

Mat. 16. c and, xx. c. mark. 8. d 9. d. & x. e Luke. 9. c

Mar. 9. f, Luke. 9. c

mar. ix. d.

D

Luk. 17 a

Mat 16. c mark. 8. d 9. d. & x. e Luke. 9. c

C

Mar. ix. c Luk. 17 a

Leui. xi. d

B

math. b. e mar. ix. f

+

Luk. xv. b

C

Luc. 17. a Leu. 19. b Exo. 20. d

Deu. 19. a 1. cor. 13. a Hebr. x. f

Mat. 16. c

D

ken, one was brought vnto hym, whyche ought hym ten thousande talentes, but forasmuche as he was not able to paye, hys Lord commaunded hym to be solde, and his wyfe & childrē, & al that he hadde payment to be made. The seruaunte fel downe, & besought him, sayinge: Syr, haue pacience wyth me, and I wyll paye the al. Then had the Lord pitye on that seruaunte and losed him, and forgaue him the det. So the same seruaunte went out, and founde one of his felowes which ought him an hundred pēce: and he layde handes on hym, & toke hym by the throte, sayige: paye that thou owest. And hys felowe fel downe, & besought him sayinge: haue pacience with me, and I wyll paye the all. And he would not, but went, & caste hym into prysion, tyll he shoulde paye the det. So when hys felowes sawe what was done, they wer verye sory, & came, and tolde vnto their Lorde al that had happened. Then hys Lord called him & said vnto him: O thou vngracious seruaunte, I forgaue the all that det, whan thou desiredest me: shouldest not thou also haue had cōpassion on thy felowe, euen as I had pytye on the? And his Lord was wroth, & delyuered him to the taylers, tyll he shoulde paye all that was due vnto hym. So * lykewyse shall my heauenly father do also vnto you, yf ye from youre hertes, forgeue not euery one hys brother their trespaces. ✠

Mat.vi.b marc.xi.d Jacob.2.c

¶ The.xix. Chapter.

A mark.x.a

AND it came to passe + that when Jesus had fynyshed these sayinges, he gat him frō Galile, & came into the coastes of Jewry beyonde Jordan, & muche people folowed him, & he healed them there. The Pharises also came vnto hym repring him, & saying vnto him: Is it lawfull for a mā to make a deuorcement with his wyfe for any maner of cause? He answered & said vnto them: Haue ye not red, how he that Gen.12.d which made mā at the begining * made the Ephe.v.b & in man & womā: & said, for this cause shall 1.Cor.6.d a mā leaue father and mother, & shal cleaue vnto hys wyfe, and they twayne shalbe one flesshe, wherfore now, they are not twayne, but one flesh. Let not mā therfore put asūder, that which god hath coupled togeether. They saye vnto hym: why dyd Moses then commaūde to geue a testimoniall of deuorsemēt, and to put her away? He sayde vnto them: * Moses (because of the hardnesse of your heartes) suffered you to put awaye youre wyues: But from the begynnynge it was not so. + I saye vnto you: whosoeuer putteth awaye hys wyfe (except it be for fornication) and marieth another, breaketh wedlocke. And who so maryeth her which is deuorced, doth commit aduoutrye. Hys disciples say vnto hym: yf the matter be so betwene man and wyfe, then is it not good to marry. He said vnto them: al men can not comprehende this sayinge: * sāue they to whome it is genen: for there are some chast whiche are so borne oute of their mothers wombe. And there are some chaste, whiche be made chaste of men. And there be chaste, whyche haue made them selues chaste for the kyngedō of heauens sake. He that can comprehēde it, let him cōprehende it. * Thē were there brought vnto hym yonge chyldren, that he should put his handes on thē, and praye. And the disciples rebuked them. But Jesus said vnto them: suffre the chyldren and forbid them not to come vnto me: for of suche is the kingdom of heauen. And when he had put his hādes on them, he departed thence. And beholde, one came, and sayd vnto hym: * good master, what good thynge shall I do that I may haue eternal lyfe? He sayde vnto hym: why callest thou me good? * there is none good but one, and that is God. But yf thou wylt enter into lyfe, kepe the cōmaundementes. He sayeth vnto hym. Whiche? Jesus sayde. * Thou shalte not commyt manslaughter. Thou shalt not steale: thou shalte not beare false wytnes: honoure father and mother: + and thou shalte loue thyne neyghboure as thy selfe. The yonge man sayeth vnto him. Al these thinges haue I kept frō my youth vp: what lacke I yet? Jesus sayde vnto him, yf thou wylt be perfecte + go and sel (all) that thou hast, & gyue to the poore, & thou shalt haue treasure in heauē, & come & folowe me. But when the yonge man hearde that saying, he wente awaye sory. For he had great possessions. Then Jesus sayd vnto his disciples: verely, I saye vnto you: + it shalbe harde for the ryche to enter into the kingdome of heauē. And againe I say vnto you: it is easyer for a camel to go throughe the eye of a nedle, then for the ryche to enter into the kingdom of God, when the disciples heard this, they were exceedingly amased, saying: who than can be saued? But Jesus beheld thē, & said vnto thē: with mē this is vnpossible * but with God all thinges are possible. + Then answered Peter, & sayde vnto him. Behold, * we haue forsaken al, and followed the, what shall we haue therefore? Jesus sayde vnto them, verely, I saye vnto you: that when the sonne of man shal sit in the seate of his maiestye, ye that haue followed me in the regeneration * shall sye also vpon xii. seates, and iudge the xii. trybes of Israell. * And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or childrē, or landes, for

mark.x.b Luk.18.d

Sap.viii.c chast

Cyrillus

mark.x.b luk.18.d

Psa.cxi.c C

Exo.xx.c Deu.v.d

Rom.13.c Gala.v.c

mark.x.c Luk.xi.d math.vi.c

mark.x.c Luk.18.c

camel

Zach.8.d D math.4.d mark.x.d Luk.18.f

Luk.22.g

Deu.32.b

Job. 42. c for my names sake, * shall receaue an hun-
dred folde, and shall inherite euerlastynge
Mar. xrb lyfe. * but manye that are firste, shalbe
Luc. 13. c last, and the last shalbe first. ✠

¶ The. xx. Chapter. ✠

A

FOr the kyngedome of heauen is lyke vnto a mã that is an housholder, whi-
che went out early in the morninge to
hyer labourers into his vineyarde. And
whã the agreement was made with the la-
bourers for a peny a daye, he sent them into
his vineyarde. And he went out about the
thirde houre, & sawe other standing ydell in
the market place, & sayd vnto them: goe ye
also into the vineyarde: And whatsoeuer is
right, I will geue you. And they went their
waye. Agayne, he went oute about the
sixte and nynthe houre, and dyd likewyse.
And aboute the eleuenthe houre he wente
oute, and founde other standinge ydell, and
sayde vnto theym: why stande ye here all
the daye ydell? They saye vnto hym: be-
cause no manne hathe hyred vs. He sayeth
vnto theym: go ye also into the vineyarde:
B and what so euer is right, that shall ye re-
ceaue. So, when euen was come, the Lorde
of the vineyarde sayeth vnto his stewarde:
cal the labourers, and geue thẽ their hyer,
begynnynge at the laste vntyll the fyrst.
And when they did come, that came aboute
the eleuenth houre, they receaued euerye
man a peny. But whan the first came also,
they supposed that they shoulde haue re-
ceaued more, and they lykewyse receaued
euery man a penye. And when they had re-
ceaued it, they murmured agaynst the good
man of the house, saying: These laste haue
wrought but one houre, & thou hast made
them equal vnto vs, whiche haue borne the
burthen and heate of the daye. But he aun-
swered vnto one of them, and sayde: frende,
I do the no wronge: bydest thou not agree
with me for a penye? Take that thine is, &
goe thy waye: I wyll geue vnto thys last,
euen as vnto thee. Is it not lawfull for me
to do as me lysteth wyth myne owne, goo-
mat. xix. d des? Is thyne eye euyll, because I am
Mark. x. e good? * So the last shalbe first, & the firste
Luc. 13. f. shalbe last. For many be called, but few be
✠ chosen. ✠ And Jesus goyng vp to Jeru-
Mar. 9. e salẽ, toke the. xii. disciples aside in the way,
Luc. 18, c and said vnto them: * Beholde, we go vp
to Jerusalem, & the sonne of man shalbe
betrayed vnto the chiefe Priestes, & vnto the
Scribes, & they shall condẽne him to deth,
& shal deliuer him to the gẽtils, to be moc-
Mark. x. e ked, & to be scourged, & to be crucified: & the
thirde daye he shall ryse agayne. ✠ Thẽ
came to him the mother of Zebedes childrẽ,
with her sonnes, worshipping him, & desi-
ring a certaine thing of him. And he sayeth
vnto her: what wilte thou? She sayd vnto
hym: Graunte, that these my two sonnes
may sit, the one on thy right hand, and the
other on the left, in thy kyngdome.

But Jesus answered & said: ye wote not
what ye aske. Are ye able to drincke of the B
cuppe that I shal drincke of, and to be bap-
tised with the baptime, that I am baptyse
wyth? They sayd vnto hym: we are. He
sayde vnto them: ye shall drynche in dede of
my cup: and be baptysed with the baptyme
that I am babtised with. But to syt on my
right hande, and on my lefte, is not mine to
geue: but it shal chaunce vnto them, that it
is * prepared for of my father. ✠ And mat. 25. c
when the ten heard this, they disdained at * mar. x. f
the two brethrẽ: But Jesus called thẽ vnto
him, and said: * ye knowe that the princes Luc. 22. c
of the nacions haue dominion ouer thẽ. And
they that are great men, exercise auctorite
vpon them. It shall not be so amonge you.
But whosoeuer wyl be great amonge you,
let hym be your minister: & who so wyll be
chiefe among you, let him be your seruaũt,
euen as * the sonne of man came, not to be Mar. x. g
ministred vnto, but to minister, and to geue
hys lyfe a redemption for many. ✠ * And Mar. x. g
as they departed frõ Hiericho, muche peo- Luc. 18 g
ple folowed him. And beholde, two blynde
men sittynge by the waye syde, when they
hearde that Jesus passed by, they cryed,
sayinge: O Lorde, thou sonne of Dauid,
haue mercy on vs. And the people rebuked
them, because they should holde their peace.
But they cried the more, saying: haue mer-
cy on vs, O Lorde, thou sonne of Dauid.
And Jesus stode styll, and called them, and
sayd: what wil ye that I shal do vnto you:
They saye vnto him: Lorde, that oure eyes
may be opened: So Jesus had compassyon
on them, and touched their eyes, and imme-
diatly their eyes receaued sight. And they
folowed him.

¶ The. xxi. Chapter. ✠

A

AND when they * drewe nye vnto Je mar. xi. g
rusalẽ, & were come to Bethphage, Luc. 19. c
vnto mount Oliuete: then sent Jesus
two disciples, saying vnto thẽ: Go into the
towne that lyeth ouer against you, & anone
ye shall finde an asse bounde, & a colt with
her: lose them, & bring them vnto me. And
yf any man saye oughte vnto you, saye ye:
the Lorde hath nede of them: and streightye
waye he wyl let thẽ go. All this was done,
that it might be fulfilled which was spoke Esa. 62. d
by the prophete, sayinge: * Tell ye the Zach. 9. b
doughter of Sion: beholde, thy kynge com Joh. xii. c
meth vnto the, meke, sytting vpon an Asse
and a colte, the fole of the Asse vsed to the
yocke. The disciples went and dyd as Je-

fus cõmaunded them, and brought the asse, and the colte, & put on them their clothes, and sette him theron. And manye of the people spred theyr garmentes in the waye. Other cut downe braunches from the trees, and strawed them in the waye. Moreouer, the people that went before, & they that cãe after, cried, saying: Hosanna to the sõne of Dauid: * Blessed is he that commeth in the name of the Lord * Hosanna in the hyest. ✠ And when he was come to Ierusalẽ, and the citie was moued, saying: who is this? And the people sayde: this is Iesus * the Prophete of Nazareth (a cytie) of Galile. * And Iesus went into the temple of God, & cast out all them that sold and bought in the Temple, and ouerthrewe the tables of the money chaũgers, and the seates of them that solde doues, and sayde vnto them: Je is writtẽ * my house shalbe called the house of prayer. But ye haue made it * a denne of theues. And the blynd and the halt came to him in the temple, and he healed them. When the chefe Priestes and Scribes, sawe the wonders that he did, & the childrẽ cryinge in the temple (and saying: Hosãna to the sonne of Dauid) they disdayned, and sayde vnto hym: hearest thou what these saye? But Iesus saith vnto them: why not? haue ye neuer redde. * Oute of the mouthe of Babes and suckelynges thou haste ordeyned prayse? And he lefte them, & wente out of the cytie * vnto Bethanie, and hadde hys abydynge there. ✠ * In the mornyng as he returned into the cytye agayne, he hongred: and when he had spyed a * figge tree in the waye, he came to it, and founde nothynge theron, but leaues onely, & sayde vnto it: Neuer frute growe on thee hence forwardes. And anone the figge tree withered awaye. And whẽ his disciples sawe it, they maruepled, saying. Howe soone is the figge tree widdered awaye? Iesus answered, & said vnto them: Verely I saye vnto you * if ye haue fayth, & doute not, ye shall not onelye do thys that is happened vnto the figge tree: but also, if ye shall saye vnto this mountayne, remoue, and caste thy selfe into the sea, it shalbe done. * And all thynges what so euer ye aske in prayer (yf ye belene) ye shall receaue thẽ. ✠ * And when he was come into the tẽple, the chiefe Priestes and the elders of the people came vnto him, (as he was teaching) and sayd: * By what auctorite doest thou these thynges? & who gaue thee this power? Iesus answered and sayde vnto thẽ: I also will aske of you a certaine thynge, whiche yf ye tell me, I in lykewyse will tell you by what auctorite I do these thynges. The Baptisme of John: whence was it? frõ heauẽ or of men?

And they thought amõg themselues, saying: If we say from heauen, he wil say vnto vs: why dyd ye not then beleue him? But yf we shall saye of men, then feare we the people. * For all men holde John as a Prophete. And they answered vnto Iesus, & sayde: we can not tell. And he said vnto them: neither tell I you, by what auctorite I do these thynges. * What saye ye to thys? * A man had two sonnes, & came to the first, & sayd: sonne, go & worcke to day in my vineyarde. He answered & sayde: I wyll not. but afterward he repented, & went. Thẽ came he to the secõde, & said lykewise. And he answered, & saide: I will sir, & went not. Whether of them twayne dyd the wyll of the father? And they saye vnto hym: the firste. Iesus sayeth vnto them: verely I saye vnto you, that publicãs & harlottes go into the kingdome of God before you. For * John came vnto you by the waye of ryghteousnesse, & ye beleued him not: but publicans & harlottes beleued hym. And ye (when ye had sene it) were not moued afterward with repentaũce, that ye myght haue beleued hi. * Herke another similitude. * There was a certayne mã an housholder, which planted a vineyard, & hedged it rounde about, & made a wineprees in it, & built a tower, & let it out to husbandmẽ, & went into a straũge rountrey. And when the tyme of the frute drewe neare, he sent hys seruauntes to the husbandmen, that they myght receaue the frutes of it. And the husbandmen caught his seruauntes, & beat one, killed another, & stoned another. Agayne, he sent other seruauntes, mo then the firste: & they dyd vnto thẽ likewise. But laste of al, he sent vnto thẽ his owne sonne, saying: they wyll stand in awe of my sonne. But whẽ the husbandmen sawe the sonne, they said among them selues: * Thys is the heyre: come, let vs kill him, & let vs enioye his enherytaunce. And they caught hym, and thrust him out of the vineyarde, and slewe him, when the Lorde therfore of the vineyarde commeth, what wyll he do vnto those husbandemen? They sayd vnto him. For asmuche as they be euel, he wyl cruelthe destroye them, and wyll let out his vineyarde vnto other husbandmen, which shal deliuer him the frute in due seasens. Iesus sayeth vnto them: Did ye neuer reade in the scriptures. * The stone which the builders refused, the same is become the heade of the corner: this is the Lordes doyng, and it is maruelous in our eyes. Therfore saye I vnto you, the kingdõ of God shalbe taken from you, and geuen to a nacion, which shall bryng fearth the frutes thereof. And * whosoeuer falleth on this stone, shalbe broken in peces: but

luk. xix. f
Joh. 12. b
pas. 118. d
* mar. xi. c
* Matth. 14. a
* lu. 19. g
3. reg 8. d
e. f.
Esa. 56. c
* Jer. 7. c
Psal. 8. a
John. 8. a
* mar. xi. c
Luc. 13. b
C
Mat. 17. d
Luc. 17. a
mar. xi. d
Joh. 14. b
xv. a. and
xvi. c
* mar. xii. d
Luc. xx. a
* ero. 2. c
Acte. 4. b
and. 7. d
mat. 14. a
Deu. 25.
mar. xii. a
Luc. xx. c
1. Pet. 2. d
Acte. 4. b
Luc. xii. a.

Luk. 2. e on * whome ſoeuer ſe falleth, ſe ſhall all to
grynde hym. And when the cheſe Prieſtes
and Phariſes had herde his parables, they
John. 7. d perceaued, that he ſpake of them. * And
they weme about to laye handes on hym
Mar. ix. c * but they feared the people, becauſe they
Luk. 19 g and. 20. c toke hym as a Prophete. And Jeſus an-
ſwered, and ſpake vnto them againe by pa-
rables, and ſayde. ✠

¶ The. xxii. Chapter.

A Luk. 14 d THe ✠ kingdom of heauen is like vnto
* a man that was a king, which made
a mariage for his ſonne, & ſente forthe
his ſeruauntes, to call thē that were bidde to
the weddinge, & they wolde not come. A-
gaine, he ſent forth other ſeruauntes ſaying:
Tell thē which are bydden: beholde, I haue
prepared my dinner: my oxen, & my fatlyn-
ges are kylled, and all thinges are readye:
cōe vnto the mariage. But they made light
of it, & wente their waies: one to his ferme
place, another to his marchaūdiſe, & the re-
mnaūt toke his ſeruauntes, & intreated them
shamefully, and ſlew thē. But whē the kīg
hearde therof, he was wroth, & ſente forthe
his mē of warre, & deſtroyed thoſe murthe-
rers, & brent vp their citie. Then ſaid he to
his ſeruauntes: the mariage in dede is pre-
pared. But they which were bydden, were
not worthye. Goe ye therfore vnto the
hie wayes: and as many as ye finde, bid thē
to the mariage. And the ſeruauntes wente
oute into the hye wayes, & gathered toge-
ther al, as many as they coulde finde, bothe
good and bad, and the weddynge was furni-
ſhed with geſtes. Then the kynge came
Eſa. 61. d in, to ſe the geſtes, and whē he ſpied there a
mā, which had not on a * wedding garmēt,
he ſaid vnto him: frende, howe cameſt thou
in hyther not hauinge a wedding garmēt?
And he was euen ſpechleſſe. Then ſaid the
kynge to the miniſters: take and binde him
hāde & fote, & caſt him into vtter darcknes
mar. 13. g and. xxv. c * there ſhall be weepynge and gnaſhynge
of teethe. For many be called, but fewe are
choſen. ✠ ✠ Then wente the Phariſes,
and toke councell howe they myghte tangle
Luk. xx. d hym in his wordes. And they ſent out vnto
hym their ſcholers with Herodes ſer-
uauntes, ſayinge: * Maiſter, we know that
thou arte true, & teacheſt the waye of God
truly, neither careſt thou for any man, for
thou regardeſt not the outwarde appea-
raunce of men. Tell vs therfore: how thin-
keſt thou? Is it lawfull that tribute be ge-
uen vnto Ceſar or not? But Jeſus perceiu-
ynge their wickednes, ſayde: Why tempt
ye me, ye ypocrites? Shew me the tribute
money. And they toke him a penye. And he
ſayde vnto them: whoſe is this ymage and
ſuperſcripciō? They ſay vnto him, Ceſars.
Then ſayde he vnto them. * Gene therfore mat. 17.
vnto Ceſar, the thinges which are Ceſars: Ro. xiii.
and vnto god, thoſe thinges that are gods.
When they had heard theſe wordes, they
marueled, & left hym, & went their waye. ✠ Salmes 6
* The ſame daye came to him the Sadu- mar. xii. b
ces (whyche ſaye that there is no reſurrec- Luk. xx. c
cyon) and asked hym ſayinge: Maiſter, Mo- Act. 23. b.
ſes ſayde: that * yf a man dye hauynge no * deu. 25. b
childe, his brother ſhould marye his wyfe,
& raiſe vp ſede vnto his brother. There were
with vs ſeuen brethren: & the firſt maried a
wyfe, & deceaſed without yſſue, & lefte hys
wife vnto his brother. Likewiſe, the ſecōde,
& the thirde, vnto the ſeuenth. Laſte of all
the woman died alſo. Therefore, in the re-
ſurrecciō, whoſe wife ſhall ſhe be of the ſe-
uē? For they al had her. Jeſus answered &
ſaid vnto them: ye do erre, not knowynge
the ſcriptures, nor the power of God. For
in the reſurrection, they neither mary, nor
are maried, but are as the angels in heauē. Resurrecto
But as touchynge the reſurrection of the
deade: haue ye not red that which is ſpoken
vnto you of God, which ſayeth: * I am the Exod. 3. b
God of Abraham, and the God of Jſaac, & mar. xii. c
the God of Jacob: God is not a GOD of Luk. xx. c
deade, but of lyuynge. And when the people
hearde this, they were aſtonyed at his doc-
tryne. ✠ But whē the Phariſes had herde,
that he had put the Saduces to ſilēce, they
came together, and one of them which was
(a doctoure of lawe) asked hym a queſtion,
tēpting him, & ſaying: maiſter, which is the
greateſt cōmaundement in the law? Jeſus
ſayd vnto him: Thou ſhalt * loue the Lord Deu. 6. b
thy God wyth al thy hearte, & wyth al thy
ſoule, and wyth al thy mynde. This is the
firſt and greateſt commaūdement. And the Leu. 19. d
ſeconde is lyke vnto it. * Thou ſhalte loue mar. xii. c
thine neighbour as thy ſelfe. In theſe two Ro. xiii. c.
commaundementes hange al the lawe and Gala. v. b
the Prophetes. Whyle the Phariſes were Jaco. iii. b
gathered together, Jeſus aſked thē, ſaying: math. b. g
what thincke ye of Chriſte? whoſe ſonne is
he? They ſaye vnto him: the ſonne of Da- Dauids ſone
uid. He ſayde vnto them: * how then doeth mar. xii. b
Dauid in ſpirite, cal hym LORD, ſaying:
The Lord ſayde vnto my Lord, ✠ ſyt thou Psal. cx. a
on my ryghte hande tyll I make thyne ene-
myes thy foote ſtole? If Dauid then call
him Lord, howe is he then hys ſonne? And
no mā was able to anſwer him any thing,
neither durſt any mā (frō that day forth) aſke
hym any mo queſtiōs. ✠ The. xxiii. Cha. ✠

THen ſpake Jeſus to the people, and to A
hys diſciples, ſayinge: * The Scry- Deu. 17. b
bes and the Phariſes ſyt in Moſes 1. Mach. vii.
ſeate. All therefore what ſoeuer they byd
you obſerue, that obſerue and do: but
do not ye after their workes: for they

saye. x.a
Luke.xi.f
saye, and do not. ✣ Yea, they bynde together heuy burthēs & greuous to be bozne, & laie them on mennes shoulders: but they them selues wyll not heaue at them wyth one of their fingers. All their workes do they foz the intent, that they maye be sene of men. They set abzoade their phylacteries, and make large the bozders of theyz garmentes, and lone the bppermoste seates at feastes, and to syt in the cheefe place of cousicls, and greetynges in the market, and to be called of men, Rabbi. ✣ But be not ye called Rabbi. Foz one is youre master, euen Christ: and all ye are brethren. And call no man your father vpon the earthe, foz one is your father which is in heauen. Neither be ye called maisters, foz one is youre master, euen Christ. Ye that is greateste amonge you, shalbe your seruaunte. But ✣ whosoeuer exalteth hym selfe: shalbe broughte lowe. And he that humbleth him selfe, shalbe exalted. Wo vnto you Scribes and Pharises, ye ypocrites, foz ye shut vp the kyngedome of heauen before men, ✣ ye nether go in your selues, nether suffre ye thē that come, to enter in. Wo vnto you Scribes, and Pharisses, ye ypocrites: foz ye deuoure wydowes houses: and that vnder a pretence of longe prayer: therefoze shal ye be the sozer punyshed. Wo be vnto you Scribes and Pharises, ye ypocrites: foz ye cōpasse sea & lāde, to make one proselyte: & when he is become one, ye make hym twofolde moze the childe of hell, thē ye your selues are. Wo be vnto you ye blynde guydes, foz ye saye, whosoeuer dothe sweare by the tēple, it is nothig, but whosoeuer sweareth by the golde of the tēple, he is gyltye. ye fooles, & blinde: Foz whether is greater: the golde oz the tēple that sanctyfyeth the golde? And whosoeuer sweareth by the aultare, it is nothynge, but whosoeuer sweareth by the gift that is vpō it, he is gilty: ye foles, and blinde, foz whether is greater, the gift: oz the altar that sātifieth the gift? who so therfoze sweareth by the aulter, sweareth by it, & by al thinges that are there on. And whoso sweareth by the tēple, sweareth by it, & by him that dwelleth therin. ✣ And he that sweareth by heauen, sweareth by the seate of God, & by hym that syteth theron. Wo vnto you Scribes, & Pharises, ye ypocrites. ✣ Foz ye tithe mynt, & anyse, & comin, & haue lefte the waighthyer matters of the lawe: iudgemēt, mercy, & fayethe. These ought ye to haue done, and not to leaue the other vndone, ye blynde guydes, whiche strayne out a gnat, and swalowe a Camel. Wo vnto you Scribes, & Pharises, ye ypocrytes: foz ye make cleane the vtter syde of the cuppe, & of the platter: but within they

Jacob. ii.a
B
Rabbi.
Luk.14.c and.18.c.
Luc.xi.g.
Math.5.f
Luke.xi.f
are full of bribery and excesse. Thou blinde Pharise, clense fyrste that whiche is within the cup & platter, that the outeside of them maye be cleane also. ✣ Wo vnto you Scribes, & Pharises, ye ypocrites: foz ye are like vnto paynted sepulcres, which in dede appeare beautifull outwarde, but are within full of deade mens bones & of al fylthynes. Euē so ye also, outwardly appere righteo9 vnto mē. But within, ye are ful of kaynednesse & iniquitie. ✣ Wo vnto you Scribes, & Pharises, ye ypocrites: ye buylde the tombes of the prophetes, & garnische the sepulchres of the righteous, and saye: yf we had bene in the dayes of our fathers, we would not haue bene parteners with them in the bloude of the Prophetes. And so ✣ ye be witnesses vnto your selues, that ye are the childrē of them whyche kylled the Prophetes. Fulfil ye lykewyse the measure of your fathers. ye serpentes, ye generacion of vypers, how wil ye scape, the dānacio of hel? ✣ Wherefoze beholde, ✣ I sende vnto you Prophetes & wise men, & scribes, & some of them ye shall kyll & crucifye: & some of thē shal ye scourge in your synagoges, & persecute them from cytye to cytie: that vpō you maye come all the ryghteous bloude which hath bene shed vpon the earthe, from the bloude of righteous ✣ Abel, vnto the bloud of Zachar: the son of Barachias, ✣ whō ye slewe betweene the temple and the altare. Verely I saye vnto you: all these thynges shall come vpon this generation. ✣ O Jerusalem, Jerusalem, thou that kyllest the prophetes, and stonest them which are sent vnto the: how often wouldē. ✣ I haue gathered thy chyldren togethet, euen as the henne gathereth her chickens vnder her winges, & ye would not? Beholde ✣ youre house is left vnto you desolate. Foz I saye vnto you: ye shall not se me hence foztho, tyll that ye saye ✣ blessed is he, that cōmeth in the name of the Lozde.

Jacob. ii.a
B
Rabbi.
Mat. x.b. Luc. xi g. Joh. 16.a Actes. b.c and. viii.a
Gen. iiii. b
2. ii. Para xxiiii. f
Luk. 13.a
4. Esd. i.f
Psal. 9.f
psa. 118.b Luk. xix f

¶ The. xxiii. Chapter.

AND Jesus wēt out, & departed from the tēple: & ✣ his disciples cāe to hi, foz to shew him the buildiges of the temple. Jesus sayde vnto them: Se ye not all these thynges? Verely I saye vnto you ✣ there shall not be here left one stone vpon another, that shall not be destroyed. And as he sat vpō mount Oliuete, his disciples came vnto hym secretly, sayinge: Tell vs, whē shal these thinges be? & what shalbe the token of thy cōming: & of the ende of the worlde? And Jesus answered, and said vnto them: ✣ take hede, that no mā deceaue you. Foz many shal come in my name, saying: I am Christ: & shal deceaue many. Ye shal heare of warres, & tidinges of warres

A
Mar. 13.a
Luk 21.a
Luke.xix.c
Colo. ii. b
Ephe. b.b

ees: be not troubled. For all these thinges
must come to passe, but the ende is not yet.
4. Esd. 13 c * Nacion shal ryse against nacio, & realme
against realme: and there shalbe pesty-
lence: & hunger & earthquakes in al places,
All these are the begynnynges of sorowes.
Math. x. b * Then shall they put you to trouble, and
Mar. 13. b shall kil you, and ye shalbe hated of all na-
Luc. xxi. c cions for my names sake. And then shall
Joh. 16. a many be offended, & shal betraye one ano-
ther, and shal hate one another. And many
false prophetes shall aryse, and shall de-
4 Esd. 14 b ceaue many. * And because iniquitie shall
haue the vpper hãde, the loue of many shal
Math. x. c abate. * But he that endureth to the ende,
a mar. 13 b the same shalbe sake. * And this Gospell
B of the kyngedome shalbe preached in all
the worlde, for a wytnes vnto all nacions,
mar. 13. b and then shal the ende come. * When ye
Luc. 21. d therfore shall se the abhominacion of de-
a dan. 9. g solacion (that was spoken of by * Daniel
the prophet) stande in the holy place: who-
so readeth it, let him vnderstande. Then
let them whiche be in Jewrye, flye into the
mountaynes. And let him whych is on the
house toppe, not come downe to fet anye
thynge oute of hys house. Neither let hym
which is in the felde returne backe to fetch
his clothes. Wo shalbe in those dayes to
them that are wyth chylde, & to them that
geue sucke. But praye ye that your flyght
be not in the winter, neither on the Sabeth
daye. For then shalbe greate tribulacions
Dan. 12. a * suche as was not sence the begynnyng of
the world to this time, nor shalbe yea, & ex
cept that those dayes should be shortened,
there shoulde no fleshe be saued: but for the
chosens sake, those dayes shalbe shortened.
mar. xiij. c * Then yf any man saye vnto you: lo, here
Luc. 17. e is Christ, or there: beleue it not. For there
C shall aryse false Christes, and false prophe-
2. Tes. 2 b tes + and shall shew great myracles, and
Deu. xiii. a woondres. In so muche (that if it were pos-
syble) the verye electe should be deceaued:
beholde, I haue tolde you before. Where-
fore, yf they saye vnto you: beholde, he is
in the deserte, go not ye forth: beholde, he is
in the secret places, beleue it not. For as
the lyghtenynge commeth out of the East,
and appereth into the west: so shal the cõ-
Job. 39. d minge of the son of mã be. * For where so-
Luc. 17. g euer a deade karkas is, euẽ thither wil the
Egles also be gathered together. Imme-
mar. 13. c diatlye * after the tribulacions of those
Luc. 21. e dayes, shall the sunne be darkened: and the
Joel. ii. c moone shal not geue her light, and the sta-
res shall fall from heauen, and the powers
of heauen shall be moued. And then shall
appeare the token of the sonne of man in
Acte. 1. b heauen. And then shall all the kynredes of
the earthe mourne, & they shal se the * sõne
of man commynge in the cloudes of heaue,
with power and great glory. * And he shal
Dan. 12 b sende his Angels with the great voyce of a
1. Tes. 4 d trompet, and they shall gather togethe
hys chosen, from the foure wyndes: euen
from the hyghest partes of heauen, vntyll
mar. xiiij. c the endes therof. * Learne a symilitude of
luk. xxi. the fygge tree: when his braunches is yet
tender, & the leaues spronge, ye know that
Figge tree. sommer is nye. So lyke wyse, yea, when ye
se all these thinges be ye sure that it is ne-
are, euen at the dores. Verelye I saye vnto
you: this generacion shal not passe, tyll all
these thinges be fulfilled. * Heauen & earth
Esa. 51. B shal passe, but my wordes shal not passe.
a Esa. xl. c But of that daye and houre * knoweth no
Mat. v. c. man, no not the angel of heauen, but my
+ Acte. 1. a father onely. * But as the dayes of Noe
Noe. were, so shal also the cõminge of the sonne of
Gen viii. d mã be. For as in the daies (that went before
Luk. 17. f the floude) they did eate & drynche, mary, &
were maryed, euen vntil the day that Noe
entred into the shyp, and knewe not til the
floude came & toke them all away: So shal
also the commynge of the sonne of man be.
Then shall two be in the felde, the one re-
ceaued, and the other refused: + two wemẽ
Luc. 17. f shal be grindinge at the mil, the one receaued & the other refused. (Two in a bed: the
one shalbe receaued, and the other refused.)
* Watche therfore, for ye knowe not what
mat. 25. b houre your Lorde wyll come. Of thys yet
mar. 13. d be sure, that yf the good man of the house
Luk. xii. c knew what houre + the theefe would come:
+ Apo. 16 a he would surely watche, and not suffre his
house to be broken vp. Therfore, be ye also
readye, for in such an houre as ye thynche
not: wyll the sonne of man come. Who is a
Faythfull seruaunt. faythfull and wyse seruaunt, whõ his Lord
hathe made ruler ouer his household, to
geue thõ meat in seasõ. Blessed is that ser-
uaunte whõ his Lord (when he cometh) shal
fynde so doynge: Verelye I saye vnto you,
that he shal make hym ruler ouer all hys
goods. But and yf that euil seruaunte saye
Euyll seruaunte. in his heart, my Lorde wil be longe a com-
mynge (& so begynne to smyte his felowes,
yea, and to eate and drynche with the dron-
ken) the same seruauntes Lord shall come
in a daye when he loketh not for hym, and
in an houre that he is not ware of, & shall
hewe him in peces, and geue him his porcõ
with ypocrites: there shalbe wepynge and
gnashinge of teeth.

¶ The. xxb. Chapter.

A
Then shal the kyngedõ of heauen be
like vnto tẽ virgins, which toke their
lãpes, & wẽt to mete the bridegrõ, (&
the bride.) But fiue of thẽ were foolish, & fiue
were wise. They that were foolishe, toke their
lãpes, but toke none oyle with them. But
Virgine.

the wise toke oyle wyth them in theyr ves-
sels, with the lampes also. Whyle the bride-
grome tarried, they all slombred and slepte.
And euen at mydnyght, there was a crye
made: beholde, the brydegrome cõmeth, go
oute to mete him. Then all those virgins
arose, and prepared their lampes. So the
foolysshe sayde vnto the wyse: geue vs of
youre oyle: for oure lampes are gone oute.
But the wyse answered, saying: not so, lest
there be not ynough for vs and you, but go
ye rather to them that sel, and bie for youre
selues. And whyle they wente to bye, the
brydegrome came: and they that were rea-
dye, went in with hym to the mariage, and
the gate was shute vp. Afterwarde came
also the other virgins, sayinge: ✳ Lorde,
Lorde, open to vs. But he answered and
sayde: verely I saye vnto you: I know you
not. ✳ Watch therfore, for ye knowe neither
the daye, nor yet the houre wherein the
sonne of man shall come. ✠ ✳ Lykewyse
as a certaine man ready to take his iorney
to a straunge countrey, called his seruaun-
tes, and delyuered vnto them hys goodes.
And vnto one he gaue .v. talentes, to ano-
ther .ii. & to another one: to euery man after
his habilitie, & streight way departed. Thẽ
he that had receaued the fiue talẽtes, wẽte
and occupyed with the same, & wãne other
fiue talentes. Lykewise also, he that rece-
ued two, gayned other two. But he that
receaued that one, wente and dygged in the
earth, and hyd hys lordes money. After a
long season, the lorde of those seruauntes
came, & rekened with them. And so he that
had receaued .v. talentes, came, & broughte
other fiue talentes, saying: Sir, thou dely-
ueredst vnto me fyue talentes: beholde, I
haue gained with thẽ fiue talentes mo. His
Lord said vnto him: wel thou good & faith-
full seruãt. Thou haste bene faithfull ouer
few thinges, I wil make the ruler ouer ma
nye thinges: enter thou into the ioye of thy
lord. He also that had receaued .ii. talentes,
came & said: Sir, thou delyueredst vnto me,
ii. talentes: beholde, I haue won two other
talentes with them: hys Lorde sayde vnto
hym: well good and faythfull seruaunte.
Thou hast bene faithfull ouer few thynges,
I wil make the ruler ouer manye thinges:
Entre thou into the ioye of thy Lorde. ✠
Then he whiche had receaued the one ta-
lent, came, and said: Sir, I knewe the that
thou art an harde man: reappynge where
thou hast not sowen, and gatherest where
thou hast not strawed, and therefore was I
afrayde, and wente, and hyd thy talente in
the erth: lo, there thou hast that thyne is.
His Lorde answered and sayde vnto hym:
thou euill and slowthfull seruaunte, thou
knewest, that I reape where I sowed not,
and gather wher I haue not strawed: thou
oughtest therfore to haue referred my mo-
ney to the exchaungers, and then at my cõ-
minge should I haue receaued myne owne
wyth vauntage. Take therfore the talent
from him, and geue it vnto him which hath
ten talentes. ✳ For vnto euerye one that
hath, shalbe geuen, & he shall haue aboun-
dance: But he that hath not, frõ hym shal
be taken awaye, euen that which he hathe.
And caste the vnprofytable seruaunte into
vtter darckenes, ✳ there shalbe weppyng and
gnashynge ofteeth. ✠ ✳ When the sonne
of man commeth in his glorye, and all the
holy angels with him, then shall he syt vpõ
the seate of hys glorye, and before hym
shalbe gathered all nacyons. ✳ And he shal
separate them one from another, as a shep-
herde deuydeth the shepe from the Goates:
and he shal set the shepe on his righthãde,
but the goates on the lefte. Then shall the
kyng saye to thẽ that shalbe on his ryght-
hande. Come ye blessed of my father, ins
herite the kingdome ✳ prepared for you frõ
the beginnyng of the worlde. ✳ For I was
an hongred, and ye gaue me meate. I was
thyrstye, and ye gaue me drynke. I was
herbourlesse, and ye toke me in. Naked, and
ye clothed me. ✳ Sycke and ye visited me.
✳ I was in prysõ, and ye came vnto me.

Then shal the righteous aunswere hym,
sayinge: Lorde, when sawe we the an hon-
gred, and fed the? or thirstye, and gaue the
drynke? when sawe we the herbourlesse, and
toke the in, or naked, and clothed thee? Or
when sawe we the sycke, or in prison, & came
vnto the? And the kynge shal answere, and
saye vnto them, verely I saye vnto you: in
as muche as ye haue done it vnto one of
the least of these my brethren, ye haue done
it vnto me. Then shall he saye also vnto
them, that shall be on the leifte hande: ✳ de-
parte from me ye cursed ✳ into euerlastynge
fyre: whiche is prepared for the deuyll and
hys angels. For I was an hongred, and ye
gaue me no meate. I was thyrstye, and ye
gaue me no drynke. I was herbourlesse, and
ye toke me not in. I was naked, and
ye clothed me not. I was sycke and in pry-
son, and ye visited me not. Then shal they
also answere him, saynge: Lorde, whẽ sawe
we the an hongred, or a thyrste, or herbour
lesse, or naked, or sycke, or in prison, & dyd
not minister vnto the? Then shall he aun-
swere thẽ, saying: Verely I saye vnto you,
in as muche ✳ as ye did it not to one of the
least of these, ye did it not to me. And ✳ these
shall go into euerlasting payne, the ryghte-
ous into life eternal. ✠

¶ The

¶ The xxvi. Chapter.

mat. 13. a
Luc. 22. a
And it came to passe, when Jesus had fynished all these sayinges, he saide vnto his disciples: *ye knowe that after two dayes shall be Easter, and the sonne of man shall be delyvered ouer, to be
John. xi. f
crucified. * Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the place of the hye Priest, (whiche was called Cayphas) and helde a counsell, that they myght take Jesus by subtelte, and kill him. But they
mar. 14. a
Joh. 12. a
sayde: not on the holye daye, lest there be an vprore amonge the people. When * Jesus was in Bethany, in the house of Simō the leper, there came vnto hym a woman,
Luce. 7. f
* haynge an alabaster boxe of precyous
anointed
oyntment, and powred it on his head, as he satte at the boorde. But when his disciples sawe it, they had indignacyon, sayinge:
Wherunto serueth this waste? this oinemēt might haue bene well solde, and geuen to the poore. When Jesus vnderstode that, he saide vnto them: why trouble ye the woman? For she hath wroughte a good worke
Deu. xv. b
vpon me. * For ye haue the poore alwayes with you: But me shall ye not haue alwayes. And in that she hath cast this oyntment on my bodye, she dyd it to burye me. Verely, I saye vnto you, whereseuer thys gospel shalbe preached in al the world, ther
B
shall also this that she hath done, be tolde
mar. 14. b
Luc. 22. a
for a memoryall of her. • Then one of
Joh. 13. a
the twelue (whiche was called Judas Iscariothy) wente vnto the chiefe Priestes, and sayde vnto them: what wyl ye geue me, and I wyll deliuer him vnto you? And they appoynted vnto him, thyrtie peces of syluer.
mar. 14. b
Luc. 22. a
And from that tyme forth, he soughte opportunitie to betraye him. * The fyrste daye of swete breade, the disciples came to Jesus, sayinge vnto hym, where wylte thou that we prepare for thee, to eate the passeouer? And he sayd: go into the cittie, to such a mā, and saye vnto him, the master sayeth: my tyme is at hande, I wyll kepe myne Easter by the, with my disciples: And the disciples
mar. 14. c
Luc. 22. b
dyd as Jesus had appoynted the, and they made readye the passeouer. * When the
C
euen was come, he sat downe with the. xii.
And as they dyd eate, he sayde: Verelye, I
Joh. 13. c
saye vnto you, that * one of you shall betraye me. And they were exceadyng sorowfull, and beganne euery one of them to saye vnto hym: Lorde, is it I? He answered and sayde: he that dypped hys hande with me in the dishe, the same shal betraye me.
Psa. 41. b
C
* The sonne of man truely goeth, as it is wrytten of him: but wo vnto that man, by whome the sonne of man is betrayed. It had bene good for that man, yf he had not bene borne. Then Judas whiche betrayed him, answered, and sayd: master, is it I? He sayd vnto him: thou hast sayde. Whan they were eatynge, Jesus toke breade, and whan he had geuen thākes, he brake it, & gaue it to the disciples, and sayde: * Take, eate, this is my bodye. And he toke the cup, and thanked, & gaue it them, saying: drinck ye all of this. For this is my blond (which is of the newe testamente) that is shed for many, for the remyssion of sinnes. But I say vnto you: I wyll not drynke here forth of this frute of the vyne tree, tyll that day, when I shal drynke it newe with you in my fathers kyngdome. * And when they had sayd grace, they went out vnto mounte Oliuete. Then sayeth Jesus vnto them: all ye shalbe offend because of me this nyght. For it is wrytten. * I wyll smyte the shepherd, and the shepe of the flocke shalbe scattered abrode. But after I am risen againe, I wil go before you into Galile. Peter answered, and saide vnto hym: * thoughe all men be offended because of thee, yet wyl not I be offended. Jesus sayde vnto him. Verely, I saye vnto the, that in this same nyght, before the cocke crowe, thou shalte denye me thryse. Peter said vnto him: yea, thoughe I shoulde dye with the, yet wyll I not denye thee: Lykewyse also sayde all the disciples. * Then came Jesus with them vnto
D
a farme place (which is called Gethsemane)
and sayde vnto the disciples: sytte ye here
while I go and praye ponder. And he toke with him Peter and the two sonnes of Zebede, and beganne to waxe sorowfull and
heuie. Then saide Jesus vnto them: * My
soule is heuy, euen vnto the death. Tarye ye
here: and watche with me. And he wente a
litell farther, and fell flatte on his face, and
prayed, sayinge: O my father, yf it be possible, * let this cuppe passe frō me: neuertheles, not as I wil, but as thou wilt. And he came vnto the disciples, and found them a
slepe, and saieth vnto Peter: What, could ye not watch with me one houre? watch, & praye, that ye entre not in tēptacyō. * The
Gala. b. c
spirite is wyllynge, but the flesche is weake.
* He went awaye once againe, and prayed,
mar. 14. f
sayinge: O my father, yf this cup maye not passe awaye from me, excepte I drynche of it, thy wyl be fulfylled. And he came, & fond them a slepe agayne. For their eyes were heuy. And he left them, and went agayne, & prayed the thirde tyme, sayinge: the same wordes. Thē commeth he to hys disciples, and sayeth vnto them. Slepe on nowe, and take your rest. Beholde, the houre is at hande, and the sonne of manne is betrayed into the handes of sinners. Ryse, let vs de-
E
goynge: beholde, he is at hande, that doeth

betraye me. * Whyle he yet spake, loe, Iu-
Mar.14.c Luk.22.c das one of the numbre of the twelue, came, & with him a great multitude, with swer-
des & staues, sent frome the chiefe priestes and elders of the people. But he that be-
trayed him, gaue them a toke, sayinge: whō soeuer I kisse, that same is he, holde hym faste. And forth with he came to Jesus, and sayd: hayle master, and kyssed hym. And Jesus sayd vnto hym: frende, wherefore art thou come? Then came they, & layed han-
des on Jesus and toke hym. And beholde, one of them, whiche were with Jesus stret-
ched out hys hand, and drewe his sweard, and stroke a seruaunte of the hye Prie-
stes, and smote of hys eare. Then sayde Jesus vnto hym: putte by thy sweorde
Gene.9.a into hys sheathe. * For all they that take
Job.18.b the sweorde: shall perishe with the sweorde.
Apo.13.c Thynkest thou that I can not nowe praye
Ezc.xi.b to my father, and he shall geue me (euen nowe) moze then twelue Legyons of an-
gels? But howe then shall the scrypture
Luk.24.b be fulfylled: for * thus must it be. In that same houre sayde Jesus to the mul-
Mar.14.f titude: * ye be come oute as it were vnto
Luc.22.f a theefe, with sweardes & staues, for to take me. I sate daylye with you, teachynge in
psa.xxi.c the temple, and ye toke me not. * But all
and.69. thys is done, that the scriptures of the Prophetes myght be fulfylled. * Then all
a Marke. xiiii.f the disciples forsoke hym, and fledde. And
Luc.22.f they toke Jesus, and led hym to Cayphas
Joh.18.f the hye Priest, where the Scribes and the elders were assembled. But Peter folowed
F hym a farre of, vnto the hye priestes pa-
lace: and went in, and sat with the seruā-
Mar.14.f tes, to se the ende. * The chiefe priestes and
Act.vi.d the elders, and all the councell sought false
witnes agaynste Jesus (for to put hym to
Mar.14.f death) but founde none: yea, when manye
John.2.b false witnesses came, yet founde they none.
a mar.14.f At the laste came two false wytnesses and
sayde: Thys felowe sayde: * I am able to
destroye the temple of God, and to buylde
it agayne in thze daves. a And the chiefe
Mar.14.f Prieste arose, and sayde vnto hym: Aun-
swerest thou nothynge? Why doe these
beare witnes agaynst the? But Jesus held
Mar.14.f his peace. * And the chiefe priest answered,
and sayde vnto hym: I charge thee, by the
lyuinge God, that thou tell vs, whether
thou be Christe the sonne of GOD? Jesus
mar.14.g sayth vnto him: thou hast sayd. Neuer the-
Luc.22.g lesse, I saye vnto you: * here after shall ye
se the sonne of man sittynge on the ryghte
Mar.14.g hand of power, and comminge in the clou-
des of the skye. * Then the hye Prieste
rent hys clothes, sayinge: He hathe spoken
blasphemye, what nede we anye mor wyt-
nesses? Beholde, nowe ye haue hearde hys
blasphemy: what thynche ye? They answ-
swered, and sayde: he is worthye to dye:
Esa.50.c * Then did they spit in his face, and buffe-
ted him with fistes. And other smote hym
on hys face, with the palme of their han-
des, sayinge: tel vs thou Christe, who is he
that smote the? Peter sate without in the
palace. And a damsel came to hym, saying:
Thou also waste wyth Jesus of Galile:
peter denyeth. but he denied before them all, sayinge: I
wote not what thou sayest. When he was
gone oute into the porche, another wenche
saw him, & sayd vnto them that wer there:
This felowe was also with Jesus of Na-
zareth. And agayne, he denied with an oth:
(sayinge.) I doe not knowe the man. And
after a while, came vnto hym they (that
stode by) and sayde vnto Peter: a Surelye
Mar.14.g thou arte euen one of them, for thy speache
Luk.22.f bewrayeth the. Then beganne he to curse
Joh.18.c and to sweare, that he knewe not the man.
And immediatlye, a the cocke crewe. And
Mar.26.g Peter remembred the wozd of Jesu, which
sayde vnto hym: before the cocke crowe,
thou shalt denye me thryse, and he wente
out, and wepte bytterly.

¶ The.xxvii. Chapter.

WHē the morning was come, a al the
chiefe priestes, & elders of the people
held a councell agaynst Jesus to put
him to death, & brought him bound, * & de-
liuered him vnto Pontius Pilate the vbite.
This Judas (which had betrayed him) seing
that he was condēned, repented him selfe, &
brought agayne the.xxx. plates of syluer, to
the chiefe priestes & elders, saying: I haue
sinned, betraying the innocent bloud. And
they sayde, what is that to vs? See thou
to that. And he cast downe the syluer plates
in the temple, and departed, * and wente, &
hanged him selfe. And the chiefe Priestes
toke the syluer plates, and sayde: It is not
lawefull for to put them into the treasury,
because it is the pryce of bloude. And they
toke counsell, & bought with the a potters
felde to bury straungers in. Wherfore that
felde is called Haceldema, that is the feld
of bloude, vntyl thys daye. Then was ful-
filled, that which was spoken by Jeremye
the Prophete, saying: * and they toke thir-
tye syluer plates, the pryce of him that was
valued, whom they bought of the chyldren
of Israell, and gaue them for the potters
Mar.xv.a felde, as the Lorde appoynted me. * Jesus
Luk.23.a stode before the vbite, and the vbite asked
Joh.18.d him, sayinge: arte thou the kynge of the
Jewes? Jesus sayd vnto him: thou sayest.
And whē he was accused of the chiefe prie-
stes and elders, he answered nothinge. Then
sayeth Pilate vnto hym: hearest thou not,
how many wytnesse they lay agaynst the?

And

Esa. 53.c * And he answered him to neuer a worde, in so much that the wyfe marueiled greatlye. * At that feaste, the wyfe was wonte to delyuer vnto the people a prysoner, whō they wouldе desyre. He had then a notable prysoner, called Barrabas. Therfore when they were gathered together, Pilate sayd:

Mar 15 a Joh. 18.g * whether wyll ye that I geue loose vnto you? Barrabas, or Jesus, whiche is called Christ? For he knewe, that for enuye they had delyuered him.

When he was set downe to gene iudgement, hys wyfe sent vnto him, saying: haue thou nothyng to do wyth that iust man. For I haue suffred many thynges this day in my slepe because of hym. * But the chiefe

Mat. 15. a Luc. 23. b C Prystes and elders perswaded the people, that they shoulde aske Barrabas, and destroye Jesus. The wyfe answered, and sayde vnto them: whether of the twayne,

Actes. 3. c amar 15 a will ye, that I let loose vnto you? They sayd: * Barrabas. Pylate sayde vnto them: * what shal I do then wyth Jesus, whiche is called Christ? They all sayd vnto hym: Let him be crucifyed. The wyfe sayde: What euyll hath he done? But they cryed the more, saying: Let him be crucyfyed. When Pilate sawe that he coulde preuayle nothyng, but that more busines was made, he toke water, and washed his handes before the people, saying: I am innocente of the bloude of this iuste person, ye shall se.

Actes. 5. e amar 15 a Luc. 23. d * Marke 15. b Then answered al the people, and sayde: * his bloude be on vs, and on our chyldren. * Then let he Barrabas loose vnto them, and scourged Jesus, and delyuered hym to be crucified. * Then the souldyers of the wyfe toke Jesus in the common hall, and gathered vnto hym all the companye. And they stripped him, and put on him a purpel robe, and platted a crowne of thornes, and put vpon his heade, and a rede in his righe hande: and bowed the knee before him: and mocked hym, saying: hayle, kynge of the Jewes. And when they had spit vpon hym, they toke the rede, and smote hym on the head. And after that they had mocked him, they toke the roabe of him agayne, and put

Mar. 15 b Luc. 23. d his owne raimēt on him, and led him away to crucifie hi. And as they came out, * they founde a man of Cyren (named Simon) him they compelled to beare his crosse.

mar. 15. b Joh. 19. d * And they came vnto the place which is called Golgotha (that is to saye, a place of deade mens sculles) and gaue hym bineger to drynche, mingled wyth gall. And when he had tasted therof, he wouldе not drynck.

Psal. 22. b When they had crucifyed hym, they parted hys garmentes, and did cast lottes: that it might be fulfilled whiche was spoken by the Prophet. * They parted my garmentes amonge them: and vpon my beslure did they cast lottes. And they sat and watched him there, and * set vp ouer hys heade the cause of hys death, wryten: This is Jesus the kyng of the Jewes. * Then were there two theues crucyfyed with hym, one on the righthande, & another on the lefte. * They that passed by, reuiled him, waggyng their heades, and sayinge: thou that destroyest the temple of God, and byddest builde it in thre dayes, saue thy selfe. * If thou be the sonne of God, come downe from the crosse. Likewyse also the hye Prystes, mockyng hym wyth the Scribes and elders, sayd: He saued other, hym selfe can he not saue. If he be the kynge of Israell: let hym nowe come downe from the crosse, and we wyll beleue him. * He trusted in God, let him delyuer him nowe, if he will haue hym, for he sayd: I am the sonne of God. The theues also, which were crucyfyed with hym, caste the same in hys teth. * From the syxt houre was there darcknes ouer all the land vnto the nynth hour. And about the nynth houre Jesus cryed with a loude voyce, saying: Eli, Eli, lamasabathany. That is to saye: * my God, my God, why hast thou forsaken me? Some of them that stoode there, when they herd that, sayde: This man calleth for Helias. And streight waye * one of them ranne, and toke a sponge, and when he had filled it full of bineger, he put it on a rede, and gaue him to drynche. Other sayde, let be, let vs se whether Helias will come, and deliuer him. Jesus, whē he had cried again with a loude voice, yelded vp the goost. And beholde, the * vayle of the temple dyd rente in two partes, from the toppe to the bottome, and the earth did quake, and the stones rente, and graues did open: and many bodyes of sayntes which slepte, arose, and wente oute of the graues after hys resurrection, and came into the holy citie, and appeared vnto many. * When the Centurion, & they that were with him watchyng Jesus, sawe the erth quake, and those thynges which happened, they feared greatly, saying: Truly, this was the sonne of God. * And many wemen were there (beholdinge him a farre of) whyche folowed Jesus frō Galile, ministrynge vnto hym. Amonge whyche was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedes chyldren. * When the euen was come * there came a ryche man of Aramathia, named Joseph, whiche also was Jesus disciple. He went to Pilate and begged the bodye of Jesus: Then Pilate commaunded the body to be deliuered. And whan Joseph had taken the body, he wrapped it in a cleane lynnen clothe, and laied

Mar. 15 c Luc. 23. e Luc. 23. e Joh. 19. d * Marke 15. c Luc. 22. d esa. 53. c C Sapi. 2 b Psa. 22. d Mar. 15 e Luc. 23. e F Mar 15 e Psa. 22. e Mar. 15 d John. 19 f Mar 15 d Luc. 23. f Mar. 15 d Luc. 22 g Mar. 15 d Luc. 23. g G mar. 15. d Luc. 23. g Joh. 19. g

it in his sepulchre sombe, which he had hewen out, euen in the rocke, and rolled a great stone to the doore of the sepulchre and departed. And there was ✶Mary Magdalene and the other Mary, sytting ouer against the sepulchre. The nexte daye that folowed the daye of preparynge, the hye priestes and Phariseis came together vnto Pilate, sayinge: Syr, we remembre, that thys deceauer sayd: whyle he was yet alyue. ✶After thre dayes I will aryse agayne. Commaunde therfore, that the sepulchre be made sure vntyll the thyrde daye, lest his disciples come, and steale hym awaye, and saye vnto the people: he is risen from the dead, and the laste errour shalbe worse then the first. Pilate sayd vnto them: ye haue the watche, goe youre waye, make it as sure as ye can. So they went, & made the sepulchre sure with watchmen, & sealed the stone. ✠

¶ The. xxviii. Chapter. ✠

VPō an euening of the ✶sabbothes, which dawneth the first day of the sabbothes, came Mary Magdalene & the other Mary, to see the sepulchre. And beholde, there was a great earthquake, for the angel of the lord descended frō heauē, and came, & rouled backe the stone frō the doore, & sat vpō it. His countenāce was like lightening, & his rayment white as snow. And for feare of hī the keepers were astonied, and became as deade men. ✶ The aungell answered, and sayd vnto the women: feare ye not. For I knowe, that ye seke Jesus which was crucified: he is not here. He is risen, as he sayde: Come see the place where that the Lorde was layed: & goe quickelye, & tell hys disciples, that he is risen agayne frome the deade. And beholde, he goeth before you into Galile, there ye shall se hym. Lo, I haue told you. ✠✶ And they departed quickely from the sepulchre with feare, and greate ioye, and dyd runne, to bringe his disciples worde. And as they wente to tell his disciples: beholde, Jesus met them, sayinge: All hayle. And they came, & held hym by the feete, and worshipped him. Then sayde Jesus vnto them: be not afrayed. Go, tell my brethren, that they go into Galile, and there shal they se me. When they were gone: beholde some of the keepers came into the cyetye, and shewed vnto the hye Priestes, all the thinges that had happened. And they gathered the together with the elders, and toke councel, & gaue large money vnto the souldiers, sayinge: Say ye, that his disciples came by nyght, & stole hym away while ye slept. And yf this come to the rulers eares, we wyl perswade hym, and saue you harmeles. So they tooke the money, & did as they were taught. And this saiynge is noysed among the Jewes vnto this day.

✠✶ Then the eleuen disciples wēt away into Galile, into a mountayne where Jesus had appoynted them. And when they sawe him, they worshipped him. But some doubted. And Jesus came, and spake vnto them, sayinge: ✶ All power is geuen vnto me in heauē, and in earth. ✶ Go ye therfore, & teach al nacions, baptising thē, in the name of the father, & of the son, & of the holye ghost: Teaching thē to obserue al thinges, whatsoeuer I haue cōmaunded you. And lo, ✶ I am with you alway, euen vntil the ende of the worlde. ✠

¶ Here endeth the Gospell of Saynct Mathewe.

¶ The Gospel of S. Marke.

¶ The. i. Chapter. ✠

THe beginninge of the gospel of Jesu Christ the son of God, as it is writtē in the prophetes: ✶ behold, I sende my messaunger before thy face, which shall prepare thy waye before thee. The voyce of a crier in the wilderne: ✶ prepare ye the way of the lorde, & make hys pathes streyte. ✶ John dyd baptise in the wildernesse, and preached the baptyme of ✶ repentaunce, for the remission of synnes. And all the lande of Jewrye, and they of Jerusalē, went out vnto hym, and were all baptised of hym in the ryuer of Jordane, confessyng their synnes. ✶ John was clothed with camelles heere, and with a gyrdle of a skinne about hys loynes. And he dyd eate locustes and wilde hony, and preached, saying: ✶ he that is stronger then I, commeth after me, whose shoe lachet, I am not worthye to stoupe downe, and vnlose. I haue baptised you with water: but he shall baptise you with the holy goste. ✠ And it came to passe in those dayes, that Jesus came from Nazareth, of Galile, ✶ and was baptised of John in Jordē. And allone as he was come vp, oute of the water: ✶ he sawe heauen open, & the spirite descendynge vpon hym lyke a doue: And there came a voyce frome heauen. ✶ Thou arte my deare sonne in whome I delyte. And immediatlye ✶ the spirite droue him into wyldernesse: And he was there in the wildernesse. xl. dayes, and was tempted of Sathan, and was wyth wilde beastes. ✶ And the angels ministred vnto him. After that John was take, ✶ Jesus came into Galile, ✶ preachyng the gospel of the kyngdome of God, and sayinge: the tyme is come, & the kyngdome of God is at hande, ✶ repente, and beleue the Gospell. ✶ As he walked by the sea of Galile,

Mat. xvi. b
Joh. 17. a
✶ Mar. 16 b
Luk. xxiiii. b
Joh. 14. b
Mat. xi. b
Joh. 17. a
✶ Mar. 16 b
Esa. 40 a
Mat. 3. a
Luce. 3. a
✶ mat. 3. a
Luc. iii. c
Mat. 3. a
B
Mar. 3. a
Luce. iii. c
Joh. 1. b.
math. 3. c
Mat. 3. d
math. 3. d
12. b. 17 b
Mat. 4. a.
Esa. 42 a
Mar. 15. a
✶ mat. 4 a
✶ mat. 4 c
Luce. 4 b
Mat. 4 b
marc. 4. a
Mat. 4. b

Mat. xxviii. a
Luc. 24 a
Joh. 20 a
Mat. 16 a
Luc. 24 a
B
Mar. 16. b
Luc. 24 b
C

lile, he sawe Simon and Andrew hys brother, castynge nettes into the sea, for they were fishers. And Jesus sayde vnto them: Jere. 16. c folowe me, and I will make * you to become fishers of men. And straight waye they forsoke their nettes, and folowed him. And whē he had gone a lytle further thēce, he sawe James the sonne of Zebede, and John his brother, whiche also were in the shippe, mendynge their nettes. And anone he called theym. And they lefte their father Mat. 4. b Zebede in the shyppe with his hyred seruauntes, & folowed hym. * And they came into Capernaū: And straight way on the Sabboth dayes, he entred into the Synagoge, and taught. And they were astonyed Mat. bi. d at hys learnyng. * For he taught them as Luk. 3. c. one that had auctorite, and not as the Mat. 7. d Scribes. * And there was in their Sina- Luk. 4. c. goge, a man vexed with an vncleane spirit, and he cryed, sayinge: Alas what haue we to do with thee, thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen that holye one of God. And Jesus rebuked hym, saying: holde thy peace, and come oute of the man. And when the vncleane spirite had toorne hym, and cryed with a loude voyce, he came out of hym. And they were all amased, in so muche that they demaunded one of another amonge them selues, sayinge: What thynge is this? What newe doctryne is this? For with auctorite commaūded he the foule spirites, and they obeyed hym. And immediatlye hys fame spradde abrode thorowe oute all the region vordayngē on Galile. And forth with when they were Mat. 8. b come oute of the Synagoge, * they entred Luke. 4. f into the house of Simon and Andrewe, with James and John. But Simons mother in lawe laye sycke of a feuer. And anone they tell hym of her. And he came, and rose her vp by the hande: and lyfte her vp: and immediatlye the feuer forsoke her, and she ministred vnto them. And at euen when the sunne was downe, they brought vnto hym all that were diseased, and them that were vexed with deuels. And all the cite was gathered together at the doze, & D he healed manye that were sycke of dyuerse Luc. 4. g diseases, and * caste oute many deuels, and Math. 3 b suffred not the deuels to speake, because they knewe him. And in the morning very early, Jesus (when he was ryssn vp) departed, and went out into a solitary place, and there prayed. And Simon and they that were with hym, folowed after hym. And when they had founde hym, they saye vnto hym: all men seke for the. And he sayde vnto them: let vs goe into the nexte townes, that I may preache there also: for therfore am I come. And he preached in their synagoges, and in all Galile, and caste the deuels oute. * And there came a leper to Mat. 8. a hym, beseechyng hym, and kneelyng downe, Luce. b. b and sayinge vnto hym, yf thou wylt, thou canst make me cleane. And Jesus had compassion on him, and put forth his hād, touched hym, and sayeth vnto hym: I wyll, be thou cleane. And assoone as he had spoken, immediatly the leprosye departed frō him, and he sent hym awaye forthwyth, & sayth vnto him: * Se thou saye nothynge to any Mar. 1. d man: but get the hence, shewe thy selfe to the prieste, and offre for thy clensynge, those thynges, which Moses commaūded, for a wytnesse vnto theym. But he (assoone as he was departed) beganne to tell manye thynges, and to publysche the sayinge: in so muche that Jesus coulde no mooze openlye entre into the city, but was without in vnsert places. And they came to hym frome euery quarter.

¶ The. ii. Chapter.

A

After a fewe dayes also, he entred into Capernaū agayne, & it was noysed that he was in the house. And anone manye wer gathered together, in so much that now there was no roume to receaue thē: no, not so much as about the doze & preached the worde vnto thē. * And they Mat. 9. a. came vnto hī, bringyng one sicke of the pal- Luc. b. D. sye, whiche was borne of foure men. And when they coulde not come nye vnto hym for preasse, they vncouered the roofe of the house that he was in. And when they had broken vp the roofe, they dyd (with cordes) let downe the bed wherin the sycke of the pallye laye. When Jesus sawe their fayth, he sayde vnto the sycke of the pallye: * son, Luce. b. B thy sinnes be forgeuen the. But there were certayne of the Scribes sitting there, and B thynkynge in their hearetes: Why doeth he speake these blasphemies? * who can forgeue Esa. 43. c sinnes, but god only. And immediatly whē and. 44. B Jesus perceaued in hys spirite that they so thought within them selues, he sayeth vnto them: why thynche ye suche thinges in youre hearetes. Whether is it easyer to say to the sycke of the pallye: thy sinnes be forgeuen the: or to saye aryse, take vp thy bed, and walke? But that ye may knowe, that the sonne of man hath power in earth to forgeue sinnes, he spake vnto the sicke of the pallye: I saye vnto the: * aryse, & take Mat. 9. d. vp thy bedde, and get the hence vnto thine Luce. b. c owne house. And immediatly he arose, toke Joh. b. b. vp the bed, and wente forthe before them all: in so muche that they were all amased, and glorifyed God, sayinge: we neuer sawe it on thys fashion. * And he wente agayne C Mat. ix. d vnto the sea, and all the people resorted

vnto

vnto him, and he taught them. And as Jesus passed by, he sawe Leui the sonne of Alphe, sytting at the receyte of custome, & sayde vnto hym: folowe me. And he arose, and folowed him. And it came to passe that when Jesus sat at meate in his house, many publicans and sinners sat also together at meate, with Jesus and his disciples. For there was many, that folowed hym. And when the Scribes and Pharises sawe him eate with publicans and sinners, they said vnto hys disciples: howe happeneth it, that he eateth, and drinketh with publicās and sinners? When Jesus heard that: he sayde vnto them: They that be whole, haue no nede of the phisitiō, but they that are sicke.

1.tim.1.c. * I came not to cal the yeghteous, but sinners to repentaunce. * And the disciples, of
9.Mat.9.d Luc.5.f. John and the Pharises vsed faste: and they come and saye vnto hym. Why doe the disciples of John and of the Pharises faste, but thy disciples fast not. And Jesus sayd vnto them: can the children of the wedding fast, while the bridegrome is with thē? As longe as they haue the bridegrome with thē, they can not faste. But the dayes wyll come, whē the bridegrome shalbe taken away frō thē, & then shal they faste in those
10 dayes. No man also soweth a pece of newe clothe vnto an olde garmente, els taketh he awaye the newe pece thereof & eome the olde, and so is the rent worse. And no man powreth newe wyne into olde bottels, els the newe wyne doth burst the bottels, and the wyne runneth oute, and the bottels are
Mat.12 a Luce.6.8 marred: But newe wyne muste be put into newe bottels. * And it chaunced (agayne) that he went thorow the corne feldes on the Sabboth dayes, and his disciples begā by the way to plucke the eares of corne. And the Pharises sayd vnto hym: beholde, why doe they on Sabboth dayes, that whiche is not lawfull? And he sayde vnto thē: haue ye neuer read, what Dauid did, when he had nede, and was an hongred, both he, and they that were with hym?
1.Re.21.b how he went into the house of God, in the dayes of Abiathar the hye Prieste, and did eate the shewbreade, (which is not lawful to eate, but for the preestes onely) & gaue also to thē which were with him? & he sayde vnto thē: the Sabboth was made for man, & not man for the Sabboth: Therfore is the son mā lorde also of the sabboth.

¶ The.iii. Chapter.

And he entered agayne into the synagoge, & ther was a man ther, which
a had a * withred hād. And they wat-
Mat.12 a Luc.6.8 ched him, whether he wolde heale hym on the Sabboth daye, that they might accuse him. And he sayd vnto the man, which had the withred hād: arise, & stād in the middest. And he sayeth vnto thē: whether is it lawful to do good on the sabboth daies, or to do euell? To saue life, or to kil? but they held their peace. And whē he had loked rounde about on thē, with angre, mourning on the blindnes of their hertes, he sayeth to the mā: *stretche forth thyne hāde. And he stretched it out. * And his hand was restored, euē as Mat.12b Luc.vi.b whole as the other. & * And the Pharises departed, and streight way gathered a 3.re.13b councel (with them that belonged to Herode) agaynst him, what they might destroy him. But Jesus auoyded with his disciples to the sea. * And a great multitude folowed him frō Galile: and from Jewrye: and from Mat.4.b Jeruſalem, & frome Idumea, & frō beyonde Jordane, * and they that dwelled about Tyre, and Sydon, a greate multitude of men: which (when they hadde hearde what thinges he did) came vnto him. And Jesus cōmaunded his disciples that a ship should wayte on him, because of the people: Lest they shulde throge him. For he had healed many, in so muche that they preased vpon him, for to touch him, as many as had plages. And when the vncleane spirites sawe him, they fel downe before him, and cryed, sayinge: thou arte the sonne of God. And he straytly charged them that they shulde not make hym knowen. And he wente vp into a mountayne, & called vnto him whō he wolde, and they came vnto him. * And Mat.x.a
10 he ordeyned thē twelue that they shoulde be with him, and that he myght send them forth to preach: and that they myght haue power to heale sicknesses, and to caste out deuyls. And he gaue vnto Simon to name Peter. And he called James the sonne of Zebede, and John James brother, & gaue them to name, Bonarges, which is to say, the sonnes of thunder. And Andrewe, and Philippe, & Bartholomew, and Mathew, and Thomas, and James the son of Alphe, and Thaddeus, and Simon of Canaā and Judas Iscarioth: which also betrayed him. And they came into the house, and the people assembled together agayne, so that they had not leysure, so muche as to eate bread. And whē they that belōged vnto him herd of it, they wente oute to laye handes vpon him. For they sayde: he is madde. And the Scribes, which came downe from Jeruſalem, said: he hath Belzebub, and * by the mat.ix.b chiefe deuyll, casteth he oute deuyls. And and.12.b he called them vnto hym, & sayd vnto them Luk.11b
10 in parables: Howe can Satan dryue oute Satan? and if a realme be deuided agaynst it selfe, that realme can not endure: and yf an house be deuided agaynste it selfe, that house

houſe can not contynue. And yf Sathan make inſurrection agaynſte hym ſelfe, and be denyded, he can not contynue, but hath an ende: No man can enter into a ſtronge mans houſe, and take awaye hys goodes, excepte he fyrſt bynde the ſtronge man, and then ſpoyle hys houſe. Verely, I ſaye vnto you: al ſinnes ſhalbe forgeuen vnto mens childrē: and blaſphemies, wherwith ſoeuer Mat.12 d they haue blaſphemed. * But he that ſpeaketh blaſphemye agaynſt the holy ghoſt, Luk.12 b hath neuer forgeuenes: ne, but is in daunger of eternall dampnacion. For they ſayde: Mat.12 d he hathe an vncleane ſpritte. * There came Luk.8.c alſo his mother, and his brethren, and ſtode without, and ſent vnto hym to call hi out. And the people ſate aboute hym, and ſayde vnto him: beholde, thy mother, & thy brethren ſeke for the without. And he anſwered them, ſayinge: who is my mother & my brethren? And when he had loked rounde aboute on his diſciples, whiche ſat in compaſſe about hym, he ſayde: beholde my mother & my brethren. For whoſoeuer doeth the will of God, the ſame my brother, and my ſiſter, and mother.

¶ The. iiij. Chapter.

A AND he began agayne, to teache by the ſea ſyde. And there gathered together vnto him muche people, ſo Mat.13.a greatly that he entred into a ſhippe, * and ſat in the ſea, & all the people was by the ſea ſyde, on the ſhoore. And he taught them many thinges by parables, & ſaid vnto Luk.8.a him in his doctrine: Herken to, beholde, * there went out a ſower to ſowe. And it fortuned as he ſowed, that ſome fel by the way ſyde, and the foules of the ayre came, and deuoured it vp: Some fell on ſtonye grounde where it had not muche earthe: and immediatly ſprange vp, because it had not depthe of earth: but as ſone as the ſunne was vp, it caught heate: and becauſe it had not rotynge, it widdred awaye. And ſome fell amonge thornes, and the thornes grew vp, and choked it, & it gaue no frute. And ſome fel vpon good grounde, and dyd yelde frute that ſpronge vp, and grewe, and bronghte forth, ſome thirty folde, and ſome ſyxtye folde, and ſome an hundred folde, & he ſayde vnto them: he that hathe eares to heare let him heare.

B And whē he was alone, they that were aboute him with the twelue, aſked him of the parable. And he ſayde vnto Mat.13 b them: * To you it is geuen to knowe the Luc.8.b miſtery of the kyngdome of God. But vnto them that are without, al thynges happen by parables: that when they ſee, they may ſee, and not diſcerne, and when they heare, * they maye heare, and not vnderſtande: leſt at any tyme they ſhould turne, and their ſynnes ſhoulde be forgeuen the. And he ſayde vnto them: know ye not this parable? and howe then wyll ye knowe all other parables? * The ſower ſoweth the worde. And they (whereof ſome be rehearſed to be by the way ſyde) are thoſe, where the worde is ſowen: And when they heare, Sathan commeth immediatly, and taketh awaye the worde that was ſowen in their hearttes. And likwiſe the other that receyue ſede into the ſtonye grounde, are they: which when they heare the worde, at once receaue it with gladnes, yet haue no rote in them ſelues, and ſo endure but a time: And anone, when trouble & perſecution aryſeth for the wordes ſake, they fall immediatlye. There be other alſo, that receaue ſede into thornes, and thoſe are ſuche as heare the worde, and the cares of thys worlde, & the diſceytfulnes of ryches, and the luſtes of other thynges, entre in, & choke the word, and it is made vnfruitfull: and other there be, that haue receaued ſede into a good grounde: they are ſuche as heare the worde & receaue it, ſo that one cozne doeth bryngе forth thirty, ſome ſyxtye, ſomean hundred. And he ſayde vnto them: * Is the candle lighted, to be put vnder a buſhel, or vnder the table? Is it not lighted to be put on a candelſticke? * For there is nothing ſo preuy, that ſhal not be opened: nether hathe it ben ſo ſecret, but that it ſhal come abrode: If anye man haue eares to heare, let hym heare. And he ſayde vnto them: take hede what ye heare: * With what meaſure ye meate, with the ſame ſhall other men meaſure vnto you agayne. And vnto you that heare, ſhall more be geuen. For vnto him that hath, ſhal it be geuen, and from him that hath not, ſhall be taken awaye, euen that whiche he hath. And he ſayd: ſo is the kyngdom of god, euen as * if a man ſhulde ſowe ſede in the grounde, and ſhulde ſlepe, and ryſe vp nyghte and daye: and the ſede ſhould ſpringe, and growe vp, whyle he is not aware. For the earth bryngeth forth the frupte of her ſelfe: fyrſte the blade, then the eare, after that the full cozne in the eare. But whē the fruite is brought forth, anone he thruſteth in the ſyckle, becauſe the haruеſt is come. And he ſayde: where vnto ſhal we liken the kingdom of god? or with what comparſion ſhall we compare it? * it is lyke a grayne of muſtarde ſede, whyche when it is ſowen in the earthe, is leſſe then all ſedes that be in the earthe: When it is ſowen, it groweth vp, and is greater then all herbes: and beareth greate braunches, ſo that the foules of the ayre maye make

Eſa.vi.c
Mat.13
Luke.8.b
John.12 f
Acte. 28.f
Rom.xi.b
mat.13.c
Luk. 8.9

Mat.b.d.
Luke.8.c
and.xi.c

Mat.x.c.
Luk.8.d
and.xii.a

Mat.vii.a
Luk.6.f.
Mat 13b
and.25.c.
Luke.8.c
and.xix.a

Mat.13.b

Mat.13.d
Luc.13.d

thyrys

Mat. 13. c theire nestes vnder the shadow of it. * And with many suche parables spake he the word vnto thē, after as they mighte heare it. But without a parable spake he nothig
Mat. 13. c vnto them. But when they were alone, * he expouded al thynges to hys dyscyples. And the same daye when euen was come, he said vnto them: let vs passe ouer vnto the other syde. And they left the people, & toke hym,
D euen as he was in the ship. And there were
math. 8. a also with hym other shyppes. * And there
Luke. 8. c arose a great storme of wynde, & the wawes dashed into the ship, so that it was nowe full. And he was in the sterne a slepe on a pelowe. And they awaked hym, and sayde vnto him: Master, carest thou not, that we perysshe? And he arose vp, and rebuked the wynde, and said vnto the sea: peasse, be styl. And the wyndes ceassed, and there folowed a greate calme. And he sayde vnto them: why are ye so fearful? howe happeneth it, that ye haue no fayth? And they feared exceadingly, and said one to another: who is this? for both wynde and sea obey hym.

¶ The. b. Chapter. ✠

A
Math. 8. d
Luke. 8. d
ND they came * ouer to the other syde of the sea, into the countre of the Gadarentes. And whē he was cōe oute of the ship immediatly ther mette him out of the graues, a mā possessed of an vncleane spirit, which had his abidynge among the graues. And no man coulde bynde hym: no not with cheines, because that whē he was often bounde with fetters and cheynes, he plucked the cheynes a̅sūder, and brake the fetters in peces. Neither coulde anye man tame hym. And alwayes, nyght and daye he was in the mountaynes and in the graues, cryinge and beatynge hym selfe with stones. But when he had spyed Jesus a farre of, he ranne, and worshypped hym, and cryed with a loude voyce, and sayde:
Mat. 8. d. Acte. 16. c * what haue I to do with the, Jesus thou sonne of the moost hyest God? I requyre the in the name of God, that thou tormente me not. For he sayde vnto him: come out of the man thou foule spyryte.
And he asked hym, what is thy name? And he answered and said vnto him: my name is Legion, for we are many. And he prayed hym instantly, that he would not sende thē
B awaye oute of the countre. But there was
mat. viii. d there nye vnto the mountaynes * a greate
Luke. 8. d hearde of swyne feadynge, and all the deuels besoughte hym, sayinge: sende vs into the heardе of swyne, that we maye enter into thē. And anone Jesus ganethem leaue. And the vncleane spirites went out, and entred into the swyne. And the heardе was caryed headlynge into the sea. They were almost .ii. M. and were drowned in the sea.

And the swyne heardes fled, and tolde it in the cytye, and in the feldes. And they wente out for to se, what had happened: and came to Jesus, and sawe hym that was vexed with the fende and had the Legyon, sytte bothe clothed and in his right mynde, and they were afrayed. And they that sawe it tolde them, howe it had happened to hym that was possessed with the deuell: and also of the swyne. * And they began to praye Luke. 8. e
hym, that he would departe oute of theyr coast. ✠ * And when he was come into the Math. 8. d
shyppe, he that had the deuel prayed him, that he myghte be with him. Howbeit, Jesus wouldе not suffre hym, but sayde vnto him: go to thyne owne house and to thy frēdes, and shewe them howe greate thynges the Lorde hath done for thee, and howe he hathe had compassiō on the. And he departed, and begaune to publyshe in the ten cyties, howe greate thynges Jesus had done
C for hym, and all men dyd maruayle. And
when Jesus was come ouer agayne by ship vnto the other syde, muche people gathered vnto hym, and he was nye vnto the sea.
* And beholde: there came one of the ru- Mat. 9. c
lers of the synagoge, whose name was Jai- Luk. 8. f
rus: and when he sawe hym, he fell downe at his fete, & besought him greatly, sayinge: my doughter lyeth at poynte of deathe, I praye the come, and laye thy hande on her, that she maye be safe and lyue. And he went with hym, and much people folowed Math. 9. c
hym, and thronged hym. * And there was Luke. 8. f
a certayne woman, which had bene dyseased of an yssue of blonde twelue yeres. and had suffred many thynges of manye physytions, & had spent al that she had, and felt none amendemente at all, but rather was worse, and worse. When she had heardе of Jesus, she came in the preasse behynde him, and touched hys garmente. For she sayde: yf I maye but touche hys clothes, I shall be whole. And streyght waye the fountayne of her blonde was dryed vp, and she felte in her bodye, that she was healed of that plage. And Jesus immediatlye felynge in him selfe that vertue proceaded from him, tourned hym about in the preasse, & sayde: who touched my clothes? And his dysceples sayde vnto hym: thou seeste the people thrustе the, and askestе thou, who did touch me? And he loked rounde about for to se her that had done thys thynge. But the woman fearynge & tremblynge (knowynge what was done within her) came, and fell downe before hym, and tolde hym all the truthe. And he sayde vnto her: Doughter * thy fayth hathe saued the: go in peace, Luk. 4.
and be whole of thy plage. ✠ Whyle he yet mat. 9.
spake, there came from the ruler of the sy- Luc. 8.
nagoges

nagoges house, certayne whych sayde: thy
d doughter is deade: why disease ſt thou the
master any further? Assone as Jesus heard
the worde that was spoken, he sayde vnto
the ruler of the synagoge: be not afrayed,
onely beleue. And he suffered no man to fo-
lowe hym, saue Peter & James, and John,
math. 9. c the brother of James. * And he came vn-
Luk. 8. g to the house of the ruler of the Synagoge,
and sawe the wonderynge: and them that
wepte and wayled greatlye, and wente in,
and sayde vnto them: why make ye thys
a doe, and wepe? The damsel is not dead,
but slepeth. And they laughed hi to scorne.
But he put them all oute, and taketh the
father and the mother of the damsell, and
them that were with hym, and entreth in
where the damsell laye, and taketh the
damsell by the hande, & sayeth vnto her:
Tabita cumi: which is (if one interpret it)
damsel, I saye vnto the, ryse. And streighte
waye the damsel arose, & walcked. For she
was of the age of twelue yeares. And they
were astonyed out of measure. And he char-
ged them strayghtly, that no chuld know
of it, & commaunded, to geue her meate.

¶ The. vi. Chapter. ✠

A
mat. 13. g And he * departed thence, & came in-
Luk. 4. c to hys owne countre, & his disciples
folowed him. And whē the sabboth
day was come, he begā to teache in the Sy-
nagoge. And many that heard hym wer a-
stonied, & sayd: frō whēce hath he these thi-
ges? & what wisdome is this that is geuen
vnto him: & such vertues that are wrought
mat. 13. g by his hādes? * Is not this the carpenter
Maries son, the brother of James & Joses &
of Juda, and Simon? And are not hys si-
sters here with vs? And they were offended
mat. 13. g at hym. Jesus sayde vnto them: * A Pro-
Luk. 4. d phet is not despised, but in his owne coun-
John. v. f trey, & amonge his owne kyn, and in hys
owne housholde. And he couldē ther shew
no miracle, but layed hys hādes vpō a fewe
Mat. 9. d sycke folcke, and healed them, and marue-
B led, because of their vnbeleife. ✠ * And he
Luc. ix. a wente about by the townes that laye on
euery syde, teachynge. * And he called the
twelue, and beganne to sende them forthe
two & two, and gaue them power agaynst
vncleane spirites. And commaunded them,
that they chuld take nothynge in their
iourney, saue a rodde onelye: no scrippe, no
breade, no money in their purse, but chuld
be shood with sādals. And that they chuld
math. x. b not put on two coates. And he sayde vnto
Luc. ix. a thē: wherseouer ye entre into an house ther
abide, till ye depart thēce. * And whosoeuer
shal not receaue you, nor heare you, whē ye
depart thence, shake of the dust that is vn-
der youre feete, for a witnes vnto theym,
* Verely, I saye vnto you: it shalbe easyer mat. xi. d
for Sodō & Gomor i the day of iudgement, Luc. 10. a
thē for that cite. * And they wēt out & prea-
math. x. a ched, that men chuld repēt: & they cast out
many diuels: & annoynted many that wer
sicke with oyle, & healed thē. * And kynge
Herode heard of hi (for hys name was spred mat. 14. a
abrode) & he sayde: John baptyste is rysen Luc. ix. a
agayne from the dead, & therefore miracles
are wrought by hym. Other sayd: it is He-
lias: some sayde, it is a prophete, or one of
the prophetes. But when Herode heard of
him, he sayd: it is John whome I behead-
ded, he is rysen from deathe agayne. ✠ For G
Herode hym selfe hadde sente forth men of
warre, & layde handes vpon John, & bound
hym: and caste hym into prison, for Hero-
dias sake, hys brother Philippes wife (be-
cause he had maryed her.) For John sayde
vnto Herode. * It is not lawefull for the Leu. 18. b
to haue thy brothers wyfe, Herodias layd and. xx. d
waite for hym, and wolde haue killed him,
but she could not. For Herode feared John,
knowing that he was a iust man, & an ho-
ly: and gaue hym reuerence: and when he
heard him, he did many thinges, and heard
him gladly. And when a conuenyente daye Gen. xl. d
was come, that Herode on his * birth daye D
made a supper to the lordes his captaynes,
& chefe estates of Galile: & whē the dough-
ter of the same Herodias came in, & daun-
sed, and pleased Herode, and them that sat
at bourde also: The kynge sayde vnto the
damsel: aske of me what thou wylte, and
I will geue it the. * And he swar e vnto mat. 14. a
her, whatsoeuer thou shalt aske of me, I will
geue it the, euen vnto the one halfe of my
kyngdome. And she went forth, and sayde
vnto her mother, what shal I aske? She
sayde, John Baptistes head. And she came
in streyght way with hast vnto the kynge
and asked, sayynge: I will that thou geue
me by & by in a charger, the heade of John
Baptiste. And the kynge was sorye, howe-
be it for hys othes sake, and for their sakes,
which sate at supper also, he wolde not cast
her of. And immediatlye the kyng sent the
hangman. And commaunded his head to be
brought in. And he went, & beheaded hym E
in the prison, and brought hys heade in a
charger, and gaue it to the damsell, and the
damsel gaue it to her mother. And when
hys disciples heard of it, they came, & toke
vp hys body, and layed it in a graue. ✠
And the Apostles gathered them selues to-
gether vnto Jesus, and tolde hym all thin-
ges, bothe what they had done, and what
they had taught. And he sayd vnto them:

Mar. 14 b
Luk. 9 b
John. 6. a
* Math. xiii. b

+ come ye alone oute of the waye into the wildernes and rest a while. For ther were many comers and goers, and they had no leasure so muche as to eate. * And he wente by ship out of the way into a deserte place. And the people spied them when they departed: and manye knewe hym, and ranne a fote thyther oute of all cytyes, and came thyther before them, and came together vnto hym. And Jesus wente oute and saw

Mat. 12. a
and. xviii b
* 23. 34 b

muche people, * and had compassyon on them, because they were lyke shepe, not hauynge a shepheardе. And he beganne to teache them manye thinges. * And whē the

F
mat. 14. b
Luke. 9. b
John. 6. a

daye was nowe farre spente, his disciples came vnto him sayīg: this is a desert place, and nowe the tyme is farre passed, let them departe, that they maye go into the countreye rounde aboute, and into the townes, and bye them breade, for they haue nothīg to eate. He answered and sayde vnto them, geue ye them to eate. And they sayde vnto him: shal we go and bye two hundred penniworth of breade, and geue them to eate?

math. 8. a

He sayde vnto thē: * howe manye loaues haue ye? Go and loke. And when they had searched, they sayde: fyue, and two fyshes. And he commaunded them, to make them all syt downe by companyes vpon the grene grasse. And they sat downe here a rowe, and ther a rowe by hūdredes and by fyftyes. And whā he had taken the fyue loaues & the two fishes, and loked vp to heauen, he blessed & brake the loaues, and gaue the to his disciples, to set before them: & the two fyshes deuyded he amonge them all. And they all

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dyd eate, and were satysfyed. And they toke vp twelue basshettes full therof, and of the fyshes. And they that did eate, were aboute

mat. 14 a

fyue thousande men. * And streyght waye he causeth his disciples to go into the ship, and to go ouer the sea before vnto Beth-

Mat. 14. c
John. 6. b

saida, while he set away the people. * And allone as he had sente them awaye, he departed into a mountayne to prayе. + And when euen was come, the shyp was in the myddes of the sea, and he alone on the lāde, and he sawe them troubled in rowynge, for the wynde was contrarye vnto them. And aboute the fourth watche of the nyghte, he came vnto them, walkynge vpon the sea, & would haue passed by thē. But when they saw hym walkynge vpon the sea, they supposed it had bene a spirite, and cryed oute: for they all sawe hym, and were afrayed. And anone he talked wyth them, and saide vnto them: be of good cheare, it is I, be not

mat. 14 c

afrayed. * And he wente vp vnto them into the shyppe, and the wynde ceased, and they were sore amased in them selues beyonde measure, and marueyled. For they remembred not of the loaues, because their harte was blinded. And whan they were ouer the water, they came into the lande of Genezareth and drue vp into the hauen. And assone as they were come oute of the shyp, streyght waye they knewe hym, and ranne forth throughoute all the region rounde aboute, and begonne to cary aboute in beddes those that were sicke, whē they heard that he was there. And whyther soeuer he entred, into townes, cities, or villages, they layde the sycke folkes in stretes, and prayed him that they myght touche, and it were but the hemme of his vesture. And as many as touched him, were safe. H

¶ The. viii. Chapter.

Mat. xv a

And + the Pharises cāe together vnto him, and diuerse of the Scribes which came frō Jerusalē. And when they saw certaine of his disciples eat breade with cōmen (that is to say, with vnwashē) handes, they complayned. For the Pharyses, & al the Jewes, except they washe their handes ofte, eate not, obseruynge the traditions of the elders. And when they come from the market, excepte they washe, they eate not. And manye other thynges there be, whiche they haue taken vpon them to obserue, as the washing of cuppes & cruses, and brasen vessels, and of tables. Then

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asked him the Pharises and Scribes: why walke not thy disciples accordynge to the custome, ordeyned by the elders, but eate breade with vnwashē handes? He answered and said vnto them: well prophesyed Esay

Esai. 29 b
mat. xv. a

of you hypocrites, as it is written: * This people honoureth me with their lippes, but their hearte is farre from me: howebeit, in vayne do they serue me, teachynge the doctrines and commaundementes of men. For ye lay the commaundement of God a part, and obserue the constitucions of men, as the washynge of cruses and of cuppes, and many other suche like thynges ye do. And he sayde vnto them: well, ye cast aside the commaundemente of God, to mayntayne youre owne constitucions. * For Moses

Exo. 21. b
Deu. 5. b.
Ephe. 6. a

sayde: honoure thy father and thy mother: and + who so curseth father or mother, let him dye the death. But ye say: a man shall

+ Ex 21. b
Leui. xx b

say to his father or mother, Corbā: which is, what gift soeuer cōmeth fro me, shalbe

pzou. xx. c

for thy profyte. And so ye suffre hym no more to do ought for his father or his mother, and make the worde of God of none effecte, throughe youre owne constitucyon whiche ye haue ordeyned. And many such

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thynges do ye. And whan he had called all the people vnto hym, he sayde vnto them: herken vnto me, euery one of you, and vnderstande, + There is nothynge without

Mat. xv. b

a man

a man that can defile hym, when it entreth in to hym: but the thynges whych proceade oute of a man, those are they that defile the man. If anye man haue eares to heare, let hym heare. And when he came into the house awaye from the people, hys disciples asked hym of the similitude. And he sayde vnto them: are ye also so greatlye without vnderstandynge? Woe ye not yet perceaue, that what soeuer thynge from without, entreth into a man, it can not defyle hym, because it entreth not into hys hearte, but into the bely: and goeth out into the draught, pourgynge oute all meates? And he sayd: that whiche commeth oute of a man, defileth the man. For from within, euen out of the heart of men, proceade euyl thoughtes, aduoutry, fornicacio, murther, theftes, couetoulnes, fraude, deceyte, vnclenes, a wicked eye, blasphemies, pryde, foliehnes: all these euell thynges come from wythin, and defile a man. * And from thence Mar. xv. d he arose, and went into the borders of Tire and Sidon: and entred into an house, and wolde that no man shoulde haue knowen. But he coulde not be hyd. For a certayne woma (whose doughter had a foule spirite) as sone as she heard of him, came, and fell at his fete. The woma was a Greke out of the natio of Sirophenicia, & she besought him that he woulde caste out the deuyl fro her doughter. But Jesus sayde vnto her: let the childzen firste be fedde. For it is not mete to take the childzes bread, and to caste it vnto whelpes. She answered, and sayde Mat. xv. c vnto him: euen so Lord, * neuerthelesse, the d whelpes also eate vnder the table of the childzens cromes. And he sayde vnto her: for thys saying go thy waye, the deuyll is gone out of thy doughter. And when she was come home to her house, she founde that the deuyll was departed, and her Mat. xv. c doughter lynge on the bedde. ✠ * And he departed agayne from the coastes of Tire and Sidon, and came vnto the sea of Galile thorowe the myddest of the coastes of Mat. 9. d the ten cityes. * And they broughte vnto him one that was deafe, and had an impediment in hys speche, and they prayed him to put hys hande vpon him. And when he had taken him aside from the people, he put his fingers into his eares, & did spit, and touched his tonge, and loked vp to heauē, and sighed, and sayde vnto hym: Ephata, that is to saye, be opened. And strayghte way hys eares were opened, & the strynge of hys tongue was lowsed, and he spake playne. * And he commaunded them, that Mar. 1. d they shoulde tell no man. But the more he forbad them, so muche the more a great deale they published, sayinge: He hathe done all thynges well, he hathe made both the deafe to heare, & the dome to speake. ✠

¶ The. viij. Chapter. ✠

IN those dayes, * when ther was a verye great companye, & had nothinge to eate, Jesus called his disciples to him, & sayde vnto them: I haue compassion on the people, because they haue now ben with me. iij dayes, & haue nothig to eate: & if I sēde them away fastig to their own houses, they shal faynt by the way. * For diuers of thē came fro farre. And his disciples answered him: wher shoulde a man haue bread here in the wildernes to satisfie these? & he asked thē, howe many loues haue ye? They sayde: seuen: And he commaunded the people to sytt downe on the grounde. And he toke the seuen loues, and when he had geuen thankes, he brake, and gaue to his disciples, to set before them. And they did set them before the people. And they had a fewe small fyches. And when he hadde blessed, he commaunded them also to be set before them. And they did eate, and were suffised. And they toke vp of the broken meate that was lefte, seuen basshettes full. And they that did eate, were about foure thousande. And he sent them awaye. ✠ And anone he entred into a ship with his disciples, & came into the parties of Dalmanutha. * And the Pharisies came forthe and beganne to dispute with him, seking of him a signe from heauen, tempting him. And when he hadde sighed in his spirite, he sayed: why doth this generacion seke a signe? Verelye I saye vnto you, there shall no sygne be geuen vnto thys generacion. And he lefte them, and went into the ship agayne, & departed ouer the water. And they had forgotte to take bread with them, neither had they in the ship with theim moze then one loafe. And he charged theym, sayinge: ✠ * Take hede, beware of the leuen of the Pharises, and of the leuen of Herode.

A mat. xv. d

Esa. 60 a Tob. 13 b

mat. 16. a Luc. 11. d John. 6. d

Mat. 16 b Luk. 12 a

And they reasoned among theim selues, sayinge: Wee haue no bread. And Jesus knewe it, and sayeth vnto thē, why take ye thought, because ye haue no bread: perceaue ye not yet neither vnderstande? Haue ye your heartes yet blinded? Haue ye eyes, & se not? and haue ye eares, and heare not? Wooe ye not also remembre? * When I brake fiue loaues amonge fyue thousande men, howe manye basshettes full of broken meate toke ye vp? They sayed vnto hym, twelue. * When I brake seuen amonge foure thousande, howe manye basshettes of the leaupnges of the broken meate toke ye vp? They sayed: seuen. And he sayed vnto them: how happeneth it, that ye do not vnderstande? ✠ ✠ And he came to Bethsaida,

Mat. 14 c

Mat. 15. d

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and they broughte a blynde man vnto him, & desired him to touch him. And he caught the blynde by the hande, and leade him out of the towne, and when he had spit in hys eyes, and put his handes vpō him, he asked him if he sawe ought. And he loked vp, and sayde: I se the men: for I perceaue them walke, as they were trees. After that he put hys hādes agayne vpon hys eyes, and made him se. And he was restored, and saw euery man clearlye. And he sente him home to his house, sayinge: neither go into the towne, nor tell it to anye in the towne.

Mat 16.c Luke.9.c

* And Jesus went out, and his disciples into the townes that longe to the citie called Cesarea Philippi. And by the waye he asked his disciples, sayinge vnto them: whom do men say that I am? And they answered: some saye, that thou arte John baptist, & some say, Helias, Agayne, some saye, that thou arte one of the numbre of the prophetes. And he saieth vnto thē: but whom saye ye that I am? Peter answereth and saith vnto him: * thou art very Christ. And he charged them, that they should tel no man of hym. And he beganne to teache them * howe that the sonne of man muste suffre many thynges, and be reproued of the elders, and of the hye Priestes, and Scribes, & be killed, and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym aside, and began to chyde hym. But he turned about, and loked on his disciples & rebuked Peter, sayinge: Go after me Satan. For thou sauerest not the thynges that be of GOD. but the thynges that be of men. * And when he had called the people vnto hym with his disciples also, he said vnto them. Whosoeuer wyll folowe me, let hym forsake himselfe, and take vp his crosse, & folow me. For whosoeuer wil saue hys lyfe, shal lose it. But who soeuer shall lose hys lyfe, for my sake and the Gospels, the same shall saue it. For what shall it profyt a man, yf he wynne al the worlde, and lose hys owne soule? or what shall a man gene to redeme hys soule wyth all agayne? * Whosoeuer therfore shalbe ashamed of me and of my wordes, in this aduoutrous and synful generation: of him also shal the sonne of man be ashamed, when he commeth in the glory of his father with the holy aungels.

Mat 16.a Luke.9.c John.vi.c Mat 16.c and, xx.c. Luke.9.c Mat.16.d Luke.9.c G.xviii.f Mat.16.d Luke.9.c Math.x.c Luk.12.b

The ix. Chapter.

A Mat.16.d Luk.ix.c

ND he said vnto thē: Verely, I saye vnto you: * There be some amōg thē, that stāde here, which shal not taste of death, til they haue sene the kingdom of god cōe with power. * And after sixe dayes Jesus taketh Peter and James, and John and leadeth thē by into an hye mountayne Mat.17.a Luk.ix.c

oute of the waye alone: and he was transfigured before them. And hys rayment did shyne, & became very white, euē as snowe: so whyte as no fuller can make vpon the earth. And there appeareth vnto thē Elias wyth Moses. And they talked with Jesu. And Peter answered, & saieth to Jesu: Master, here is good beyng for vs: let vs make also thre tabernacles, one for the, and one for Moses, and one for Helias. For he wist not what he sayde: for they were afrayed. And there was a cloude that shadowed thē. And a voyce came oute of the cloude, sayinge: * This is my beloued sōne: heare him. And sodenly whā they had loked rounde aboute, they sawe no man moze then Jesus onelye with them. * And as they came downe frō the hil, he charged them, that they should tell no man those thynges that they had sene, til the sonne of man were risen from death agaune. And they kept that sayinge with them, and demaunded one of another, what the rysynge from death again should meane? And they asked him, sayinge: why then saye the Scribes, that Helias muste fyrste come? he answered, and sayde vnto thē: * Helias verely whōe cōmeth fyrste, restoreth al thynges. And the sonne of mā (as it * is wrytten of him) shall suffre many thynges, and be set at naughte. But I say vnto you, that Helias is come, and they haue done vnto hym whatsoeuer they wold as it was written of him. And whē he came to hys disciples, he saw much people about thē, and the Scribes disputinge with thē. And streight waye all the people (whā they beheld the hym) were amased, and ranne to hym, & saluted hym. And he asked the Scribes: what dispute ye amōg them? * And one of the companye answered and sayde: Master, I haue broughte vnto the my son, which hath a dome spirit. And whē so euer he taketh him, he teareth him, & he fometh, and gnasheth with hys teeth, and pyneth awaye. And I spake to thy disciples that they should cast him out & they could not. He answered hym, and sayeth: O faythles nacion, howe longe shall I be wyth you? Howe longe shall I suffre you? Bryng hym vnto me. And they brought him vnto him. And assone as the spirite saw him, he tare hym. And he fel downe on the grounde, walowynge and fompynge. And he asketh his father: howe longe it is ago: sence this happened hym? And he sayd: of a chylde: and oft times it hath cast him into the fire, and into the water, to destroye hym. But yf thou canste do any thynge, haue mercye on vs, & helpe vs. Jesus sayde vnto hym: if thou coudest beleue * all thynges are possyble to hym that beleueth. And streyght waye

Mat.17.b Luke.3 and.17.b and.18.c Mar 1.b. Esa.42.a Math. 3.b xvii. b Mar.1.b. Esa. 53.a Mala.4.b Mat. 17.c Mat.17.b

waye the father of the childe cryed wyth teares, sayinge: Lord, I beleue, helpe thou myne vnbeleefe. When Jesus sawe that the people came runnynge together vnto hym, he rebuketh the foule spirite, sayinge vnto him: Thou dom me and deafe spirite, I charge the come oute of hym, and entre no moze into hym. And the spirite (whē he had cryed, and rent hym sore) came oute of him, & he was as one that had bene dead, in so muche that manye sayde: he is deade. But Jesus caught hys hand, and lift him vp: and he rose. And whē he was come into the house, * hys disciples asked hym secretlye: why coulde not we cast hym oute? And he sayde vnto them: Thys kynde can come forth by nothynge: but by prayer and fastynge. ✠ And they departed thence, & toke their iourney throwe Galile, and he wolde not, that any man should knowe it. For he taught hys disciples, and sayde vnto them: * The sonne of man shall be deliuered into the handes of men, and they shal kyl him: and after that he is kylled, he shall ryse agayne the thyrde daye. But they wyste not what he sayde, and were afrayed to aske hym. And he came to Capernaū. And whē he was come into the house, he asked them: what was it that ye disputed amonge youre selues by the waye? And they helde theyr peace: for by the way they had reasoned amonge theym selues, who shoulde be the chiefest. And when he was set downe, he called the twelue to hym, and sayde vnto them: yf anye man desire to be first, the same shalbe laste of al, & seruaūte to all. * And he toke a chylde, and set hym in the myddest of theym: and when he had taken hym in hys armes, he sayd vnto thē: whosoeuer receaueth anye suche chylde in my name, receaueth me ✠. And whosoeuer receaueth me, receaueth not me, but hym that sent me, John answered him, sayinge: ✠ Master, we sawe one caste out deuils in thy name, and he foloweth bs not: and we forbad hym, because he foloweth bs not. But Jesus sayd: forbyd hym not. For * ther is no man whiche if he doe a miracle in my name) can lightly speake euel of me. For he that is not agaynste bs, is on oure parte. * Whosoeuer shall in my name geue you a cup of water to drynke, because ye belonge to Christ, verely, I saye vnto you: he shall not lose hys reward. * And whosoeuer shal offende one of these litle ons, that beleue in me, it were better for him that a mile stone were hanged about his necke, and he were caste into the sea. * Wherfore, if thy hande hynder the, cutte it of. It is better for the, to entre into lyfe maymed, thē (hauinge .ii. handes to go into hell) into fyre that neuer shalbe quenched, wher * their wourme dieth not, & the fire goth not out. And yf thy foote be a hinderaūce vnto the, cut it of. It is better for the to go halt into life, thē (hauing .ii. fete) to be caste into hel, into fire that neuer shalbe quēched: where their wourme dieth not, & the fire goeth not oute. * And yf thine eye hinder the, plucke it out. It is better for the to go into the kingdō of god with one eye, thē (hauing .ii. eyes) to be cast into hel fire, where their wourme dieth not, and the fyre goeth not out. ✠ Euery mā shalbe salted with fyre. * And euerye sacrifyce shalbe seasoned with salte. * Salt is good. But if the salt be vnsauery, what shall ye season therwith? haue salte in your selues: and haue peace among your selues, one with another.

¶ The .x. Chapter.

And whē he rose frō thence, he * wēt into the coastes of Jewrye, throwe the region that is beyonde Jordan. And the people resorted vnto hi a fresh, & as he was wōt, he taught thē agayne. And the pharises came, & asked him. Is it laufull for a man to put away his wife? to proue him. And he answered, & sayde vnto them: * what did Moses bid you do? & they sayde: Moses suffred to writ a testimonial of deuorsement, & to put her away. And Jesus answered, & said vnto thē: for the hardnes of your heart he wrote this precept vnto you. But at the first creacion, * God made thē man & woman. Therefore, * shal a man leaue hys father and mother, and bide by hys wyfe, & they twayne shalbe one fleash. So then, are they nowe not twayne, but one fleash. Therefore, what God hathe coupled together, let no man separate. And in the house his disciples asked him agayne of the same matter. And he sayeth vnto them: * Whosoeuer putteth awaye hys wyfe, and marieth another, breaketh wedlocke to her warde. And yf a woman forsake her husband, and be maryed to another, she committeth aduouterye. * And they broughte childzen to him, that he shoulde touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, & sayde vnto them: Suffre the childzen to come vnto me, forbyd them not. For of such is the kyngdom of God. Verelye I saye vnto you: whosoeuer doeth not receaue the kyngdome of God, * as a childe, he shal not entre therin. And when he had taken them by in his armes, he put his handes vpon them, and blessed them. ✠ And when he was gone forthe into the way, there came one runnyng, and kneled to hym, & asked hym: * good maister, what shall I doe, that I maye enherete eternall

C lyke? Jesus sayd vnto him: why callest thou me good? There is no man good, but one, which is God. Thou knowest the cõmaundementes: breake not matrymonie: kil not: steale not: beare no false wytnes: defraude no man: honoure thy father and mother.
He answered, and sayd vnto hym: Master, all these haue I obserued from my youthe.
Jesus beholde hym, and fauoured him, and
mat. 19.b Luk. 18.d sayde vnto hym: one thynge thou lackest. * Go thy waye: Sell al that thou hast, and gene to the poore, and thou shalt haue treasure in heauen, and come, folowe me, and take vp my crosse vpon thy shoulders. But he was discõforted because of that sayinge, and wẽt away mourninge, for he had great possessions. And when Jesus had loked rounde aboute, he sayde vnto hys disci-
mat. xix. c Luk. 18. e ples. + Howe vnesye shall they that haue money entre into the kyngedome of God.
And the dyscyples were astonyed at hys wordes. But Jesus answereth againe, and sayeth vnto them: children, how harde is it for them, that truste in money, to enter into
D the kyngedome of God? It is easyer for a camell to goo thorowe the eye of a nedle, then for the ryche to enter into the kyngedome of GOD. And they were astonnyed oure of measure, sayinge: betwene them selues: who then can be saued? Jesus loked vpon them, and sayde: With men it is im-
Zacha. 8 b possible, but not wyth God: for * with God all thynges are possyble. And Peter began
Mat. 19. c Luc. 18. f to saye vnto hym, Lo: * we haue forsaken all, and haue folowed the. Jesus answered and sayde: Verely I saye vnto you, there is no mã that hath forsake house, or brethrẽ, or systers, or father, or mother, or wyfe, or childrẽ, or lãdes, for my sake and the Gospelles, but he shal receaue an hundred folde nowe in this lyfe, houses and brethren, and sisters, and mothers, and children, and landes wyth persecutions: and in the worlde
Mat. xx b Luc. 13. f to come eternal lyfe. * But many that are first, shalbe last: and the last, first. And they were in the waye goynge vp to Jerusalem. And Jesus wente before them, and they were amased, & folowed, and were afrayed.
E And Jesus toke the twelue agayne, and be-
math 16. c xvii. c. and. xx. c Luk. xv. f and. 17. e ganne to tell them what thynges shoulde happen vnto hym. * Beholde, we go vp to Jerusalem, and the sonne of man shalbe deliuered vnto the hye Priestes, and vnto the Scrybes: and they shall condemne him to death, and shall delyuer hym to the gentyls, and they shall mocke him, and scourge
Mat. xx. c him, spit vpon him, and kyll hym. And the thyrde daye he shall ryse agayne. * And
James, & John the sonne of Zebede came vnto hym, sayinge: Master: we would, that
what you wolde saye. He sayde vnto them: what wouldest ye that I should do for you? They sayde vnto him: graunte vnto vs, that we maye sytte, one on thy ryght hãde, and the other on thy lefte hande, in thy glory. But Jesus sayde vnto them: ye wote not what ye aske: Can ye drincke of the cup, that I drynke of? and be baptysed with the baptysme, that I am
F baptysed wyth? And they sayd vnto him: that we can. Jesus sayd vnto them: ye shal in dede drincke of the cup, that I drynke of: and with the baptisme that I am baptised with all, shall ye be baptysed in: but to sit on my ryght hãde, and on my lefte hãde,
Mat. xx. d is not myne to gene, but it shall happe vnto them, for whome it is prepared. * And when the ten hearde it, they began to dysdaine at James, and John. But Jesus
mat. xx. d Luc. 22. c whan he had called thẽ to him, sayde vnto them: ye know, that * they whyche are sene to beare rule amonge the people, raigne as Lordes ouer them. And they that be great amonge them, exercyse, auctorite vpon the.
Great. Meuerthelesse, so shal it not be amõg you: but whosoeuer of you wil be great among you, shalbe your minister. And whosoeuer of you wyl be chyefe, shalbe seruaunte of
Mat. xx. d all. + For the sonne of man also came not to be ministred vnto: but to minystre, and
G mat. xx. d Luc. 18. g to gene hys lyfe for the redemptyon of many. And they came to Hierico: * And as he went out of the cyte of Hierico with his disciples, and a greate numbre of people: blynde Bartymeus the sonne of Tymeus, sate be the hye waies syde begging.
Bartymeus blynde And when he hearde that it was Jesus of Nazareth, he beganne to crye, and to saye: Jesus, thou sonne of Dauid, haue mercye on me. And manye rebuked hym, that he shoulde holde hys peace. But he cryed the more a greate deale: thou sonne of Dauid, haue mercy on me. And Jesus stode styll, & commaũded him to be called: And they called the blynde, saying vnto hym: Be of good conforte: ryse, he calleth the. And he threw awaye hys cloke, and rose, and came to Jesus. And Jesus aunswered, and sayde vnto hym: what wylte thou that I do vnto the? The blynde sayd vnto hym: Master, that I might se. Jesus said vnto him: go thy way, thi faith hath saued the. & imediatly he receaued his sight, & folowed Jesus in the waye.

C The. xi. Chapter.

And when they came nye to Jerusalẽ vnto Bethphage & Bethanie, be-
Mat. 21. g Luc. xix. c sydes mount Oliuet, he sendeth forthe two of his disciples. & sayeth vnto thẽ: Go your way into the town, that is ouer againste you. And as sone as ye be entred into it: ye shal finde a colte bound, wherõ neuer mã sate: Colt. lose him, & bring him hither. And if any mã saye

say vnto you: why do ye so? Saye ye, that the Lorde hath nede of hym: and streyght waye he will sende hym hyther. And they went their waye, and founde the colte tyed by the doore without, in a place where two wayes met, and they loosed him. And diuers
Joh.12.b of them that stode there, sayde vnto them: * what do ye, loosynge the colte? And they
B sayde vnto them, euen as Jesus had commaunded. And they let them go. And they broughte the colte to Jesus, and caste their garmentes on hym: and he sate vpon him. And manye spredde their garmentes in the waye. Other cut downe braunches of the trees, and strawed them in the waye. And
psal.118.d they that went before, & they that followed: mat.xxi.b ceyed, saying: Hosanna. * blessed is he that Luc.xix.f commeth in the name of the Lorde. Blessed Joh.12.b be the kyngdome, that cõmeth in the name of hym, that is Lorde of oure father Dauid: Hosanna in the hyest. And the Lorde entred into Jerusalem, and into the temple. And when he had loked rounde about vpõ all thynges, and nowe the euen tyde was
mat.xxi.b come, he went out vnto Bethany wyth the twelue. * And on the morowe when they were come out from Bethany, he hongred.
Fig tree. And when he had spied a figge tree a farre of, hauyng leaues, he came to se, if he might finde any thyng theron. And when he came to it, he founde nothynge but leaues: for the tyme of figges was not yet. And Jesus answered, and said vnto the figge tree: neuer man eate frute of thee hereafter whyle the
C worlde stãdeth. And his disciples hearde it.
mat.21.b And they came to Jerusalem. And Jesus
Lu.xix.g went into the temple, and beganne to * cast
John.2.c out them that solde and bought in the temple, and ouerthrewe the tables of the money
(selleth, & buyeth out.) thaungers, and the stooles of theym that solde doues: and would not suffre, that any
Esa.51.c man should carye a bessell thorow the tem-
3.reg.8.f ple. And he taught, sayinge vnto thẽ: * is it
Jere.7.c not wryten: my house shall be called the house of prayer vnto all nacyons? But ye haue made of it a denne of theues. And the
mat.21.d Scribes and hye Prestes hearde it, and soughte howe to destroye hym. * For they feared him, because al the people marueiled
mat.21.d at hys doctrine. And when euen was come, Jesus went oute of the cytye. * And in the morynge as they passed by, they sawe the figge tree dryed vp by the rotes. And Peter remembred, and sayde vnto hym: Maister, behold, the figge tree which thou cursedst, is wyddred awaye. And Jesus answered, and said vnto the, haue confidens in God.
✠ Verely, I saye vnto you, that whosoeuer shall saye vnto thys mountayne: remoue, and cast thy selfe into the sea, & shall not doute in his herte, but shal beleue that those thynges whiche he sayeth shall come to passe, whatsoeuer he sayth, he shal haue.
D Therfore I saye vnto you, * what thynges
mat.21.c soeuer ye desire when ye praye, beleue that
Jo.xiiii.c ye receaue them, and ye shall haue them.
And when ye stande and praye, * forgeue, Mat.6.b
yf ye haue ought agaynste anye man, that and.18.d
your father also whiche is in heauen, maye forgeue you your trespasses. And they came againe to Jerusalem. * And as they walked Luc.xx.a
in the tẽple, there came to him the hie prie- mat.xi.c
stes, and the Scribes, and the elders, & saye vnto him: by what auctoritie doest thou these thinges? & who gaue the this auctoritie, to do these thinges? Jesus answered, & sayde vnto them: I will also aske of you a certaine thing, & answere ye me, and I will tell you by what auctoritie I do these thinges. The baptisme of John, whether was it from heauen or of men? Answere me. And they thought in them selues, saying: If we say: from heauen: he wyl say, why thẽ dyd ye not beleue him? but if they had sayde, of men, they feared the people. For all men counted John, that he was a very prophet: And they answered and sayde vnto Jesus: we cannot tell. And Jesus answered, and said vnto thẽ: nether wil I tel you by what auctoritie I do these thinges. ✠

¶ The xii. Chapter.

A
And he began to speake vnto thẽ by mat.21.d
parables. A certayne mã planted * a Luc.xx.b
vineyarde, & cõpassed it about with Esay.5.a
an hedge, & ordeined a wineprese, & buylte John.9.c
a towre, & let it out to hyre vnto husband- Jere.xii.c
men, & went into a straunge countrey. And whẽ the time was come, he sẽt vnto the husbandmen a seruaũt, that he myght receaue of the husbãdmẽ of the frut of the vineyard. And they caught him, & bet him, & sent him awaye agayne emptye. And moreouer, he sent vnto thẽ another seruaunt, and at him they cast stones, & brake his head, and sent him awaye agayne all to reuyled. And agarne, he sent another, & hym they killed: and many other, beatynge some, & killyng some. And so whan he had yet but one beloued sonne, he sent him also at the last vnto them, sayinge: they wyll feare my sonne.
Mat.21.b
* But the husbandmen sayde amongest luc.37.d
them selues: this is the heyre: come * let vs Luc.xx.e
kyll hym, & the enheritaunce shalbe oures. And they toke hym, and killed him, & caste him out of the vineyarde. What shall therfore the Lord of the vineyarde do? He shall come, and destroye the husbandmen, and let out the vineyarde vnto other. Haue ye not psa.118.d
eed this scripture? * The stone which the mat.21.d
buylders dyd refuse, is become the chyefe Act.4.b
stoone of the corner? this is the Lordes

doynge, and it is merueilous in oure eyes.
They went about also to take hym, & feared the people. For they knewe, that he had spoken the parable agaynst them. And they
mak. 22.d Luk.xx.b leste him and went theyr waye. * And they sent vnto hym certayne of the Pharises, & B Herodes seruauntes, to take hym in hys wordes. And assone as they were come, they sayde vnto hym: Master, we know that thou arte true, and carest for no man: for thou cõsiderest not the outwarde appearaũce of mẽ, but teachest the waye of God
Luke xx. c truelye: Is it lawfull to paye tribute to Cesar, or not? Ought we to geue, or ought we not to geue? But he vnderstode their simulacion, and sayde vnto them: Why tempte ye me? Bringe me a penye, that I maye se it. And they brought it. And he sayed vnto them: Whose is this image and superscripcion? And they sayde vnto hym: Cesars.
No xiii.b And Jesus answered, and said vnto them:
mat.17.c * Geue to Cesar the thynges that belonge
and.xx.c to Cesar: and to God the thinges whyche
pertayne to GOD. And they marueyled at
Mat.22.a him. There came also vnto him the Sadu-
Acte.22.b ces, * whiche say that there is no resurrec-
Luk.xx.c cion. And they asked hym sayinge: Master,
Deu.25.b * Moses wrote vnto vs, yf anye mans bro-
ther dye, and leaue his wyfe behynde him, and leaue no chyldren: that hys brother shoulde take hys wyfe, and rayse vp seede vnto hys brother. There were seuen bre-
thren, and the firste toke a wyfe: and whē he dyed, left no seede behinde him. And the seconde toke her, & dyed: neither lefte he anye seed. And the thyrde lykewyse. And seuen had her, & left no seed behynde the. Laste of all the wyfe dyed also. In the resurrecteon therfore when they shall ryse againe, whose wyfe shall she be of them? For seuen had her to wyfe. And Jesus answered and sayde vnto them: Do ye not therfore erre, because ye vnderstande not the scryptures, neither
C the power of God? For when they shall ryse againe from death, they neither mary, nor yet are maried: but are as the aungels, which are in heauē. As touchyng the deade, that they ryse agayne: haue ye not redde in the booke of Moses, howe in the bushe,
Exo.iii.b mat.xxiic GOD spake vnto hym, saying: * I am the
Luke.x.f God of Abraham, and the God of Jsaac, and the God of Jacob? He is no God of
mat.22.d dead, but the God of lyuynge. Ye are therefore greatly deceaued. * And whan there came one of the scrybes, and had hearde them dysputynge together, and perceaued that he had answered them well, he asked him: which is the firste of all the commaundementes? Jesus answered hym, the fyrste
Deu. 6.a of all the commaundementes is: Heare O Jsraell; * The Lorde oure God, is Lorde
only: And thou shalte lone the Lord thy mat.22.b
God with al thy heart, & with al thy soule, and wyth all thy mynde, and wyth all thy strengthe. This is the fyrste commaundemente. And the seconde is lyke vnto this:
* Thou shalte lone thy neyghboure as thy Leu.19.d
selfe. There is none other commaundemēt mat.22.b
greater then these. And the Scrybe sayd Ro.xiii.c,
vnto hym: well master, thou hast sayd the Gala.v.c
truthe, for there is one God, and there is Jaco.2.b
none but he. And to lone hym wyth all thy Mat.b.g
heart, and with al thy mynde, and with all thy soule, and with all thy strengthe: and to loue a mans neyghboure as hym selfe, is a greater thynge, then all burnte offerynges and sacrifyces. And when Jesus sawe that he answered discretelye, he sayd vnto him: Thou arte not farre from the kyngedome of GOD. And no man after that, durst aske hym any question. And Jesus answered D
and sayde: teachynge in the temple: howe saye the Scrybes that Christe is the sonne
of Dauid? For Dauid hym selfe inspyred Dauid, for
mat.22.d with the holy goost, sayde: * The Lorde Psa.cx.a
sayde to my Lorde, syt on my ryght hande tyll I make thyne enemyes thy foote stole. Dauid him selfe calleth hym Lorde: and howe is he then hys sonne? And much people hearde him gladlye. And he sayde vnto them in hys doctryne: beware of thy scrybes, which * loue to go in longe clothynge: mat. 23.a
and loue salutacions in the market places, Luc.xx.g
and the chiefe seates in the congregacions, Syb fore
& the vppermost roumes at feastes: whiche deuoure wydowes houses, & vnder a pretence make longe prayers. These shall receaue greate damnacion. ✠ And whan Jesus sat ouer agaynste the treasurye, he be-
Luk.xxi.a holde, * howe the people put mony into the treasurye. And many that were ryche, caste in muche. And there came a certayne poore widowe, & she threwe in two mytes, which make a farthynge. And he called vnto hym his disciples, and sayed vnto them. Verely I saye vnto you, that this poore wydowe hath cast more in, then all they which haue caste into the treasurye, for they all dyd cast in of theyr superfluyte: but she of her pouertye, dyd caste in all that she had, euen all her lyuynge. ✠

¶ The. xiii. Chapter. ✠

A
mat.24.a
Luk.21.a
ND as he wēt out of the tēple, * one of his disciples said vnto him: Master, se what stones & what buildinges are here. And Jesus answered & sayde vnto hym: Seest thou these greate buyldynges? There shall not be lefte one stone vpon another, that shall not be throwen downe. And as he sate on mounte Olyuete, ouer agaynste the temple, Peter, and James, and John, and Andrew, asked him secretly

creckly: tell vs, when shal these thynges be? And what is the sygne when al these thinges shalbe fulfylled? And Iesus answered
Mat 24 a Luk. 21 b them, and beganne to say: * take hede, leste any man deceaue you. For many shal come in my name, sayinge: I am Christ, and shal deceaue manye. When ye shall heare of warres, and tydynges of warres, be ye not troubled. For suche thynges must nedes be. But the ende is not yet. For there shall nacion aryse agaynste nacyon, and kyngedome agaynst kingedom. And there shalbe earthquakes in al quarters, and fa-
B mynes. These are the beginninges of sorowes. * But take ye hede to your selues. * For they shal bring you vp to the cõcels & into the synagoges, and ye shalbe beate̅: yea, & shalbe brought before rulers and kynges for my sake, for a testimonial vnto them. * And the Gospell must first be published amõge all nacions.
Joh. 16. a mat. 10. b Luc. 21. c Joh. 16. a mat. 24. b Math. x. c
Mat. 24 b Luc. 21. d Dan. ix. g
* But when they leade you and presente you, take ye no thoughte, neither imagin afore hande what ye shall saye: but what soeuer is geuen you in the same houre, that speake. For it is not ye that speake, but the holy goste. The brother shal deliuer vp the brother to death, and the father, the sonne: and the children shal ryse against their fathers and mothers, & shal put the̅ to death. And ye shalbe hated of al men for my names sake. But whoso endureth vnto the ende, the same shalbe safe. * Moreouer, when ye se the abhominacion of desolacion (whereof is spoken by Daniel the Prophete) stande where it oughte not, let hym that readeth vnderstande. Then let them that be in Iurye, flye to the mountaynes. And let hym that is on the house toppe, not go downe into the house, nether entred therin, to fetche anye thinge out of hys house. And let hym that is in the felde, not returne backe again vnto the thinges which he left behynde hym, for to take his clothes wyth hym. Wo shall be then to them that are wyth childe, and to them that geue sucke in those dayes. But praye ye that youre flight be not in the winter. For ther shalbe in those dayes suche trybulacion, as was not from the begynnynge of creatures (which God created) vnto thys tyme, nether shalbe. And excepte that the Lorde shoulde shorten those dayes, no fleshe shoulde be saued. But for the electes
Wyclef. Elect. C mat. 24. b Luc. 17. c
sake, whome he hath chosen he hathe shortened those dayes. * And then, if anye man saye to you, lo here is Christ: lo, he is there, beleue not. For false Christes and false prophetes shall ryse, and shall shewe myracles and wondres to deceaue, yf it were possible, euen the electe. But take ye hede beholde, I haue shewed you all thynges before. * Moreouer in those dayes, after that trybulacion, the sonne shall waxe darke, and the moone shall not geue her lyghte, and the starres of heauen shall fall: and the powers whiche are in heauen, shal moue: * And then shall they se the sonne of man commynge in the cloudes, wyth great power and glorye. And then shall he sende hys angels, and shall gather together hys electe from the foure windes, from the ende of the earthe, to the vttermoste parte of heauen. * Learne a symylytude of the fygge tree. When hys braunche is yet tender, and hathe broughte forthe leaues, ye knowe, that sommer is neare. So ye in lyke manner: when ye se these thinges come to passe: vnderstande, that he is nye euen at the dores. Verelye I saye vnto you that this generacio̅ shal not passe, tyl these thynges be done. Heauen and earthe shall passe, but my wordes shal not passe. But of that daye & tyme knoweth no man, no not the aungels whiche are in heauen: nether the sonne hym selfe: saue the father onelye.
mat. 24. c Luc. 21. c Joel. ii. c Luc. 21. c Dan. 7. c mat. 24. d Luk. 21. f Figge tree. yf I saye knowe not mat. 24. d Luc. 12. c mat 25 b Luk. 19 b
* Take hede, watch and praye, for ye know not when the tyme is. * As a man which is gone into a straunge contrey, and hathe lefte hys house, and geuen his substaunce to his seruautes, and to euery man his worke, & cõmaunded the porter to watche: Watche ye therfore, for ye know not when the master of the house wyll come, at euen, or at mydnyght, whither at the cocke crowige, or in the dawnynge: leste ye come sodenly, he finde you slepynge. And that I say vnto you, I saye vnto all, watche.

¶ The. xiiii. Chapter.

AFter two dayes was Easter, & the dayes of swete breade. * And the hye preistes & the scribes soughte howe they might take him by crafte, & put hym to death. But they said: not in the feast day, lest any busines aryse amonge the people.
A mat. 26. a Luk. 22. a mat. 26. a John. xii. f
* And when he was at Bethania, in the house of Simõ the leper euen as he sate at meat, there came a wom̃ hauing an alabaster boxe of oyntmente, called Narde, that was pure & costly: & she brake the boxe, and powred it vpon his heade. And there were some, that were not content with in thẽselues, & said: what neded this waste of oyntemẽt? For it might haue bene solde for more then thre hũdred pens, and haue bene geuen vnto the poore. And they grudged against her. And Iesus said: let her alone, why trouble ye her? She hathe done a good worke on me. * For ye haue poore with you alwayes: and when soeuer ye wyll, ye maye
Deu. xv. d

do them good: but me haue ye not alwayes.
She hathe done that she coulde: she came
aforehande, to anoynt my body to the bu-
rynge. Verelye, I saye vnto you: Where-
soeuer thys gospell shall be preached thor-
owe out the whole worlde: this also that
she hath done, shalbe rehearsed in remem-
braunce of her. * And Judas Iscarioth,
Mat.26.b one of the twelue, went away vnto the hye
Luk.22.a Priestes, to betraye him vnto the. When
Joh.13.a they heard that, they wer glad, and promi-
sed that they wolde geue hym money. And
he soughte, how he myght conuenyently be-
Mat.26.b traye hym. * And the firste daye of swete
Luk.22.g breade (when they offred Passeouer) his di-
sciples sayd vnto hym: Where wylte thou
that we goe and prepare, that thou mayest
eate the Passeouer? And he sendeth forthe
two of his disciples, & sayeth vnto them:
Goe ye into the citye, and there shall mete
you a man bearynge a pytcher of water: fo-
lowe him. And whyther soeuer he goth in,
saye ye to the good man of the house, the
maister sayth: where is the geest chambre,
where I shall eate Passeouer with my dis-
ciples? And he wyl shewe you a great par-
loure, paued and prepared: ther make ready
for vs. And hys disciples went forthe, and
came into the citye, and founde as he had
sayde vnto them: and they made readye the
Passeouer. * And when it was now euen-
Mat.26.b tyde, he came with the twelue. And as they
Luk.22.b sate at boorde, and dyd eate, Jesus sayde:
C Verelye, I saye vnto you: * one of you (that
Joh.13.c eateth with me) shal betraye me. And they
beganne to be sorye, and to say to hym: one
by one: Is it I? And another sayde: is it I?
He answered, and sayde vnto them: It is
one of the. xii. euen he that dyppeth with
me in the platter. The sonne of man truely
goeth as it is written of him: But woo to
that man, by whom the sonne of man is be-
trayed. Good were it for that man, yf he
Mat.26.c had neuer bene borne. * And as they dyd
Luk.13.b eate, Jesus toke breade: and when he had
1.Cor.11.e geuen thankes, he brake it, and gaue to the,
and sayd: Take, eate, this is my body. And
he toke the cup, & when he had geuen thā-
kes, he toke it to them, and they al dranke
of it, and he sayed vnto them: Thys is my
bloude of the newe testamente, whiche is
shed for many. Verelye, I saye vnto you: I
wyl drynke no more of the fruite of the vi-
ne, tyll that day, that I drynke it newe
in the kyngdome of God. * And when they
Mat.26.c had sayde grace: they went out to mounte
Oliuete, and Jesus sayth vnto them: all ye
Zac.xiii.c shalbe offended because of me thys nyght.
Mat.26.c For it is written: * I wyll smyte the shep-
Luc.22.d herde, and the shepe shalbe scattered: But
Joh.13.d after that I am rysen agayne, I wyll goe
into Galile before you. Peter sayde vnto
hym: And thoughe all men be offended yet
wyll not I. And Jesus sayeth vnto hym:
Verely, I say vnto the, that thys day euen
in thys night before the cocke crow twise,
thou shalt denye me thre tymes. But he
spake more behementlye: no, yf I shoulde
dye with the, I wyll not denye thee. Lyke-
wyse also, sayde they all. * And they came Mat.26.d
into a place whych was named Gethsema-
ne. And he sayeth vnto hys disciples: sye ye
here, whyle I go aforde, and praye. And he
taketh with hym, Peter and James, and
John, and began to ware abashed, and to
be in an agony, & sayeth vnto them: * My Mat.26.d
soule is heauy, euen vnto the deathe, tarye Joh.12.d
ye here, & watch. And he went forth a lytle
and fell downe flatte on the grounde, and
prayed, that yf it were possible, the houre
might passe frō hym. And he sayde: * Abba mat.26.d
father, all thynges are possible vnto thee, Luk.22.d
take away thys cuppe from me. Neuerthe-
lesse, not that I wyl: but that thou wilt, be
done. And he came, and found them slepyng,
and sayeth to Peter: Simon, slepest thou?
couldest not thou watch one houre? watch
ye, and praye, lest ye entre into tempta-
cion, the spirite truelye is readye, but the &
flesh is weake. * And agayne, he wēt awe, Mat.26.d
and prayed, and spake the same woordes.
And he toueed, and founde them a slepe
agayne. For their eyes were heauy: neither
wist they, what to answere hi. And he cam
the thirde tyme, and sayde vnto them: slepe
hence forth, & take your ease. it is ynough.
The houre is come: beholde, the sonne of
man is betrayed into the hādes of sinners.
Ryse vp, let vs goe: Loe, he that betrayeth
me, is at hande. * And immediatlye, whyle Mat.26.e.
he yet spake, commeth Judas (whych was Luk.22.e
one of the twelue) and with hym a greate
numbre of people, with swearde & staues,
from the hye Priestes, and Scribes, and
Elders. And he that betrayed hym, had ge-
uen them a generall token, sayeng: whoso-
euer I doe kysse, that same is he, take hym:
and lead hym away warelye. And as soone
as he was come, he goeth streyght waye to
hym, and sayth vnto him: maister, maister, &
and kyssed him: And they layed their han-
des on hym, and toke hym. And one of the
that stode by, drewe out a swerde, & smote
a seruaunte of the hye Priestes, and cutte of
hys eare. And Jesus answered, & sayd vnto mat.26.e
them: * ye become out as vnto a theefe with Luk.22.f
swearde, and with staues, for to take me.
I was dayly with you in the temple, tea-
chynge, and ye toke me not: but these thin-
ges come to passe, that the scriptures shuld mat.26.f
be fulfylled. * And they all forsoke hym, Luc.22.f
and ranne awaye. And there folowed hym Joh.18.h
certayne

a certayne younge man, clothed in linnen, vpon the bare, & the younge men caught hi,
mat.26.f Luc.22.f Joh.18.c and he lefte hys lynnen garmente, and fled frome them naked. * And they ledde Jesus away to the hyest Priest of all, and wyth him come all the hye priestes, and the Elders, and the Scribes. And Peter folowed hym a great way of (euen tyll he was come into the palace of the hye Priest) and he
mat.26.k. Act.6.D. sat wyth the seruauntes, and warmed him selfe at the fire. * And the hye Prystes, and all the councell soughte for wytnes agaynst Jesu, to put hym to death, & founde none: for many bare false wytnes agaynste him, but their wytnesses agreed not together. And there arose certen, and bronghte
mat.26.k Joh.2.D false wytnes agaynste hym, saying. We heearde him, saye: * I wyl destroy thys temple that is made with handes, and within thre dayes I wyll buylde another, made without handes. But yet theyr wytnesses
mat.26.k. agreed not together. * And the hye Priest stode vp amongest them, and asked Jesus, saynge: answerest thou nothynge? Howe is it that these beare wytnes agaynst the? But he helde his peace, and answered no-
mat.26.l thynge. Agayne, * the hyest Priest asked him, and sayde vnto him: arte thou Christe the sonne of the blessed? And Jesus sayde:
Mat.26.l Luc.22.g Joh.vi.g I am. * And ye shall see the sonne of man sittinge on the ryghte hande of power, and commynge in the cloudes of heauen. Then
D the hye priest rente hys clothes, and sayde: what nede we anye further witnesses? ye haue heearde blasphemy, what thynche ye? and they all condemned hym to be worthy of deathe. And some began to spyt at hym, and to couer his face, and to beat him with fistes, and to saye vnto hym: a reade: And the seruauntes buffetted hym on the face. And as Peter was beneth i the palace ther came one of the wenches of the hyest priest:
mat.26.g and * when she sawe Peter warmynge Luk.22.f him selfe, she loketh on him, & sayth: wast Joh.18.c not thou also with Jesus of Nazareth? And he denied, sayinge: I knowe him not, nether wote I what thou sayest. And he went out into the porche, & the cocke crew. And a damsell (when she sawe hym) began agayne to saye to them that stode by: thys is one of theym. And he denied it agayne. And anone after they that stode by, sayde agayne to Peter: Surely thou arte one of the, for thou arte of Galile, and thy speache agreeth thereto. But he beganne to curse, and to swere, sayinge: I knowe not thys
mat.26.g Luk.22.g mā of whome ye speake. And agayne, * the cocke crewe, and Peter remēbred the word that Jesus sayd vnto hym: before the cocke crowe twise, thou shalt denye me thre tymes. And he began to wepe. ✠

¶ The.xb. Chapter.

AND anone in the dawning * the hie Priestes helde a councell with the elders, & the scribes, & the whole congregacion, & bounde Jesus, & led hym away, & deliuered him to Pilate. And Pilate asked him: art thou the king of the Jewes? & he answered, & sayd vnto him: thou sayest it. And the hie priest accused him of many thinges. So Pilate asked hi agayn, saying: * aunswerest thou nothinge? Behold, how many thynges they lay vnto thy charge. Jesus yet answered nothynge, so that Pilate marueyled. At that feast Pilate did deliuer vnto the a prisoner: whome soeuer they wolde desyre. And ther was one that was named Barabas, whyche laye bounde with them that made insurrection, he had cōmitted murther. And the people called vnto him, & began to desire him, that he wolde do accordyng as he had euer done vnto them. Pilate answered them saying: Wyll ye that I lette lowse vnto you the kynge of the Jewes? For he knewe, that B the hye Prystes hadde delyuered hym of enuy. But the hie Priestes moued the people, that he shoulde rather delyuer Barabas vnto them. Pilate answered agayne, & sayde vnto the: * What wyll ye then that
mat.27.b Luk.23.c I do vnto hym, whom ye call the kynge of the Jewes? And they cryed agayne: crucifie hym: Pilate sayd vnto the: What euell hath he done? and they cryed the moore feruently: Crucifie him. And so Pilate wyllyng to contente the people, * let lose Barabas vnto the, & deliuered vp Jesus (whō
Mat.27.a he had scourged hym) for to be crucified. And the souldiers led hym awaye into the cōmen hall, and called together the whole multitude, & they clothed hi with purple, and they platted a crowne of thornes, and crowned hym withall, and began to salute him: Hayle kynge of the Jewes. And they smote hym on the heade with a rede, & did spyt vpon hym, and bowed their knees, & worshipped him. And when they had mocked him, they coke the purple of him, & put his owne clothes on him, & led hym out, to crucifie him. * And they compelled one that
Mat.27.d Luc.23.d passed by, called Simon of Sirene (the father of Alexander & Rufus) whyche came oute of the felde, to beare hys crosse. * And
mat.27.D C they broughte hym to a place named Golgotha (which is if a man interprete it, the place of dead mens scoulles) and they gaue him to drincke wine mingled with mirre, but he receyued it not. And when they had crucified him, * they parted his garmēres, Mat.27 casting lottes vpon them, what euery man Psa.22.d shoulde take. And it was about the thyrde houre, & they crucified him. And the title of

hys

his cause was wrytten: The kynge of the
Mat.27.d Iewes. * And they crucified with him two
Luc.23.d theues: the one on the ryght hande, and the
other on his lefte. And the Scripture was
Esa.53.d fulfylled, whiche sayeth: * he was counted
mat.27.d amonge the wycked. * And they that wente
*mat 27.d by, rayled on him: waggynge theyr heades,
Luc.23.b and sayinge: A wretch: thou that destroyest
the rōple, and buildest it in thre dayes: saue
thy selfe, & come downe from the crosse. Lyke-
wyse also mocked hym the hye preestes
amonge them selues wyth the scribes, and
sayde: he saued other men, hym selfe he can
not saue. Let Christ the kinge of Israell de-
scende now from the crosse, that we maye se
& beleue. And they that were crucyfyed with
Mat.27.e him, cheched him also. * And when the sixte
Luc.23.f houre was come, darcknesse arose ouer all
the earth, vntyll the nynth houre. And at
the nynth houre, Jesus cryed wyth a loude
Mat.27.f voyce, sayinge: Eloi, Eloi, lamazabathani?
Psa.21.a which is, (yt one interprete it,) * my God
D my God: why hast thou forsaken me? And
some of thē that stode by, whē they hearde
that, sayde: beholde, he calleth for Helyas.
Mat 27.f * And one ranne, and fylled a sponge full of
vineger, & put it on a rede, and gaue him to
drinke, saying: let him alone, let vs se, whe-
ther Helias wyl come and take him down.
Mat 27.f But Jesus cryed with a loude voyce, and
Luc.23.g gaue vp the goost. * And the vayle of the
temple did rent in two peces, frō the toppe
*mat.27.f to the bottome. * And when the Centurion
Luce.23.g (whiche stoode before hym) sawe, that he so
cryed, and gaue up the goost, he said: truly
Mat 27.f thys man, was the sonne of God. * There
Luc.23.g were also wemen a good waye of, behol-
*mat27.g dyng hym: among whō was * Mary Mag-
dalene, & Marye the mother of James the
Luce.8.a lytle: & of Joses, & Mary Salome * (whiche
also when he was in Galile hadde folowed
him, & ministred vnto him) and many other
wemen, which came vp with him vnto Je-
rusalē. And nowe when the euen was come
(because it was the day of pryparyng, that
Mat.27.g goeth before the Sabboth.) * Joseph of
Luce.23.g the cytie of Aramathia, a noble counseller
Joh.19.g which also loked for the kyngdom of God,
came, and went in boldely vnto Pilate, and
begged of him the body of Jesu. And Pi-
late maruelled, that he was alreadye dead,
and called vnto him the Centurion, & asked
* in 100. of hym, whether he had bene anye whyle
dead. And when he knewe the trueth of the
Centurion, he gaue the bodye to Joseph.
And he boughte a lynnen clothe, and toke
him downe, and wrapped him in the lynnē
Luc.23.e clothe, and layed hym in a sepulchre, that
was hewen out of the rocke, * and rolled a
stone before the doze of the sepulchre. And
Mary Magdalene, and Mary Joses beheld
where he was layde.

¶ The.xvi. Chapter.

A Nd when the Sabboth was paste, Mary Magdalene, and Mary Jacob, & Salome, boughte swete odoures, mat.28.g
that they might come, & anoint him. * And Luc.24.a
early in the mornyng, the.i. day of the Sab- Joh.xx.a
both, they came to the sepulchre, when the
Sūne was ryssen. And they sayde amonge
theselues: who shal rolle vs away the stone
from the doze of the sepulchre? And when
they looked, they sawe howe that the stone
was rolled awaye, for it was a verye greate
one. And they went into the sepulchre, and
saw a yong man sittyng on the right syde,
clothed in a longe white garment, and they
were afrayed. * And he saith vnto them, be Mat.28.b
not afrayed: ye seke Jesu of Nazareth, whi- Luc.24.a
che was crucified. He is ryse, he is not here. B
Behold, the place where they had put him.
But go your way, & tel his disciples, & Pe-
ter, that he goeth before you into Galile:
there shal ye se him, as he said vnto you. Mat 28.a
* And they went out quickly, & fled frō the Luc.24.c
sepulchre. For they trembled & were amā-
sed. Neyther said they any thing to any mā,
for they were afraied. ✝ ✝ Whē Jesus was
ryssen earlye, the first day after the sabboth, Lu.24.a
* he appeared firste to Mary Magdalene,
out of whō he had cast seuē deuils. And she
went, and tolde them that were with him,
as they mourned and wept. And they whō
they heard that he was alyue, and had ap- Luc 24.b
peared vnto her, beleued it not. * After
that appeared he vnto two of theym in a
straunge figure, as they walked, & went in-
to the countrey. And they went & tolde it to
the remnaunt. And they beleued not these
also ✝ ✝ Afterwarde he appeared vnto
the eleuen as they sat at meate: and cast in
their teeth their vnbelefe, and hardenesse of
hert: because they beleued not them whiche
had sene that he was ryssen agayne frō the Mat 28.b
deade. And he sayde vnto thē: * Go ye into
all the worlde, and preach the Gospel to all
creatures, he that beleueth & is baptysed, D
shall be saued. But he that beleueth not,
shalbe dāned. And these tokēs shall folowe
them that beleue. * In my name they shall Acte.8.b.
caste out deuyls, they * shall speake wyth xvi.b.xxc
newe tonges, they shall * dryue awaye ser- * Act.2.a
pentes. And yf they dryncke anye deadely and.19.b
thinge, it shall not hurte them. They shall * Luc.x.c
laye their hādes on the sicke, and they shal and.23.b
recouer. So then, when the Lorde had spo-
ken vnto them, * he was receaued into hea- Luc.24.g
uen, and is on the ryght hande of God. Actes.i.b
And they wente forth, and preached euery
where: the Lorde worckynge wyth them, Hebr.2.g
* And confirmyng the word with miracles
folowynge. ✝

¶ The

¶ The ende of the gospell of S. Marke.

¶ The Gospel of S. Luke.

FOr as much as many haue take in hãd to set forth the declaracõs of those thinges, whiche are most surely to beleued amõg vs, euen as they delyuered thẽ vnto vs, which frõ the begynnyng, saw them selues with their eies, & were ministers of the thynges that they declared: I determyned also (as sone as I had searched out diligẽtly al thynges from the beginnyng) that thẽ I wold write vnto the, good Theophilus: that thou mpghtest knowe the certentye of those thinges wherof thou hast bene informed.

¶ The first Chapter.

A.pa.25.b Jacharias. THere was in the dayes of Herode the kinge of Jewrye, a certayne priest named zacharias, * of the course of Abia And his wife was of the doughters of Aaron: & her name was Elizabeth: they were both righteous before God, & walked in all the lawes and ordinaũces of the Lord, that no man could finde faute with them. And they had no childe, because that Elizabeth was barren, & they bothe were nowe well stricken in age. And it came to passe, that whẽ zachary executed the Prieستes office before God, as his course came: accordynge to the Ex. 30.b custome of the priestes office) his lot fell to Pcb. ix. b burne incense, And he * went into the tẽple of the Lorde, & the wholemultytude of the people were without in prayer, while the incense was a burning. And there appeared vnto him an angel of the Lord, standing on the right side of the aultare of incense. And 13 when zacharias saw him, he was abashed, and feare came on him. But the angel sayde vnto hi: feare not zachary, for thy prayer is heard. And thy wife Elizabeth shall beare the a sonne, and thou shalte call his name John, & thou shalt haue ioy & gladnes, & many shal reioyce at his byrth. For he shalbe great in the sighte of the Lorde, and shall nether drynke wyne nor stronge dryncke. And he shall be fylled wyth the holy goste, even from hys mothers wombe: and many of the chyldren of Israell shall he tourne to theyr LORDE GOD. And he shall mat. xi. b goe before hym in the spirite and power of * Helias, to tourne the hearres of the fathers to the children, and the vnbeleuers to the wisedome of the iust menne, to make readye a perfecte people for the Lord. And Ge. 17. c. zacharias saied vnto the aungell: by what and. 18. b. token shall I knowe this? For * I am olde, and my wife well stryken in yeares. And the aungell answered, and sayde vnto him: I am Gabriel, that stande in the presence of God, and am sent to speake vnto thee: & to shewe the these glad tidinges. And beholde, it shal come to passe, that thou shalt be dome, and not be able to speake, vntyll the day that these thinges be performed, because thou beleuedeste not my woordes, which shalbe fulfilled in their season. And the people wayted for zacharias: and merueyled that he tarred in the temple. And when he came out, he could not speake vnto them. And they perceaued, that he had sene a vision in the tẽple. And he beckened vnto them, and remayned speachelesse. ✣ And it ¶ fortuned, that as sone as the dayes of hys office were out, he departed into his owne house. And after those dayes, his wife Elizabeth conceaued, & hid her selfe fyue monethes, sayinge: This wise hath God dealte wyth me, in the dayes wherin he hath looked on me, to take fro me my rebuke amonge men. And in the first moneth the angell Gabriell was sente from GOD vnto a cytye of Galile named Nazareth, to a virgin, spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the angel wẽt in vnto her, & saide: Hayle ful of grace, the Lorde is wyth thee: blessed art thou amõge wemen: When she sawe hym, she was abashed at his sayinge: and caste in her mynde, what maner of salutacyon that shoulde be. And the aungell sayde vnto her: feare not Maryer for thou haste founde grace wyth God. Beholde, * thou shalt conceaue in thy Esay. 7. c wombe, and beare a sonne, and * shalte * Mat. 1. c call his name Jesus. He shalbe great, and Luce. ii. c shalbe called the sonne of the hieste. And the Lorde God shal geue vnto him the seate of hys father Dauid, and * he shall raygne Esay 9. b ouer the house of Jacob for euer, and * of * Dan. 7. b hys kingdome there shalbe none ende. The Mic. 4. b sayde Mary vnto the aungell: Howe shall D this be, seynge I knowe not a man? And the aungell answered, and sayde vnto her: The holy ghoste shall come vpon thee, and the power of the hyest shall ouer shadowe the. Therfore also that holy thing whiche shalbe borne, shall be called the sonne of God. And beholde, thy cosyn Elyzabeth, she hath also conceaued a sonne in her age. And this is her .vi. moneth, which was called barren: for * with God shall nothyng be Zach. 8. b. vnpossible. And Mary sayde: beholde, the mat. 19. c handemayden of the Lorde, be it vnto me Mar. 1. b accordynge to thy woorde. And the aun- Luce. 1. b gell departed from her. ✣ And Mary arose ¶ in those dayes, and wente into the mountaynes with hast into the cytie of Jewry, & entred

entred into the house of Zacharye, and salu-
ted Elizabeth. And it foꝛtuned, that whan
Elizabeth heaꝛde the salutacyon of Mary,
the babe ſpꝛange in heꝛ wombe. And Eliza-
beth was filled with the holye ghoſte, and
cried with a loude voyce, and ſaide: Bleſſed
aꝛt thou amonge wemen, and bleſſed is the
fruite of thy wõbe. And whence happened
this vnto me, that the mother of my Lozde
ſhoulde come to me? Foꝛ loe, as ſoone as
the voyce of thy ſalutacyon ſounded in
myne eaꝛes, the babe ſpꝛang in my woombe
foꝛ ioye. And bleſſed aꝛt thou that haſte be-
leeued: foꝛ thoſe thinges ſhalbe perfoꝛmed,
whiche were tolde the from the Lozde. And
Mary ſayde: ✠ My ſoule magnifieth the
Lozd. And my ſpiꝛite hath reioyſed in God
my ſauyoure. Foꝛ he hathe loked on the
lowe degree of hys handmaiden: foꝛ lo, now
from hence foꝛth ſhall al generacyõs cal me
bleſſed. Becauſe he that is mygh tye, hathe
done to me greate thynges, and holye is hys
name. And his mercy is on them that feare
hym, from generacyon to generacyon. He
hath ſhewed ſtrẽgth with his aꝛme, he hath
ſcattered them that are proude in the ima-
gynacio of their heꝛt. ✠ He hathe put downe
the myghtie from their ſeates, and exalted
them of lowe degree. He hath filled the hon-
gry with good thinges: and ſent awaye the
riche emptye. He hath helped his ſeruaunt
Iſrael, in remembꝛaunce of his mercy.
✠ Euen as he promyſed to oure fathers,
Abꝛaham, and to his ſede foꝛ euer. And Ma-
rye abode with her aboute a thꝛe monethes,
and retourned agayne to her owne houſe.
✠ Elizabethes tyme came that ſhe ſhoulde
be delyuered, & ſhe bꝛoughte foꝛth a ſonne.
And her neyghbones and her coſins heaꝛde
howe the Lozde had ſhewed greate mercye
vpon her, and they reioyſed wyth her. And
it foꝛtuned that in the eyghte daye, they
came ✠ to circumcyſe the childe: and called
hys name Zacharias, after the name of his
father. And his mother anſwered and ſayd:
not ſo, but he ſhalbe called John. And they
ſaid vnto her: There is none in thy kinred,
that is named with thys name: And they
made ſygnes to hys father, howe he would
haue him called. And he aſked foꝛ wꝛittinge
tables, & wꝛote, ſaying: his name is John.
And they maruciled al. And his mouth was
opened immediatly, & his tong alſo, and he
ſpake, & pꝛayſed God. And feaꝛe came on al
thẽ that dweit nie vnto them. And all theſe
ſayinges were noyſed abꝛode thꝛoughout al
the hil coũtrey of Jewꝛy: & al they that heꝛd
thẽ, laied them vp in their heꝛtes, ſayinge:
What maner of child ſhal this be? And the
hande of the Lozde was wyth hym. And
hys father Zacharias was filled wyth the
holy goſte, & pꝛophecied, ſaying: Bleſſed be
the Lozd God of Iſrael, foꝛ he hath viſited
and redemed his people. And hath raiſed
vp ✠ an horne of ſaluacyon vnto vs, in the
houſe of his ſeruaũt Dauid. Eue as he pꝛo-
miſed by the mouth of his holy Pꝛophetes,
whiche were ſence the woꝛlde began. That
we ſhould be ſaued frõ our enemies, & from
the hande of al that hate vs. That he would
deale mercifully with our fathers, & remẽ-
bꝛe his holy couenaũt. ✠ And that he would
perfoꝛme the othe, which he ſware to our
father Abꝛaham, foꝛ to geue vs. ✠ That
we delyuered oute of the handes of oure
enemyes, myght ſerue hym withoute feare,
all the dayes of oure lyfe, in ſuche holynelle
and right wiſnes as are accept before hym.
And thou chylde ſhalte be called the Pꝛo-
phete of the hieſt: foꝛ thou ſhalte go before
the face of the Lozd, to pꝛepare hys wayes:
to geue knowledge of ſaluacyon vnto hys
people, foꝛ the remyſſiõ of ſinnes. Thꝛough
the tender mercy of our god, whereby the day
ſpꝛing frõ an hie hath viſited vs. ✠ To geue
lyght to thẽ that ſat in darcknelle, & in the
ſhadow of death: to guyde our fete into the
way of peace. And the child grewe & weaxed
ſtronge in ſpiꝛite, and was in wyldernelle,
tyll the daye came, when he ſhoulde ſhewe
him ſelfe vnto the Iſraelites. ✠

¶ The. ii. Chapter. ✠

AND it chaunſed in thoſe dayes: that
there wente out a commaundement
from Auguſtus the Emperoure, that
all the woꝛld ſhoulde be taxed. And thys
taxynge was the fyꝛſte, and executed whẽ
Syrenius was leiefetenaunt in Syria. And
euerye man wente vnto hys owne cytye to
be taxed. And Joſeph alſo aſcended frome
Galile, oute of a cytie called Nazareth, in-
to Jewꝛy: vnto ✠ the cytie of Dauid, which
is called Bethlehem, becauſe he was of the
houſe and lynage of Dauid, to be taxed
wyth Mary his ſpouſed wife, whiche was
with child. And it foꝛtuned that while they
were there, her tyme was come that ſhe
ſhould be delyuered. And ſhe bꝛought foꝛth
her fiꝛſt begotten ſonne, and wꝛapped him
in ſwadlinge clothes, and laied hym in a
maunger, becauſe there was no rowme foꝛ
thẽ in the ynne. And there were in the ſame
region ſhepherdes, watching and keypynge
their flocke by myght. And loe, the angell of
the Lozde ſtoode harde by theym, and the
bꝛightnes of the Lozde ſhone roũde aboute
them, and they were ſoze afrayed. And the
aungell ſayde vnto them: Be not afrayed.
Foꝛ beholde, I bꝛynge you tydynges of
greate ioye, that ſhall come to all people:
foꝛ

for vnto yon is borne this daye in the cytye of Dauid, a Sauiour, which is CHRIST the Lord. And take this for a signe: ye shall finde the childe wrapped in swadlynge clothes, and layed in a maunger. And streight waye there was with the aungell a multytude of heauenlye souldyers, praysynge God: and sayinge: Glorye to GOD on hye, and peace on the earthe, and vnto men a good will. ✠ And it fortuned, as sone as the aungels were gone away from them in to heauen. The shepherdes said one to another: let vs go nowe euen vnto Bethleem: and se this thinge that we heare say is happened, whiche the Lorde hath shewed vnto vs. And they came with hast, and founde Mary and Joseph, and the babe layed in a maunger. And when they had seene it, they published abrode the sayinge: whych was tolde theym of that chylde. And all they that hearde it, wondred at those thynges whiche were tolde them of the shepherdes. But Marye kepte all those sayinges, and pondered them in her herte.

And the shepherdes returned, praysing & laudinge God for all the thinges that they had hearde and sene, euen as it was tolde vnto them. And when the eyghte daye was come that the childe shoulde be * circumcised * his name was called Jesus * whiche was named of the Aungell, before he was conceaued in the wombe. ✠ And when the time of their purificacion * (after the law of Moses) was come, they * brought him to Jerusalem, to presente hym to the Lorde (as it is wrytten in the lawe of the Lorde: * euery manchild that first openeth the matrix, shalbe called holy to the Lorde:) and to offer (as it is saide in the lawe of the Lorde) a payre of turtle doues, or two yong pygions. And beholde, there was a man in Jerusalem, whose name was Simeon. And the same man was iuste and godly, and looked for the consolacion of Israell, and the holy goste was in him. And an answere had he receaued of the holy goste, that he shoulde not se death, excepte he sawe firste the Lordes Christe. And he came by inspiracion into the temple. And when the father and mother brought in the childe Jesus: to do for him after the custome of the * lawe, then toke he him vp in his armes, and praysed God and sayde: Lorde, nowe lettest thou thy seruaunte departe in peace, accordynge to thy promis. For mine eies haue sene thy saluacion: whiche thou hast prepared before the face of all people. * A lyghte to lyghten the Gentils, and the glorye of thy people Israell. * * And hys father and mother marueiled at those thynges, which were spoken of hym. And Simeon blessed them, and saide vnto Marye hys mother: beholde, this childe is set to be the fall and vprysynge againe of many in Israell, and for a sygne whiche is spoken agaynst. And moreouer, the swearde shall pearce thy soule, that the thoughtes of manye heartes maye be opened. And there was a prophetisse, one Anna, the doughter of Phanuel, of the tribe of Aser: why she was of a great age, and had lyued with an husbande vii. yeares from her virginitie. And she had bene a wydow about foure score and foure yeare, whiche departed not from the temple, but serued GOD with fastynges and prayers night and day. And she came forth that same houre, and praysed the Lorde, and spake of hym, to all them that looked for redempcyon in Jerusalem. And when they had perfourmed all thynges accordynge to the lawe of the Lorde, they returned into Galile, to their owne cytye Nazareth. And * the chylde grewe, and waxed stronge in spirite, and was filled with wisdome, & the grace of God was vpon him. ✠ And his father and mother wente to Jerusalem euerye yeare * at the feaste of Easter. And when he was twelue yeare olde, they wente vp to Jerusalem after the custome of the feast daye. And when they had fulfilled the dayes: as they returned home, the chylde Jesus abode styll in Jerusalem, and his father and mother knewe not of it: but they suppolynge hym to haue bene in the companye, came a dayes iourneye, and sought him among their kynsfolke and acquayntaunce. And when they founde him not, they wente backe agayne to Jerusalem, and soughte him. And it fortuned that after. iii. dayes, they founde hym in the temple syttinge in the middes of the doctoures, hearynge them, and posynge theym. * And all that hearde hym, were astonyed at hys vnderstandynge and aunswers. And when they sawe hym, they marueyled. And his mother sayde vnto hym: sonne, why haste thou thus dealte with vs? Behold, thy father and I haue sought the, sorowynge. And he saide vnto them: howe is it that ye sought me? Wiste ye not, that I muste go about my fathers busines? And * they vnderstoode not that sayinge whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kepte all these sayinges together in her heart. And Jesus prospered in wysedome and age, and in fauoure, with God and men.

¶ The .iii. Chapter. ✠

In

A IN the .xb. yeare of the raygne of Tiberius the emperoure, Pōcius Pilate beinge leftenaunte of Jewry, & * Herode
Luk.2.3.a being Tetrarch of Galile, and his brother Philip Tetrarch of Iturie, & of the region of the Traconites, & Lisanias the Tetrarch of Abiline (when Anna & Cayphas were the hie prestes) the worde of the lorde came vnto John the sonne of Zacharias in the wildernes. And he came into al the coastes about Jordan, preachynge * the baptyme
Mat.3.a of repentaunce for the remission of synnes,
mark.1.a as it is writtē in the boke of the wordes
John.1.b of Esayas the prophete, sayinge: * The
a Esa.xl.a voice of a cryer in wylderne: prepare ye
John.1.c the waye of the Lorde, make hys pathes
Math.3.a straight, euery valley shalbe fylled, and e-
Mar.1.a. uery mountayne and hyll shalbe broughte lowe. And thinges that be croked, shall be made straight: and the rough wayes shal
B be made plaine: & al flesh shal se the salua-cio of God. ✠✠ The sayd he vnto the people, that were come forth to be baptised of
Math.3.b hym. * O ye generacion of Vipers, who hath taught you to flē krome the wrathe to come? Wrynge forth therfore, due frutes of repentaunce, and begyn not to saye within your selues: We haue Abraham to oure father. For I saye vnto you: God is able of these stones to rayse vp chyldren vnto Abraham. Nowe also is the axe layde vnto
Mat.3.b and.7.c, the rote of the trees: * euery tre therefore, whiche bryngeth not forth good fruite, is hewen downe, & caste into the fire. And the
Acte.2.k, people asked hym, sayinge: * What shall we do then? He answereth, and sayth vnto them: He that hathe two coates lette hym parte with him that hath none, and he that hath meate, let hym do lykwise. The came the publicans also to be baptised, and sayd vnto hym: Maister, what shal we do? And
C he sayde vnto them: require no more, then that whyche is appoynted vnto you. The souldiours lykewyse demaunded of hym, sayinge: & what shall we doe? And he sayde vnto them: hurte no man, neyther trouble any man wrongfully: and be content wyth your wages. As the people were in a dout, and al menmused in their heartes at John, whether he were very Christ, John answe-
mat.3.b red, and sayde vnto them al: * I baptyse
mar.1.a. you wyth water, but one stronger then I
John.1.b shal come after me, whose shoo lacchet I am not worthy to vnlose: he shall baptyse you wyth the holy ghoste, and wyth fyre:
Mat.3.b. * wyche hath hys fanne in hys hand, and wyl pourge his floure, and gather the corne into hys barne: But the chaff wyl he burne with fire that neuer shalbe quēched
Mat.13.g And many other thinges in his exhortacio
mar.vi. & preached he vnto the people. * Then Herode the Tetrach (when he was rebuked
D of him for Herodias his brother Philips wyfe, and for the euyls whyche Herode dyd) added thys aboue al, and layed John in prysō. And it fortuned, that whan all the people receaued baptyme (and * when
mat.3.b. Jesus was baptised and did praye) the hea-
mar.1.b. uen was opened, and the holye goost came
John.1.e downe in a bodely shape like a doue vpon him, and a voice came from heauen, which sayde: * Thou arte my beloued sonne, in the doe I delyte. And Jesus hym selfe be-
Esa.42.a E ganne to be about thyrty yeare of age, (so that he was * supposed to be the sonne of Joseph: whiche was the sonne Hely: whi-
mat.13.g che was the sonne of Mathat, whiche was
Mar.4.b the sonne of Leui: whyche was the sonne
Luc.4.a. of Melchi: whyche was the sonne of Jan-
Joh.6.c na: whyche was the sonne of Joseph: which was the sonne of Mathathyas: which was the sonne of Amos: whyche was the sonne of Naum: whyche was the sonne of Hely: whych was the sonne of Nagge: whyche was the sonne of Maath: whyche was the sonne of Mathathyas: whych was the son
F of Semei: whyche was the sonne of Joseph: whych was the sonne of Juda: which was the sonne of Joanna: whych was the sonne of Rhesa: whych was the sonne of Zorobabel: whyche was the sonne of Salathiel: whyche was the sonne of Neri: whych was the sonne of Melchy: why che was the sonne of Addi: whyche was the sonne of Coosam: whyche was the sonne of Helmadam: which was the son of Her: whych was the sonne of Jesu: whiche was the sonne of Heliezer: which was the sonne of Joza: whych was the sonne of Matthat: whych was the sonne of Leui: whych was the sonne of Simeon: whiche was the son of Juda, whiche was the sonne of Joseph: which was the son of Jonam: whiche was the sonne of Heliachim, which was the son of Melcha: whych was the sonne of Mena, whych was the sonne of Mathatha: which was the sonne of Natha: whyche was the sonne of Dauid: whyche was the sonne of Jesse: which was the sonne of Obed: which was the sonne of Boos: whych was the son of Salmon: which was the son of Naasson: which was the sonne of Aminadab: which
G was the son of Aram: whyche was the son of Esrom: whyche was the son of Phares: whych was the sonne of Juda: which was the sonne of Jacob, whyche was the sonne of Isaac: whyche was the sonne of Abraham: whyche was the sonne of Thara: whych was the sonne of Nachor: whyche was the sonne of Saruch: whych was the sonne of Ragau: whyche was the sonne of Phaleg: whyche was the sonne of Heber: whyche

whiche was the sonne of Sala: which was the sonne of Cainan: whiche was the sonne of Arphaxat: which was the sone of Sem, whiche was the sonne of Noe: whiche was the sonne of Lamech: which was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Jared: which was the sonne of Malaleel: which was the sonne of Cainan: which was the sonne of Enos: whiche was the sonne of Seth, which was the sonne of Adam: whiche was the sonne of God.

¶ The. iiii. Chapter. ✠

Mat. 4.a Mark. 1.b

IEsus beynge full of the holy ghoste, returned from Jordan, * and was ledde by the spirite into wildernes, & was fourtie dayes tepted of the deuil. And in those dates dyd he eate nothyng. And when they were ended, he afterwarde hongred. And the deuyll sayde vnto hym: yf thou be the sonne of God, commaunde thys stone that it be breade. And Jesus answered hym, sayinge:

Deut. 8.a Mat. iiii.a

It is writte, * man shall not lyue by breade onely, but by euery worde of God.

And the deuill toke him into an hye mountayne, and shewed hym all the kyngdomes of the worlde, euen in the twynclynge of an eye. And the deuill sayde vnto hym: al this power will I gene the euery whit, & the glorye of theym: for they are delyuered vnto me, and to whomsoeuer I wil, I gene it. If thou therfore wylt fall downe before me, and worshippe me, they shalbe all thine. Jesus answered and saide vnto hym: hence from me Satan. For it is wrytten.

Deut. 6.c and. 10.d Mat. 4.b

* Thou shalt worship the Lord thy God, and him onely shalt thou serue. And he caryed hym to Jerusalem, and set hym on a pynacle of the tẽple, and sayde vnto hym:

psal. xci.f math. 4.a

If thou be the sonne of God, caste thy selfe downe from hence. For it is written: * he shall gene hys aungels charge ouer the, to kepe thee, and in theyr handes, they shall beare the vp, that thou dasche not thy fote agaynste a stone. And Jesus answered, and

Deut. 6.c Mar. 4.b

sayde vnto him: it is sayde: * thou shalt not tempte the Lorde thy God. And as sone as all the temptacyon was ended, the deuyll departed from hym for a ceason. ✠ And Jesus returned by the power of the spirite, in to Galile, and there wente a fame of hym thorowout al the region. And he taught in

mat. 13.g Mar. 6.a

their synagoges, and was commended of all men. * And he came to Nazareth, where he was nourshed, and (as hys custome was) he wente into the synagoge on the Sabboth daye, and stode vp for to reade. And there

2. Esd 8b

was delyuered vnto him, the booke of the prophete Esaias. * And when he had opened the booke, he founde the place, where it

Esa. 61.a

was written. * The spirite of the Lord vpon me, because he hathe anoynted me, to preache the Gospell to the poore he hathe sent me: to heale the broke herted, to preach: delyueraunce to the captyue, and syght to the blynde: freely to set at libertie them that are bruised, and to preache the acceptable yeare of the Lord. And he closed the booke, and gaue it agayne to the minister, and sat downe. And the eyes of all them that were in the synagoge were fastened on hym. And he beganne to say vnto them: This daye is this scripture fulfilled in your eares.

p

Mat. 7.g Mar. 1.c. Luce. 2.c

And all bare him witnes, * and wondred at the graceous wordes which proceded oute of hys mouthe, ✠ and they sayde: Is not this Josephs sonne? And he sayd vnto the: ye wil vtterly say vnto me this Prouerbe: Physicion, heale thy selfe. ✠ What so euer we haue herde done in Capernaum, do the same here lykewise in thine owne countre. And he sayde: Verely I say vnto you:

mat. 13.g Mar. 6.a Luce 3.reg.7.b Jaco. 5.d

* No Prophete is accepted in hys owne countrey. But I tell you of a trueth: * many widdowes were in Israell in the dayes of Helias, when heauen was shut thre yeares and sixe monethes, when great famyne was throughoute all the lande, and vnto none of them was Helyas sente, saue

Sydon of 4.reg.5 Naaman

vnto Sarepta beside Sydon, vnto a woman that was a wydowe. * And many lepers were in Israell in the tyme of Helyseus the Prophete: and none of theym was clensed, sauinge Naaman the Syrian. And all they in the Synagoge (when they heard these thynges) were fylled wyth wrath, and rose vp, and thrust him oute of the cytye, and led him euen vnto the edge of the hyll (whereon their cytie was buylte) that they

F

myghte caste him downe headling. But he departed, and went his waye euen thorowe the middes of them. ✠ And came downe to Capernaum, (a cytie of Galile) and there taught them on the Sabboth daies. * And

Mat. 7.d and 13.g Mar. 1.c.

they were astoned at his doctrine: for hys preachynge was wyth power. * And in the

* Mar. 1.c

synagoge there was a mã which hadan vncleane spirite of a deuyll, and cryed with a loude voyce, sayinge: lette me alone, what hast thou to do with vs, thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe thee what thou arte, euen the holye of God. And Jesus rebuked hym, sayinge:

holde thy peace, and come out of him. And when the deuyll had thrown him in the myddes, he came oute of hym, and hurt hym not. And feare came on them all, and they spake amonge theym selues, sayinge: what maner a thyng is this? For with authoryte and power he commaundeth the foule spirites, and they come oute. And the fame of hym was spred abrode thorowente

D D. i. euery

euery place of the countrey rounde about. ✠ And when he was risen vp and come out of the synagoge, he entred into Symõs house. And Simons wother in lawe was take wyth a great feuer, and they made intercession to him for her. And he stode ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose, and ministred vnto them. When the Sunne was downe, all they that had sicke, taken wyth diuerse diseases, broughte them vnto hym: and he layde hys handes on euerye one of them, and healed them. * And dyuels also came out of many, crying, and saying: thou arte Christ the son of God. And he rebuked them, & suffred them not to speake: for they knewe that he was Christe. As soone as it was daye, he departed, and went into a deserte place, and the people sought him and came to him, and kept him that he shoulde not departe from them. And he sayde vnto them: I must preache the kyngdom of God to other cities also: for therfore am I sent. And he preached in the synagoges of Galyle.

math.8.b
Mark.i.c
wother in lawe.
Mark.i.a
and. iii.d
math.4.d

¶ The.v. Chapter.

IT came to passe that (when the people preassed vpon hym to heare the word of God) he stode by the lake of Genezareth: * & saw two shyppes stãde by the lake side, but the fi shermẽ were gone out of thẽ, and were washynge their nettes. And he entred into one of the shyppes, (whiche pertayned to Simon) and prayed him that he would thrust out a litle from the lande. And he sat downe, & taught the people out of the shyp. When he had left speakynge, he sayde vnto Simon: Launche oute into the depe, & let slip your nettes to make a draughte. And Simõ answered & said vnto him: Master, we haue laboured al nyght, and haue take nothynge. Neuertheles, at thy cõmaundemente I wyl lose forthe the nette. And whẽ they had this done, they inclosed a great multitude of fyshes. But their net brake, and they beckened to their felowes (which were in the other shyppe) that they should come, and helpe them. And they came: and fylled both the shyppes, that they sonche agayne. When Simon Peter sawe thys, he fell downe at Jesus knees, saying: Lord go from me, for I am a sinfull man. For he was astonyed, and al that were with hym, at the draught of fyshes, which they had taken: and so was also James and John the sonnes of Zebede, whyche were parteners with Simon. And Jesus sayde vnto Symon: feare not, from hence forth thou shalte catche men. And they brought the shippes to lande, * and forsoke all, and followed hym. ✠ And it fortuned that when he was in a certayne citie: behold, ther was a man ful of leprosye, and when he had spied Jesus, he fel flat on his face, and besoughte him, saying: Lord, yf thou wilte thou canst make me cleane. And he stretched forth hys hande, and touched hym, saying: I wyl, be thou cleane. And immedyatlye the leprosye departed from hym. And he charged hym, that he shoulde tell no man: but go (sayeth he) * and shewe thy selfe to the priest, and offre for thy clensynge accordynge as Moses commaunded, for a witnesse vnto them. But so muche the more wente there a fame abroade of hym, and muche people came together to heare, & to be healed of him from their infirmities. And he kepte him oute of the waye in the wyldernesse, and gaue him selfe to praier. ✠ And it happened on a certayne daye, that he taught: and there sate the Pharises and doctoures of the lawe, whiche were come oute of all the townes of Galyle and Jewrye, and Jerusalem. And the power of the Lorde was presente, to heale thẽ. * And behold, men broughte in a bed, a man which was take with a palsey: and they sought meanes to bring hym in, and to laye hym before hym. And whẽ they coulde not fynde on what syde they myght bringe hym in (because of the preasse) they wente vpon the coppe of the house, and let hym downe thorowe the tylynge, bed and all, euen in the myddes before Jesus. When he sawe their fayth, he said vnto him: man thy synnes are forgeuen the. And the Scribes and the Pharyses beganne to thinke, saying: What felowe is this, whiche speaketh blasphemye? * who can forgeue sinnes, but God onely? But when Jesus perceyued their thoughtes, he answered, and sayde vnto them: What thinde ye in youre hertes? Whether is easyer to saye, thy sinnes be forgeuen the, or to saye ryse vp, and walke? * But that ye maye knowe that the sonne of man hath power to forgeue sinnes on earth, he sayde vnto the sycke of the palsey: I saye vnto the: aryse, take vp thy bed, and go vnto thy house. And immediatly he rose vp before them, and toke vp his bed (wheron he laye) and departed to hys owne house, praisynge God. And they were al amased, and they gaue the glorye vnto God. And were filled with feare, saynge: We haue sene straunge thinges to daye. ✠ * And after this, he wente forthe, and sawe a Publican named Leui, sittynge at the receipte of custome, and he sayde vnto hym: folowe me. And he left al, and rose vp, and folowed hym: And Leuy made hym a greate feaste in hys owne house. And there was a greate companye of Publycans and other that sate at meate wyth them, * And the Scribes

math.8.
Mark.i.d
Lepar.
Leu.14.a
Mat.9.a
mar.ii.a
palsey
mark.ii.a
Esa.43.b
and.44.b
Mat.ix.a
Mar.ii.c
Actes.3.a
and. ix.f
Le. Mat.
Mat.ix.a
mar.ii.b

Skrybes and Phariſes murmured againſt his diſciples, ſayinge: Why do ye eate and drynke with Publicans and ſynners? And Jeſus anſwered & ſayde vnto them: They that are hole nede not the Phyſycion: but they that are ſycke. I came not to call the righteous, but ſinners to repentaunce. And they ſayde vnto hym: * Why do the diſcyples of John faſte often, and praye, and the diſcyples of the phariſes alſo: but thyne eate and drincke? He ſaid vnto them. * Can ye make the chyldren of the weddynge faſt, while the bridegrome is with them? The dayes wyll come, when the bydegrome alſo ſhalbe taken awaye from them: then ſhal they faſte in thoſe dayes. He ſpake alſo vnto the a ſymylitude. No man putteth a pece of a newe garmente, into an olde veſture, for yf he do, the breaketh he the new, and the pece that was taken out of the new agreeth not with the olde. And no mā poureth newe wyne into olde bottels. For yf he do, the newe wine wyll burſt the bottels and runne out it ſelfe, & the bottels ſhal peryſh. But new wyne muſt be put into new bottels, & both are preſerued. No man alſo that drinketh olde wine, ſtraight way can awaye with newe: for he ſayeth: the olde is better.

¶ The. vi. Chapter.

It happened on an after principal Sabboth, that he wēt * thorow the corne feld: and his diſcyples pluckt the eares of corne, & dyd eate, & rubbed them in theyr handes. And certayne of the Phariſes ſayd vnto them: Why do ye that whiche is not lawfull to do on the Sabboth daies? And Jeſus anſwered them, & ſaid. * Haue ye not redde what Dauid did, whē he him ſelfe was an hongred, and they whiche were wyth hym: howe he went into the houſe of God, and dyd take and eate the ſhewe * bredde and gaue alſo to them that were with him: which are not lawfull to eate, but for the * prieſtes onelye? And he ſayd vnto them: The ſonne of man is Lorde alſo of the Sabboth daye. ✠ * And it fortuned in another Sabboth alſo, that he entred into the Synagoge, and taught. And there was a man, whoſe eyght hande was dryed vp. And the Scribes and Phariſes watched hym, whether he would heale on the Sabboth daye, that they myghte fynde how to accuſe hym. But he knew theyr thoughtes, and ſaid to the man which had the wythred hande: Ryſe vp, and ſtande forth in the middes. And he aroſe and ſtode forthe. Then ſayde Jeſus vnto them: I wyll aſke you a queſtion: Whether is it lawfull on the Sabboth dayes to do good, or to do euyll? to ſaue ones life, or to deſtroy it? And he beholde them all in compaſſe, and ſayde vnto the man: Stretche forth thy hande. And he dyd ſo: * and hys hande was reſtored agayne as hole as the other. And they were fylled with madneſſe, and communed together amonge them ſelues, what they myght do to Jeſu. ✠ And it fortuned in thoſe daies * that he wente oute into a mounteyne for to praye, and contynued al nyghe in praier to God. And aſſone as it was daye, he called hys diſcyples, * and of them he choſe, xii. whome alſo he called Apoſtles. Simon whome he alſo named Peter, and Andrew his brother. James and John, Philyppe and Bartholmewe, Mathewe and Thomas, James the ſonne of Alpheus, and Simon whiche is called Zelotes, and Judas James ſonne, and Judas Iſcarioth, the ſame that was the traytoure. ✠ And he came downe wyth them, and ſtode in the playne felde, and the company of hys diſcyples + and a greate multytude of people (out of all Jewrye and Jeruſalē, and from the ſea coaſt * of Tyre and Sidon) whyche came to heare hym, & to be healed of theyr diſeaſes, & they that were vexed wyth foule ſpirites and they were healed. And all the people preaſed to touche hym, for there wente vertue oute of hym, and healed them al. And he lyfte vp his eyes vpon the diſcyples and ſayde: * Bleſſed be ye poore, for yours is the kyngedome of God. Bleſſed are ye that honger now, for ye ſhalbe ſatyſfied. Bleſſed are ye that wepe nowe, for ye ſhall laughe. Bleſſed ſhall ye be when men hate you, and thruſte you out of their companye, and rayle on you, and abhorre your names as an euell thynge, for the ſonne of mans ſake. Reioyſe ye in that daye, and be glade: for beholde, youre rewarde is greate in heauen. ✠ For thus dyd their fathers vnto the prophetes. * But wo vnto you that are ryche: for ye haue youre conſolacion. Wo vnto you that are full: for ye ſhall honger. Wo vnto you that nowe laughe: for ye ſhall wayle and wepe. Wo vnto you when all men prayſe you: for ſo dyd theyr fathers to the falſe Prophetes. But I ſaye vnto you whyche heare: Loue youre enemyes. Do good to them whyche hate you. Bleſſe them that curſe you. And praye for them which wrongefully trouble you. And vnto hym that ſmyteth the on the one cheke, offer alſo the other. * And hym that taketh awaye thy gowne, forbyde not to take thy coate alſo. Gyue to euerye man that aſketh of the. And of hym that taketh awaye thy goodes, aſke them not agayne. * And as ye would that men ſhould do to you, do ye alſo to them lykewyſe. : And yf ye loue them whiche loue you, what thanke haue ye? For ſinners alſo loue their louers.

And ykye do good for them which do good for you, what thanke haue ye? For sinners also do euen the same. And if ye lende to thē of whome ye hope to receyue: what thanke haue ye? for sinners also lende to sinners, to receyue suche lyke agayne. But loue ye your enemyes, and do good, and lende, lokynge for nothige agayne: and your rewarde shal be greate, and ye shalbe the chyldren of the hiest: for he is kinde vnto the vnkynde and to the euel. ✠ Be ye therfore mercifull, as your father also is mercyful. * Iudge not, and ye shall not be iudged: Condemne not, and ye shall not be condemned. Forgyue, and ye shall be forgyuen. * Gyue, and it shalbe gyuen vnto you: good measure and pressed downe, and shaken together, and runninge ouer shal men geue into your bosomes. * For wyth the same measure that ye mete withal, shal other men mete to you agayne. And he put forth a similitude vnto them: * Can the blynde leade the blynde? Do they not bothe fal into the dyche. * The disciple is not aboue his master. Euery mā shalbe perfyte, euē as his master is. * Why seest thou a moote in thy brothers eye, but consyderest not the beame that is in thyne owne eye? Eyther howe canste thou saye to thy brother: Brother, let me pul oute the moote that is in thyne eye, when thou seest not the beame that is in thyne owne eye. Thou ypocrite, cast out the beame that is in thyne own eye fyrst, & then shalt thou se parfitlye, to pull out the moote that is in thy brothers eye ✠ * For it is not a good tree, that bryngeth forth euel frute: neither is that an euel tree that bryngeth forthe good frute. For euery tree is knowen by hys feute. For of thornes do not men gather figges, nor of bushes gather they grapes. A good man oute of the good treasure of hys heart, bringeth forthe that which is good. And an euell man, oute of the euell treasure of hys hearte bryngeth forthe that whiche is euell. * For of the aboundaunce of the hearte, his mouth speaketh. Why call ye me * Lorde Lorde, and do not as I bid you: whosoeuer commeth to me and heareth my sayinges, and dothe the same. I wyll shewe you to whom he is like. * He is like a man whyche buylte an house, and digged depe, and layde the foundacion on a rocke. When the waters arose the floude bet vpon that house and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and dothe not, is lyke a man that without foundacion buylte an house vpon the earthe agaynste whyche the floude dyd beate: and it fell immediatlye. And the fall of that house was greate.

¶ The. viii. Chapter.

When he had ended al his sayinges in the audience of the people * he entred into Capernaū. And a certaine Centuriōs seruaūt which was deare vnto him, laie sicke, & was in parel of death. And whē he hearde of Iesu, he sente vnto hym the elders of the Iewes, besechinge hym that he would come, & heale his seruaūt. And when they came to Iesus they besought hym instantlye, sayinge: He is worthye that thou shouldest do this for him. For he loueth our natiō, & hath builte vs a synagoge. And Iesus went with thē. And whē he was nowe, not far frō the house, the Centurion sēt frendes to him saying vnto him: * lord, trouble not thy selfe: for I am not worthye, that thou shouldest enter vnder my roofe. Wherfore, I thought not my selfe worthye to come vnto the: but say thou the worde, & my seruaunt shalbe hole. For I also am a man set vnder power, & haue vnder me souldiers, & I saye vnto one go, and he goeth, and to another, come, and he commeth: & to my seruaunte, do this, and he doth it. When Iesus hearde this, he marueyled at him, and turned him about, and said to the people that folowed hym: I saye vnto you, I haue not founde so greate fayth, no, not in Israell. And they that were sente, turned backe home agayne and founde the seruaūte hole that had bene sycke. ✠ And it fortuned after this, that he wente into a cytie which is called Naim, & many of his disciples went with him, and much people. When he came nie to the gate of the cytie: beholde, there was a deade man caryed oute, whyche was the onely sonne of hys mother, and she was a wyddowe, and much people of the cyte was with her. And when the Lorde sawe her, he had compassyon on her, and sayde vnto her: wepe not. And he came nye, and touched the coffyn: and they that bare hym stode styll. And he sayde: Yonge man, I saye vnto the, aryse. And he that was deade sat vp, and began to speake. * And he delyuered hym to hys mother. And there came a feare on them al. And they gaue the glory vnto God saying: * A great Prophet is rysen vp among vs. and God hath visyted his people. And this rumore of him went forth throwoute all Iewrye, and throwoue out al the regions which lie roūde about. ✠ And the disciples of John shewed hym of all these thynges. * And John called vnto hym two of hys disciples, and sent them to Iesus sayinge: Art thou he that should come: or shall we loke for another? When the men were come vnto him, they sayde: John Baptiste sent vs vnto the, saying: Arte thou he that shoulde come: or shall we wayte for another?

Pharisees & lawyers of no=

ther. And in that same houre, he cured ma=
nie of their infirmities and plagues, and of e=
uil spirites, and vnto many that were blind
de gaue sight. And he answered, and said vn
to them: go your way, and bring worde a=
gaine to Iohn, what thynges ye haue sene
Esa. 35. a and herd, how that * the blinde se, the halte
and. 61. a goe, the lepers are clensed, the deafe heare,
the dead rise againe: to the poze is the glad
Mat. xi. c tidinges preached, and happye is he that is
not offended at me. ✣ And whē the messengers
of Iohn were departed, he began to speake
vnto the people concernynge Iohn. What
went ye out into the wilderne? for to se=
rede shaken in the winde? But what went
ye ons for to se? A man clothed in softe ray=
ment? Beholde, they which are gorgeous=
ly appareled, and lyue delicately, are in kin
ges courtes. But what went ye forth to se?
A prophete? yea, I say to you, and more thē
Mat xi. a a Prophete. This is he, of whom it is writ
Mar. i. b ten: * Beholde, I sende myne aungel before
Mala. 3. a thy face, which shal prepare thy way before
E thee. For I saye vnto you, amonge wemens
children, is there not a greater prophet, thē
Iohn Baptist. Neuertheles, he that is lesse
in the kingdō of God, is greater then he. ✣
And al the people, and the Publicans that
heard him, iustified God, and were Baptyz=
sed with the baptisme of Iohn. But the pha
rysies and lawers despysed the counsell of
Mat. xi. b God agaynst them selues, & were not bap=
tised of hym. And the Lorde said: * Where=
vnto shall I liken the men of this generacī=
on: and what thing are they like? They are
lyke vnto children sytynge in the market
place, and cryinge one to another, & saying:
We haue pyped vnto you, and ye haue not
daunsed: we haue mourned to you, and ye
Mat. 3. a haue not wepte. For Iohn Baptist came,
F neither * eatyng bred, nor drynckyng wine,
and ye saye: he hathe the wyuell. The sonne
of man is come, and eateth and drynketh,
and ye say: beholde a glutonous man, and
an vnmeasurable dryncker of wine, a frēde
of Publicans & synners. And wysedome is
iustified of all her children. ✣ And one of
the Pharises desyred hym that he wouldē
eate wyth hym. And he went into the pha=
Mat. 26. a rises house, and sat downe to meate. * And
Mar. 14. a beholde, a woman in that cytie (which was
Joh. 11. a a sinner) as soone as she knewe that Iesus
sate at meate in the Pharises house, she
brought an alabaster boxe of oynemēt, and
stode at his fete behynde hym wepyng, and
beganne to washe hys fete with teares, and
did wype thē with the heeres of her heade,
and kyssed his fete, and anoynted thē with
the oyntemente. When the Pharise (which
had bydden hym) sawe, he spake within him
selfe, sayinge: If this man were a prophete,
he would surely knowe who, & what maner
of woman this is that touched him, for she
is a sinner. And Iesus answered, and saide
vnto hym: Simon, I haue somwhat to saye
vnto thee. And he sayde: Maister, saye on.
There was a certaine leder, which had two
detters, the one ought fyue hundred pence,
and the other fyftye. When they hadde no
thynge to paye, he forgaue them both. Tel
me therfore, whiche of them wyl loue hym
moost? Simon answered and sayde: I sup=
pose that he to whome he forgaue moste.
And he sayde vnto hym: Thou hast truly
iudged. And he turned to the woman, and G
said vnto Simon: Seest thou this woman?
I entred into thyne house, thou gauest me
no water for my fete, but she hath washed
my fete with teares, and wyped them with
the heeres of her heade. Thou gauest me
no kysse: but she, senee the tyme I came in,
hathe not ceased to kysse my feete. Myne
heade with oyle thou dyddest not anoynte:
but she hathe anoynted my fete with oynt=
ment. Wherefore I saye vnto the: many sin=
nes are forgeuē her, for she loued much. To
whom lesse is forgeuen, the same doeth lesse
loue. And he sayde vnto her: thy synnes are
forgeuen thee. And they that sat at meate
with him, began to saye within thē selues.
Who is this which forgeueth sinnes also?
And he said to the woman: * Thy faith hath Mat. b. 8.
saued thee. Go in peace. ✣

¶ The. viii. Chapter.

A And it foztuned afterwarde, that he
him selfe also, went throughout cy=
ties & townes preaching & shewing
the kingdō of God, & the twelue with him.
And also * certayne women, which wer hea= Luc. 23. b
led of euell spirites, and infirmities. Mary=
whiche is called Magdalene (out of whome
went seuen deuelles), and Joanna the wyfe
of Chusa Herodes stewarde, and Susan=
na: and many other, whiche ministred vnto
hym of their substaunce. ✣ When much
people were gathered togethet, and were
come to hym oute of all cytyes, he spake by
a similitude. * The sower went oute to mat. 13. b Sower
sowe his sede: and as he sowed, some fell by Mar. 4. a
the waye side, and it was troden down, and
the fowles of the ayre deuoured it vp.
And some fell on stones, and as soone as it
was sprong vp, it withered away because
it lacked moystnes. And some fell amonge
thornes, and the thornes sprange vp with
it, and choked it. And some fell on good
grounde, and sprange vp, and bare frute, B
an hundred folde. And as he sayde these mat. 13. a
thynges, he cryed: He that hathe eares to Mar. 4. a
heare, let hym heare. * And hys disciples

asked hym, sayinge: what maner of symylitude is this? And he sayde: vnto you is it geuen to knowe the secretes of the kyngedome of GOD: but to other by parables: that when they se, they should not se: * and when they heare, they should not vnderstande. The parable is this. ¶ The sede is the worde of GOD. Those that are beside the waye, are they that heare, then cometh the deuill, & taketh awaye the worde oute of their hertes, lest they should beleue and be saued. They on the stones, are they which when they heare, receaue the worde with ioy, & these haue no rotes: which for a while beleue, & in time of temptation go awaye. And that which fell among thornes, are they which when they haue herde, go forth, and are choked with cares & riches, & voluptuous lyuinge, & bringe forth no fruite. That which fel in the good grounde, are they which with a pure & good hert heare the worde and kepe it, & bring forth fruite thorow pacyence. [+ No man, when he lighteth a candell, couereth it with a vessell, or putteth it vnder a table, but setteth it on a candelsticke, that they which the enter in, may se the lyghte. * Nothynge is in secrete, that shal not come abrode. Neither any thyng hyd, that shal not be knowē, and come to light. Take hede therfore, howe ye heare. For whosoeuer hathe, to him shall be * geuen: And whosoeuer hathe not, from him shalbe taken: euen that same which he supposeth that he hathe. ¶ Then came to him his mother and his brethren, and couldē not come at hym for preasle. And it was told him, and saide: Thy mother and thy brethren stande without, and woulde se the. He answered & sayde vnto them: my mother and my brethren are these, whiche heare the worde of GOD, and do it. ✠ And it chanced on a certayne daye, that he went into a shyppe, and hys disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they launched forth. But as they sayled, he fell a slepe, * and there arose a storme of winde in the lake, and they were filled with water, and were in ieopardie. And they came to him, and awoke him, sayinge: Master, Master, we are lost: Then he arose, and rebuked the wynde, and the tempest of water, and they ceassed, and it waxed calme. And he said vnto them: wher is your fayth? They feared and wondred among them selues, saying: What (thynche ye) is this? for he commaundeth both the windes and water, and they obey hym. [+ * And they sayled vnto the regyon of the Gadarenites, which is ouer against Galile. And when he went out to land, there mette hym out of the citie a certaine man, whyche had a deuyll longe time, and ware no clothes, neither abode in any house: but in graues. When he saw Jesus, & had cryed, he fell downe before him, and with a loude voyce, saide: ¶ What haue I to do with the Jesus, thou son of the God most hiest? I beseech the tozment me not: for he cōmaūded the foule spirite to come out of the man. For ofte tymes he had caught him, & he was bounde with chaines, & kept with fetters, and he brake the bandes, & was caried of the fende into wyldernes. And Jesus asked him, saying: What is thy name? And he sayd: Legion, because manye deuils were entred into him. And they besought him, that he would not cōmaūde them, to go out into the pyt. And there was there, an heerde of manye swyne, fedynge on an hyll: & they besought him, that he wolde suffre them to enter into them. And he suffered them. Then went the deuyls oute of the man, and entred into the swine. And the heerd ranne headlong with violence into the lake, and were choked. When the heerdmen sawe what had chaunced, they fled, and told it in the citie, and in the billages. And they came out to se what was done, and came to Jesus, and founde the man (out of whome the diuels were departed) sitting at the fete of Jesus, clothed, and in his right mynde, and they were afrayed. They also whiche sawe it, tolde them by what meanes he (that was possessed of the deuill) was healed. And all the multitude of the Gadarenites, besoughte him, that he woulde departe from them, for they were taken with greate feare. * And he gat him vp into the shippe, and returned backe agayne. Thō the mā (oute of whō the diuels were departed,) besought him that he might be with him. But Jesus sēt hi away, sayinge: Go home agayne to thyne owne house, & shewe what thynges soeuer God hathe done for the. And he went his way, and preached thorowoute all the cytye, what thynges soeuer Jesus had done vnto him. And it fortuned that when Jesus was come agayne, the people receyued him. For they all waytes for hym. * And beholde, there came a mā named Jairus (and he was a ruler of the Sinagoge) and he fell downe at Jesus fete, prayinge him, that he would come into hys house, for he hadde but one doughter onely, vpon a. xii. yeare of age, & she laye a dyinge. But as he went, the people thronged him. + And a woman, hauing an issue of blonde. xii. yeares (whiche hadde spente all her substaunce vpon Phisitions, neyther coulde be holpen of anye) came behynde him, and touched the hem of his raiment: and immedyately her issue of blonde staunched. And Jesus sayd: Who is it that

Esay. 6. c
matth 13. b
Mar. 4. d
Joh. 12. f
Acte. 28. f
Rom 11. b
a mat 13. c
mar. 4. b.

Mat. b. b
Mar. 4. b
and. 11. c.

math. 5. c
Mar. 4. c
Luc. 12. a

mat. 14. b
and. 25. c
Mar. 4. c.
Luc. 19 b
a mat. 12 b
Mat. 4. d

Mat. 8. c
Mar. 4. d

Mat. 8. d
Mar. 5. a

Mat. 9. d
Mar. 5. c

Mat. 9. c
Mar. 5. c

touched me? When euerye man denyed, Peter (and they that were with hym) said: Master, the people thrust the, and vexe the, & sayest thou, who touched me? And Jesus sayde: Some body hathe touched me. For I perceyue, that vertue is gone oute of me. When the woman sawe that she was not hyde, she came tremblinge, and fell at hys fete, and tolde him before all the people, for what cause she had touched him, and howe she was healed immediatlye. And he sayde vnto her: Doughter, be of good comforte, mat. 9. d * thy fayth hath saued thee, go in peace. Mar. b. d Whyle he yet spake, there came one frome the rulers of the Synagoges house, which sayde to him: thy doughter is dede, dysease not the Master. But when Jesus hearde that worde, he answered the father of the damosell: * Feare not, beleue onely, and she shalbe made whole. And whē he came to the house, he suffred no man to go in with him, saue Peter, James, and John, and the father and the mother of the mayden. Euerye bodye wepte, and sorowed for her. And he sayde: Wepe not. The damosell is not deade, * but sleepeth: And they laughed hym to scorne, knowynge that she was dead. And he thrust thē all out, and caught her by the hande, and cried, saying: Maide, aryse. And her spirite came agayne, and she rose strayght waye. And he commaunded to geue her meate. And the father and ehe mother of her, were astonyed. But he warned them that they shoulde tell no man what was done.

John. xi. d

c

y. 12. aduc 10

¶ The. ix. Chapter. ✠

A Mat. x. c Mar. 3. b and. 6. b Luce. 6. c & mar. 6 b * mat x. a Mar. 6. b & Mat. x b Deut. Mar. 13 a Mat. 6. b

Jesus called the .xii. together, and gaue them power, & authozitie ouer al deuils, & that they might heale diseases. And he sent them to preache the kingdō of God * & to heale the sicke, & he sayd vnto thē: Take nothyng to your iozney: neyther staffe, noz scrippe, neyther breade, * neyther money, neyther haue two coates: * and whatsoeuer house ye enter into, there abyde, & thēce departe. And who so euer wyll not receiue you, when ye go oute of the cytye, shake of the very dust from your fete, for a testymonie against them. And they departed & wēt throwe the townes, preaching the Gospel and healyng euery where. ✠ * And Herod the Tetrarche hearde of all that was done by hym, & he doubted, because that it was sayde of some, that John was rysen agayne from deathe: and of some, that Helias had appeared, and of some, that one of the olde Prophetes was risen agayne. And Herode sayde: John hane I beheaded: but who is this of whome I heare suche thinges? And he desyred to se hym. And the Apostles returned: & tolde him all that they had done. 13 mat. 14 b Mar. 6. b John. 6. a * And he toke them, and went asyde into a solitarye place, nye vnto the Cytye that is called Bethsaida. Whiche when the people knewe, they folowed hym. And he receiued them, and spake vnto them of the kyngdō of God, and healed theym that had nede to be healed. And whē the day began to weare awaye, then came the .xii. & saide vnto him: sende the people awaye, that they maye go into the townes, & next billages, & lodge, & get meate, for we are here in a place of wildernes. But he saide vnto them: Geue ye them to eate. And they sayde: We haue no mo but .v. loaues and two fyshes, except we. shoulde go & bye meate for all this people. And they were about a fyue thousand men. And he sayde to his disciples: Cause thē to sit downe by fyftyes in a cōpanye. And they did so, and made them all to sit downe. And he toke the fyue loaues, and the two fyshes, and loked vp to heauen: & blessed them, and brake, & gaue to the disciples, to set before the people. And they al did eate, & were satisfied. And there was taken vp of that remayned to theym, twelue basshettes full of broken meate. * And it fortuned as he was alone prayng, his disciples were with him, & he asked them, sayinge: * Who saye the people that I am? They answered, and sayde: John Baptiste: Some saye Helias, and some saye that one of the olde Prophetes is risen. He sayd vnto thē: But who saye ye that I am? Simō Peter answered, and sayde: * thou arte the Christe of God. And he warned and cōmaunded them that they shoulde tell no mā that thyng, saying: * the sonne of man muste suffre many thynges: and be reproued of the elders, and of the hye Priestes, and Scribes, & be slayne, and ryse agayne the thyrde daye. And he said to them al, if any man will come after me, let him denye him selfe, and take vp his crosse dayly, & folowe me. * For whosoeuer will saue hys lyfe shall loose it. But whosoeuer doeth loose his lyfe for my sake, the same shall saue it. For what auaūtage is it a man, yf he wynne the whole worlde, and lose him selfe, or runne in dammage of hym selfe? For * who so is ashamed of me, and of my wordes, of hym shall the sonne of man be ashamed, whē he cōmeth in his maiestie, and in the maiestie of hys father, & of the holy aungels. I tell you of a trueth: * there be some standinge here, which shal not taste of death, till they se the kyngdome of God. * And it fortuned, that about an. viii. daies after these sayinges, he toke Peter & John, and James, and went vp into a mountayne to praye. And as he prayed, the fassyon of

C mat. 16. C Mar. 8. c mat. 16. a Mar. 8. b mat. 16 a John. 6. a Luc. 17. c and. 18. f mat 10 a John. 6. a Luc 17. g Mat. x. c Mark 8 a Luc. 12 a Mat. 16 b Mar 8. c mat. 17. a Mar. 9. a

his countenaunce was chaunged, and his garments was whyte & shone. And behold, there talked with him two men, which were Moses and Helias, that appeared in the maiestly, and spake of his departing, which he shoulde ende at Jerusalem. But Peter and they that wer with hi, wer heavy with slepe. And when they awoke they sawe his maiestye, and two mē standing wyth hym.
mat.17.a mar.ix.a
*And it chaunced as they departed frome him, Peter sayde vnto Jesus: Maister, it is good being here for vs. Let vs make also thre tabernacles, one for thee, and one for Moses, and one for Helias (and wyst not what he sayd). While he thus spake, there came a cloude & ouershadowed them, and they feared when they were come into the
mat.17 b mar.i.b. luc.3.b. 2.pet.1.b deu.18.c
cloude. And there came a voyce oute of the cloude, saying: *This is my deare sonne, *heare hym. And assoone as the voyce was passe, Jesus was founde alone. And they kept it close & told it no mā in those dayes, any of these thinges, which they had sene.
mat.17.b mar.9.b
*And it chaunced that on the next day (as they came downe from the hyll) much people met hym. And beholde, a man of the cōpany cryed out, saying: Maister, I beseche the beholde my sonne, for he is al that I haue, and se a spirit taketh hym, & sodenly he crieth, & he knocketh and teareth him that he fometh agayne, and wyth muche payne depa rteth from him, when he hathe rent him, and *I besought thy disciples to cast him out, and they could not. Jesus answered, and sayde: O faythlesse, and croked nacion, howe longe shal I be with you, and shal suffre you? Bryng thy sonne hyther.
mat.17.c mach.9.c
As he was yet a comminge the fende rente him, and tare hym. And Jesus rebuked the vncleane spirite, and healed the childe, and delyuered hym to hys father. * And they were all amased at the mightye power of God. But whyle they wondered euery one at al thynges which he dyd, he sayde vnto hys disciples: Lette these sayinges synche downe into youre eares. For it wyll come
mar.i.c luc.4.d. F
mat.16.c math 8.d luc.ix.c *luk.2.g and.18.f.
to passe: That *the son of man shalbe delyuered into the handes of men. * But they wyst not what that worde ment, & it was hid frō thē, that they vnderstode it not. And they feared to aske him of that saying. And ther entred a thought amonge thē, which of thē shulde be the greatest. When Jesus
mat.18.a mat.ix.c. luc.22.f G mat.x.d luc.x.c. gal.13.c
perceyued the thought of their hearte *he tooke a childe, & set him harde by him, and sayd vnto thē: whosoeuer receaueth thys childe i my name, receaueth me. *And who soeuer receaueth me, receaueth him that set me. For he that is least amonge you al, the same shalbe great. And John answered, & sayd: Master, we saw one casting out deuils in thy name, & we forbad him, because he followeth not with vs. And Jesus sayde vnto him: *forbid ye hi not. For he that is not against vs, is with vs. And it fortuned whē the time was come, that he shoulde be receyued vp, he set his face to go to Jerusalē, & sēt messēgers before hi. And they went & entred into a citie of the Samaritans, to make ready for him. And they wold not receiue him, because his face was as though he wolde go to Jerusalē. Whē his disciples James & John saw this, they sayd: Lorde, wilte thou that we cōmaunde fyre to come downe from heauen, & consume thē euen as *Helias did? Jesus turned about, & rebuked thē, sayinge: ye wote not what maner spirite ye are of. For the son of man is not come to destroy mēs lyues, but to saue thē. And they went to another towne. †And it chaunced that as they were walkynge in the waye, a certayne man sayde vnto hym: *I wil folowe the whither soeuer thou go, Jesus sayde vnto hym: Foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hathe not where to laye hys head. And he sayd vnto another: folow me. And the same sayde: Lorde, suffre me first to go and burye my father. Jesus sayde vnto him: *Let the deade burye their deade: but goe thou & preache the kyngdome of God. And another sayde: Lorde, *I wyll folowe the: but let me first go dyd them fare well, whiche at home at my house. Jesus sayde vnto hym. No man that putteth hys handes to the plowe, and loketh backe, is apte to the kingdome of God. †

¶ The.x. Chapter.

AFter these thinges, the lord appoynted other. lxx. (& two) also, and sent thē two & two before him into euery citye & place, whither he him selfe would come. Therfore, said he vnto thē: *the harueste is greate, but the labourers are fewe. Pray ye therfore, the Lorde of the haruest, to sende forth labourers into hys harueste. Go your wayes: *beholde, I sēde you forth as Lambes amonge Wolues. Beare no wallet, neyther scrip, nor shoes, and *salute no man by the waye. *Into what soeuer house ye entre, firste saye: Peace be to thys house. And yf the sonne of peace be there, youre peace shall reste vpon hym: yf not, it shal tourne you agayne. And in the same house tarye styll, eatynge and drynkynge suche as they gyue. For the labourer is worthye of hys rewarde. †Goe not frō house to house, & into what soeuer cytie ye entre, & they receyue you, eate suche thinges as are set before you, & heale the sicke that are therin, & say vnto them: the kyng-

kyngedome of God is come nye vpon you.
Mat.x.a * But into whatsoeuer citye ye entre, and they receyue you not, goe youre wayes out into the stretes of the same, and saye: euen the verye dust of youre cyty (whyche cleaueth on vs) doe we wype of ageynste you: Notwithstandyng, be ye sure of thys, that the kyngdome of God was come nye vpon you. I saye vnto you: that it shall be easier
C in that daye for Sodom, then for that citye.
Mat.xi.c * Wo vnto thee Chorazin: Wee vnto thee Bethsaida. For yf the myracles had bene done in Tire and Sidon, which haue bene done in you, they had (a great while ago) repented of their sinnes, sitting in heer cloth and ashes. Neuertheles, it shall be easyer for Tire & Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauē) shalt be thrust downe to hel. * He that heareth you, heareth me: and he that despyseth you, despyseth me: And he that despyseth me, despyseth hym that sent me. And the .lxx. turned agayne with ioye, saying: Lorde, euen the very deuels are subdued to vs, thorowe thy name. And he sayde vnto them: * I sawe Satan (as it had bene lightening) falling downe from heauen. * Beholde, I geue vnto you power, to treade on serpentes and scorpions, and ouer al maner power of the enemye, and nothinge shal hurt you. Neuertheles, in this reioyce not, that the spirites are subdued vnto you: but reioyce, that * youre names are wrytten in heauen. That same houre reioyced Jesus in the holye ghoste, and sayde: I thanke the, O father * Lord of heauen and earth, that thou hast hid these thinges from the wyse and prudent, & hast opened thē vnto babes. Euen so father, for so it pleased the. * All thynges are geuen me of my father. * No man knoweth who the sonne is, but the father: And who the father is, but the sonne, and he to whome the sonne wil shewe him. And he turned to
Mat.13.b his disciples, and sayd secretly: ✣ * happy are the eyes, whyche se the thinges that ye se. For I tell you that many prophetes, and kynges, haue desyred to see those thynges which ye se, and haue not sene them, and to
D heare those thinges, which ye heare, & haue not heard them. And beholde, a certayne
mat.22.d lawyer stode vp, and tempted him, saying:
Deut.6.a * Maister, what shal I do, to enherite eternal lyfe? He sayde vnto hym: What is
deu.6.i.a. written in the lawe? Howe readest thou?
mat.22.d And he answered, and sayd: * loue the lord
mar.12.c thy God, with al thy heart, and with al thy soule: & with all thy strēgth, & with all thy mynde: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered ryght, Thys doe and thou shalt lyue.

But he wyllinge to iustifie him selfe, sayde vnto Jesus: And who is my neyghboure? Jesus answered, and sayd: a certayne man descended from Jerusalem to Jericho, and fell amonge theues, whiche robbed hym of his raymēt, and wounded hym, and departed, leaning him halfe dead. And it chaūced that there came downe a certayne Priest that same waye, and when he sawe him, he passed by. And lykewyse a Leuite, when he went nye to the place, came, and loked on him, and passed by. But a certayne Samaritane, as he tourneyed, came vnto him: & when he sawe hym, he had compassion on hym, and went to, & bounde vp hys woundes, & powred in oyle and wyne, & set hym on hys owne beast, and brought hym to a commen inne, and made prouision for him. And on the morowe, when he departed, he toke oute two pence, and gaue them to the host, and sayd vnto hym: take cure of him, and what soeuer thou spendest moze, when I come agayne, I will recompence thee. Whyche nowe of these thze thynckest thou was neighboure vnto him that fel among the theues? and he sayde: he that shewed mercy on him. Then sayd Jesus vnto hym: Go, and do thou likewyse. ✣ It fortuned that as they went, he entred into a certayne towne. And a certayne womā, named Martha, receaued him into her house. And this woman had a sister, called Mary, which al so sate at Jesus feete, & hearde hys wozde. But Martha was combzed aboute muche serynge, and stode and sayd: Lozde, dost thou not care, that my sister hath left me to serue alone? Byd her therfore, that she helpe me. And Jesus answered, and sayde vnto her: Martha, Martha, thou arte careful, and troubled aboute manye thynges, beerely, one is nedeful. Mary hathe chosen the good parte, whiche shall not be taken away from her. ✣

Samaritans

Neighbour

Martha.

Mary.

C The .xi. Chapter.

A And it fortuned, as he was praying in a certen place: whē he ceased, one of his disciples said vnto him: lord, teach vs to pray, as John also taught hys disciples. And he sayde vnto thē: when ye pray, say: * O our father, whiche art in heauē, halowed be thy name. Thy kyngdome
mat. 6.c come. Thy wil be fulfilled, euē in earth also as it is in heauen. Our daily bread geue vs thys daye. And forgeue vs oure sinnes. For euen we forgeue euery man that trespasseth vs. And leade vs not into temptacion. But deliuer vs from euel. And he sayd vnto them: ✣ yf anye of you shal haue a
B frende, and shal go to hym at mydnyght, & say vnto hym: frende, lende me thze loues, for a frende of myne is come oute of the

waye

waye to me, and I haue nothinge to set be-
fore him, and he within answere, and saye:
trouble me not, the doze is nowe shut, and
my chyldren are with me in the chamber. I
can not ryse, and geue the. I say vnto you,
thoughe he wil not arise, and geue him, be-
cause he is his frende: yet because of his
importunite he wyll ryse, and geue hym as
many as he nedeth. And I saye vnto you:
Mat. vii.a * aske, and it shalbe geuen you. Seke, and
Iohn.16.c ye shal fynde: knocke, and it shalbe opened
Iacob.1.a vnto you. For euery one that asketh, re-
ceaueth: & he that seketh, findeth: and vnto
him that knocketh, shall it be opened. If
the sonne shall aske bread of anye of you,
that is a father, wil he geue hym a stone?
Or yf he aske fyshe, wyll he for fyshe geue
hym a serpente? Or yf he aske an egge, will
he offre hym a scorpion? If ye then beinge
euell, can geue good gifres vnto your chil-
dren, howe muche more shal your father of
heauen geue the holye spyryte to thē that
Mat. ix.b delyre it of hym. ✠ ✠ And he was casting
marke.7.b oute a deuell, and the same was domme,
And when he had caste oute the deuell, the
mat. ix.b domme spake, and the people wondred.
Mar. 3.b But some of them saide: * he casteth oute
deuels thorowe Beelzebub the chefe of the
deuels. And other tempted him, and requi-
red of hym a sygne from heauen. But he
knowinge their thoughtes, said vnto them:
Euery kyngedome deuyded against it selfe,
is desolate: and one house dothe fall vppon
another. If Satan also, be deuided against
him selfe, how shal his kyngedom endure?
Because ye saye, that I caste oute deuels
thorowe Beelzebub. If I, by the helpe of
Beelzebub cast out deuels, by whose helpe
do your chyldren cast them oute? Therfore
shal they be youre iudges. But yf I, wyth
the fynger of God cast out deuels, no doute
Mat. 12.c the kyngedome of God is come vpon you.
D * When a stronge man armed, watcheth
his house, the thynges that he possesseth
are in peace. But when a stronger then he
commeth vpon him, and ouercommeth him,
he taketh from al his harnes (wherin
he trusted) and deuydeth his goodes. He
Mar. xii.d that is not with me, is against me. And he
that gathereth not with me, scatereth a-
brode. * When the vncleane spirite is gone
out of a man, he walketh thronghe drye
places, seking reste. And when he fyndeth
none, he sayeth: I wyl returne agayn vnto
my house, whence I came oute. And when
he commeth, he fyndeth it swepte and gar-
nyshed. Then goeth he and taketh to hym
seuē other spirites worse thē him selfe, and
they entre in, and dwel there. And the ende
of that man is worse then the begynninge.
And it forteuned, that as he spake these thin-
ges, a certayne woman of the company lifte
vp her voyce, and sayde vnto hym: Happye
is the wombe that bare the, & the pappes
which gaue the sucke. But he sayde: yea,
happye are they that heare the worde of
God, and kepe it. ✠ When the people were ✠
gathered thicke together, he began to saye:
This is an euel nacion, * thei seke a signe, mat.xii.c
and there shall no signe be geuen thē, but Mar.8.b
the signe of Ionas the prophete. For as John.6.d
* Ionas was a signe to the Ninyuytes, so * Iona.2.a
shall also the sonne of man be to thys na-
cion. • The quene of the Southe shall ryse 3.reg.x.a
at the iudgement, with the men of this na- ii.pa.9.a
cion, and condempne them: for she came frō mat.xii.a
the vtmost partes of the earthe, to heare the
wisedom of Salomon. And beholde a grea-
ter then Salomon is here. The mē of Ni- Nimiuy
nyue shal ryse at the iudgement with this
nacion, and shall condempne them: for they
were brought to repentaunce, by the pre-
chynge of Ionas. And beholde, a greater E
then Ionas is here. ✠ * No man lyghteth Mat. v.b
a candell, and putteth it in a preuye place, mark.4.b
nether vnder a bushel, but on a candlestycke, Luke. 8.c
that they whiche come in, may se the light.
• The lighe of the body, is the eye. There- math.vi.c
fore when thine eye is syngle, al thy body Eye.
also shalbe full of lyghte. But yf thyne eye
be euyl, thy body also shalbe full of darke-
nesse. Take hede therfore, that the lyghte
which is in the, be not darkenes. If al thy
body therfore be clere, hauig no part darke,
then shal it be al ful of lyghte, euen as whē
his candel doth lyghte the with his bryghte-
nes. ✠ And as he spake, a certayne Pharise
besought hym to dyne with him, and Iesus
went in, and sate downe to meate. When
the Pharise sawe it, he marueyled, that he
had not firste washed before diner. And the F
Lord sayde vnto hym: * Nowe do ye Pha- Mat.23.g
rises make cleane the out syde of the cup, &
the platter, but youre inwarde part is full
of rauenynge & wickednes, ye fooles, dyd
not he (that made that whyche is without)
make that whiche is within also? Neuer- almost
thelesse, * gene almose of that ye haue, and Eccl.38.b
beholde, al thinges are cleane vnto you.
* But wo vnto you Pharises, for ye tythe Mat.23.g
mynt and rewe, and all maner herbes, and Tythe mynt
passe ouer iudgement and the loue of God.
These oughte ye to haue done, and yet not
to leaue the other vndone. * Wo vnto you mat.23.f
Pharises, for ye loue the vppermoste sea-
tes in the Synagoges, and gretynges in
the market. Wo vnto you Scribes & Pha-
rises: ye ypocrites, for ye are as graues
whiche appeare not, & the men that walke
ouer them, are not ware of them. Then an-
swered one of the lawears, and sayde vnto
hym: Master, thus sayinge: thou puttest
vs

Eluy. 2.d
Mat.23.b
Lawears.
Mat.23.d
sepulchres
Mat.23.d
Gen.4.b
2.pa.24.f
Zacharias
Keye.

bs to rebuke also. And he sayde: • wo vnto you, also ye lawears: for ye lode men wyth burthens, which they be not able to beare, & ye your selues touch not the packes with one of youre fingers. Woe vnto you, • ye builde the sepulchres of the prophetes, and your fathers kylled them, truelye ye beare witnes that ye alowe the dedes of youre fathers, for they kylled theym, and ye buylde their sepulchres. Therefore sayd the wisdō of God: • I wyll sende them prophetes & Apostles, and some of them they shal slaye, and persecute: that the bloude of all prophetes (which is shed from the begynning of the worlde) maye be required of thys generation, frome the bloude of Abell vnto the bloude of Zachary, which perysshed betwene the aulter and the temple. Verely I saye vnto you: it shalbe required of thys nation. Woe vnto you lawears: for ye haue taken awaye the keye of knowledge: ye entred not in your selues, and thē that came in, ye forbadde. When he thus spake vnto them, the lawears & the Pharises beganne to wexe bulye aboute hym, and captiously to aske hym many thynges, layinge wayte for hym, and seking to catch some thyng, out of hys mouth, whereby they might accuse him.

¶ The. xii. Chapter.

Lend.
Math. 6 b
Mar. 8. b
mat. 16. c
Mar. 4. c
Luk. 8. c
*mat. 10. c
Luc. 8. d.
mat. 10 b
Mar. 13 b
Feare hym
Mat. 10. c
reknowe
mat. 12. c
Mat. 3. d.

AS there gathered together an innumerable multitude of people (in so much: that they trode one another) he began to say vnto his disciples: first of al • beware of the leuē of the pharises, which is ypocrisie. • For there is nothing covered, that shal not be vncovered: neither hid that shal not be knowē. • For what thynges ye haue spokē in darknes, shal be heard in the lyght. And that which ye haue spoken into the eare, euen in secrete places, shall be preached on the toppe of the houses. * I saye vnto you my frendes, be not afrayed of them that kyl the bodye, and after that haue nomore, that they can do. But I wyl shewe you, whome ye shall feare. Feare hym, whyche after he hathe kylled, hathe power to caste into hell. yea, I saye vnto you: feare hym. Are not fyue sparowes bought for two farthynges? And not one of them is forgotten of God. Also euen the very heeres of youre head are all numbred. Feare not therefore: ye are more of value thē many sparowes. I say vnto you • euery one: whosoeuer confesseth me before men, him shall the sonne of man knowledge also before the aungelles of God. And he that denieth me before men shalbe denyed before the aungelles of God. * And whosoeuer speaketh a worde agaynst the sonne of man it shalbe forgeuen hym. • But vnto hym that blaspheme th the holye goost, it shal not be forgeuen. When they bringe you vnto the synagoges, and vnto the rulers, and officers, take ye no thought, how or what thyng ye shal answere, or what ye shal speake. For the holy goost shal teache you in the same houre, what ye oughte to saye. ✠ One of the companye sayde vnto him: Master, speake to my brother, that he deuyde the enheritaunce wyth me. And he sayde vnto hym: Manne, who made me a iudge, or a deuyder ouer you? And he sayd vnto them: take hede, and beware of couetousnes. For no mans lyfe standeth in the aboundaunce of the thinges, which he possesseth. And he put forth a similitude vnto them, sayinge: The grounde of a certayne ryche man brought forth plenteful frutes, and he thought within hym selfe, sayinge: What shall I doe? Because I haue no rowme where to bestowe my frutes? And he sayde: Thys wyll I do. I wyll destroye my barnes, and buylde greater, and therin wil I gather al my goodes that are growē vnto me, & I wyll saye to my soule: Soule, • thou haste muche goodes layed vp in store for manye yeares, take thyne ease, eate, & drynke, be mery. But god sayd vnto hym: • Thou foole, thys nyghte wyll they fetche awaye thy soule agayne frome the. * Then whose shal those thinges be, which thou hast prouyded. So is it with hym that gathereth ryches to hym selfe, and is not ryche towarde God. And he spake vnto his disciples: Therefore, I saye vnto you. * Take no thought for youre lyfe, what ye shal eate: neyther for the bodye what ye shal put on. The lyfe is more then meate, and the body is more then rayment. Consider the rauens, for they neither sowe nor repe, whyche neyther haue store house nor barne, and God feedeth them. ✠ How muche are ye better then fethered fowles? * Whiche of you (wyth hys takynge thought) can adde to hys stature one cubite? If ye then be not able to do that thynge, whyche is least: why take ye thought for the remnaunt? consider the lilyes how they grow. They labour not, they spynne not: and yet I saye vnto you: that Salomon in all hys royalty, was not clothed lyke one of these. If God so clothe the grasse (whiche is to daye in the felde, and to morowe is cast into the fornace) how much more wil he cloth you, O ye of lytle fayth? And aske not ye what ye shal eate, or what ye shal drynke, neyther clyme ye vp on hie: for al such thinges doe the heathen people of the worlde seke for. Your father knoweth, that ye haue

mat. xii. c
Luk. 12 b
Rychesse.
Eccl. xi. c
Jere. 17 b
psal. 19 b
mat. vi. b
1. Pet. 5 c
Rauens
mat. vi. b
Lylyes.

need

Mat. 6.c
i. Ti. vi. b
Ecc. 29. b
Apo. 25. a
& mat 19 c
Mar. x. c.
Luce. 12. c
Ephe. 6, c
1. Pet. 1. c
Luce. 12. c
Mat. 24. d
& xxv. a
Mar. 13. d
& ma. 24. d
Mar. 13. c
Apo. 16. c
Mat. 24 d
Luce. 4. d
Luce. xx. c

rede of luche thynges. Wherefore * seke ye after the kyngdome of God, and all these thinges shalbe mynistred vnto you. ✠ Feare not lytle flocke, for it is youre fathers pleasure, to gene you the kyngdome. * Sell that ye haue, and geue almes. And prepare you bagges, whiche ware not olde, euen a treasure, that fayleth not in heauen, where no theefe commeth, neyther mothe corrupteth. For where youre treasure is, there wil youre heart be also. * Let your loines be gerde about, and your lyghtes brenninge (in your handes) and ye your selues lyke vnto men, that wayte for theyr Lorde, when he wyl returne from the weddynge: that whan he commeth and knocketh, they may open vnto him immediatly. Happy are those seruauntes, whome the Lorde (when he commeth) shall fynde wakynge. Verely I say vnto you, that he shal gyrde him selfe about, & make them to syt downe to meate, and walcheth by, and ministre vnto them. And if he come in the seconde watche: yea, yf he come in the thyrde watche, and fynde them so, happye are those seruauntes. This vnderstande, that yf the good man of the house knewe what houre the theefe wolde come, he would surely watche, & not suffre hys house to be broken vp. * Be ye therfore ready also, for the sonne of man wil come at an houre whō ye thyncke not. ✠ Peter sayde vnto him: * Master, tellest thou this symilitude vnto vs, or to all men? And the Lorde sayde: who is a fayethfull and wyse stewarde, whō his Lorde shall make ruler ouer hys housholde, to gene them their duetye of meate in due season? * happy is that seruaunt, whō his Lorde whan he commeth, shall finde so doynge. Of a truethy I saye vnto you that he wil make him ruler ouer al that he hath. But and yf the seruaunt saye in his heart: * My Lorde wyl deferre hys commynge (& shal begi to smyte the seruāntes & maydēs, & to eate & dunke, & to be dronken) the lord of that seruaunte wyl come in a daye when he thinketh not, & at an houre, whan he is not ware, & wil hew him in peces, and gene hym hys rewarde with the vnbeleuers. * The seruaunte that knewe hys masters wyl, and prepared not him selfe, neyther did accordynge to hys wyll, shalbe beaten with many stripes. But he that knewe not, & did cōmit thinges worthye of strypes, shalbe beaten with fewe strypes. For vnto whome soeuer muche is geuen, of him shalbe much required, and to whom men haue committed muche, of hym wyl they aske the more. I am come to sende fyre on earth, and what is my desyre, but that it were already kindled? Not withstandynge I must be baptised with a baptime: and howe am I payned tyll it be ended? * Suppose ye that I am come to sende peace on earthe? I tell you naye, but rather deuision. For from hence forthe there shalbe fyue in one house deuided, three againste two, and two agaynste three. The father shalbe deuyded agaynste the sonne, and the sonne against the father. The mother against the doughter, and the doughter against the mother. The mother in lawe agaynste the doughter in law, and the doughter in lawe agaynste her mother in lawe. He said also to the people: * when ye se a cloude ryse out of the west, strayght waye ye saye: there commeth a shower, and so it is. And when ye se the southe wynde blowe, ye saye: it wil be hote, and it cōmeth to passe. Ye ypocrytes, ye can dyscerne the ourwarde appearaunce of the skye, and of the earth: but how happeneth it, that ye cā not skyll of this tyme? Yea, and why iudge ye not of youre selues what is ryghte? * When thou goest with thyne aduersarye to the ruler, as thou arte in the waye, geue diligence that thou mayest be delyuered frō him, leste he drynge the to the iudge, & the iudge delyuer the to the sayler, and the sayler caste the into pryſō. I tel the, thou shalt not departe thēce, til thou haue made good the vtmost myte.

¶ The. xiii. Chapter.

THere were presente at the same seasō, certayne men that shewed him of the Galileās, whose bloude pilate had mīgled with their owne sacrifice. And Jesus answered, & said vnto thē: Suppose ye that these * Galileans were greater sinners thē al the other Galileās, because they suffred such punishment? I tel you nay: but except ye repēt ye shal al likewise perish. Or those xviii. vpō whiche the towre in Siloe fel, & slew thē, thinke ye that they were synners aboue al mē that dwelt in Jerusalē? I tell you naye: But except ye repent, ye al shal likewyse perysshe. ✠ He tolde also this symilitude: A certayne man had a * fygge tree planted in hys vineyarde, and he came, and sought frute theron, and founde none. Thē sayde he to the dreſſer of hys vineyarde: beholde, this thre yeare haue I come, and sought frute in this figge tree, & find none: cut it downe, why com he thē it the grōsse? and he answered and said vnto him: Lorde, let it alone this yeare also, til I digge rounde about it, and donge it, to se whether it wil beare frute: and if it beare not then, after that shalt thou cut it down. And he taught in one of their synagoges on the Sabboth dayes. And beholde, there was a woman, whyche had a spirite of infirmitye. xviii. yeares, and was bowe dtogether, & could in no wyse lyft vp her heade. Whan Jesus sawe

mark. x. b
Ecclesiast
Lobat.
mat. 16. a
Iudex.
Math. 5. d
Luce. 12. b
Galileans.
A
Actes. d. k
Power
Luce.
B
Mat. 21. b
Figge tree
C
woman
hyr
C

sawe he, he called her to hym, and sayde vnto her: woman, thou art delyuered from thy disease. And he layed his hãdes on her, and immediatly, she was made straight, & glorified God. And the ruler of the Synagoge answered with indignacion (because that Jesus hadde healed on the Sabboth daye) and sayde vnto the people: There are .vi. dayes, in whych mẽ ought to worke, in them come, that ye maye be healed, and not on the Sabboth daye. But the Lorde answered him, and sayde: Thou ypocryte, doeth not eche one of you on the Sabboth daye * loose hys oxe, or hys asse frome the stall, & leade hym to the water? And oughte not this doughter of Abraham, whom Satan hath bounde (lo. xviii. yeares) be loosed from this bonde on the Sabboth daye? And when he thus sayd, al his aduersaries were ashamed; and al the people reioyced on al the excellent dedes, that were done by hi. ¶ Then sayde he: what is the kyngedome of God lyke? or whereto shall I compare it? * Je is like a grayne of mustarde seed which e a man toke, and sowed in hys garden: and it grewe and waxed a greate tree, and the fowles of the ayre made nestes in the braunches of it. And agayne he sayd: wherevnto shall I lyken the kyngdome of God? * Je is like lauen whiche a woman tooke and hid in thre peckes of mele, tyll al was leuened. And he went thorowe all cyties and townes, teachynge and iourneynge towardes Jerusalem: Then sayde one vnto him: Lorde, are there fewe that be saued? And he sayde vnto hym: Strue to * entre in at the streight gate: for manye (I saye vnto you) will seke to entre in, and shall not be able. When the good man of the house is ryssen vp, and hath shut to the doze, and ye begynne to stande without, and to knocke at the doze, sayinge: Lorde, Lorde, open vn to vs, and he aunswere, and saye vnto you: (I knowe you not whence ye are.) Then shal ye begyn to saye: we haue eaten and dronken in thy presence, and thou hast caught in our stretes. And he shall saye: I tel you, I knowe you not whence ye are: depart from me, al ye that worke iniquite. There shalbe weppynge, and gnachynge of teeth, when ye shal see Abraham, and Jsaac, and Jacob, and all the Prophetes in the kyngdome of God, and ye youre selues thrust out. * And they shal come frome the east, and frome the weste, & from the nozth, and frome the south, and shall sit downe in the kyngdom of God. And beholde, * there are laste, whyche shall be firste. And there are firste, which shalbe laste. The same daye came there certayne of the Pharyses, and sayde vnto hym: get the out of thy waye, and depart hence: for Herode wyll kyl the. And he sayde vnto theym: Goe, ye, and tell that foxe, beholde, I caste oute deuels, and heale the people to daye, and to mozowe, and the thyrde daye I make an ende. Neuertheles, I muste walcke to daye, and to mozowe, and the day folowynge: for it can not be that a Prophete perysche anye other where, saue at Jerusalem. * O Jerusalem, Jerusalem, whyche kyllest Prophetes, and stonest them that are sente vnto thee: howe ofte wolde I haue gathered thy chyldren together, as a byrde doth gather her yonge vnder her wynges, and ye would not? Beholde, youre habitacion is lefte vnto you desolate. I tell you, ye shall not see me, tyll the tyme come, that ye shall saye: * blessed is he that cometh in the name of the Lorde.

¶ The. xiiii. Chapter. ✠

AND it chaũced, that he wẽt into the house of one of the chiefe pharises to eate bread on the sabboth daye, and they watched him. And beholde, there was a certayne mã before him, whiche had the dropsy. And Jesus answered, & spake vnto the lawiers & pharises, saying: * is it lawful to heale on the saboth daye? & they held their peace. And he toke him, & healed him: and let him go, & answered them, sayinge: whiche of you shal haue * an asse or an oxe fallen into a pit, and wyl not straight way pul him oute on the Sabboth daye? And they coulde not aunswere hym agayne to these thynges. He put forth also a similitude to the gestes when he marcked, howe they preased to the hyest rowmes, & sayde vnto them: When thou arte bydden of anye man to a weddynge, syt not downe in the hyest rowme, lest a more honorable man then thou be bydden of hym, and he (that bad hym and thee) come, & saye to the: gene thys man rowme, and thou then begynne with shame to take the lowest rowme. But rather when thou arte bydden, goe and syt in the lowest rowme: that when he that bad thee, commeth: Ye maye saye vnto thee: * frend, syt vp hyer. Then shalt thou haue worshyppe in the presence of them that syt at meate with thee. * For whosoeuer exalteth him selfe shall be brought lowe. And he that hũbleth him selfe, shalbe exalted. ✠ Then sayde he also to hym, that hadde desired him to dinner: ✠ When thou makest a dinner or a supper, call not thy frendes, nor thy brethren, neyther thy kynsmen, nor thy ryche neyghbours, lest they also byd the agayne, and a recompence be made the. But when thou makest a feaste, call the poore, the feable, the lame, & the blynde, and thou shalt be happye, for they can not recompẽse

the

the. But thou shalte be recompensed at the resurrection of the iuste men. When one of them (that sate at meate also) hearde these thynges, he sayde vnto him: happy is he that eateth breade in the kyngdome of God. ✠ Then sayde he vnto hym. ✠ ❧ A certayne man ordeyned a great supper, and bad many, and sent hys seruaunt at supper tyme, to saye to them that were bidden, come: for al thynges are nowe ready. And they all at once beganne to make excuse. The first sayd vnto hym: I haue bought a farme, and I muste nedes goe and see it, I praye thee, haue me excused. And another sayde: I haue boughte fyue yoke of oxen, and I goe to proue them, I praye the, haue me excused. And another sayd: I haue maryed a wyfe, and therefore I can not come. And the seruaute returned & broughte his master worde agayne therof. Then was the good man of the house displeased, and sayd to hys seruaunt: Go out quickly into the stretes and quarters of the citye, and bringe in hyther the poore, and the feable, & the halte, and the blinde. And the seruaunt sayde: Lorde, it is done as thou haste commaunded, and yet there is rowme. And the Lorde sayd vnto the seruaunt: go out vnto the hye wayes, and hedges, and ❧ compell them to come in, that my house may be fylled. For I saye vnto you, that none of those men whych were bydden, shal taste of my supper. ✠ There wēt a great cōpany with him, and he tourned, and sayd vnto them: ❧ If a man come to me, and hate not hys father and mother, and wyfe, and children, and brethren and sisters: yea, and his owne life also, he can not be my disciple. And who soeuer doeth not beare hys crosse, and come after me, can not be my disciple. Whiche of you disposed to buylde a towre, sitteth not downe before, and counteth the cost, whether he haue sufficiente to performe it: lest after he hath layde the foundation, and is not able to performe it, all that beholde it, begynne to mocke him, saying: this man beganne to buylde, and was not able to make an ende? Or what kynge goynge to make battayle agaynst another kinge, sitteth not downe firste, and casteth in hys mynde, whether he be able with ten thousande, to mete hym, that commeth agaynst hym with .xx. thousande? Or els whyle the other is yet a greate waye of, he sendeth ambassitours, and desyreth peace. So likewyse, whosoeuer he be of you, that forsaketh not all that he hath, he can not be my disciple. ✠ ❧ Salt is good, but yf salt haue lost the saltnes, what shalbe seasoned therwith? It is neither good for the lād, nor yet for the dounge hill, but mē caste it out at the doores. He that hath eares to heare, let hym heare.

¶ The .xv. Chapter. ✠

THen resorted vnto him ❧ al the publicanes & sinners, for to heare him. And the pharisies & scribes murmured, saying: he receaueth sinners, and eateth wyth thē. But he put forth this parable vnto thē saying: ❧ what mā amonge you hauing an hundred sheepe (if he lose one of thē) doth not leaue nineye & nine in the wildernes, and go after that which is lost, vntyll he finde it? And when he hathe founde it, he layeth it on hys shoulders with ioye. And assoone as he commeth home, he calleth together hys louers and neyghbours, sayinge vnto them: Reioyse with me, for I haue founde my sheepe, which was lost. I say vnto you, that lyke wyse ioye shall be in heauen ouer one synner that repenteth, more then ouer nynety and nyne iust persons, which nede no repentaunce. Either what woman (hauynge ten groates, yf she lose one) doeth not lighte a candle, and swepe the house, and seke diligently tyll she fynde it? And when she hathe founde it, she calleth her louers and her neyghbours together, sayinge: reioyce wyth me, for I haue founde the grote whiche I had lost. Lykewyse I saye vnto you shall there be ioye in the presence of the angels of God, ouer one sinner ✠ that repenteth. ✠ ❧ And he sayde: A certayne mā had two sonnes, and the younger of them sayde vnto the father: father, gene me the portion of the goodes, that to me belongeth. And he deuyded vnto them his substaunce. And not long after, when the younger sonne had gathered all that he had together, he toke his iourney into a farre countre, and ❧ there he wasted his goodes wyth ryctous liuyng. And when he had spent al, there arose a great dearth in al that lande, and he began to lacke, and went, and came to a citezyn of the same countreye, and he sent hym to hys farme, to kepe swyne. And he wolde fayne haue fylled hys belye wyth the coddes that the swyne dyd eate: and no man gaue vnto him. Then he came to him selfe, and sayd: howe many hyred seruaūtes at my fathers haue bread ynough: and I perish with honger. I wyll ryse, and goe to my father, and wyll saye vnto hym: father, I haue sinned against heauen, and before the, and am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he arose, and came to hys father. ❧ But when he was yet a great way of, his father sawe him, and had compassion, and ranne, and fell on his necke, & kyssed hym. And the sonne sayd vnto him: father, I haue synned agaynst heauen, and in thy syght, and am no more worthy to be called thy sonne. But the father sayde to his seruauntes: bringe forth the best garmēt

Luc. 14.a
Mat. 22.a
Apo. 19.b
Ge. xix.a
Luk. 9.c
Mat. 10.b
Luk. 14.a
Mat. 5.b
Mar. 9.g
Mat. 5.b
Mar. 9.g
Mat. 9.d
mar. 2.b.
Luc. 5.f.
100. sheepe
mat. 18.g
10. grote
Luk. 6.f
Apo. 10.a
Job. 31.a
Job. 13.c
psal. 32.a

ment, and put it on him, and put a ringe on his hande, and shoes on his fete. And bring hyther that fat caulfe, and kyll it, and let vs eate and be merye: for thys my sonne was dead, and is alyue agayne, he was lost, and is founde. And they begaune to be merye.

The elder brother was in the felde: and whan he came and drewe nye to the house, he herde minstrelsie, and daunsyng, & called one of his seruantes, and asked, what those thinges mente. And he said vnto him: thy brother is come, and thy father hath killed the fat calfe, because he hathe receaued hym safe and sounde. And he was angrye, and wold not go in. Then came his father oute, and entreated him. He aunswered, and said to his father: Loe, these manye yeares haue I done thee seruyce, neyther brake at any tyme thy commaundemente, and yet gauest thou me neuer a kid, to makemerry with my frendes: but assone as this thy sonne was come (whiche hathe deuoured thy goodes with harlottes) thou haste for his pleasure killed the fat calfe. And he sayde vnto him: Sonne, thou arr euer with me, and all that I haue, is thine: it was mete that we shold make merye & be glad, for this thy brother was dead, and is aliue againe: and was lost, and is founde. ✠

¶ The. xvi. Chapter.

AND he sayd also vnto his disciples. ✠ There was a certayne riche mā, which had a stewarde, and the same was accused vnto him that he had wasted hys goodes. And he called hym, & said vnto him: How is it, that I heare this of the? Gene accoptes of thy stewardshyppe, for thou maiest be no longer steward. The stewarde sayd within him selfe: what shall I do? for my master taketh away from me the stewardshyp. I can not digge, & to begge I am ashamed. I wot what to do, that when I am put out of the stewardshyp, they may receaue me into their houses. So when he had called al his masters detters together, he said vnto the first: how much owest thou vnto my master? And he said: an hundred tonnes of oyle. And he saide vnto him: take thy bil: & sit downe quickly, and writ fifty. Then saide he to another: howe muche owest thou? And he sayd: an hundred quarters of wheate. He sayde vnto hym: Take thy bill, and wryte foure score. And the Lorde commended the vniuste stewarde, because he had done wisely. For the children of this worlde are in their nacyon, wyser then the children of lyghte. And I saye vnto you: make you frendes of the vnryghteous Mammon, that when ye shall haue nede, they maye receaue you into euerlastynge habitacyons. ✠ He that is faythfull in that whiche is least, is faythfull also in muche. And he that is vnrighteous in the least: is vnryghteous also in much. So then, if ye haue not bene faythfull in the vnrighteous Mamon, who will beleue you in that whiche is true? And yf ye haue not bene faithfull in another mannes busynes, who shall gyue you that whyche is youre owne? * No seruaunte can serue two masters: for eyther he shall hate the one, and loue the other, or els he shall leane to the one, and despyse the other. Ye can not serue God and Mamon. All these thinges hearde the Pharises also, whiche were couetous, and they mocked hym. And he sayde vnto them: ye are they whiche iustifie youre selues before me: but God knoweth your heartes. For that whiche is highly esteemed amonge men, is abhominable in the syght of God. ✠ * The lawe and the Prophetes raygned vntyll John: and sence that time, the kyngdome of God is preached, and euery man stryueth to go in. * Easyer is it for heauen and earth to perysshe, then one tytle of the lawe to fayle. * Who so euer forsaketh his wyfe, and maryeth another, committeth aduoutrye. And he whiche maryeth her, that is deuorsed frome her husbande, commytteth aduoutrye also. ✠ There was a certayne ryche man, whiche was clothed in purple and fyne white, and fared deliciously euery daye. And there was a certayne begger, named Lazarus, whiche lay at his gate, full of sores, desyringe to be refreshed with the cromes, whiche fell from the riche mans borde. (And no man gaue vnto him) The dogges came also, and lycked his sores. And it fortuned, that the begger dyed, and was caryed by the aungels into abrahams bosome. The ryche man also dyed, and was buryed. And beinge in hell in tormentes, he lift vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed, and sayde: father Abraham, haue mercy on me, and sende Lazarus, that he maye dyppe the typpe of hys fynger in water, and cole my tonge: for I am tormented in this flame. But Abraham said: Son, * remembre that thou in thy life tyme, receauedst thy pleasure, and contrarye wyse, Lazarus receaued payne. But nowe is he comforted, and thou art punished. Beyonde al this, betwen vs and you there is a great space set, so that they which wolde go frō hence to you, can not: neyther maye come from thence to vs. Then he sayde: I praye the therefore father, send him to my fathers house. (For I haue fiue brethren) for to warne them, lest they also come into thys place of torment. Abraham sayd vnto hym, they haue Moses and the Prophetes, let them

Mat. 6. ℓ

Mat. xi. n

Eſai. xl. a
Math. b. c
mat 19 a
Mar. x. b

Gala. 6. a

them heare them. And he sayde: naye father Abraham, but if one come vnto them frome the dead, they will repente. He sayde vnto hym: If they heare not Moses and the prophetes, neither will they beleue, thoughe one rose from death agayne. ✠

¶ The.xvii.Chapter.

A HE sayde vnto the disciples: it can not be, but offentes will come. Neuertheles, * wo vnto him, thorow who they come. It were better for hi. that a millestone were hanged about his necke, & he cast into the sea, then that he shoulde offende one of these litleones. Take hede to youre selues. mat.18.a Mar.9.f

Mat.18.f Leu.19.d Eccl.9.b * If thy brother trespasse againste thee, rebuke him: & if he repent, forgiue him. And thoughe he synne agaynste the seuen times in a daye, and seuen tymes in a daye tourne agayne to the, saying: it repenteth me, thou shalt forgeue hym. And the Apostles sayde vnto the Lorde: increase our fayth. And the

Mat.17.d and.21.c B Lord sayde: * If ye had fayth lyke a graine of mustarde sede, and should saye vnto this Sycamine tree, plucke thy selfe vp by the rootes: and plante thy selfe in the sea, it shoulde obey you. Who is it of you, yf he hadde a seruaunte plowynge or fedyng catell, that wyl saye vnto hym, when he commeth frome the felde: Go quickly, and sytte downe to meate, and sayth not rather vnto hym, dresse, wherewith I maye suppe, and gyrde vp thy selfe, and serue me, till I haue eaten and dronken: and afterwarde, eate thou, and drynke thou? Doeth he thancke that seruaunte, because he did the thinges that were commaunded vnto hym? I trow not. So lykewise ye, when ye haue done all those thynges which are commaunded you, saye: we are vnprofitable seruauntes. We haue done, that whyche was oure dueтye to

C do. ✠ And it chaunced as he went to Ierusalem, that he passed thorowe Samaria and Galile. And as he entred into a certayne towne, there mette hym ten men that were lepers. Whiche stoode a farre of, and put forth their voyces, and sayde: Iesu master, haue mercye on vs. When he sawe

Leu.14.a Mat,8.a them, he sayde vnto them: * Goe shewe your selues vnto the Priestes. And it came to passe, that as they wente, they were clensed. And one of them, when he sawe that he was clensed, tourned backe agayne, and with a loude voyce praysed GOD, and fell downe on his face at his fete, and gaue him thankes. And the same was a Samaritayne. And Iesus aunswered, and sayde: are there not ten clensed? But where are those nyne? There are not founde that returned agayne, to gyue God prayse, saue onelye thys straunger. And he sayde vnto hym: aryse, go thy waye, thy fayth hath made the whole. ✠ * When he was demaunded of the Pharises, when the kyngedome of God

D shoulde come, he answered them, and sayd: The kyngdome of God shal not come with wayteynge for, neyther shall they saye: Lo here, or loe there. For beholde, the kyngdome of God is within you. And he sayde vnto the disciples: the dayes will come, whō ye shall desire to se one daye of the sonne of man, & ye shal not se it. * And they shal say mat.24.d to you: Se here, se there. Goe not after the, Mar.13.c nor folowe them: for as the lightenyng that appeareth out of the one parte that is vnder heauen, and shyneth vnto the other parte which is vnder heuen, so shall the sonne of man be in his daies. * But first must he suf Mat.16.e fre many thinges, & be refused of this nation. And as it happened in the daies of Noe: Mar.8.b Luc.18.f so shall it be also in the dayes of the sonne Gene.7.b of man. They did eate and drinke, they ma- * mat24.d ryed wyues, and were maryed, euen vnto F that same daye, that Noe wente into the Arche: and the floude came, and destroyed them all. Lykewyse also, as it chaunced in the dayes of Lot. They dyd eate, they dranke, they bought, they solde, they planted, they builded. But euen the same daye that Lot wente oute of Sodom, it rayned wyth fyre and brymestone frome heauen, * and destroyed them all. Euen thus shall Gen. 19.f G it be in the daye, when the sonne of manne mat.24.b shall appeare. * At that daye, he that is on the house top, and his stuffe in the house: let him not come downe to take it oute. And lee not hym that is in the felde turne backe agayne to the thynges that he left behinde. Lotes wife * Remember Lottes wyfe. : Whosoeuer gene.19.f wyll go aboute to saue hys lyfe, shall loose *mat 16.0 it: and whosoeuer shall loose hys lyfe, shall Joh. 6.d. saue it. I tell you, in that nyghte * there Luce. 9.c shalbe two in one bed, the one shalbe receaued, the other shalbe forsaken. : Two shal- *Math. be grynding together, the one shall be re- 24.d ceaued, and the other forsaken. [Two in :Math. the felde, the one shall be receaued, and the 24.d. other forsaken.] And they answered, and sayde to hym: where Lorde? He sayde vn- Egles to them, * where soeuer the bodye shall be, Mat.24.f thyther wil also the Egles be gathered to- Job.39.d gether.

¶ The.xviii.Chapter. *

AND he put forth a parable vnto the, A signifying that me ought * alwaies Luc.18.a to pray, & not to be weery, sayinge: There was in a certaine citie a iudge, whi- Worked che feared not God, neither regarded ma. And there was a certaine widowe in the same ci-

tye,

ke, & she came vnto him, sayinge: auenge me of mine aduersarie. And he would not for a while. But afterwarde he said within hym selfe: thoughe I feare not God, nor care for man, yet because this widowis importune vpon me, I wyl auenge her, lest she come at the last, and raile on me. And the Lorde sayd: heare what the vnrighteous iudge sayeth. And shall not God auenge hys electe, which crye daie and night vnto hym? yea, thoughe he deferre them. I tell you, that he wil auenge them, & that quickly. ✠ Neuertheles, when the sonne of man commeth, shal he fynde fayth on the earth? ✠ And he tolde this parable vnto certayne whiche trusted in them selues, that they were perfyte, and despised other. Two men wente vp into the temple to praye: the one a Pharise, and the other a Publican. The Pharise stode and prayed thus with hym selfe: God, I thancke the, that I am not as other men are, extorcioners, vniust, aduoutrers, or as this Publican. I faste twyse in the weke, * I gene tythe of all that I possesse. And the Publican standynge a farre of, would not lyfte vp hys eyes to heaven, but smote vpon his breste, sayinge: God be mercyfull to me, a synner. I tell you, this man departed home to hys house iustifyed, more then the other. * For euery one that exalteth him selfe, shalbe brought low. And he that humbleth him self, shalbe exalted. ✠ * They broughte vnto hym also younge chyldren, that he shoulde touche them. When his disciples sawe it, they rebuked them. But Iesus (whan he had called them vnto hym) sayde: Suffre chyldren to come vnto me, and forbid them not. For of suche is the kingdome of God. Verelye I saye vnto you: whoso euer receiueth not the kyngedome of God * as a chylde, shal not enter therein. * And a certayne ruler asked him, sayinge: good master, what oughte I to do, to obtayne eternal lyfe? Iesus sayde vnto him: Why callest thou me good? None is good, saue God onely. Thou knowest the commaundements: * Thou shalte not commit aduoutrye: thou shalt not kyl: thou shalt not steale, thou shalte not beare false witnes: honoure thy father & thy mother. And he said: al these haue I kept from my youth vp. When Iesus hearde that, he said vnto him: yet lackest thou one thynge. * Sel al that thou hast and distribute vnto the poore, & thou shalte haue treasure in heauen, & come, folowe me. When he hearde this, he was sory: for he was verye riche. When Iesus saw that he was sorye, he said * with what difficulte shall they that haue money enter into the kingdome of God? it is easyer for a camell to go thorowe a nedles eye, then for a riche man to enter into the kyngedome of God. And they that hearde it, sayd: And who can then be saued? And he sayde: * The thinges which are impossible with men, are possyble with GOD. Then Peter sayde: * Lo, we haue forsaken al, and folowed the. He sayd vnto the: Verely I say vnto you: there is no man that hath forsaken house, other father or mother, other brethren, or wyfe, or children (for the kingdome of godes sake) which shal not receaue much more in this world, and in the world to come, lyfe euerlastinge. ✠ Iesus toke vnto hym the twelue, & said vnto the: * Behold, we go vp to Ierusalē, & al thalbe fulfylled, that are written by the Prophetes, of the son of man. For he shalbe delyuered vnto the Gentils, & shalbe mocked, & dyspytfullye intreated, and spitted on: and when they haue scourged hym, they wil put hym to death. * And the thyrde day he shal aryse agayne. * And they vnderstode none of these thynges. And this sayinge was hydde from them, so that they perceaued not the thynges whyche were spoken. * And it came to passe, that as he was come nie vnto Hiericho, a certaine blynde man, sate by the way side, begginge. And when he hearde the people passe by, he asked what it meante. And they sayde vnto hym, that Iesus of Nazareth passed by. And he cryed, sayinge: Iesu thou sonne of Dauid, haue mercy on me. And they which went before, rebuked hym, that he shoulde holde his peace. But he cryed so muche the more: * thou sonne of Dauid, haue mercye on me. And Iesus stode stil, and commaunded hym to be brought vnto hym. And whē he was come neare, he asked him, sayinge: what wilt thou that I do vnto the? And he said: lord, that I may receaue my sight. And Iesus said vnto hym: receaue thy sight: thy faith haue saued the. And immediatly he receaued his sight, & folowed hym, praising God. And al the people, when they sawe it, gaue prayse vnto God. ✠

Deu. 26. c
Eccl. 7. a
mat. 24. a
Luc. 14. c
D
mat. 18. c
mar. 10. b
mat. 19. b
Exo. 20. c
math. 5. c
Deu. 5. b
mat. 19. c
Mar. 10. c
mat. 19. c
Mar. 10. c
Camel.

¶ The. xix. Chapter. ✠

A Nd he entred in, and went thorowe Hyerico. And beholde, there was a man named Zachens, whiche was a ruler amonge the Publicans, and was riche also. And he sought meanes to se Iesus, what he should be: & couldē not for the preasse, because he was litle of stature. And he ran before, and climed vp into a wylde sygge tree to se hym, for he was to come that way. And whē Iesus came to the place, he loked vp, & saw him, & said vnto hym: Zache, come down at once, for to day I must abide at thy house. And he came downe hastely, & * receaued

Zach. 8. b
F
mat. 19. c
mar. 8. b
Conuersion
passion
mat. 17. b
Mar. 8. b
9. d. & 10. c
Luke. 9. c
and. 17. c
mat. xvi. b
and. 17. b
mark. 9. a
* Luc. 18. g
and. 19. c
G
* mar. 11. b
Mar. 10. b
Mar. 10. g
Zacheus
Acte. 16. b

ceaued hym lopkullye. And when they saw it, they al grudged, saying: he is gone in, to tarye with a man that is a sinner. And Zache stode forth, and sayde vnto the Lorde: B beholde Lorde, the halfe of my goodes I geue to the poore: and yf I haue done anye man wronge, I restore hym foure fold. Jesus sayd vnto him: this day is health happened vnto thys house, because that he also Mat.15 c is become the childe of Abraham. * For the sonne of man is come to seke, and to saue that which was lost. ¶ And as they heard these thynges, he added thereto a parable, because he was nye to Jerusalem, and because they thoughte that the kyngdome of God shoulde shortelye appeare. He sayde Mat.25 b therfore: ✠ * A certayne noble man wente Mar.13 b into a farre countre, to receaue him a kingdome, & to come agayne. And he called his ten seruauntes, & deliuered the ten pound, saynge vnto theym: Occupye, tyl I come. But his citezins hated him, and sent a message after him, saynge: we wyl not haue C this man to raigne ouer vs. And it came to passe, that whē he had receaued hys kyngdome, he returned, and commaunded these seruauntes to be called vnto him, to whom he hadde geuen the money, to wete howe much euery man had done. Then came the first, saying: Lorde, thy pounde hath gayned ten pounde. And he sayde vnto hym: Mat.25 b * wel thou good seruaūt: because thou hast bene faythful in a verye litle thynge, haue thou auctorite ouer ten cities. And another came, saynge: Lord, thy pounde hath made fyue pounde. And to the same he sayde: be thou ruler also ouer fyue cytyes. And another came, saynge: Lorde, beholde, here is thy pounde, whiche I haue kepte in a napkyn: for I feared thee, because thou arte a straite mā: thou takest vp that thou laydest D not downe, and reapest that thou dyddest not sowe. He sayeth vnto hym: * Of thyne 2.reg.1.c owne mouth, wyl I iudge the, thou euil seruaunte. Knewest thou that I am a straite man, takynge vp, that I layed not downe, and reapinge that I dyd not sowe? And wherefore gauest thou not my money into the banke, and at my comminge I myght haue required mine owne with vauntage? And he sayde vnto them, that stode by: take from him that pound, and geue it him that hath ten pounde. And they sayd vnto him: Lorde, he hath ten pounde. For I saye vnto you, that * vnto euery one that hath, shalbe geuē & he shall haue aboūdaunce: & from him that hath not, shalbe taken away, euē that whiche he hath. Moreouer, those mine enemies, (which wolde not that I shoulde raygne ouer them) bringe hither, and slee them before me. * And when he had thus spoken, he proceaded forth, takīg his iorney, to go vp to Jerusalem. ¶ * And it fortuned, when he was come nie to Bethphage and Bethany, beside the mount which is called Oliuete, he sente two of his disciples, saynge: goe ye into the towne, whiche is ouer agaynst you. Into the which assone as ye are come, ye shall fynde an asse colte tyed, wherō yet neuer man sat. Lose him, and bryng him hyther. And if any mā aske you, why do ye loose him? thus shal ye saye vnto hym: the lord hath nede therof. They that were sent, wente their waye, & founde euen as he had sayde vnto them. And as they were a loosynge the colte the owners thereof sayde vnto them: why loose ye the colte? And they sayde: for the Lorde hathe nede of him. And they brought hym to Jesus, and cast their raymēt on the colte, and set Jesus thereon. And as he wente, they spredde their clothes in the way. And when he was now come nie to the goyng downe of the mount Oliuete, the whole multytude of the disciples, began to reioyce, and to prayse God with a loude voyce, for all the miracles that they had sene, saynge: * Blessed be the kynge that commeth in the name of the Lorde: Peace in heauen, & glory in the hiest. And some of the Pharises, of the cōpany, sayd vnto hym: Master rebuke thy disciples. He sayde vnto them: I tell you, that yf these holde their peace, * then shall the stones crye. ¶ And when he was come neare, he beheld the cytye, and * wepte on it, saynge: If thou haddest knowen those thynges, whiche belong vnto thy peace, euen in this thy day, thou wouldest take hede. But now are they hyde from thyne eyes. For the dayes shall come vpon the, * that thyne enemyes also, shal cast a banke about the, and compasse the rounde and kepe thee in on euery syde, and make the euen with the grounde: And thy children whyche are in the. And * they shal not leaue in the one stone vpō another because thou knowest not the tyme of thy visitacion. * And he went into the temple, and beganne to caste oute them that solde therin, and them that bought, saynge vnto them: It is written, * my house is the house of prayer: But ye haue * made it a denne of theues: And he taught daylye in the temple. ¶ * But the hye Prestes, and the scribes, & the chiefe of the people, went about to destroye him: & coulde not fynde what to do. For all the people stacke by hi, when they heard hym.

math 21 a
mar.xi.a
Bethphage
Bernard.
as we wolde
F
mat.21.b
Luc.13 g
and.xix b
Mar.x b
Joh.12.b
psa.118 d
* Aba.2 a
Joh.xi.a.
Jere.52 a
mat.24 a
D
Mich 3.c
mar.13.a
Luk.21 a
* Math.
xxi.b.
mar.xi.c.
John.2.c
* 3.re.8.
d.e.f.
Esa.56.c
* Je.vii.c
* Joh.7 b
mar.xi.c.
Luc.xx.c
and.22.a

¶ The.xx. Chapter. ✠

A Nd it fortuned, in one of those dayes (as he taught the people in the tēple, & preached the gospell) the hie

priestes

priestes & the scribes came together with
mat.22.c the elders, & spake vnto hi, saying: * tel vs
Mar.xi.d by what auctozite doest thou these thiges?
ether who is he, that gaue the this auctozite? Jesus answered, & sayd vnto thē: I al
so will aske you one thinge, & answere me.
Baptisme of Iohn. The baptime of John: was it frō heauē oz
of mē. And they thought within thē selues
saying: if we saye frō heauen, he wyll saye:
why then beleue ye hym not? But yf
we saye of men, all the people wyll stone
vs. For they be perswaded, that John is
a Prophete. And they answered, that they
coulde not tel whence it was. And Jesus
sayd vnto them: neither tell I you by what
auctozitie I doe these thynges. ℞ Then
mat.21.d began he to put forthe to the people thys
mar.xii.d parable. * A certayne man planted a vyne-
Clay.5.a yarde, and lette it forthe to husbande men,
Gen.ix.c and went him selfe into a straunge countre
Jere.7.c for a great season. And when the tyme
was come, he sente a seruaunte to the hus-
Vinea. bandmen, that they should gene him of the
fruite of the vineyarde. And they bet hym,
and sent him away empty. And agayne, he
sent yet another seruaunte. And hym they
did beate, & entreated hym shamefullye, &
sent hym awaye emptye. Agayne, he sente
the thyrde also, and hym they wounded,
and caste hym oute. Then sayde the Lorde
Joh.3.b. of the vineyarde: What shall I doe? * I
Rom.8.a wyll sende my deare sonne: Peraduenture
Gala.4.a they wyll stande in awe of hym, when they
C see hym. But when the husbande men sawe
him, they thought within them selues say-
Gen.37.c inge: this is the heyre, * come, let vs kyll
mat.21.b him: that the inheritaunce maye be ours.
mar.xii.a And they caste hym oute of the vineyarde,
and kylled him. What shal the Lorde of
the vineyarde therefore do vnto them? He
shall come, and destroye these husbande-
men, and shall lette oute hys vineyarde to
other. When they hearde thys, they sayde:
God forbydde. And he behelde them, and
psal.118.e sayde: what is this then that is wrytten:
mat.21.b * the stone that the buylders refused, the
mar.xii.a same is become the heade of the corner?
Whosoeuer doeth stomble vpon that stone,
shalbe broken: but on whomsoeuer it fal-
leth, it wyl grynde hym to powder. And
the hye Priestes, and the Scribes, the
same houre wente about to laye handes
Mat.21.d on hym, * and they feared the people.
mar.xi.c. For they perceaued that he hadde spoken
Luc.xix.g thys simplitude agaynste theym. And they
D watched hym, and sent forth spyes, which
Mat.22.b * to take hym in hys wordes, and to dely-
mar.xii.b uer him vnto the power, and auctozitie of
the debyte. And they asked hym, sayinge:
Maister, we knowe that thou sayest and
teachest right, neyther considerest thou the
outewarde appearaunce of anye man, but
teachest the waye of GOD truelye. Is it
lawefull for vs to geue tribute vnto Ce-
sar, oz no? He perceaued theyr craftynesse, Mat.22.c
and sayde vnto them: * why tempte ye me? Sax.
mar.xii.b
Shewe me a penye, whose ymage and su-
perscription hath it? They answered, and
sayde: Cesars. And he sayde vnto theym:
gene then vnto Cesar the thynges, whiche
belonge vnto Cesar: and to God, the thyn-
ges that pertayne to god. And they coulde
not repzoue hys sayinge before the peo-
ple: and they marueyled at hys answeare,
and helde theyr peace. Then * came to him mat.xxiii
certayne of the Saduces, * whyche de- mar.xii b
nye that there is anye resurreccion. And Act.23.b
they asked hym, sayinge: * Maister, Mo- adeu.25.b
ses wrote vnto vs, yf anye mannes brother
dye haupnge a wyfe, and he dye wythoute
chyldren, that then hys brother shoulde
take his wyfe, and rayse vp seade vnto hys
brother. There were therfore, seuen bre-
thren, and the firste toke a wyfe, and dyed
wythout chyldren. And the seconde tooke
her, and he dyed childelesse.
And the thyrde tooke her: and lykewyse
the residue of the seuen, and lefte no chyl-
dren behynde theym, and dyed. Laste of all
the woman dyed also. Nowe in the resur-
reccion, whose wyfe of theym shall she be?
For seuen had her to wife. Jesus answee-
red, and sayde vnto them: The children of
this worlde mary wyues, and are maryed: F
but they whiche shalbe counted worthye of
that worlde and the resurreccion frome the
deade, do not mary wyues, neyther are ma-
ryed, nor yet can die any more, for they are
equall vnto the angels, & are the sonnes of
God, in as muche as they are children of Joh.3.8.
the resurrectiō. And that the dead shal rise 1.Joh.iii
agayne: Moses also sheweth beside the
buche, when he calleth * the LORDE, the Exod.3.c
God of Abrahām, and the God of Jsaac, mat.22.c
and the God of Jacob. For he is not a Mat.xii.c
God of deade, but of lyuynge: For all lyue
vnto hym. Then cert ayne of the Pharises
answered, and sayd: maister, thou hast wel
sayde. And after that durste they not aske
him any question at al. And he sayde vnto Mat.22.b
them: * howe say they that Christe is Da- mar.xii.b
uids sonne? And Dauid him selfe sayeth G
in the booke of the Psalmes: * The Lorde psal.cx.a
sayde vnto my Lorde: sytt thou on my right
hande, tyll I make thyne enemyes thy foote
stole. Dauid therefore, calleth him Lorde:
and howe is he then hys sonne? Then in
the audience of all the people, he sayde vn-
to hys disciples: * Beware of the scribes, Mat.23.a
whyche wyll goe in longe clothynge: And mar.xii.d
loue gretinges i the marketes, & the hiest

seates in the synagoges, and the chiefe roumes at feastes, whiche deuoure widdowes houses, fayninge longe prayers: the same shal receaue greater dampnacion.

¶ The. xxi. Chapter.

A Mar. 12 d
S he beheldе, * he sawe the rich men, which cast their offeringes into the treasury. He sawe also a certe pooze wydowe, which cast in thither two mites. And he sayde: of a truеth I saye vnto you, Luc. 8. c. * that this poze wydowe hath put in moze then they al. For they all haue of their superfluite added vnto the offeringe of god: but she, of her penurye hath caste in al the substance that she had. And vnto some that spake of the temple howe it was garnished with goodly stones & Jewels, he sayd: * the dayes wyll come, in the whiche (of these thinges which ye se) there shal not be left one stone vpon another, that shal not be throwen downe. And they asked him, sayinge: Mayster, when shal these thinges be, and what signe wyll there be when suche thinges shall come to passe? And he sayde: Mat. 23 c Mar. 13 a B * take hede, that ye be not deceaued. For Colo. 2. b Ephe. 5 b 1. Joh. 4 a * manye shall come in my name, and saye that they are Christ: and the tyme draweth neare. Folowe ye not them therefore. But when ye heare of warres and seditions, be not afrayed. For these thinges muste fyrste come to passe: but the ende foloweth not by and by. Then sayde he vnto them: * Nacion shall ryse agaynste nacion, and kyngdome agaynst kyngdome, and great earthquakes shalbe in all places, and honger, & pestilence, and fearful thinges. And greate signes shal there be from heauen. But before all these, * they shall laye handes on you, and persecute you, delyuerynge you vp to the Synagoges and vnto prisons, and shall bring you vnto kinges and rulers for my names sake. And this shall chaunce you for a testimonial. Be at a sure poynte therefore in youre heartes, not to studye before, what ye shal answere: for * I wil geue you a mouth and wysdom, where agaynste all your aduersaries * shal not be able to speak nor resiste. Moreouer, ye shalbe * betrayed of your fathers, & mothers, and brethren, and kynsfolke, and frendes, and some of you shal they put to death. And hated shall ye be of al men, for my names sake, and there shal not one heere of youre heade perysshe. Possesse ye your soules by patience. * And when ye se Jerusalē besieged with an hoste, thē be sure that the desolacion of the same is nye. Then let thē whiche are in Jewry, flye to the mountaynes. And lette theym which are in the mid dest of it, departe out. And lette theym that are in other coun-

Esa. 19. a 4. Esa. 13 c
C Mat. 5. b. mar. 13. b Joh. 16 a
Luc. 4. b Mat. 5. c a Acte. 6 c * mic. 7. b
D
mat. 24 b mar. 13 b Dan. 12 g

treyes, entre therin. For these be the dayes of bengeaunce, that all thynges whiche are wrytten, maye be fulfylled. But woe vnto them that be wyth child, and to them that geue sucke in those dayes: for there shalbe greate trouble in the lande, and * wrath once al this people. And they shall fall throwe the edge of the swearde, and shall be led awaye captiue into al nacions. And Jerusalem shall be troden downe of the gentyls, vntyll the tyme of the gentiles be fulfylled. * ✠ And there shalbe sygnes in the sunne, and in the moone, and in the starres: and in the earth, * the people shalbe at their wittes ende, throwe dispayre. The sea and the water shall roare, and mennes heartes shall fayle them for feare, and for lokynge after those thynges, whiche shall come on the earthe. For the powers of heauen shall moue. And then shal they see the sonne of man come in a cloude with power and greate glorye. When these thynges begynne to come to passe: then looke vp, and lift vp youre heades, for youre redempcion draweth nie. * And he shewed them a similitude: Beholde the fygge tree, and all the trees, when they shote forth their buddes ye see and knowe of your owne selues, that sommer is then nye at hande. So likewyse ye also (when ye see these thynges come to passe) be sure, that the kyngedome of God is nye. Verely, I saye vnto you: this generacion shal not passe, tyll al be fulfylled. Heauen and earth shal passe: but my wordes shal not passe. ✠ ✠ * Take hede to your selues, lest at any tyme your hearres be ouercome with surfetynge, and dronkennes, and cares of this lyfe, and so the daye come vpon you vnwares. For as a snare shall it come on al them that dwell on the face of the whole earth, * watche ye therefore continuallye, and praye that ye maye escape all these thynges that shall come, and that ye may stande before the son of man. * In the daye tyme, he taughte in the temple: & at night he went out, & abode in the mounte that is called Oliuete. * And al the people came in the morninge to hym in the temple, for to heare hym.

E Esa. 7. d
mar. 24 c mar. 13. c Joel. iii. c. Ezec. 38 f
F Mat. 24 f mar. 13. c
Eccl. 31. e and. 37. d Rom. 13 d
G
mat. 24 d Mar. 13. d

¶ The. xxii. Chapter. ✠

T He * feast of swete breade drewe nie, whiche is called easter, & the hie priestes & scribes * sought how they might kyl him, for they feared the people: * Then entred Sathan into Judas, whose sir name was Iscarioth (whiche was of the numbre of the twelue) and he wente hys waye, and communed with the hye priestes and officers, howe he myght betraye him to them. And they were glad, and promysed to geue him money. And he consented, and sought

John. 8. g

G
Mat. 26 g Mar. 14 a * Joh. 7. d * Joh. 13 c

opportunite

byo[u]rnuyde to betraye hym vnto them, whē
mat.26.c the people were awaye. • Then came the
Mar.14.b day of swete breade, whē of necessite Pas-
seouer must be offred. And he sēt Peter, and
John, sayinge: go and prepare vs the Pas-
seouer, that we maye eate. They sayde vnto
him. Wher wilt thou, that we prepare? And
he sayde vnto them: Beholde, when ye en-
ter into the cytie, there shal a mā mete you,
beaeynge a pytcher of water, hym folowe
into the same house that he entreth in, and
ye shall saye vnto the good man of the
house: The master sayeth vnto the: wher is
the gest chamber, where I shall eate Pas-
seouer with my disciples? And he shal shew
you a greate parloure payed. There make
readye. And they went & founde as he had
sayde vnto them, and they made readye the
mat.26.b Passeouer. • And whē the houre was come,
mar.14.e he sate downe, and the .xii. Apostles with
hym. And he sayde vnto them: I haue in-
wardly desired to eate this Passeouer with
you, before that I suffre. For I saye vnto
you: hēce forth I wil not eate of it any more,
vntyl it be fulfylled in the kyngdō of God.
And he toke the cup, and gaue thākes, and
said. Take this, and deuyde it amōge you.
For I saye vnto you: I wil not dyncke of
the frute of the vyne, vntyll the kyngdome
Mat.26.c of God come. • And he toke breade, & when
mar.14.c he had geuen thankes, he brake it, & gaue
1.cor.11.f vnto thē, sayinge: This is my bodye, which
is geuen for you. This do, in the remem-
braunce of me. Lykewise also when he had
supped, he toke the cup, sayinge: This cup
is the newe testament in my bloude, which
is shedde for you. Yet beholde, the hande of
hym that betrayeth me, is wyth me on the
table. And truelye the sonne of man goeth,
as it is appoynted: But woo vnto that mā,
by whome he is betrayed. And they began
to enquyre amonge them selues, whiche of
thē it was, that should do it. ✠ And there
was a stryfe amonge them, whiche of them
should seme to be the greatest. And he said
vnto them: the kynges of nacyons raygne
ouer them: and they that haue auctoryte
vpon thē, are called gracious Lordes. But
Mat.xx.d ye shall not be so. • But he that is greatest
amonge you, shalbe as the yonger: and he
that is chefe, shalbe as he that doth e mynis-
ter. For whether is greater, he that sitteth
at meate, or he that serueth? Is not he that
sytteth at meate? But I am among you, as
he that mynistreth. Ye are they, which haue
bydden with me in my temptacions. And I
appoynte vnto you a kingdō, as my father
hathe appoynted to me: that ye maye eate
and dyncke at my table in my kingdom, &
• syt on seates, Judgynge the twelue try-
Mat.19.d bes of Israel. ✠ And the Lord sayde: Sy-
mon, Simon, beholde, Satan hath desyred
to syfte you, as it were wheate: but I haue
prayed for the, that thy fayth fayle not.
And when thou arte conuerted, strengthe
thy brethrē. And he said vnto him: • Lord,
I am ready to go with the into prison, and
to death. And he said: I tell the Peter, the
cocke shal not crowe thys daye, tyll thou
haue thryse denyed that thou knewest me.
And he sayde vnto them: • when I sent you
without wallet and scrippe & shoes, lacked
ye any thynge? And they sayde, no: Then
he sayde vnto them: but nowe he that hath
a wallet, let him take it vp, and likewise his
scrippe. And he that hathe no swearde, let
him sell his coate, and bye one. For I saye
vnto you, that yet the same which is writtē,
must be perfourmed in me: • euen amonge
the wycked was he reputed. For those thin-
ges which are written of me, haue an ende.
And they sayd: Lord, beholde, here are two
sweardes. And he sayde vnto them it is y-
nough he. • And he came out, and went (as he
was wonted) to mounte Oliuete. And the dis
ciples folowed hym. And when he came to
the place, he sayde vnto them: • praye, leste
ye fall into temptacion. • And he gate hym
selfe from thē, aboute a stones cast, and kne-
led downe, and prayed, sayinge: Father, yf
thou wylt remoue this cup from me. Ne-
uertheles, • not my wyl, but thine be ful-
fylled. And there appeared an aungel vnto
hym frō heauen comfortinge him. And he
was in an agonye, and prayed the longer.
And his sweat was lyke droppes of bloude,
tricklinge downe to the grounde. And whē
he rose vp frō prayer and was come to hys
disceples, he founde them slepynge for hey-
nesse, and sayde vnto them: why slepe ye?
Ryse, and praye, lest ye fall into temptacio
• Whyle he yet spake: behold, there came a
companye, and he that was called Judas,
one of the twelue, wente before them, and
prested nye vnto Jesus, to kysse hym. But
Jesus sayde vnto hym: Judas, betrayest
thou the sonne of man wyth a kysse? when
they whiche were about hym sawe, what
would folow, they sayde vnto him: Lorde,
shal we smyte with swearde? • And one of
them smote a seruaunte of the hye Prieste,
and stroke of his right eare. Jesus answe-
red and sayd: suffre ye thus farre forthe.
And whan he touched his eare, he healed
hym. Then Jesus sayde vnto the hye Prie-
stes and rulers of the tēple, and the elders,
whiche were come to him. Ye be come oute,
as vnto a theefe, with sweardes, and staues.
When I was daylye with you in the tem-
ple, ye stretched forth no hādes against me.
But this is euen your veery houre, and the
power of darcknesse. Then toke they him,

and ledde hym, and broughte hym to the hie Prieſtes houſe. But Peter folowed a farre of. And when they had kindled a fyre in the middes of the palace, and were ſet downe
Mat. 26.c together, * Peter alſo ſate downe amonge
Mar. 14.f them. But whē one of the wenches beheldē
Joh. 18.c him, as he ſate by the fyre (and loked vpon
Mat. 26.c hym) ſhe ſayde: this ſame felowe was alſo
Mar. 14.f with him. * And he denied him, ſaying: woman: I knowe hym not. And after a lytle while another ſawe hym, and ſayde: thou arte alſo of them. And Peter ſayde: man I am not. And about the ſpace of an houre after, another affirmed, ſayinge: beerelye this felowe was with hym alſo, for he is of Galyle. And Peter ſayde: man, I wote not what thou ſayeſt. And immediatly whyle he yet ſpake, the cocke crewe. And
G the Lord turned backe, & loked vpon Pe-
Luk. 22.c ter. * And Peter remembred the worde of
Mat. 26.c the Lorde, howe he had ſayde vnto hym: be-
mar, 14.c fore the cocke crowe, thou ſhalte denye me thryſe. And Peter wente oute and wepte bytterly. And the mē that toke Jeſus, mocked hym, and ſmote hym: and when they had blynde folded him, they ſtroke hym on the face, and aſked him, ſayinge: arede, who is it that ſmote the. And many other thinges dyſpytfullye ſayde they agaynſte hym. And aſſone as it was daye, the elders of the people and the hye Prieſtes and Scribes, came together, and led hym into their counſell, ſayinge: arte thou the Chriſt? tel vs. And he ſayde vnto them: yf I tell you, ye wyll not beleue. And yf I aſke you, ye wil
Mat. 26.c not anſwere me, nor let me go. * Here after
mar. 14 g ſhall the ſonne of man ſytte on the ryghte hande of the power of God. Then ſayde they all: arte thou then the ſonne of God?
mat. 25.g He ſayde, ye ſaye that I am. And they ſaid:
mar. 14 g * what nede we any further witnes? For we oure ſelues haue hearde of hys owne mouthe. ¶ The. xxiii. Chapter.

AND the whole multitude of the aroſe, and led him vnto Pilate. And
mat. 27.a they beganne to accuſe him, ſaying:
mar. 15.a we fonde this felow peruertige the people,
Joh. 18.c & forbiddinge to paie tribute to Ceſar, ſayinge, that he is Chriſt a kyng. And Pylate apposed hym, ſayinge: arte thou the kynge of the Jewes? He anſwered hym, and ſayd: thou ſayeſt it. Then ſayd Pylate to the hie Prieſtes, and to the people: I fynde no faute in this man. And they were the more fearce, ſayinge: He moueth the people, teachinge thorowout all Jewrye, and beganne at Galyle, euen to this place. When Pylate heard de mention of Galyle, he aſked whether the man were of Galyle. And aſſone
Luk. iii. a as he knew that he belonged vnto * Hero-
des iuriſdiction, he ſente him to Herode, whych was alſo at Jeruſalem at that time. And when Herode ſawe Jeſus, he was exceadynge glade. For he was deſirous to ſe him of a lōge ſeaſon, becauſe he had hearde many thynges of hym, and he truſted to haue ſene ſome miracle done by him. Then he queſtioned with him many wordes. But he anſwered hym nothinge. The hye Prieſtes and Scribes, ſtode forth and accuſed hym fraytelye. And Herode with hys men of warre, deſpyſed hym: and whan he had mocked hym, he arayed hym in whyte clothynge, and ſente him againe to Pylate.
Luk. 23.b * And the ſame daye Pylate and Herode
Acte. 4.a were made frendes together. For before, they were at variaunce. And Pylate called together the hye Prieſtes and the rulers, and the people, and ſayd vnto them: ye haue brought this man vnto me, as one that peruerteth the people. And beholde, I examin him before you, and fynde no faute in this man, of thoſe thinges where of ye accuſe hym: No nor yet Herode. For I ſente you to him: & lo, nothynge worthy of death is done to him. I wil therfore chaſten him,
mat. 27 d and let hym loose. * For of neceſſyte, he
mar. 15.a muſte haue let one loose vnto them at the
Joh. 18.a feaſt. And all the people cryed a tonce, ſayinge: awaye with hym, and delyuer to vs Barrabas: (which for a certayne inſurrection made in the citie and for murther, was caſt in priſon) Pilate ſpake againe to them, willinge to let Jeſus loose: But they cried, ſayinge: Crucifye hym. Crucifye hym. He ſayde vnto them the thyrde tyme: what euil hath he done? I fynde no cauſe of death in him: I wyl therfore chaſten hym, and let hym go. * And they cryed with loude voi-
mat. 27.c ces, requiringe that he might be crucifyed.
mar. 15 a And the voyces of them and of the hye
Joh. 19.a Prieſtes preuayled. And Pilate gaue ſentence, that it ſhoulde be as they requyred
C * and he let loose vnto them, hym that (for
mat. 27.c inſurrection and murther) was caſte into
mar. 15.a priſon, whome they had deſyred, & he delyuered vnto them Jeſus, to do wyth hym what they would. * And as they ledde him
mat. 27.c awaye, they caughte one Simon of Syren,
mar. xv.b cōmynge oute of the felde: and on him laide they the croſſe, that he myghte beare it after Jeſus. And there folowed hym a greate
Luc. 8.a company of people, and of wemen * whyche bewayled and lamented hym. But Jeſus turned backe vnto them, & ſaid: ye doughters of Jeruſalem, wepe not for me: but wepe for your ſelues, and for your children. For beholde, the dayes wyll come, in the
Eſa. 54.a whyche they ſhal ſaye, * happye are the bar-
Sap. iii. c ren and the wombes that neuer bare, and
Gala. 4.b the pappes whiche neuer gaue ſucke. Then ſhall they begynne to ſaye to the mountaynes

nes, fall on vs: and to the hylles, couer vs. For yf they do this in a grene tree, what shalbe done in the drye? And there were two euyll doers led with hym to be slayne.
mat.27.d Mar.15.c Joh.16.d ✠ Mark. xvii.d mar.xv.e psal.22.d
✠And after that they were cõe to the place (whyche is called Caluarye) there they crucified hym, and the euyll doers, one on the right hande, and the other on the left. Thẽ sayde Jesus: father forgeue them, for they wote not what they do. ✠ And they parted hys rayment, and caste lottes. And the people stode, and behelde. And the rulers
Esa.liij.d
mocked hym with them, sayinge: he saued other men, let hym saue hym selfe, yf he be deey Christ, the Chosen of God. The soul-
mat.27.d Joh.xix.d
dyers also mocked him, and came, and offred hym vinegar, and sayde: yf thou be the kynge of the Jewes, saue thy selfe. ✠ And a superscripcion was written ouer him, with letters of Greke, and Latin, and Hebrewe: This is the kynge of the Jewes. And one of the euyll doers whiche were hanged, railed on him, sayinge. If thou be Christe, saue thy selfe and vs. But the other answe-
Mat.27.e Mar.xv.c
red and ✠ rebuked hym sayinge: Feareſt thou not God, seynge thou art in the same dampnacyon? We are ryghteousslye punished, for we receyue accordynge to oure dedes. But thys man hathe done nothynge amysse. And he sayd vnto Jesus: Lorde, remembre me, when thou commeste into thy kyngedome. And Jesus sayd vnto him: Verely I saye vnto the: to daye shalte thou be
paradise.
Mat.27.e mar.xv.c
wyth me in paradyse. ✠ And it was about the sixte houre. And there was darckenes ouer al the earth, vntil the ninth houre, and
Mat.27.f Mar.xv.d
the sunne was darckned. ✠ And the vayle of the temple dyd rent, euen thorowe the mi-
vayle.
des. And whan Jesus had cryed with a loude voice, he sayde: Father, into thy handes I commende my spyrite. And when he
Goost.
Mat.27.f mar.xv.d
thus had sayde, he gaue vp the goost. ✠When the Centurion saw what had happened, he glorifyed God, sayinge: Verely, this was a ryghteous man. And al the people that came together to that syghte, and sawe the thynges whyche had happened, smote theyr brestes, and returned. And all
Mat.27.f mar.xv.d
his acquayntaunce ✠ and the wemen that folowed hym from Galile, stode a farre of, beholdynge these thynges. And beholde
Joseph.
mat.27.g Mar.xv.d Joh.xix.g
✠there was a man (named Joseph) a counsellour, and he was a good man and a iuste: the same had not cõsented to the cõsel and dede of them, which was of Aramathia, a citye of the Jewes, whiche same also wayted for the kyngdome of God, he wente vnto Pylate, and begged the bodye of Jesus, and toke it downe and wrappedit in a lynnen clothe, & layed it in a sepulchre that was hewen in stone, wherin neuer man before was layed. ✠ And that daye was the preparinge of the Sabboth, & the Sabboth drue on. The wemen that folowed after, whych had come wyth hym from Galyle, beheldе the sepulchre, and how hys bodye was layed. And they returned and prepared swete odours and oyntementes: but rested the Sabboth day, accordinge to the commaundemente. ✝

¶ The. xxiiij. Chapter.

BVt vpon the fyrste day of the Sabbothes, very early in the morninge, they came vnto the sepulchre, & broughte the swete odours which they had prepared, and other wemen wyth them. And they founde the stone rowled awaye from the sepulchre, and they wente in: but founde not the bodye of the Lorde Jesu. And it happened, as they were amased therat: Beholde, two men stode by them in shininge garmẽtes. ✠ And as they were afraied, and bowed
A mat.28.a mar.16.a Joh.xx.a
mat.28.a mar.xvi.a
downe their faces to the erth, they sayd vnto them: why seke ye the lyuynge amonge the deade? He is not here: but is ryssen. Remembre howe he spake vnto you, when he was yet in Galyle, sayinge: that the sonne of man muste be delyuered into the handes of synfull men, and be crucified, & the thirde daye ryse agayne. And they remembred his wordes, and returned from the sepulchre, and tolde al these thynges vnto those eleuen, and to al the remnaunt. ✠ It was Mary Magdalene, and Joanna, and Mary Ja-
mat.28.e Mar.16.e
cobi, and other that were with them which tolde these thynges vnto the Apostles. And
Peter
their wordes semed vnto them fained thinges, neyther beleued they them. Then arose Peter and rãn vnto the sepulchre, and loked in, and saw the lynnen clothes laide by thẽ selfe, and departed, wondringe in hym selfe
mar.xvi.e
at that whiche had happened. ✠ ✠ And beholde, two of them wente that same day to a towne (called Emaus) which was frõ Jerusalem about thre score furlonges, and they talked together of all these thynges that had happened. And it chaunced, that whyle they communed together and reasoned, Jesus hym selfe drue neare, ✠ and went
mat.28.e
with them. But their eyes wer holde, that they should not knowe hym. And he sayde vnto them, What maner of cõmunications are these that ye haue one to another, as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered, and sayde to hym: arte thou onely a straunger in Jerusalem, and hast not knowen the thinges which haue chaunced ther, in these dayes? He sayd vnto them: what thinges? And they sayde vnto hym: of Jesus of Nazareth, whyche was a Prophet, myghty in dede, and worde, before GOD and all the

people: and howe the hye Prieſtes, and our
rulers delitered him to be condempned to
death: and haue crucyfied hym. But he tru-
ſted that it had bene he whiche ſhould haue
redemed Iſrael. And as touchynge all theſe
Luc. 24 c tynges, to daye is euen the thyrde daye,
Joh. xx. a that they were done: * yea, and certaine wo-
men alſo of oure companye made vs aſtom-
ed, whyche came early vnto the ſepulchre,
and founde not his body: and came, ſaying:
that they hadde ſene a viſion of aungels,
which ſaid that he was alyue. And certeine
of them whiche were with vs, wente to the
C ſepulchre, and founde it euen ſo as the we-
men had ſayde: but him they ſawe not. And
he ſayde vnto theym: O fooles and ſlowe of
herte, to beleue all that the Prophetes haue
Mat. 26. c ſpoken. * Ought not Chriſt to haue ſuffred
Plal. 55. c theſe thynges, and to enter into his glozy?
And he began at Moſes, and all the Pro-
phetes, & interpreted vnto them in al ſcrip
tures whiche were wryten of hym. And
they drew nye vnto the towne, whiche they
wente vnto. And he made as thoughe he
Gen. 19. a wouldе haue gone further. And they * con-
Luc. 24. c ſtrayned him, ſayinge: abyde with vs, for it
draweth towarde nyghte, and the daye is
farre paſſed. And he wente in, to tarye with
Mar. 15 b them. * And it came to paſſe, as he ſat at
meate with them, he toke bread, and bleſſed
it, and brake, and gaue to them. And theyr
eyes were opened, and they knewe him: and
he vaniſhed out of theyr ſyght. And they
ſaid betwene theſelues: dyd not our hertes
burne within vs, whyle he talked with vs
by the way, & opened to vs the ſcriptures?
And they roſe vp the ſame houre, & returned
againe to Ieruſalem, and founde the eleuen
gathered together, & them that were with
them, ſaying: the Lord is riſen in dede, and
hath appeared to Symon. And they tolde,
what thinges were done in the way, & how
they knewe him, in breaking of bread. As
D they thus ſpake, Ieſus hym ſelfe ſtode in
Joh. 20. c * the middes of them, & ſaieth vnto theym:
peace be vnto you. [It is I, feare not.] But
they were aſhamed & afrayed, and ſuppoſed
that they had ſene a ſpyrite. And he ſaid vnto
them: why are ye troubled, & why do thoughtes
aryſe in your hertes? Beholde my han-
des and my feete, that it is euen I my ſelfe.
Handle me and ſe: for a ſpyrite hath not fleſh
and bones, as ye ſe me haue. And whē he had
thus ſpoken, he ſhewed them his handes and
his fete. And while they yet beleued not for
Joh. 21. b ioye, & wondred, he ſayd vnto them. * Haue
ye here any meate? And they offered hym a
pece of a broyled fiſhe, & of an hony combe.
Mat. 16. c And he toke it, & did eate before them. And he
ſaid vnto them. * Theſe are the wordes which
I ſpake vnto you, while I was yet with
you: that al muſt nedes be fulfilled, whiche
were written of me in the lawe of Moſes,
and in the prophetes, and in the Pſalmes. E
* Then opened he their wyttes, that they Acte. 17. a
might vnderſtande the ſcriptures, and ſayd
vnto them: Thus is it wryten, and thus
it behoued Chriſte to ſuffre, and to ryſe a-
gayne from death the thyrde daye, and that
repentaunce and remyſſion of ſinnes ſhould
be preached in his name amonge al nacions,
and muſt beginne at Ieruſalem. And ye are
witneſſe of theſe thynges. And beholde, I
wil ſende the promyſſe of my father vpon
you. * But tarye ye in the cytie of Ieruſa- Acte. 1. b
lem, vntil ye be endewed with power from
on hie. And he led them out vnto Bethany,
and lifte vp his handes, and bleſſed them.
* And it came to paſſe, as he bleſſed them, he mar. 16. d
departed from them, and was caryed vp in- Acte. 1. b
to heauen. And they worſhipped him, and
returned to Ieruſalem with great ioy, and
were contynuallye in the temple, praiſing
and laudyng God. ℣ Amen.

¶ Here endeth the Goſpell of
ſaynct Luke.

¶ The Goſpell of S. Iohn.

¶ The firſte Chapter. ✝

A

IN the beginnynge was the
woꝛd, and the woꝛd was with God,
and God was the woꝛde. The ſame
was in the beginnynge with God. Geneſ. 1. a
* All thinges were made by it, & without it, Hebr. 8. d
was made nothynge that was made.
* In it was life, and the lyfe was the light Joh. 1. 4. b
of men, and the lyght ſhyneth in darckenes, * Joh. 8. b
and the darckeneſſe comprehended it not. and. 9. a
There was ſente from God a man, whoſe
name was John. The ſame came as a wyt-
nes, to beare witnes of the lighte, that al mē
thꝛough him might beleue. * He was not John. 5. b
that light: but was ſente to beare witnes
of the lighte. That light was the true light,
which lighteth euery man that cōmeth into
the woꝛlde. He was in the woꝛlde, and the
woꝛlde was made by hym: and the woꝛlde
knewe him not. He came amonge his owne,
and his own receaued him not. But as ma-
ny as receaued him, * to thē gaue he power pſal. 57. b
to be the ſonnes of God: euen theym that Oſee. 1. b
beleued on his name, which were borne, not Roma. 1. b
of bloude, noꝛ of the wyll of the fleſſhe, noꝛ Gala. 4. a
yet of the wyll of man: but of God. * And B
the ſame woꝛde became fleſſhe, and dwelte * War. 2. c
amonge vs: * and we ſawe the glozy of it, * Math.
as the glozy of the onely begotten ſonne of 27. a
the

2.pete.i.c the father, full of grace and trueth. ✠
1.Joh.i.a ✠ John beareth witnes of hym, & cryeth,
2 mat.3.b sayinge: Thys was he of whom I spake:
Mar.1.a whiche thoughe he came after me, went be-
+Coll 2.b fore me, for he was before me. * And of hys
fulnes haue all we receaued, euen grace for
grace. For the lawe was geuen by Moses,
Exo.33.d But grace & trueth came by Jesus Christ.
1.Joh.4.b * No man hath sene God at any tyme. The
2.Joh.5.b only begotte sonne, which is in the bosome
of the father, he hath declared him. * * And
this is the recorde of John: whē the Jewes
sent priestes and Leuites frō Jerusalem, to
Mat.21.b aske him, what art thou? And he confessed
2 Luc.18.c and denied not, and said plainely: I am not
Christ. And they asked him: what thē: * art
thou Helias? And he saieth: I am not. * Art
thou that Prophete? And he answered, no.
Then said they vnto him: what arte thou,
that we may geue an answere to them that
Mat.3.a sent vs. What sayest thou of thy selfe? He
Mar.1.a said: + I am the voyce of a cryar in the wil-
Luce.3.a dernes, make streight the way of the Lord,
2 Esa.xl.a * as sayde the Prophete Esaias. And they
which were sent, were of the Pharises. And
C they asked hym, and sayde vnto hym: why
Baptisest thou then, yf thou be not Christ,
Mat.4.b nor Helias, neyther that Prophete? John
Mar.1.a answered them, sayinge: * I Baptise with
Luce 3.c water, but there standeth one amonge you,
Act.xix.g whom ye knowe not, he it is, which though
he came after me, was before me, whose sho
latchet, I am not worthy to vnlose.
These thynges were done in Bethabara,
beyonde Jordane, * where John dyd Bap-
John.3.d tise. ✠ The nexte daye, John seyeth Je-
and.10.d 2 Esa 53.b sus commynge vnto him, & saieth: * behold
1.Cor.5.b the lambe of God, whyche taketh awaye
Gost. the synne of the worlde. This is he of whom
I sayde: After me commeth a man, whiche
wente before me, for he was before me, and
I knewe him not: but that he shoulde be
Mat.3.d declared to Israel, therfore am I come, bap-
Mark.1.b tisynge with water. * And John bare re-
Luce.3.d corde, sayinge: I sawe the spirite descende
from heauen, lyke vnto a doue, and abode
vpon him, and I knewe hym not. But he
that sente me to Baptise in water, the same
✠ sayde vnto me: vpon whome ye shall se the
spirte descende, & tary stil on him, the same
is he whiche baptised with the holy ghost.
D And I sawe, and bare recorde, that he is
the sonne of God. ✠ The nexte daye after,
John stode agayne, & two of his disciples,
and he behelde Jesus as he walcked by, and
sayeth: beholde the lambe of God. And the
two disciples hearde him speake, and they
folowed Jesus. And Jesus tourned aboute,
and sawe them folowe hym, and sayeth vn-
to thē: what seke ye? They sayde vnto him:
Rabbi (whiche is to saye yf one interprete
it, master) where dwellest thou? He sayeth
vnto them: come and se. They came, & sawe
where he dwelte: and abode wyth him that
daye. For it was aboute the tenth houre.
One of the two which hearde John speake,
and folowed him, was Andrewe Simō Pe-
ters brother. The same founde his brother
Simon first, and saieth vnto hym: we haue
founde Messias (which is by interpretacis,
anoynted) and brought him to Jesus. And
Jesus behelde him, and said: thou art * Si- Mark.16.c
mon the sonne of Jonas, thou shalt be cal-
led Cephas: which is by interpretacyon, a
E stone. The daye folowynge, Jesus wolde
go into Galile, and founde Philip, & saieth
John.12.c vnto him: folow me, * Philip was of Beth-
saida, the cytie of Andrewe & Peter. Phi-
lip found Nathanael and sayeth vnto him:
We haue founde hym, of whome * Moses gene.3.c
in the lawe and the Prophetes did wryte, and.22.c
Jesus the sonne of Joseph of Nazareth. deu.18.c
And Nathanael sayd vnto him: * can there 2 Esa.7.a
anye good thynge come oute of Nazareth? and.ix.b
Philip sayeth vnto him, come and se. Jesus * Joh.7.c
sawe Nathanael cōmynge to hym, & saieth
of him. Beholde a right Israelite, in whom
is no gyle. Nathanaell sayeth vnto hym:
whēce knowest thou me? Jesus answered, &
sayde vnto hym. Before that Philip called
thee, when thou wast vnder the figge tre, I
sawe the. Nathanaell answered, and sayde
vnto him: Rabbi, thou arte euen the verye
sonne of God, thou arte the kynge of Is-
raell. Jesus answered, and sayde vnto him:
Because I sayde vnto thee, I sawe thee vn-
der the figgetre, thou beleuest. Thou shalt
se greater thinges thē these. And he sayeth
vnto him: Verely, verely, I saye vnto you:
hereafter shall ye se heauen open, and the
Angels of God, ascendynge and descending
ouer the sonne of man.

A mariage in Cana of galile

¶ The.ii. Chapter. ✠

AND the thirde day, was there a ma-
riage in Cana, a cite of Galile, & the A
mother of Jesus was there. And Je-
sus was called (& his disciples) vnto the ma-
riage. And when the wyne fayled, the mo-
ther of Jesus saith vnto him: they haue no
wine. Jesus sayeth vnto her: womā * what Luce. 2.g
haue I to do with the, myne houre is not
yet come. His mother sayeth vnto the mini-
sters: whatsoeuer he saith to you, do it. And
there were standing there, sire waterpottes
of stone, after the maner of the purifying of
the Jewes, cōtaining two or thre firkins a
pece. Jesus saith vnto thē: fil the water pot-
tes with water. And they filled them vp to B
the brim. And he saith vnto thē: draw oute
now, & beare vnto the gouerner of the feast.
And they bare it. Whē the ruler of the feast
had

had tasted the water that was turned into wyne, and knewe not whence it was (but the ministers, whiche drewe the water knew). He calleth the bridgrome, & sayeth vnto him: Euery mā at the beginning doth set forth good wine, & when mē be dronke, then that whiche is worse. But thou hast kept the good wine, vntyl nowe. Thys beginning of miracles dyd Jesus in Cana of + Galile, and shewed hys glorye, and hys disciples beleued on hym. ✠ * After thys mat.4.b. he went downe to Capernaum, he and hys mark.1.b mother, and his brethren, & his disciples, Luc.4.d. and there continued not many dayes.

C ✠ * And the Jewes easter was nye at hād, mat.xxi.b and Jesus went vp to Jerusalem, and mar.xi.e. founde sittinge in the temple, those that Luc.19.g solde oxen and shepe and doues, and chāngers of money. And when he had made as it were a scourge of smalle coardes, he dryue them al oute of the temple, wyth the shepe and oxen, and powred out the chāngers money, and ouerthrew the tables, and sayde vnto theym that solde doues: Haue these thynges hence, and make not my fathers house an house of marchaundyse. And hys disciples remembred it that is D writte: * the zele of thyne house hathe euen psal.79.b eaten me. Then answered the Jewes, and sayde vnto him: what token shewest thou vnto vs, seyng that thou doest these thynges? Jesus answered, and sayd vnto them: mat.16.f * destroye this temple, and in thze dayes I mar.14.f will reare it vp. Then sayd the Jewes. xlvi yeres was thys temple a buyldinge, & wilt thou reare it vp i thze dayes? but he spake of the temple of hys bodye. Whan therfore, as he was risen from death agayne, his disciples remembred that he thus had sayde. And they beleued the scripture, & the wordes, whiche Jesus had sayde. Whē he was in Jerusalem at Easter in the feaste daye, many beleued on his name, when they saw his miracles, which he did. But Jesus did not commit him selfe vnto them, because he knew al men, & neded not that anye man Jere.17.b should testifie of him. * For he knew what Apoc.1.d was in man. ✠

C The.iii. Chapter. ✠

A There was a man of the pharises named Nicodem⁹, a ruler of the Jewes. John.7.g * The same came to Jesus by night, & sayd vnto hym: Rabbi, we know that thou art a teacher come frō god: for no mā can do such miracles as thou doest, except god were with him. Jesus answered & sayd vnto hi: verely, verely, I say vnto the, except a mā be borne frō aboue, he can not see the kingdō of god. Nicodem⁹ sayth vnto him: how can a mā be borne when he is old? can he enter into his mothers wōbe & be borne agayne? Jesus answered: * verely, verely, John.4.b I saye vnto thee, except a man be borne of and.7.d. water and of the spirite, he can not entre Tit.3.a. into the kyngdome of God. * That which is borne of the fleache, is fleache, and that Rom.8.a which is borne of the spirite is spirite. Marueyle not thou that I sayde to the, ye muste be borne frome aboue. The wynde bloweth where it lusteth, and thou heareste the sounde therof * but canst not tel whēce Ecc.xi.a it commeth and whither it goeth. So is B euerye one that is borne of the spirete. Nicodemus answered, and sayde vnto him: howe can these thynges be? Jesus answered, and sayd vnto hym: Arte thou a maister in Israell, and knowest not these thynges? Verely, verely, I saye vnto thee: we speake that we do knowe, and testifye Ephe.4.a that we haue sene: and ye receyue not oure witnes. If I haue tolde you earthly thinges, and ye beleue not: how shal ye beleue, yf I tel you of heauenlye thynges? * And Nu.xxi.c no man ascendeth vp to heaue, but he that came downe frome heauen, euen the sonne of mā, which is in heauen. * And as Moses lyfte vp the serpente in the wildernes, euen Rom.b.g so muste the sonne of man be lyfte vp, that whosoeuer beleueth in him, perish not, but haue eternal lyfe. ✠ * For God so loued Luc.xix.a the worlde, that he gaue his onely begotē sonn, that whosoeuer beleueth in him, should not perish, but haue euerlasting life. * For God sente not his sonne into the worlde, to cōdempne the worlde, but that the worlde throwe him might be saued. He that beleueth on hym, is not condemned. But he that beleueth not, is cōdemned al readye, John.1.a because he hath not beleued in the name of and.xii.b the onelye begotten sonne of God. And this is the condempnation: * that lyght is Eph.5.b come into the worlde, & men loued darknes more then lighte, because their dedes were euel. For * euerye one that euel doeth, hateth the light: neither commeth to the light, lest hys dedes shulde be reproued. But he that doth trueth, cometh to the light, that his dedes maye be knowen: how that they are wrought in God. ✠ After these thinges + came Jesus & hys disciples into the lande of Jewrye, and there he taryed with them, * and baptised. And John also baptised in D Enon beside Salim, because there was John.4.g much water there, and they came, and were mat.iii.a baptised. * For John was not yet caste Mar.i.a. into prisonne. ✠ And there arose a question Luce.3.a between Johns disciples and the Jewes, * mar.1.b about the purifiynge. And they came vnto John, and sayde vnto hym: Rabbi, he that was with the beyonde Jordane (to whome thou bareste wytnesse) beholde the same baptiseth

baptizeth, * & al mē come to him, John answered, & said: a man can receaue nothinge, except it be genen him from heuen. Ye your
Joh. 4. a
John. 1. b
selues are witnesses, * howe that I saide: I am not Christ, but am sent before him. He that hath the bride is the bridegrome. But the frende of the brydgrome, which standeth and hereth him, reioyseth greatly because of the brydgromes voyce. This my ioye therefore is fulfilled. He must encrease, but I must decrease. He that cōmeth from an hye, is aboue al: He that is of the earth, is earthy, & speaketh o^e the earth. He that cōmeth from heuē, is aboue al, & what he hath sene and heard: that he testifieth: & no man receaueth his testimony. He that hath receaued his testimonie, * hathe set to hys seale, that God is true. For he whom God hath sent, speaketh the wordes of God. * For God geueth not the spirite by measure vnto hym. The father loueth the sonne, * & hath geuen all thynges into his hand. * He that beleueth on the sonne hath euerlastyng lyfe: He that beleueth not the sonne, shal not se lyfe, but the wrath of God abydeth on him. &
Ioh. 6. f
1. Joh. 5. b

¶ The. iiii. Chapter.

AS soone as the Lord knew, how the Pharises hadde hearde, that Jesus made & baptised mo dysciples then John (though that Jesus him self baptised not: but his disciples) * he left Jewry, & departed againe to Galile. For it was so, that he must nedes go thorowe Samaria. Then came he to a citie of Samaria (which is called Sichar.) Beysydes the possellyon * that Jacob gaue to his sonne Joseph. And there was Jacobs wel. Jesus then beyng werye of his iourney, sat thus on the well. And it was aboute the fifte houre: and there came a woman of Samaria to drawe water. Jesus sayeth vnto her: geue me drynke. For hys dysciples were gone awaye vnto the towne, to bye meate. Then sayeth the womā of Samaria vnto hym: howe is it, that thou beynge a Jewe, askest drynche of me, which am a Samaritane? * For the Jewes medle not with the Samaritans. Jesus answered, and said vnto her: yf thou knewest the gyfte of God, and who it is that sayeth to thee, geue me drynck, thou wouldest haue asked of him, & he would haue genen * thee water of lyfe. The womā sayeth vnto hym: Syr, thou hast nothyng to drawe with, and the well is depe: from whence thē hast thou that water of lyfe? Arte thou greater then oure father Jacob, whiche gaue vs the wel, and he hym selfe dranche therof, & his children, and his cattel? Jesus answered, & said vnto her: who so euer drynketh of thys
Mat. 4. b
gen. 48. d
4 re. 17. a
John. 7. b
Jere. 2. b
John. 7. b

water, shall thyrst agayne. But whosoeuer drynketh of the water that I shall geue hym, shall neuer be more a thyrste: but the water that I shall geue hym, shalbe in him a well of water, spryngynge vp into euerlastyng lyfe. The woman sayeth vnto him: Syr, geue me of that water, that I thyrste not, neyther come hyther to drawe. Jesus saith vnto her: Goe, call thy husbande, and come hither. The woman answered, & sayd vnto hym: I haue no husbande. Jesus sayde vnto her: Thou haste well sayde, I haue no husbande. For thou hast had fyue husbandes, and he whome thou nowe haste, is not thy husbande. In that saidest thou truelye.

The womā saieth vnto hym: * Syr, I perceaue that thou arte a Prophete. Oure fathers worshypped in this mountayne, * & ye say that in Jerusalem is the place where men ought to worshippe. Jesus sayeth vnto her: woman, beleue me, the houre commeth, when ye shall (neither in thys mountayne, nor yet at Jerusalem) worshyp the father. ye worshippe ye wote not what: we knowe what we worshippe. * For saluacyon commeth of the Jewes. But the houre commeth and nowe is, whē the true worshippers shal worshippe the father * in spirite, and in the trueth. For suche the father also requireth to worshyp hym. * God is a spirite: & they that worshyppe him, must worshyp him in spirite and in the trueth. The womā saieth vnto him: I wote that Messias (that come, whiche is called Christe: When he is come, he wyll tell vs all thynges. Jesus sayeth vnto her: * I that speake vnto the, am he. And immediatlye came his disciples, & marueyled that he talked with the woman. Yet no man sayde: what meaneth thou, or why talkest thou with her? The woman then lefte her watrepotte, and went her waye into the citie, and sayth to the mē: Come, se a man which told me al thinges that euer I did. Is not he Christ? Then they went out of the citie, & came vnto him. In the meane while his disciples prayed him, saying: Master, eate. He said vnto thē: I haue meate to eate, that ye know not of. Therfore said the disciples amonge them selues: hath any mā brought him ought to eate? Jesus saith vnto thē: my meat is to do the wil of him that sent me, & to finish his worke. Say not ye: there are yet four monethes, & then cōmeth harueste? Beholde, I saye vnto you: lift vp your eies, and loke on the regions: for they are whyte alreadye vnto harueste. * And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe eternall: that bothe he that soweth, and he that reapeth, mygbt reioyse together. And herein is the sayinge true, that one soweth, & another reapeth,

I sent
Luk. 7. b
3 reg. 9. a
2. Par. 7. c
Exo. 21. c
Roma. 1. a
1. Cor. 3. c
Mat 26. f
Mar. 14. g
Luce. 22. c
John. 9. d
and. 7. c
Mat. 13. b
Luke. 7. a

I sente you to reape that, wherin ye bestowed no labour. Other men laboured, & ye are entred into their labours. Many of the Samaritans of that citye beleued on him, for the sayinge of the woman, whiche testified that he tolde her, all that euer she dyd. So, when the Samaritans were come vnto him: they besought him, that he wold tarye with them. And he abode there two dayes. And manye mo beleued because of hys owne wordes, and sayde vnto the woman. Nowe we beleue, not because of thy
Joh.17.b saying: * For we haue heearde him our selues, and know that this is euen Christ, the sauioure of the worlde. ✠ After two dayes he departed thence, and wente awaye into
Mat.13g Galile. * For Jesus him selfe testified, that
mar.6.a. a Prophete hath none honour in his owne
Luce.4,c countre. Then, assoone as he was come into Galile, the Galileans receaued him: who they had sene all the thynges that he dyd at Jerusalem at the daye of the feaste. For they went also vnto the feast daye. So Je-
John.2.a sus came againe into Cana of Galile, * where he turned the water into wine. ✠ And ther
Mat.8.a was a certayne rueler, * whose sonne was
Luke.7a sicke at Capernaum. As soone as the same heard that Jesus was come out of Jewrye into Galile, he went vnto hym, & besought him, that he would come downe, and heale his sonne. For he was euen at the poynt of death. Then sayd Jesus vnto him: excepte ye se tignes & wonders, ye wyl not beleue. The ruler saith vnto him: sir, come downe, or euer that my sonne dye. Jesus sayeth vnto hym: go thy way, thy sonne lyueth. The man beleued the word that Jesus had spoken vnto him. And he went his waye. And as he was now going downe, the seruauntes met him, and tolde him, saying: thy son liueth. Thē enquired he of them the houre when he began to amende. And they sayde vnto hym: yester day at the seuenth houre, the feuer lefte hym. So the father knewe, that it was the same houre, in the whyche
Acte.18.a Jesus sayde vnto hym: Thy sonne lyueth. * And he beleued, and al hys hou shoulde. This is agayne the seconde miracle, that Jesus did, whē he was come out of Jewry into Galile. ✠ ¶ The. v. Chapter. ✠

A After this was there a feaste daye of the Jewes, & Jesus wēt vp to Jerusalē. And ther is at Jerusalē, by the slaughter house, a pole (whiche is called in the Hebrue tōge, Bethseda) hauing. v. porches, in which lay a great multitude of sicke folke, of blinde, halt, & withered, waytig for the mouinge of the water. For an angel wēt doune at a certayne season into the pole, & stered the water. Whosoeuer thē first (after the sterynge of the water) stepped in, was made whole of whatsoeuer disease he had. And a certayne man was there which had bene diseased. xxxviii. yeres. When Jesus saw him lye, and knewe that he now longe time had bene diseased, he sayeth vnto him: Wylt thou be made whole? The sicke man answered him: Sir, I haue no man when the water is troubled, to putte me into the pole: But in the meane tyme, whyle I am about to come, another steppeth downe before me. Jesus sayeth vnto him: * Arise, take vp thy bed, & walke. And immediatlye the mā was made whole, and toke vp his bed, and walked. And the same daye was the Sabboth. The Jewes therefore sayde vnto him that was made whole: It is the sabboth daye, it is not lawfull for the to carye thy bed. He aunswered them: he that made me whole, sayde vnto me: take vp thy bed, and walke. Thē asked they him: what mā is that, whiche sayde vnto the: take vp thy bed, and walcke? And he that was healed, wyst not who it was. For Jesus had gotte him selfe awaye, because that there was preasse of people in that place. * Afterward, Jesus founde him in the temple, and sayde vnto him: beholde, thou arte made whole: synne no more, lest a worse thinge happen vnto the? The man departed, and tolde the Jewes, that it was Jesus whiche had made hym whole. ✠ And therfore the Jewes did persecute Jesus, and sought the meanes to sle hym, because he had done these thinges on the Sabboth daye. And Jesus aunswered them. ✠ * My father worcketh hitherto, and I woorke. Therefore, the Jewes sought the more to kyll hym, not onely because he had broken the Sabboth: but said also, that * God was hys father, and made hym selfe equal with God. Then answered Jesus, and sayd vnto them: Verely, verely, I saye vnto you: * the sonne can do nothing of him selfe, but that he seeth the father do. For what soeuer he doeth, that doeth the sonne also. For the father loueth the son, & sheweth him al thinges that he hym selfe doeth. And he wyl shewe hym greater woorkes thē these, because ye shulde maruayle. For lykewise as the father rayseth vp the dead, and quickeneth thē, euen so the sonne quickeneth whome he wyll. * Neither iudgeth the father any man: but hath committed all iudgemente vnto the sonne, because that al men shulde honoure the sonne, euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father whiche hath sent him. Verely, verely, I saye vnto you. * He that heareth my worde, and beleueth on him that sente me, hathe euerlastynge lyfe, and shall not * come into damnacio: but is escaped from
Mat.9.8 mar.2.b. Luc.b.e. Acte.3.b and 9.f. ✠ Sabbot
John.8.a B
Mat.26f mat.14g Luc.21.e ✠ Joh.9a
Mat.xi.e Luke.x.c
C
Faith. John.6.f
Luk.23g
death

death vnto lyfe. Verely, verely, I saye vn-
Mat. b. b to you, * the houre shall come, and nowe
John. xi. c is, when the deade shall heare the voyce of
the sonne of God. And they that heare, shal
John. i. a lyue. * For as the father hathe lyfe in hym
and. 14. a selfe, so lykewise hath he geuen to the sone,
to haue lyfe in him selfe: and hath geue him
Mat. 25. d power also to iudge, because he is the sonne
of man. Marueile not at this: for the * houre
shall come, in the whiche all that are in the
graues, shall heare his voyce, & shall come
forth: they that haue done good, vnto the
Resurrec- resurrection of lyfe: & they that haue done
tion. euyll, vnto the resurrection of damnacyon. ✠
✠ I can of myne owne selfe do nothynge.
As I heare, I iudge, and my iudgement is
iuste, because I seke not myne owne will, but
the will of the father whiche hath sente me.
John. 5. b * If I shoulde beare wytnesse of my selfe,
my wytnes wer not true. Ther is another
that beareth wytnes of me: and I am sure,
John. i. b that the wytnesse whiche he beareth of me,
is true. * Ye sente vnto John, and he bare
witnesse vnto the truth. But I receaue not
the recorde of manne. Neuertheles, these
thynges I saye, that ye myght be safe. * He
was a burnynge, and a shynyng lighte, and
John. v. a & ye wouldе for a season haue reioyced in hys
1 Joh. xv. c lighte. * But I haue greater wytnes, then
the witnesse of John. : For the workes
whiche the father hath geuen me to finish,
the same workes that I do, beare witnesse
of me, that the father hathe sente me. And
math. 3. b and. 17. b the father hym selfe whiche hathe sente me,
mark. 1. b * hathe borne wytnesse of me. Ye haue not
Luce. 3. b heарde his voyce at any tyme, nor sene his
2. Pet. 1. b shape, hys worde haue ye not abydynge in
1 Act. 17. b you. For whō he hath sent, him ye beleue not.
Deu. 18. c Searche the scriptures, for in thē ye thinke
ye haue eternall life, * and they are they
whiche testifye of me, And yet will ye not
come to me, that ye myght haue lyfe. I re-
ceaue not prayse of mē. But I knowe you,
that ye haue not the loue of God in you. I
John. 2. c am come in my fathers name, & ye receaue
2. Tessa. 2. b me not. * If another come in hys owne
name, him will ye receaue: Howe can ye be-
leue, which receaue honour one of another,
and seke not the honour that cōmeth of god
onely? Do not thinke that I will accuse you
to my father. There is one that accuseth
Moyses. you: euen Moses in whom ye truste. For had
ye beleued Moses, ye wouldе haue beleued
me, * for he wrote of me. But if ye beleue
Deut. 18. c not hys writynges: howe shall ye beleue
my wordes? *

¶ The. vi. Chapter. ✠

Mat. 14. b After these thynges * Jesus went his
Mar. 6. b way ouer the sea of Galile, which is
mat. 4. d the sea of Tiberias, & a great mul-
titude folowed him, because they sawe hys
miracles whiche he did on them that were
diseased. And Jesus went vp into a moun-
taine, & there he sat with his disciples. And
easter, a feast of the Jewes was nye. *
* * Whē Jesus thē lift vp his eies, & saw a
great compane come vnto him, he saith vn-
to Philip: whence shall we bye bread, that
these maye eate? This he sayde to proue
him, for he him selfe knew, what he would
do. Philippe answered him * two hundred
penye worth of breade are not sufficient for
them, that euery man may take a litel. One
of his disciples (Andrewe, Simon Peters
brother) sayeth vnto him: There is a lade
here, whiche hath fyue barly loaues, & two
fishes: but what are they amonge so ma-
ny? And Jesus sayde: Make the people syt
down. There was much grasse in the place.
So the men satte downe in numbre, about
fyue thousande. And Jesus toke the breade
And when he had geuen thanches, he gaue
to the disciples, and the disciples to them
that were set downe. And likewyse of the
fyshes as muche as they wouldе. When
they had eaten ynoughe, he sayeth vnto his
disciples: gather vp the broken meat which
remayneth: that nothyng be lost. And they
gathered it together, and filled twelue bas-
kettes with the broken meate, of the fyue
barlye loaues: whiche broken meate remai-
ned vnto them that had eaten. Then those
men (when they had sene the miracle that
Jesus dyd) sayde: this is of a trueth * the
same Prophete, that shoulde come into the
worlde. ✠ When Jesus therefore perceaa-
ned that they wold come, and take hym vp,
to make hym kynge, * he departed agayne
into a mountayne hym selfe alone. : And
when euen was nowe come, hys disciples
wente downe vnto the sea, and gat vp into
a shyppe: and came ouer the sea vnto Ca-
pernaum. And it was nowe darcke, and Je
sus was not come to them. And the sea arose
with a great winde that blewe. So when
they had rowen aboute .xxv. or .xxx. furs-
longes, they sawe Jesus walckyng on the
sea, & drawynge nie vnto the shippe, & they
were afraied. But he saieth vnto them: It
is I, be not afraied. Then would they haue
receaued him into the shyppe, and immedi-
ately the shyppe was at the lande whyther
they went. The daye folowynge when the
people (which stoode on the other side of the
sea) sawe that there was none other shyppe
there, saue that one wherinto his disciples
were entred, and that Jesus wente not in
with his disciples into the shippe: but that
his disciples were gone away alone. (How-
beit, there came other shippes from Tibe-
rias, nie vnto the place where they did eate
breade, after that the LORDE had geuen
thanches)

Luce. 6. c

Mat. 14. b
Mar. 6. d
Luc. ix. b

3. reg. 4. g

Luce. 7. c
John. 4. b

Luce. 6. a
mat 14. c
Mar. 6. f

thankes) when the people therefore sawe
that Jesus was not there, neither his disci-
ples, they also toke shyppynge: and came
to Capernaum, seking for Jesus. And whē
they had founde hym on the other syde of
the sea, they sayde vnto him: Rabbi, when
camest thou hyther? Jesus answered them,
and sayde: verely, verely, I saye vnto you:
ye seke me, not because ye sawe the myra-
cles, but because ye dyd eate of the loaues,
and were fylled. ✠ Labowre not for the
meate which perysheth, but for that which
endureth vnto euerlastynge lyfe, whyche
meate the sonne of man shall geue vnto
you. For him hathe God the father sealed.
Then sayde they vnto hym: what shall we
do, that we myghte worcke the worckes of
God? Jesus answered and sayde vnto thē:
this is the worke of GOD: that ye beleue
on hym, whome he hath sent. They sayde
therfore vnto hym • what sygne shewest
thou then, that we maye se, and beleue the?
What doeste thou worcke? Oure fathers
dyd eate Manna in the desert as it is writ-
ten. The gaue them ✶ breade from heauen to
eate. Then Jesus sayd vnto them: verely,
verely, I saye vnto you: Moses gaue you
not that breade from heauen: • but my fa-
ther geueth you the true breade from hea-
uen. For the breade of GOD is he, whiche
commeth downe from heauen, and geueth
lyfe vnto the worlde. Then sayde they vn-
to hym: Lord euermore geue vs this brede.
And Jesus sayde vnto thē. I am the breade
of lyfe. He that commeth to me shall not
hunger: and he that beleueth on me shall
neuer thirst. ✠ But I sayd vnto you: that
ye also haue sene me, and yet ye beleue not.
All that the father geueth me shall come
to me: and hym that commeth to me, I cast
not awaye. For I came downe from hea-
uen • not to do that I wyll, but that he
wyll, whyche hath sent me. And this is the
fathers wyl whiche hath sente me, that of
all whyche he hathe geuen me, I shall loose
nothynge: but rayse them vp agayne at
the laste daye. And this is the wyll of hym
that sente me: that euery one whiche seeth
the sonne ✶ and beleueth on hym, haue e-
uerlastynge lyfe. And I wyll rayse him vp
at the laste daye. The Jewes then mur-
mured at hym, because he sayde: I am that
breade (of lyfe) whyche came downe from
heauen. And they sayde: • Is not this
Jesus the sonne of Joseph, whose father
and mother we knowe? how is it thē that
he sayeth, I came downe from heauen? Je-
sus answered and sayde vnto them: Mur-
mure not amonge youre selues. ✠ ✶ No mā
can come to me, excepte the father whyche
had sente me, drawe hym: And I wyl rayse
hym vp at the laste daye. It is wrytten in
the Prophetes: • ✠ they shalbe al taughte
of GOD. Euery man therfore that hathe
hearde, and hath learned of the father, com-
meth vnto me. • Not that any man hathe
sene the father, saue he whyche is of God:
the same hathe sene the father. Verelye,
verely, I saye vnto you: he that putteth
his truste in me, hathe euerlastynge lyfe. I
am that breade of lyfe. Youre fathers dyd
eate Manna in the wildernes, ✠ are deade.
This is that breade, which cōmeth downe
from heauen, that a man maye eate therof,
and not die. I am that liuing breade, which
came downe from heauen. If anye man
eate of this breade: he shall lyue for euer.
• And the breade that I wyll geue is my
flesh, whiche I wyl geue for the lyfe of the
worlde. ✠ The Jewes therfore stroue amōg
them selues, sayinge: How can this felowe
geue vs that flesh of his to eate? Then Je-
sus said vnto them: ✠ Verely, verely, I say
vnto you, excepte ye eate the flesche of the
sonne of man, and dryncke hys bloude: ye
haue no lyfe in you. Who so eateth my
flesche, and dryncketh my bloude, hathe e-
ternall lyfe, and I wyll rayse hym vp at
the laste daye. ✠ ✠ For my flesh is meate
in dede: and my bloude is dryncke in dede.
He that eateth my flesche and dryncketh my
bloude, dwelleth in me, and I in hym. As
the lyuynge father hathe sente me, and I
lyue for the father: Euen so he that eateth
me, shall lyue by the meanes of me.
This is that breade, whiche came downe
from heauen: not as youre fathers dyd
eate Manna, and are deade. He that eateth
of this breade, shall lyue euer. ✠ These
thynges sayde he in the synagoge, as he
taught in Capernaū. Many therfore of hys
disciples (when they had heard this) said:
this is an harde sayinge: who can abide the
hearynge of it? Jesus knewe in hym selfe: ✠
that his disciples murmured at it: and he
sayde vnto them: Wolde this offende you?
What and yf ye shall se the sonne of man
ascende vp thyther where he was before?
It is the spyrite that quickeneth the flesche
profyteth nothynge. The wordes that I
speake vnto you, are spyrite and lyfe. But
there are some of you that beleue not. For
Jesus knewe from the begynnynge whiche
they were, that beleued not, and who should
betraye him. And he sayde: therefore sayde
I vnto you: that ✶ no man can come vnto
me, excepte it were geuen vnto hym of my
father. From that tyme manye of his disci-
ples went backe, and forsoke him, ✠ walked
no more with hym. Then said Jesus to the
twelue: wil ye also go awaye? Then Sy-
mon Peter answered him: Lorde, to whome

shall

Esa. 54.d
1. Joh. 11.d

Exo. 32.d
Deu. 4.b
Jud. 21.c
and 1111.d
Joh. 1.c
1. Joh. 4.b

Luc. 22.c
✠

✠

that we go? Thou haste the wordes of eter-
mat. 16.c nall life, * & we beleue & are sure, that thou
Mar. 8.c art Christ the sonne of the liuyng God. Je-
Luce. 12.e sus answereth them: Haue not I chose you
Joh. 11.c twelue, & one of you is a deuyll? He spake
a Luc 22a of Judas Iscarioth the sonne of Simon.
Joh. 13.c For he it was that should betraye him, be-
ynge one of the twelue. ✠

¶ The. vii. Chapter. ✠

A Fter these thynges, Jesus wente a-
bout in Galile: for he wold not go a-
Leui. 23, f bout in Jewry, because that the Je-
Nu. 19.b wes sought to kill him. The Jewes * feast
3. Esd. 5.c of tabernacles was at hande. His brethren
2. mac 5, c therfore sayde vnto hym: get the hence, and
go into Jewry, that thy disciples also may
se thy workes that thou doest. For there
is no man that doeth anye thyng in secret,
and he hym selfe seketh to be knowen o-
penlye. If thou do suche thynges, shew thy
selfe to the worlde. For hys brethren bele-
ued not in hym. Then Jesus sayde vnto
them: My tyme is not yet come: but youre
Joh, xv.a tyme is alwaye readye. The worlde can-
not hate you. * But me it hateth: because
I testifye of it, that the workes therof
are euyll. Go ye vp vnto this feaste, I wyll
not go vp yet vnto thys feaste, for my tyme
is not yet full come, whan he had saide these
wordes vnto them, he abode styll in Galile.
B But assone as his brethren were come, thē
went he also vp vnto the feast, not openly:
John, xi.f but as it were pryuely. Then sought him
the Jewes at the feaste, and sayde: * where
is he? And muche murmurynge was there
of him amonge the people. For some sayde:
mat. 21 d * He is good, other sayde: naye, but he de-
John 4 .c ceaueth the people. Howbeit, no mā spake
and. 6.e openly of hym, for feare of the Jewes. ✠
a Joh xii f ✠ Nowe whan halfe of the feast was done,
Jesus went vp into the temple, & taughte.
And the Jewes maruepled, sayinge: Howe
knoweth he the Scriptures, seynge that he
neuer learned? Jesus answered them, and
sayde: My doctryne is not myne: but hys
that sent me. If anye man wyll be obedient
vnto his will, he shal know of the doctrine,
whether it be of God, or whether I speake
of my selfe. He that speaketh of hym selfe,
seketh his owne prayse.

C But he that seketh hys prayse that sente
Exo. xx.a him, the same is true, & no vnrighteousnes
deut. b.a is in him. * Did not Moses geue you a law:
and yet none of you keepeth the lawe? why
go ye about to kill me? The people answe-
red, & sayd: Thou haste the deuill: who goth
John. b.a about to kyll thee? Jesus aunswered, and
sayde vnto them: * I haue done one worke,
and ye all maruayle. Moses therefore gaue
vnto you the circumcision: not because it is
Gen. 17, b of Moses: but + of the fathers. And yet ye
on the Sabboth day, circumcise a man. If
a man on the Sabboth daye, receaue cyr-
cumcysyon wythoute breakynge of the law
of Moses: disdayne ye at me, because I
haue made a man euerye whyte whoale on
the Sabboth daye? + Judge not after the
Deute. i.c Leu. xix c
prou. 24 c
beter apperaūce, but iudge with a ryghte-
wise iudgement. Then said some of them of
D Jerusalem: is not this he, whome they go
about to kyll? But lo, he speaketh boldly,
and they saye nothynge to hym. Do the ru-
lers know in dede, that this is verye Christ?
Howebeit, * we know this man whence he
mat. 13.g is: but whē Christ cōmeth, no mā knoweth
Mar. 6. a whence he is. Then cryed Jesus in the tem-
Joh, vi. c ple (as he taughte,) sayinge: ye both knowe
me, and whence I am ye knowe. And I am
not come of my selfe: but he that sent me is
true, whome ye knowe not. But I knowe
him. (And if I saye that I knowe hym not,
I shalbe a lyar like vnto you, but I know
him) for I am of hym, and he hath sent me.
Mat. xi.c * Thē they sought to take him: but no man
Luc. xix g layd handes on him, because his houre was
20. c. 22 a not yet come. * Manye of the people bele-
a Joh 8 d ued on him, and sayde: whē Christ cōmeth,
E will he do mo miracles thē these, that thys
Mat. 22 d mā hath done? The pharises heard that the
Mar. 12. a people murmured suche thinges cōcerning
Luce. xx d him. And the pharises & hye priestes + sent
ministers to take him. Then sayde Jesus
vnto thē: yet am I a lytle while with you
& then go I vnto him that sent me. Ye shall
seke me, and shall not fynde me: * & where John. 8.c
I am, thyther can ye not come. Then sayde and. xiii d
the Jewes amonge them selues: whyther
will he go, that we shall not fynde hym?
Will he go amonge the Gentiles (whiche
are scattered abroade) and teache the Gen-
tiles? What maner of sayinge is this that
he sayde: ye shall seke me, & shall not fynde
me: & where I am, thither can ye not come?
In the laste daye, that greate daye of the
feaste, Jesus stode, and cryed, sayinge: * If Esa, lv. a
any man thyrste, let him come vnto me, and
dryncke. He that beleueth on me (as sayeth
the scripture) oute of hys bellye shall flowe
riuers of water of lyfe. But this spake he
of the spirite, which they that beleue on him,
shoulde receaue. ✠ For the holy ghost was
not yet there, because Jesus was not yet
F glorysied. ✠ Manye of the people therefore
John. 3.a (when they hear de this sayinge,) sayde: * of
and. vi. b a trueth this is a prophete: but other sayd:
Luce. 7.c a this is Christ. But some sayd: shal Christ
a mat 21.c come out of Galile: * Saieth not the scrip-
* Mic. 5.a ture, that Christe shall come of the seede of
Mat. ii. a Dauid: and oute of the towne of Bethleem,
where Dauid was? So was there dissen-
cyon amonge the people because of hym.
And some of them would haue taken hym:
but

but no man layed hādes on him. Thē came the ministers to the hye ꝓiestes & ꝓhari
ses. And they sayd vnto them: why haue ye not brought him? The ministers answered: neuer man spake as this man doeth. Than answered thē the ꝓharises: are ye also dis
ceaued? Doth anye of the rulers or of the ꝓharises beleue on him? But this commen people whiche know not the lawe, are cur
sed. Nicodemus sayeth vnto thē (* he that
John.3.a came to Jesus by night, & was one of thē.)
Doth oure lawe iudge any man, before it heare hym, and knowe what he hath done? They answered, and sayde vnto hym: arte thou also of Galyle? Searche and loke. For out of Galyle ariseth no ꝓphopete. And euery man went vnto hys owne house. ✠

¶ The. viii. Chapter. ✠

A Jesus went * vnto mounte Oliuet, & ear
Mat.21.a Mar.xi.a Luk.19.c ly in the morninge he came againe into the temple & all the people cāe vnto hym, & he sat downe, & taught thē. And the scrip
bes & ꝓharises brought vnto him a womā taken in aduoutry: & when they had set her in the middes, they saye vnto him: Master, this woman was taken in aduoutry, euen
Luk.xx.b as the deade was a doynge. * Moses in the lawe commaūded vs, that suche shoulde be stoned. But what sayest thou? This they sayd to tempte him, that they might accuse him. But Jesus stouped downe & wyth his finger wrote on the grounde. So, whē they continued askynge him, he lift him self vp, and sayde vnto them: let him that is amōge you without synne, caste the fyrste stone at her. And againe he stowped down, & wrote
B on the grounde. And all one as they heard this, they went out one by one, beginninge at the eldest. And Jesus was lefte alone, & the woman standynge in the myddes. Whē Jesus had lyfte vp hym self, and sawe no man, but the woman, he sayde vnto her: woman, where are those thyne accusers? Hath no man condempned the? She sayde: No man, Lorde. And Jesus sayed: Neither
John.b.c do I condempne the. Go and * synne no
more. ✠ Thē spake Jesus again vnto thē
John.i.a & viii.g saynge: * I am the light of the worlde. He that foloweth me, doth not walke in darkenes but shall haue the lyght of lyfe. The ꝓharises therfore sayd vnto him: thou bearest recorde of thy self, thy recorde is not true. Jesus answered, and sayd vnto them: thoughe I beare recorde of my self, yet my recorde is true: for I know whence I came, & whither I go. But ye cannot tell whence I come, and whither I go. Ye iudge after
C the flesche, I iudge no man. And yf I iudge,
Deu.35.b Deu.17.a & xix.d my iudgement is true. For I am not alone: but I and the father that sente me. * It is also written in your lawe, that the testimo-
nye of two men is true, I am one that bea- mat.18.c
reth witnes of my self, and the father that 2.cor.3.a
sent me beareth witnes of me. Then sayde 1.tim.5.c
they vnto him: where is thy father? Jesus Hebr.x.a
answered: ye neither knowe me: nor yet my father. If ye had knowen me, ye shoulde haue knowē my father also. These wordes spake Jesus in the treasury, as he taughte in the temple, and no man layde handes on him * for his houre was not yet come. ✠ Mat.vi.c
Then sayd Jesus agayne vnto thē: ✠ I go my way, and * ye shal seke me, and shal dye John.7.c in your synnes. Whither I go, thyther can & .xiii.d ye not come. Then sayde the Iewes: wyl he kil him self: because he saieth: whither I go, thither can ye not come? And he sayde vnto them: ye are bes beneth, I am from aboue. Ye are of this world, I am not of this worlde. I sayd therfore vnto you, that ye shal die in your sinnes. For * yf ye beleue not that I mat.16.b am he, ye shal dye in your synnes. Thē sayd John.8.b they vnto him: who art thou? And Jesus saieth vnto them. Euen the very same thig that I speake vnto you. I haue many thynges to say, and to iudge of you. Yea, and he John.14.b that sent me, is true. * And I speake in the worlde those thynges, which I haue heard of him. Howbeit they vnderstode not that he spake of hys father. Then sayde Jesus vnto them: when ye haue lyfte vp on hye the sonne of man, then shall ye know, that I am he: and that I do nothynge of my self, but * as my father hathe taughte me, John.13.b euen so I speake these thynges: and he that and.14.b sente me, is wyth me. The father hath not lefte me alone, for I do all wayes those thynges that please hym. ✠ As he spake these wordes, * many beleued on hym. John.7.b
✠ Then said Jesus to those Jewes, whiche beleued on hym: If ye continue in my word, then are ye my very disciples, and ye shall know the truth: and the truth shall make you free. They answered him: We be Abra-
hams seade, and were neuer bounde to any man: howe sayest thou then: ye shalbe made *free? Jesus answered thē: verely, verely, I Ro.vi.b say vnto you, that whoso euer committeth and.8.a synne, is the seruaunte of sinne. And the ser- * Ro.vi.c
saūte abideth not in the house for euer. But 2.pet.2.b
the son abideth euer. If the sonne therefore
G shal make you free, thē are ye free in dede. I know that ye are Abrahās sede: but ye seke meanes to kil me, because my word hath no place in you, I speake that whiche I haue sene with my father: & ye do that, which ye haue sene with your father. They answered & said vnto him: Abraham is our father. Jesus saieth vnto thē: If ye were Abrahās children, ye would do the dedes of Abrahā. But nowe ye go about to kyll me, a man that hathe tolde you the trueth whyche I

haue

haue heārde of God: this did not Abrahā. ye do the dedes of your father. Then sayde they to him: we were not borne of fornicacion. We haue one father, euen God. Jesus sayde vnto them: yf God were your father, truely ye wouldē lone me. For I proceaded forth, and came from God. Neyther came I of my selfe, but he sente me: Why do ye not knowe my speach? Euen because ye cannot abide the hearynge of my word. ye are of youre father the deuyll, & the lustes of your father wyl ye serue. He was a murtherer from the begynnyng, & abode not in the trueth, because ther is no trueth in hym. Whē he speaketh a lye, he speaketh of hys owne: For he is a lyar, & the father of the same lynge. And because I tell you the trueth, therefore ye beleue me not.

Which of you rebuketh me of sinne? If I saye the trueth, why do ye not beleue me? He that is of God, heareth godes wordes. Ye therefore, heare them not, because ye are not of God. Then answered the Jewes, and sayde vnto hym: Saye we not wel that thou arte a Samaritan, & haste the deuyl? Jesus answered: I haue not the deuyll: but I honoure my father, & ye haue dishonored me. I seke not mine owne prayse: there is one that seketh, and iudgeth. Verely, verely, I saye vnto you: yf a man kepe my sayinge, he shall neuer see death. Then sayde the Jewes vnto hym: Nowe knowe we, that thou hast the deuyl. Abraham is deade, and the prophetes, and thou sayest yf a man kepe my sayinge: He shall neuer taste of death. Arte thou greater thē our father Abraham, which is deade? And the prophetes are deade. Whome madest thou thy selfe? Jesus answered: If I honoure my selfe, myne honoure is nothing. Je is my father that honoureth me, whiche ye say, is youre God, & yet ye haue not knowē hym: but I knowe hym. And if I saye, I knowe hym not, I shall be a liar lyke vnto you. But I know him, & kepe hys sayinge: youre father Abraham was glad to see my day: and he sawe it, and reioyced. Then sayde the Jewes vnto hym: thou arte not yet. l. yere old, & hast thou sene Abraham? Jesus sayde vnto them: Verely, verely, I saye vnto you: yer Abraham was borne, I am. Then toke they vp stones to cast at him: But Jesus hid hi selfe, & went out of the tēple.

The. ix. Chapter.

And as Jesus passed by, he saw a mā which was blinde frō his birth. And his disciples asked him, saying: master, who did sinne, this mā, or his father & mother, that he was borne blynde? Jesus answered: Neyther hathe this man synned, nor yet his father and mother: But that the workes of God shulde be shewed in hym. I muste worcke the workes of hym that sent me, while it is daye. The nighte commeth, when no man can worke. As log as I am in the worlde, I am the lyghte of the worlde. Assone as he had thus spoken, he spate on the grounde, and made claye of the spetle, and rubbed the clay on the eyes of the blynde, and sayde vnto hym: Goe, wasche the in the pole of Siloe, whyche (by interpretacion) is as much to say, as sent. He went hys waye therefore, and washed, and came agayne, seing: So the neighbours and they that had sene him before (how that he was a begger) sayde: is not this he that sat and begged? Some sayde: this is he. Agayne, other sayd: (No, but) he is like hym. He hym selfe sayde: I am euen he. Therefore sayde they vnto hym: Howe are thyne eyes opened? he answered and sayd: The man that is called Jesus, made claye, and annoynted myne eyes, and sayde vnto me: Go to the pole Siloe, and washe. And when I wente and washed, I receaued my syght. Then sayd they vnto hym: where is hee? He sayde: I can not tel. They brought to the pharises, him that a litle before was blynde: and it was the Sabboth daye whē Jesus made the claye, and opened hys eyes. Then agayne the pharises also asked hym, howe he had receaued hys syghte. He sayde vnto them: he put claye vpon myne eyes, and I washed, and doe see. Therefore sayde some of the phariles: this mā is not of God, because he kepeth not the Sabboth day. Other sayde: howe can a man that is a synner do such miracles? And ther was a stryfe among them. They spake vnto the blynde man agayne: What sayest thou of hym, because he hathe opened thyne eyes? He sayd: He is a prophet. But the Jewes dyd not beleue of the man (howe that he had bene blynde, and receaued hys syght) vntyl they called the father and mother of hym that had receaued his syght. And they asked them, sayinge: is thys youre sonne, whome ye saye was borne blynde? Howe doeth he now see then? hys father and mother answered them, and sayde: we knowe that thys is our sonne, and that he was borne blynde: but by what meanes he now seeth, we can not tell. Or who hath opened hys eyes, cannot we tel. He is old ynough, aske hym, let hym answere for hym selfe. Suche wordes spake hys father and mother, because they feared the Jewes. For the Jewes had conspired all ready, that yf any man dyd confesse that he was Christ, he shulde be excommunicate out of the Synagoge. Therefore sayde hys father & mother: he is olde ynoughe, aske hym. Then

agayne called they the mā that was blinde, and sayde vnto hym: Geue God the prayse: we know, that this man is a sinner. He answered therefore, and sayde: Whether he be a sinner or no, I cannot tell. One thynge I am sure of: that where as I was blynde, nowe I se. Then sayde they to him agayne: F What dyd he to the? Howe opened he thine eyes? He aunswered them: I tolde you yer while, and ye did not heare. Wherefore wold ye heare it agayne? Wyll ye also be his disciples? then rated they him, & said: Be thou his disciple. We are Moses dysciples. We are sure, that God spake vnto Moses. As for this felow, we know not from whēce he is. The man answered, and said vnto thē: this is a maruelous thing, that ye wote not frō whence he is, & yet hath he opened myne eyes. For we be sure, that god heareth not sinners. But if anye man be a worshipper of God, & obedient vnto his wil, him heareth he. Sence the world began was it not herd, that anye man opened the eyes of one that was borne blinde. If this man were not of God, he could haue done nothyng. They answered, & said vnto him: thou arte altogether borne in sinne, & doest thou teache vs? And they caste him oute. Jesus hearde that they had excōmunicate him: & when he had G founde him, he saide vnto hym: doest thou beleue on the sonne of God? He answered, & saide: Who is he Lord that I myghte beleue on him? And Jesus saide vnto him: Thou John. 4. c hast sene him, * & he it is that talketh with the. And he said: Lord, I beleue, and he worshipped him. ✠ And Jesus saide vnto hym: I am come vnto iudgemēt into this worlde: that they which se not, might se: and that they which se, might be made blynde. And some of the pharises which were with him: Joh. 15. d herde these wordes, and said vnto him: are we blinde also? Jesus said vnto thē: * If ye were blind, ye shold haue no sin. But now ye saye: we se, therefore youre synne remayneth.

¶ The. x. Chapter. ✠

A VErely, verely, I saye vnto you: he that entreth not in by the doze into the shepefold, but clymeth by some other waye, the same is a theefe & a murtherer. But he that entreth in by the dooze, is the shepherd of the shepe: to him the porter openeth, & the shepe heare his voyce, & * he Joh. 10. d calleth his owne shepe by name, & leadeth thē out. And when he hathe sente forth hys owne shepe, he goeth before thē, & the shepe folow him: for they knowe his voice. A straunger wil they not folowe, but will flee from him, for they knowe not the voice of straungers. This prouerbe spake Jesus vnto thē. But they vnderstode not what thinges they were, whyche he spake vnto them. Then sayd Jesus vnto them agayne: Verelye, verelye, I saye vnto you: * I am the dooze of the shepe. All (euen as many as came before me) are theues & murtherers: but the shepe did not heare them. I am the doze: by me yf any man enter in, he shall be safe, and shall go in and oute, and fynde pasture. A theefe commeth not but for to steale, kyll, and to destroye. I am come, that they myght haue lyfe, and that they myghte haue it more aboundauntlye. ✠ I am * the good shepherde. A good shepeherd geueth his life for the shepe. An hyred seruaunt, and he whiche is not the shepeherde (neyther the shepe are his owne) seeth the wolfe commynge, and leaueth the shepe, and flyeth, and the wolfe catcheth, & scatereth the shepe. The hyred seruaunt flyeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepheарde, * & know my shepe, and am knowen of myne. * As my father knoweth me, euen so know I also my father. And * I geue my lyfe for the shepe: & other shepe I haue, whiche are not of thys folde: them also muste I bringe, and they shall heare my voyce, and there shalbe one folde and one shepeheard. * Therefore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. No man taketh it from me: but I put it awaye of my selfe. I haue power to put it frō me, and I haue power to take it agayne. This commaundement haue I receaued of my father. There was a dissencō therfore againe amonge the Jewes for these sayinges, and many of them sayde: * He hathe the deuyll, and is mad: why heare ye him? Other sayd, * these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde? ✠ And it was at Jerusalem, the feast of the dedycacyon, and it was winter: and Jesus walked in the temple, euen in * Salomons porche. Then came the Jewes rounde aboute hym, and sayde vnto hym: Howe longe doest thou make vs doubte? yf thou be Christe, tell vs playnly. Jesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witnes of me.

But ye beleue not, because ye are not of my shepe. As I sayde vnto you: * my shepe John. 8. f heare my voyce: and I knowe them, and F they folowe me, and I geue vnto them eternall lyfe, and they shall neuer perishe, neyther shall any man plucke them oute of my hande. * My father whi che gaue them me, is greater then all: and no manne is able to John. 14. a take them oute of my fathers hande. ✠ I and my father are one. * Then the Jewes John. 8. g

agayne

agayne toke by stones, to stone him withal.
Iesus answered them: many good workes
haue I shewed you from my father: for whi
che of thē do ye stone me? The Iewes aun-
swered him, saying: For thy good workes
sake we stone the not, * but for thy blaspha-
John.5.d me, & because that thou beyng a man, ma-
kest thy selfe God. Iesus answered thē: Is
psal.82.a it not written in your law: * I sayd, ye are
Exo.22.b goddes? if he called them goddes, vnto whō
G the word of God was spoken (& the scryp-
ture cannot be broke) concernyng him whō
the father hathe sanctified & sente into the
worlde.) Do ye saye that I blaspheme, * be-
Mat.26.f cause I said: I am the sonne of God? If I
Mar.14.g do not the workes of my father, beleue me
Luc.22.g not. But if I do, & if ye beleue not me, bele-
* Joh.9.a ue the workes: that ye may know & beleue,
and.x.b.d that the father is in me, & I in him. ¶ * A-
*mat.21.b gaine they went about to take him: & he es-
John.7.g caped out of their hādes, & wēt away again
John.1.d dewē Iordā, into the place * where John
before had baptysed, & there he abode. And
John.3.d many resorted vnto hym, and sayde: John
did no miracle, but * al thynges that John
spake of this man were true. And many be-
leued on him there.

¶ The.xi. Chapter. ✠

A A Certayne mā was sicke, named La-
zarus of Bethania, the towne of Ma
ry, & her sister Martha. It was that
Luce.7.f Mary * which anointed Iesu with oyntmēt,
& wiped his fete with her heere, whose bro-
ther Lazarus was sick. Therefore, his sister
Lazarus sent vnto him, saying: Lord, behold, he whō
John.9.a thou louest, is sick. Whā Iesus heard that,
he sayde: this sickemtie is not vnto death:
but for the prayse of GOD, that the sonne
of God * myghte be praysed by the reason
of it. Iesus loued Martha and her sister,
and Lazarus. Whō he had heard therefore,
B that he was sicke, he abode two dayes styll
in the same place where he was. The after
that, saide he to his disciples: let vs go into
John.7.d Iewry againe. His disciples said vnto him:
8.g.e.x.k Master, the Iewes lately * sought te to stone
thē, and wylt thou go thyther againe? Iesu
answered: are there not .xii. houres of the
daye? If a man walke in the daye, he stom-
bleth not, because he seeth the lighte of this
worlde. But yf a man walcke in the night,
he stombleth, because there is no lyghte in
him. This sayd he, and after that he sayde
vnto thē: oure frende Lazarus * sleepeth: but
Mat.13.c I go to wake hi out of slepe. Then sayd hys
Luce.8.g disciples: Lorde, if he slepe, he shall do well
Mat.5.d ynough. Howbeit, Iesu spake of his death:
but they thought, that he had spoken of the
natural slepe. Then sayd Iesus vnto them
playnely. Lazarus is deade, and I am glad
for youre sakes, that I was not there, be-
cause ye maye beleue. Neuertheless, let vs
go vnto him. Then said * Thomas (whiche
is called Didimus) vnto the disciples: let Joh.xx.k
vs also go, that we may dye with him. The C
went Iesus, and founde that he had lyen in
his graue foure dayes already.
Bethanie was nie vnto Ierusalem, aboute
fiftene furlonges of, and manye of the Ie-
wes came to Martha, and Mary, to cōfor
them ouer theyr brother. Martha assone
as she hearde that Iesus was commynge,
went and met him: but Mary sat stil in the
house. ✠ Then sayde Martha vnto Iesus: Joh.xi.b
Lorde, * yf thou haddest bene here, my bro-
ther had not dyed: neuertheless, nowe I
know, that whatsoeuer thou askest of god,
God will gene it thee. Iesus sayeth vnto
her: Thy brother shall ryse agayne. Mar-
tha sayeth vnto him: I knowe that he shal
ryse againe in the resurrection at the laste
daye. Iesus saieth vnto her: I am the resur- Reformed
rection and the * lyfe: * He that beleueth Joh.i.a.
on me: yea, thoughe he were dead, yet shal he and.14.a
lyue. And whosoeuer lyueth and beleueth * Joh.3.b
on me, shall neuer dye: Beleuest thou this? roma.1.b.
She sayde vnto hym: yea Lorde, I beleue A bac.2.a
that thou arte Christe the sonne of God, Hebr.x.g
which should come into the worlde. ¶ And D
assoone as she hadde so sayd, she wente her
waye, and called Marye her syster secretly,
sayinge: The mayster is come, and calleth
for the. Assone as she hearde that, she arose
quickly, and came vnto him. Iesus was not
yet come into the towne: but was in that
place where Martha met him. The Iewes
then which were with her in the house, and
conforted her, (when they sawe Mary, that
she rose by hastely, and went oute) folowed
her, sayinge: She goeth vnto the graue, to
wepe there. Then when Mary was come
where Iesus was, and saw him, she cōmeth
nye vnto his fete, & sayeth vnto him: Lord, Joh.xi.f.
* yf thou haddest bene here, my brother
had not bene deade. When Iesus therefore
sawe her wepe (and the Iewes also weping
which came with her) he groned in the spyt
and was troubled in him selfe, and sayd:
Where haue ye layed him? They saye vn-
to hym: Lorde, come and se. And * Iesus Luc.19.k
wept. Then said the Iewes: Beholde, how
he loued hym. And some of theym sayde:
coulde not he whiche * opened the eyes of John.9.b
the blynde, haue made also, that thys man C
shoulde not haue dyed? Iesus therefore a-
gayne groned in him selfe, and came to the
graue. It was a caue, and a stone layed on
it. Iesus sayde: take ye awaye the stone.
Martha the syster of hym that was deade
sayde vnto him: Lord, by this time he stin-

heth, for he hath bene dead foure dayes. Jesus sayeth vnto her: Sayde I not vnto the, that yf thou wildest beleue, thou shouldest se the glorye of God? Then they toke awaye the stone from the place where he that had bene deade, was layde. And Jesus lyfte vp his eyes, and said: Father, I thãke the, that thou haste hearde me. Howebeit, I knewe, that thou hearest me alwayes:
Joh, 12.d but * because of the people whiche stande
F by. I sayde it, that they maye beleue, that thou haste sent me. And when he thus had spoken, he cryed with a loude voyce: Lazarus, come forth. * And he that was deade, came forthe, bounde hande and fote, with graue clothes, and his face was bounde with a napkyn. Jesus said vnto them: loose him, and let him go. Then many of the Jewes whyche came to Marye (and had sene
Joh. b.c
Joh. bii.f the wynges whiche Jesus dyd) * beleued on him. ✠ But some of them wente theyr waies to the Pharises, and tolde them what
mat.26.g Jesus had done. ✠ * Then gathered the
Mar.14.g hye Prestes and the Pharises a counsell,
Luc.22.g and sayde: * what do we? For this man
2Act.4.c dothe many miracles. If we let him scape thus, all men wyll beleue on hym, and the Romaynes shal come, and take away both our rowme and the people. And one of them named Caiphas (beynge the hye Prayeste that same yeare) sayde vnto them: Ye perceaue nothynge at al, nor consydre, that
Joh.18.b * it is expediente for vs, that one man dye for the people, and not that all the people perysshe. This spake he not of him selfe, but beynge hye Prieste that same yere, he prophesied that Jesus shoulde dye for the people, and not for the people onelye, but that he shoulde gather together in one, the chil-
G dren of God, that were scatered abrode.
Mat.26.g * Then from that daye forthe they tooke
Mar.14.g counsell together, for to put hym to death. Jesus therefore walked nomore openlye amonge the Jewes: but went his way thence vnto a countre nye to a wyldernesse, into a
mat.26.g cytye whiche is called Ephraim, and there
mar.14.g continued with his disciples. * And the Je-
Luk.22.g wes Easter was nye at hande, and manye wente out of the countre by to Jerusalem before the Easter, to purifye them selues. Then soughte they for Jesus, and spake amonge them selues, as they stode in the tem-
John.7.b ple: * What thyncke ye, seynge he commeth not to the feaste daye? The hye Pries-
John.9.c tes and Pharises * had geuen a commaundemente, that yf any man knewe where he were, he shoulde shewe it, that they might take hym. ✠

¶ The.xii. Chapter. ✠

When * Jesus (sixe dayes before Easter) came to Bethanie, wher Lazarus had bene dead, whō he raysed from deathe. There they made him a supper, & Martha serued, but Lazarus was one of them that sate at the table with him. * Thē tooke Mary a pounde of oyntement (called Nardus, pretecte & precious) & anoynted Jesus fete, & wiped his fete with her heere, & the house was filled with the odoure of the oyntemēt.
mat.26.g * Then sayde one of hys disciples: (euen
mar.14.g Judas Iscarioth Simons sonne, whyche afterwarde betrayed him) why was not this oyntement solde for thre hundred pence, and geuen to the poore? This he sayde, not that
Joh.13.b he cared for the poore but because he was a
theefe, and * had the bagge, and bare that whiche was geuen. Then sayde Jesus: Let her alone, agaynste the daye of my burying hath she kept this. For the poore alwayes shall ye haue with you, but me haue ye not alwaye. Muche people of the Jewes therfore had knowledge that he was there. And
B they came, not for Jesus sake onelye, but
Joh.xi.b that they myghte se Lazarus also * whome he raysed from deathe. But the hye Prieste's helde a counsell, that they myghte put Lazarus to death also, because that for hys sake manye of the Jewes wente awaye and
mat.xxi.g beleued on Jesus. ✠ * On the nexte daye
Mar.11.g muche people that were come to the feaste, when they hearde that Jesus shoulde come to Jerusalem, toke braunches of palme trees, and wente forth to mete him, and cried:
psa.118.b Hosanna, * blessed is he that in the name
Luk.19.f of the Lorde, commeth kynge of Israell. And Jesus got a yonge asse, and sate thereon, as it is wrytten: * feare not doughter
Esa.62.b of Sion, beholde, thy kynge commeth, syt-
Zach.9.b tynge on an asses colte. These thynges vn-
Joh.12.c derstode not hys disciples at the fyrste: but
C when Jesus was glorifyed, then remembred they that suche thynges were wrytten of hym, and that suche thynges they hadde done vnto him. The people that was with hym (when he called Lazarus oute of hys graue, and rayled him from death) bare recorde. Therfore mette hym the people also, because they hearde that he had done suche a myracle. The Pharises therfore sayd amonge them selues: perceaue ye, howe we preuayle nothige? beholde, all the whole
3.reg.8.e worlde goeth after hym. * There were cer-
2.par.6.f ten Grekes amõge them, that came to wor-
Actes,8.c shippe at the feast: the same came therfore to Philyppe (whiche was of Bethsaida a cytie of Galile) and desyred hym, sayinge: Syr, we would fayne se Jesus. Philyppe came and tolde Andrewe. And agayne Andrewe and Philyppe tolde Jesus. And Je-
Joh.13.d, sus answered them, sayinge: * the houre is
E.xvii.g come,

come, that the sonne of man muste be glorifyed. ✠ Verely, verelye, I saye vnto you: *excepte the wheate corne fall into the grounde, & dye, it bideth alone. If it dye, it bringeth forth muche fruite. * He that loueth his life, shal destroye it: and he that hateth hys life in this worlde, shall kepe it vnto life eternall. If any man minister vnto me, lette hym folowe me and * where I am, there shal also my minister be. If any man minister vnto me, him wyl my father honoure. ✠ Nowe is my soule troubled, and what shall I saye? Father, deliuer me from this houre: but therfore came I vnto this houre. Father, glorifie thy name.

Esa. 53. d
1. cor. 15. e
Mat. x. d
and. 16. d
Mar. 8. d.
Luk. 12 b
* Joh. 13 a
and. f bud

Joh. xi. e

Joh. xb. d
and. xbi b

Thē came there a voyce frō heauen saying: I haue both glorified it, and wyl glorifie it agayne. The people therefore, that stode by and hearde it, sayde that it thundred. Other sayde, an aungel spake to hym: Jesus answered and sayde: this voyce came not because of me: * but for your sakes. ✠ Nowe is the iudgement of this worlde: *nowe shal the prynce of this worlde be caste out. And I (yf I were lyfte vp frome the earthe) wyll drawe all men vnto me.

pſal. cx. a
Esay. 9. b
Dan. 7. d
mich. v. a

This he sayde: signifiynge, what death he shoulde dye. The people answered hym: We haue hearde oute of the lawe, * that Christ bydeth euer, and howe sayest thou, the sonne of man muste be lyfte vp? who is that sonne of man? Then Jesus sayde vnto them: yet a lyte while is the light with you. * Walke whyle ye haue lyght, lest the darknes come on you. He that walketh in the darcke, woteth not whyther he goeth: While ye haue lighte, beleue on the lyght, that ye maye be the chyldren of the lyght. These thynges sayde Jesus, and departed, and hyd hym selfe frome them.

Eph. b. c.

Light. β
Dark. ☞

But though he had done so many miracles before them, yet beleued not they on hym, that the sayinge of Esayas the prophete myght be fulfylled, which he spake: * lord, who shall beleue oure sayinge? And to whome is the arme of the Lorde declared? Therefore coulde they not beleue, because that Esayas sayeth againe: * he hath blynded their eyes, and hardened their hearte, that they shoulde not see with their eyes, and lest they shulde vnderstand with their heart, & shoulde be conuerted, & I shoulde heale them. Suche thynges sayde Esayas, when he saw hys glorye, and spake of him. Neuertheles, among the chefe rulers also, many beleued on him. But (because of the Phariſes) they woulde not be knowen of it, * lest they shoulde be excommunicate. For they loued the prayse of men, more then the prayse of God. Jesus cryed, and sayde: he that beleueth on me, beleueth not on me, but on hym that sēt me. And he that seeth me, seeth hym that sente me. ✠ I am come * a lyghte into the worlde: that whosoeuer beleueth on me, shoulde not byde in darckenes. And yf any man heare my wordes, and beleue not, I iudge hym not. For * I came not to iudge the worlde, but to saue the worlde. He that refuseth me, and receaueth not my woordes, hathe one that iudgeth hym. The worde that I haue spoken, the same shal iudge hym in the laste daye. For I haue not spoken of my selfe: but the father whych sente me, he gaue me a commaundemente, what I shoulde saye, and what I shoulde speake. And I knowe that his cōmaundemēt is life euerlasting. Whatsoeuer I speake therfore, euen as the father bad me, so I speake. ✠

Lyghte

Joh. i. a. 3
c. 8. b. 9. d

Joh. 3. b

¶ The. x iij. Chapter. *

Before the feaste of Easter, whē Jesus knew that hys houre was come, that he shuld departe out of this worlde, vnto the father. When he loued hys whyche were in the worlde, vnto the ende he loued thē. And whē supper was ended, after that the deuil had * put in the heart of Judas Iscariotes Simōs son, to betraye him. Jesus knowing that * the father had geuē al thinges into his hādes, & that he was come frō God, and went to God: he rose frome supper, and layde aside hys vpper garmentes: and when he had taken a towell, he gyrded him selfe. After that, he powred water into a basyn, and beganne to wash the disciples fete, and to wype thē with the towel wherwyth he was gyrded. Then came he to Simon Peter. And Peter sayd vnto him: Lorde doest thou washe my fete? Jesus answered, and sayde vnto hym: what I doe, thou wotest not now, but thou shalt know hereafter. Peter sayeth vnto hym: thou shalt neuer washe my fete. Jesus answered him: if I washe the not, thou hast no parte with me. Simon Peter sayeth vnto hym: Lorde, not my fete onelye, but also the handes and the heade. Jesus sayeth to him: he that is washed, needeth not, saue to washe hys fete, but is cleane euerye whyt. And ye are cleane, * but not all. For he knew who it was that shoulde betraye him. Therfore sayde he: ye are not all cleane: So after he had washed their fete, & receaued hys clothes, and was set doune, he sayde vnto thē agayne: wote ye what I haue done to you? ye call me maister and Lorde, and ye saye well, for so I am. If I then youre Lorde and master haue washed youre fete, ye also oughte to washe one anothers fete. For * I haue geuen you an ensample that ye shoulde doe, as I haue done to you. * Verely, verely, I say vnto you: a the seruaunte

mat. 26 b
Mar. 14 b

Joh. 8. g

Ephe. 5. a
1. Pe. 2. b
1 mat. 7. c
Luke. 6. b
Joh. xb. c

is not greater then hys maister, neither the messaunger greater then he that sent him.
Luk.xi.d If ye understande these thynges, * happye are ye, yf ye doe them. I speake not of you al, I know whom I haue chosen. But that
C the scripture maye be fulfilled: * he that
psa.xli.b eateth bread with me, hath lift vp hys hele against me. Now * tel I you before it come:
Joh.14 d and xiii.a that when it is come to passe, ye might beleue that I am he. Verelye, verelye, I saye vnto you: * He that receaueth whomesoe-
mat.10 d uer I sende, receaueth me. And he that re-
Luk ix.c ceaueth me, receaueth him that sente me.
mar.ix.c. Whē Jesus had thus said, he was troubled in the spirit, and testified, and said: verely, verelye, I saye vnto you: that * one of you
mat.26.b shal betraye me. Then the disciples loked
Mar.14.c one on another, doutynge of whome he
Luc.22 b spake. There was one of Jesus disciples, (which leaned on hym) * euen he whom Je-
Joh.xix.c sus loued. To him beckened Simon Pe-
xx.a.xxi.c ter therefore, that he shoulde aske, who it was of whom he spake. He then when he leaned on Jesus breast, said vnto him: lord, who is it: Jesus answered: it is he to whom I geue a soppe. And he wette the bread, and gaue it to Judas Iscariothe, Simōs sonne, And after the soppe. Sathan entred into
D him. Thē sayde Jesus vnto him: that thou doest, do quickely. That wyst no mā at the table, for what entente he spake vnto him.
Joh.xii.a Some of thē thought because * Judas had the bag, that Jesus had sayd vnto him: bye those thinges that we haue nede of against the feast: or that he shoulde geue something to the poze. Assone then as he had receaued the soppe, he wēt immediatly out, & it was night. Therfore, whē he was gone out, Je
Joh.xii.b sus sayd: * nowe is the son of mā glorified.
And.17.a And god is glorified by him. If god be glorified by him, god shal also glorifie him by him selfe: & shal straight way glorifie him.
Litle childrē, yet a litle while am I with
John.7.c you. * Ye shal seke me, & as I sayd vnto the Jewes: whither I goe, thyther can ye not come. Also, to you say I now: * a new com-
E Joh.xv.a maundement geue I vnto you, that ye loue
f.Joh.2 a together, as I haue loued you, that euen so ye loue one another. * By thys shal all men knowe that ye are my disciples, yf ye haue loue one to another. Simon Peter sayd vnto hym: Lord, whither goest thou:
Joh.xi.f. Jesus answered hym: whyther I goe, thou
Act.xii.a, canste not folowe me now, but * thou shalt folowe me afterwardes. Peter sayde
mat.26 c vnto him: Lorde, why can I not folowe the now: * I wil leopard my lyfe for thy sake:
mar.14.c Jesus answered him: wilte thou leopard
Luc.22.d thy lyfe for my sake: Verely, verely, I saye
Joh.13 e vnto the: The cocke shall not crowe, tyll thou haue denyed me thryse.

C The.xiiii. Chapter.

AND he sayde vnto his disciples: let not your hert be troubled, ye beleue in god, beleue also in me. In my fa-
A thers house are many mansions: yf it were not so, I would haue tolde you. I goe to prepare a place for you. And yf I goe to prepare a place for you, I wil come agayn, and receaue you euen vnto my selfe: That
Joh.xii.d and.17.d * wher I am, there maye ye be also. And whither I goe, ye knowe, and the waye ye knowe. Thomas sayeth vnto him: lord, we knowe not whither thou goest. And howe is it possible for vs to knowe the way? Je-
sus sayeth vnto hym: I am the waye, and the trueth, and the * lyfe: * no man cometh
Joh.i.a and.xi.c. 1.mat.xiii Joh.vi.c vnto the father, but by me. If ye had knowen me, ye had knowen my father also. And nowe ye know hym, & haue sene him. Philippe sayeth vnto him: Lord, shewe vs the father, and it sufficeth vs. Jesus sayeth vnto him: haue I bene so longe tyme with you, & yet hast thou not knowen me? Philip, he that hath sene me, hath sene the fa-
B ther. And how sayest thou then? shewe vs the father? Beleuest thou not, that * I am
Joh.x.f. in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwel-
leth in me, is he that doeth the workes. Be-
leue me that I am in the father, and * the father in me. Or els beleue me for the wor-
Joh.16.g kes sake. Verely, verelye, I saye vnto you: he that beleueth on me, the workes that I do, the same shal he do also, and greater workes then these shall he doe, because I goe vnto my father. * And whatsoeuer ye aske in my name, that wyl I do, that the fa-
mat.17 a and.xvi.c ther maye be glorified by the sonne. If ye
mar.xi.d shal aske any thynge in my name, I wyl
Luc.xi.b doe it. If ye loue me, kepe me commaun-
Joh.xv.b dementes, and I wyl praye the father, and
and.16.f he shal gene you another confoxter, that he maye byde wyth you for euer: euen the
Jacob.i.a spyrite of trueth, whome the worlde can not
i.Joh.3.d receaue, because the worlde seeth him not,
and.b.c. nether knoweth hym: But ye knowe him. For he dwelleth with you, and shall be in you. * I wyll not leaue you confortelesse:
mat.18 b but wyll come to you: yet a lytle while and the worlde seeth me no more, but ye see me.
C For I lyue, and ye shall lyue. That daye shal ye knowe that I am in my father, and
Joh.xiv a you in me, and I in you. * He that hath my
i.Joh.5.a commaundementes, and kepeth them: he
i.Joh.i.a is he that loueth me. And he that lo-
ueth me, shalbe loued of my father: and I wyl loue hym, and wyl shewe myne owne selfe to hym. * Judas sayeth vnto hym: (not
Act.xv.b Judas Iscariothe:) Lord, what is done that thou wylt shewe thy selfe vnto vs, and not

vnto

vnto the worlde? Iesus answered, and sayd vnto hym: yf a man loue me, he wyll kepe my sayinges, and my father wyl loue hym, and we wyl come vnto him, and dwel with him. He that loueth me not, kepeth not my sayinges. And the worde, which ye heare, is not myne, but the fathers, which hath sente me. These thynges haue I spoken vnto you, beinge yet present with you. But the
Iohn.x.d and.xbi b Act.2.a. conforter, which is the holy ghost, * whom my father wyl sende in my name, he shall teach you all thynges, and bryng ge al thinges to youre remembraunce, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Lette not your hearte be greued, neyther feare. ye haue hearde how I sayde vnto you: I goe, and come agayne vnto you. If ye loued me, ye wold verely reioyse, because I sayd: I go vnto the father. For the father is grea
Joh.13.c and.xbi a ter then I. * And nowe haue I shewed you before it come, that whē it is come to passe, ye myght beleue. Here after wyll I not talke many wordes vnto you. For the prince of this world commeth, and * hath nought
Joh.xiij.c and.xbi b in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen so do I. ✠ Ryse, let vs go hence. ✠

¶ The. xv. Chapter. ✠

I Am * the true vine, and my father is the husbandmā. Euery braūch that beareth not fruite in me, he wil take awaye. And
Act.24.c. euery braūche that beareth fruite, wyll he pourge, that it may brig forth more fruite.
Joh.13.b Act.xv.b * Nowe are ye cleane thorowe the wordes which I haue spokē vnto you. Byde in me, & I in you. As the braūche cā not beare fruite of it self, except it byde in the vine, nomore can ye, except ye abide in me. I am the vine, ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth much fruite. For without me can ye do nothynge. If a man byde not in me, he is cast forth as a braunche, and is wythered: and
Mat.21.c Joh.3.d Mat.xi.d Joh.16.f. Jacob.i.a men gather them: and cast thē into the fire, and they burne. * If ye abyde in me, & my wordes abyde in you: aske what ye wyll, & it shalbe done for you. ✠ Herein is my father glorified: that ye beare much fruit, and become my disciples. As the father hathe loued me, euen so haue I also loued you.
Continue ye in my loue. If ye kepe my commaundemētes, ye shal byde in my loue, euē as I haue kepte my fathers commaundementes, and byde in his loue. These thynges haue I spoken vnto you, that my ioye myght remayne vnto you, and that youre
Joh.13.d & Joh.3.d ioye might be ful. ✠ ✠ Thys is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no mā, then this, that a mā bestow hys life for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hence forth call I you not seruātes: for the seruaunt knoweth not what hys lorde doeth. But you haue I called frendes: for all thynges that I haue hearde of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordeyned you to goe and bringe forth fruite, & that your fruit shuld remayne, that whatsoeuer ye aske of the father in my name, he maye geue it you. ✠ ✠ Thys commaunde I you, that ye loue together. If the worlde hate you, ye knowe that it hated me, before it hated you. If ye were of the worlde, the worlde would loue his owne. Howe be it, because ye are not of the worlde. But I haue chosen you oute of
Joh.17.K the worlde, therefore, * the worlde hateth you. Remembre the worde that I sayde vnto you: the seruaunt is not greater then the lorde. * If they haue persecuted me, math.x.d Luce.xxi mar..x.c, Joh 16 d they wyl also persecute you. If they haue kept my sayinge, they wyll kepe yours also. * But al these thynges wyl they do vnto you for my names sake, because they haue not knowē him that sēt me. If I had not come, & spoken vnto thē: they shoulde haue had no synne: but now haue they nothinge to cloke their sinne withal. He that hateth me, hateth my father also: yf I had not done amonge them the workes, whiche none other man did, they shoulde haue had no sinne. But nowe haue they both sene, & hated: not onelye me, but also my father. But this happeneth that the saying might be fulfilled, that is wrytten in their lawe: Psa.35.K and.69.a Joh 14 d and.xbi b Actes.2.a * they hated me without a cause. * But when the conforter is come, whom I wyll sende vnto you frome the father (euen the spirite of trueth, which proceadeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue bene with me frome the begynning. ✠

¶ The. xbi. Chapter. ✠

THese thinges haue I sayde vnto you: because ye shoulde not be offended.
A math.x.b mar.13.d Luk.21.C Act.9.a Joh15 d * They shall excōmunicate you: yea, the time shal come, that * whosoeuer killeth you, wil thinke that he doeth god seruice. * And such thinges will they do vnto you, because they haue not knowē the father, nether yet me. But these thinges haue I told you, that whē the time is come, ye may remēbre thē that I told you. * These thinges sayde I not vnto you at the begynnynge, because I was presente with you. * But nowe I go my waye to hym that sente me, and none of you asketh me whyther I goe. But because I haue sayde suche thynges

vnto you, youre hertes are full of sorowe. Neuertheles, I tel you the trueth, it is expediente for you, that I goo awaye. For yf I goo not awaye, that comforter wyll not come vnto you. But yf I departe, * I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of synne, and of ryghteousnesse, and of iudgement. Of synne, because they belcue not on me. Of ryghteousnesse, because I go to my father, and ye shall se me nomore: Of iudgemente, because * the Prynce of this world is iudged all ready. I haue yet many thinges to saye vnto you, but ye cannot beare them awaye nowe. Howe beit when he is come (which is the spirete of trueth) he wyl leade you into all trueth. He shall not speake of hym selfe: but whatsoeuer he shal heare, that shal he speake, and he wil shewe you thinges to come. He shall glorifye me, for he shall receaue of myne, and shal shew vnto you. * All thynges that the father hathe, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you. ✠ ✠ * After a while ye shal not se me, and agayne after a whyle ye shall se me: for I go to the father. Then said some of hys disciples betwene them selues: what is this that he saieth vnto vs, after a while, ye shall not se me, and againe after a while ye shall se me: and that I go to the father? They sayde therfore: what is this that he sayeth: after a whyle? we cannot tell what he saieth. Jesus perceaued, that they would aske hym, and sayde vnto them. Ye enquyre of this betwene youre selues, because I sayde after a whyle ye shall not se me, and agayne after a while ye shal se me. Verely, verely, I saye vnto you: ye shall wepe and lamente, but contrarywyse, the worlde shall reioyse. Ye shall sorowe, but * youre sorowe shalbe turned to ioye. A woman when she trauayleth, hath sorowe, because her houre is come: but assone as she is deliuered of the childe, she remembreth nomore the angwishe, for ioye that a man is borne into the world. And ye nowe therfore haue sorow: but I will se you againe, & your hertes shal reioyse, & your ioy shal no man take frō you. ✠ And in that day shal ye aske me no question. ✠ Verely verelye, I saye vnto you: * whatsoeuer ye shal aske the father in my name, he wil geue it you. Hitherto haue ye asked nothinge in my name. Aske, & ye shal receaue: that your ioye maye be full. These thinges haue I spoken vnto you by prouerbes. The tyme wil come, when I shall nomore speake vnto you by prouerbes: but I shall shewe you playnely from my father. At that dayȝ shall ye aske in my name, And I saye not vnto you that I will speake vnto my father for you. For the father hym selfe loueth you, because ye haue loued me, and haue beleued, that I came oute from God. I wente oute frome the father, and came into the worlde. Agayne, I leaue the worlde, and * go to the father. His disciples sayde vnto him: lo, nowe talkest thou playnelye, and speakest no prouerbe. Now are we sure, that * thou knowest all thinges, and nedest not, that any mā should aske the any questiō. Therfore beleue we, that thou camest frō god. ✠ Jesus answered them: Nowe ye do beleue. * Beholde, the houre draweth nye, & is all ready come, that ye shalbe scatred euery mā to hys owne, & shal leaue me alone. And yet am I not alone. * For the father is with me. These wordes haue I spoken vnto you, that in me ye mighe haue peace. For in the world shal ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

¶ The .xvii. Chapter. ✠

THese wordes spake Jesus, & lyfte vp his eyes to heauē, & said: father, * the houre is come: glorify thy sonne, that thy sonne also may glorifye the: as thou hast genē him power ouer all flesh, that he shold geue eternal lyfe to as many as thou haste geuen him. This is * life eternal, that they myghte know the, the onely true God, and Jesus Christ whom thou haste sent. I haue glorifyed the on the earth. * I haue finished the worcke, which thou gauest me to do. And nowe glorifye thou me, (O father) with thyne owne selfe, with the glorye, whiche I had with the, yer the world was. I haue declared thy name vnto the men, whyche thou gauest me, oute of the world. Thyne they were, and thou gauest them me, and they haue kepte thy worde. Nowe they haue knowen, that all thinges whatsoeuer thou haste geuen me, are of the. For I haue geuen vnto thē the wordes which thou gauest me, & they haue receaued thē, & haue knowen surely, that I came out frō the: and they haue beleued, that thou dyd deste sende me. I praye for them, I praye not for * the worlde: but for them * whyche thou hast geuen me, for they are thine. And all myne are thyne, and thine are myne, and I am glorifyed in them. And nowe I am not in the world, and they are in the world, and I come to the. ✠ ✠ Holy father, kepe thorow thine owne name, them which thou hast geuen me, that they also maye be one, as we are. Whyle I was with them in the worlde, I kepte them in thy name. * Those that thou gauest me, haue I kepte, and none of them is lost, but that leste chylde,

that

pſal.cix.a that the ſcripture myghte be fulfylled.

¶ Nowe come I to the, and theſe woordes ſpeake I in the worlde, that they myghe haue my ioy fulfyll them. I haue geuen them
Joh.15.c thy word, & * the worlde hath hated them,
Sap.ii.d becauſe they are not of the world, euen as I alſo am not of the world. I deſire not that thou ſhouldeſt take them out of the worlde:
math.6.b but * that thou kepe them from euel. They
Luk.xi.a are not of the world, as I alſo am not of the world. Sanctifie them thorow thy truethe. Thy word is the truethe. As thou dyddeſt ſende me into the worlde, euen ſo haue I alſo ſent them into the worlde, and for their ſa-
Gala.3.d ke ſanctifie I my ſelf, that they alſo might be ſanctified thorow the truethe. Neuer the-les, I praie not for theſe alone, but for them alſo which ſhal beleue on me thorow their preachig: that they al may be * one, as thou father arte in me, & I in the, & that they alſo may be one in vs: that the worlde maye be-leue, that thou haſt ſent me: And the glorye which thou gaueſt me, I haue geuen them, that they maye be one, as we alſo are one. I in them, and thou in me, that they maye be made perfecte in one, and that the worlde maye know, that thou haſte ſente me, and haſt loued them as thou haſt loued me. Fa-
Joh.xii.d ther, I wyll that they which thou haſt ge-
and.14.a uen me * be with me where I am, that they maye ſe my glorye, whiche thou haſte geuen me. For thou louedeſt me before the ma-
mat.xi.d kynge of the worlde. * O ryghteous father,
Luk.x.d the worlde alſo hath not knowē the: but I haue knowen the: & theſe haue knowē, that thou haſte ſente me. And I haue declared vnto thē thy name, and wyll declare it, that the loue wherwith thou haſt loued me, may be in them, and I in them.

¶ The. xviii. Chapter.

mat.26.d
mar.14.d
Luc.23.d
When * Jeſus had ſpoke theſe woordes, he wēt forth with his diſciples ouer the broke Cedrō, wher was a garde, into the which he entred & his diſciples. Ju-das alſo whiche betrayed hym, knewe the place: for Jeſus oft tymes reſorted thyther with his diſciples. Judas then, after he had receaued a bōde of men, (& miniſters of the hye Prieſtes & Pharyſes) came thither with lanternes, & fyrebrandes, and weapens. And Jeſus knowynge all thynges that ſhoulde come on him, went forth, and ſaid vnto thē: whome ſeke ye? They anſwered him: Jeſus of Nazareth. Jeſus ſayeth vnto them: I am he. Judas alſo whiche betrayed hym, ſtode with them. Aſſone then as he had ſaid vn-to them, I am he, they went backewarde and
25 fell to the grounde. Then aſked he them agayne: whome ſeke ye? They ſayde: Je-ſus of Nazareth. Jeſus anſwered: I haue tolde you, that I am he. If ye ſeke me ther-fore, lette theſe go their way. That the ſay-inge myghte be fulfylled whyche he ſpake:
Joh.17.b * of them which thou gaueſt me, haue I not loſte one. Then Simon Peter hauynge a ſwearde, drue it, and ſmote the hye Prie-ſtes ſeruaunte, and cut of his right eare.
Malchus
Mak.26.e
gen.ix.a
The ſeruauntes name was Malchus. Therfore ſayeth Jeſus vnto Peter: * put thy thy ſwearde into the ſheath: ſhall I not drincke of the cup, whiche my father hathe geuen me? Then the company and the Cap-tayne, and miniſters of the Jewes toke Jeſus, and bounde him, and led him awaye to Anna firſt: for he was father in lawe vn-to Cayphas, whiche was the hye Prieſte that ſame yere. Cayphas was he, whiche gaue counſell to the Jewes * that it was
Joh.xi.e & expedyente, that one man ſhoulde dye for
the people. * And Simon Peter folowed
mat.26.f Jeſus, and ſo dyd another diſciple: that diſ-
mar.14.f ciple was knowen vnto the hye Prieſte,
Luc.22.f and wente in with Jeſus into the palace of the hye Prieſte. But Peter ſtode at the dore wythoute. Then wente out that o-ther diſciple (which was knowen vnto the hie prieſt) & ſpake to the damoſel that kepte the dore, & brought in Peter. Then ſaid the damoſel that kepte the dore, vnto Peter. Arte not thou alſo one of this mannes diſ-cyples? He ſayde: I am not. The ſeruaun-tes and the minyſters ſtode there, whyche had made a fyre of coles: for it was colde, and they warmed them ſelues. Peter alſo ſtode amonge them, and warmed hym.
* The hye Prieſte then aſked Jeſus of his mar.14.f
diſciples and of his doctryne. Jeſus aun- Luc.22.g
red hym: I ſpake openly in the worlde. I D
euer caughte in the Sinagoge, and in the temple, whither al the Jewes reſorted, and in ſecrete haue I ſayde nothynge. Why aſkeſte thou me? Aſke them whyche hearde me, what I haue ſayd vnto them. Beholde, they can tell what I ſayde. When he had thus ſpoken, one of the minyſters whyche ſtode by, ſmote Jeſus on the face, ſayinge:
Acte.23.b * anſwereſt thou the hye Prieſte ſo? Je-ſus aunſwered hym: If I haue euell ſpo-ken, beare wytnelle of the euyll. But yf I haue well ſpoken, why ſmyteſt thou me? And Annas ſente hym bounde vnto Cay-phas the hye Prieſte. Simon Peter ſtode, and warmed hym ſelfe. Then ſayde they E
vnto hym: arte not thou alſo one of hys dyſcyples? He denyed it, and ſayde: I am not. One of the ſeruauntes of the hye Prieſtes (hys coſyn whoſe eare Peter ſmote of) ſayde vnto hym: dyd not I ſe the in the garden wyth hym? * Peter therfore
Joh.13.f denyed agayne: and immediatly the cocke crewe

mat.27.a Mar.15.a Luc.23.a
crewe. ¶ Then led they Jesus from Caiphas into the hall of iudgemente. It was in the morninge, and they them selues went not into the iudgement hal, lest they should be defyled, but that they myghte eate Paschouer. Pylate then went out vnto thē, and sayde: what accusacion bryngе ye agaynste this man? They answered, and sayde vnto hym: If he were not an euil doar, we would not haue delyuered hym vnto the. Then sayde Pylate vnto them: take ye him, and iudge hym after your owne lawe. The Jewes therfore sayde vnto him: It is not lawfull for vs to put any man to deathe: That

F

mat.xx.c ✱ Math. xxvii. b mar.xv.a Luk.23.b
the wordes of Jesus myghte be fulfylled ✱ whiche he spake, signifyinge what death he should die. ✱ Thē Pilate entred into the iudgement hal agayne, and called Jesus, and sayde vnto him: arte thou the kynge of the Jewes? Jesus answered: sayest thou that of thy selfe, or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thine owne nation & hye Prystes haue delyuered the vnto me. What hast thou done? Jesus answered: my kingdom is not of this worlde. If my kyngedome were of this world, thē would my ministers surely

Joh. vi. b

fyght, that I should not be delyuered to the Jewes, but nowe is ✱ my kyngdome not frō hence. Pilate therfore sayde vnto him. Arte thou a kynge then? Jesus answered: thou sayest that I am a kynge. For this cause was I borne, & for this cause came I into the worlde, that I should beare wytnes vnto the trueth. And al that are of the trueth, heare my voyce. Pylate sayde vnto him, what thing is trueth. And whē he had

Mat.27.c mar.xv.a Luc.23.c
sayd this, he wente out againe vnto the Jewes, and sayeth vnto thē. ✱ I finde in him no cause at all. Ye haue a custome, that I should delyuer you one loose at Easter. Wyll ye that I loose vnto you the kynge of the Jewes? Then cryed they al again sayinge. ✱ Not hym, but Barrabas: the same Barrabas was a murtherer.

Actes.3.c

¶ The. xix. Chapter.

A mat. 27 a mar.xv.b
Thē Pilate toke Jesus therfore, & scourged him. ✱ And the soudiers wounde a crowne of thornes, and put it on hys heade. And they dyd on hym a purple garmente, [and came vnto hym] and sayde: hayle kynge of the Jewes: and they smote him on the face. Pylate went forthe againe and said vnto them: beholde, I bryngе hym forthe to you, that ye maye knowe, that I fynde no faute in him. Then came Jesus forth, wearinge a crown of thorne, & a robe of purple. And he sayeth vnto thē: beholde the man. ✱ When the hye prystes therfore &

Mat.27.c mar.15.a Luk.23.d
ministers saw him, they cried sayinge: crucifye him, crucifye him. Pilate saieth vnto thē: Take ye him & crucifie him: for I finde no cause in him. The Jewes answered him: We haue ✱ a law, & by our law he ought to dye: because ✱ he made him selfe the sonne of God. When Pilate hearde that sayinge: he was the more afraide, & went agayne into the iudgemēt hal, & saieth vnto Jesu: whēce art thou? But Jesus gaue hi none answer. Thē said Pilate vnto him: Speakest thou not vnto me? knowest thou not, that I haue power to crucify the, & haue power to loose the? Jesus answered: Thou couldest haue no

Leu 24.c ✱ Joh.v.b

Sap.6.a. Joh.3.b Rom.13.a ✱ ma.27.b

power at al against me, ✱ except it were geuen the frō aboue. Therfore he that deliuered me vnto the, hath the more sinne. ✱ And frō thence forth sought Pilate meanes to loose hym: but the Jewes cryed sayinge: yf thou let hym go, thou art not Cesars frende. For ✱ whosoeuer maketh him selfe a kyng, is against Cesar. When Pilate herde that sayinge, he brought Jesus forth, & sat downe to geue sentence, in a place that is called the pauemēt: but in the Hebrue tōg, Gabbatha. It was the preparynge day of the Easter, a bout the vi. houre. And he saieth vnto the Jewes: behold your kynge? They cryed: away with him, away with him, crucifye him. Pilate saieth vnto thē: shal I crucifie your kynge? The hie prystes answered: we

Luc.23.c C ✱ Act.17.b mat.27.d

haue no kyng but Cesar. ✱ Then delyuered mar.15.c he him vnto them, to be crucified. And they Luc.23.c toke Jesus, & led him away. And he bare his D
crosse, ✱ & wēt forth into a place, whiche is Heb.13.c
called the place of dead mēs sculles. But in Hebrue Golgotha: wher they crucified him, & two other with him, on either side one, and Jesus in the middes. And ✱ Pylate wrote mat.27.d a title, & put it on the crosse. The waiynge mar.15.m was: Jesus of Nazareth kig of the Jewes. Luk.23.g This title red many of the Jewes. For the place where Jesus was crucified, was nie to the city. And it was writtē in the Hebrue, & Greke, and Latin. Thē said the hie prystes of the Jewes to Pilate: write not kinge of the Jewes, but that he sayd, I am king of the Jewes: Pylate answered: what I haue

E

written, that haue I written. Then the soudiers, ✱ whē they had crucified Jesus, they mat.27.d toke his garmētes & made foure partes, to mar. 15.c euery soudier a part, & also his coate. The Luc.23.a coate was without seme, wrought vpon thorowout. They said therfore amōge them selues: Let vs not deuide it, but caste lottes for it, who shal haue it. That the scripture might be fulfylled, sayinge: ✱ They parted psal.22.a my raiemēt amonge thē, & for my coate dyd they cast lottes. And the soudiers did suche thinges in deede. There stode by the crosse of Jesus his mother, & his mothers sister, Mary the wyfe of Cleophas, and Mary Magdalen. When Jesus therfore sawe hys mother,

Joh. 12. b ther, and the disciple standynge * whom he loned, he sayeth vnto hys mother: woman, beholde thy sonne. Then sayd he to the disciple: beholde thy mother. And from that hour the disciple toke her for his own. After
F Psa. 69. e these thynges, Iesus knowynge that all thynges were nowe performed: that * the scripture might be fulfilled, he sayeth: I
mat. 27. f thirst. So there stode a vessel by, full of be-
Mar. xv. d neger. * Therefore they filled a spunge with beneger, and wounde it about with yssope, and put it to his mouth. As soone as Iesus
Joh. 17. a then receaued of the beneger, he sayde: * It is finished, and bowed his heade, and gaue vp the goost. The Iewes therefore because it was the preparynge of the Sabbothe, that the bodyes should not remayne vpon the crosse on the Sabboth day (for that Sabboth daye was an hye day) besoughte Pilate, that their legges myght be broken, and that they myght be taken downe. Then came the souldiers, & brake the legges of the first, & of the other whiche was crucifyed with hym. But when they came to Iesus: and sawe that he was deade alreadye, they brake not hys legges: but
G one of the soudyers with a speare, thruste him into the side, and forth with came there out blond & water. And he that saw it, bare
H recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye might
Exo. 12. g beleue also. For these thynges were done,
Num. 9. b that the scripture should be fulfilled. * ye
Iza. 12. c shall not breake a bone of him. And againe
* Mathe. another scripture sayeth: * they shall loke
27. g on him, whom they pearsed. * After thys,
mar. 15. d Ioseph of Aramathia (whiche was a disci-
Luc. 23. g ple of Iesus: but secretlye for feare of the Iewes) besoughte Pilate, that he myght take downe the bodye of Iesus. And Pilate gaue him licence. (He came therefore, & toke the body of Iesu.) And there came also Nicodemus (which at the beginnyng came to Iesus by nyght) and broughte of myrre and aloes mingled together, about an hundred pounde waygh te. Then toke they the bodye of Iesu, and wounde it in linnen clothes with the odoures, as the maner of the Iewes is to burye. And in the place where he was crucifyed, ther was a garde, and in the garden a newe sepulchre, wherein was neuer man layed. There layde they Iesus therefore, because of the preparynge of the Sabboth of the Iewes, for the Sepulchre
✝ was nye at hande. ✝

¶ The. xx. Chapter. ✝

A mat 28. a Luk. 24. a THe first day of the Sabbothes came Mary Magdalene early (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the grane. Then she ranne, and came to Simon Peter, & to the other disciple * whome Iesus loued, and sayeth vnto them. They haue taken awaye the Lorde oute of the grane, and we cannot tell where they haue layed hym. Peter therefore wente forth, and that other disciple, and came vnto the sepulchre. They ranne both together, and the other disciple dyd oute runne Peter, and came first to the sepulchre. And when he had stowped down, he sawe the lynnen clothes lyinge, yet went he not in. * Then came Simon Peter, folowyng him, and went into the sepulchre, and sawe the lynnen clothes lye, and the napkin that was about his heed, not lying wyth the lynnen clothes, but wrapped together in a place by it selfe. Then wente in also that other disciple, whiche came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the * scripture, that he shoulde rise agayne from death.

mar. 16. a Joh. 13. e 19. e. 21. f Luc. 24. a B pſal. 16. b Actes. ii. b 13. e. 17. f Lu. 24. a ✝ C

Then the disciples wente away agayne vnto their owne home. * Marye stoode without at the sepulchre weppynge. So as she wepte, she bowed her selfe into the Sepulchre, and seeth two Aungels clothed in whyte, syttynge, the one at the heade, and the other at the fete, where they had layde the bodye of Iesus. They saye vnto her, woman, why wepest thou? She sayeth vnto them: for they haue taken awaye my LORD, and I wote not where they haue layde hym. When she had thus sayde, she turned her selfe backe, and sawe Iesus standynge, and knewe not that it was Iesus: Iesus sayeth vnto her: woman, why wepest thou? Whome seekest thou? She supposinge that he hadde bene a gardener, sayeth vnto him. Syr: if thou haue borne him hence, tell me where thou hast layed hym, and I will fette hem. Iesus sayeth vnto her: Marye. She turned her selfe, and sayde vnto hym: Rabboni, whiche is to saye, maister. Iesus sayeth vnto her, touche me not, for I am not yet ascended to my father. But goe to * my brethren, and saye vnto them: * I ascende vnto my father and youre father: and to my GOD, and your GOD. * Mary Magdalene came and tolde the Disceples, that she had sene the Lorde, and that he had spoken suche thynges vnto her.

D

pſa. 22. c Heb. ii. c Joh. 16. f * Lu. 24. a E Luc. 24. d

✝ ✝ The same daye at nyght: whiche was the first day of the Sabbothes, whe the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus, and stode in the myddes, and sayeth vnto them: peace be vnto you. And when he had so sayde, he shewed vnto them his handes, and his side. Then * were the disciples glad when they sawe the Lorde.

Joh. 16. h

Then

Then sayde Jesus to them agayne: Peace
Esa.61.a be vnto you. As my father ✠ sente me, euen
Mat.11.a so sende I you also. And when he had sayde
Luce.4.c those wordes, he breathed on them, & saieth
Joh.17.c vnto them: Receaue ye the holy ghost.
Whosoeuers synnes ye remytte, they are
remytted vnto them. And whosoeuers sin-
nes ye retaine, they are retayned. ✠ But
Joh.xi.h * Thomas, one of the twelue (which is cal-
led Didimus) was not with them when Je
sus came. The other disciples therefore
sayde vnto him: we haue sene the Lorde.
But he sayde vnto them: excepte I se in his
handes the print of the nayles, and put my
finger into the print of the nayles, & thrust
my hande into his side, I will not beleue.
And after eyghte dayes, agayne his disci-
6 ples were within, and Thomas with thē.
Then came Jesus when the doores were
shutte, and stode in the myddes, and sayd:
peace be vnto you. After that sayde he to
Thomas: bringe thy fynger hyther, and se
my handes, and reache hither thy hande, &
thrust it into my side, and be not faythlesse,
but beleuinge. Thomas answered, and
sayde vnto him: my Lorde, and my God:
Jesus sayeth vnto him: Thomas, because
Joh.21.g thou hast sene me, thou hast beleued: bles-
sed are they that haue not sene, and yet haue
beleued. ✠ And many other signes truelye
dyd Jesus in the presence of his disciples,
which are not written in this boke. These
are written, that ye myght beleue, that Je-
sus is Christ the sonne of God, and that (in
beleuinge) ye myghte haue lyfe through his
name. ✠

¶ The.xxi. Chapter. ✠

1 A Fterwarde did Jesus shew him selfe
agayne, at the sea of Tiberias. And
on this wise shewed he hi selfe. There
John.i.f were together, Simon Peter & Thomas,
(which is called Didimus) and * Natha-
nael of Cana in Galile, and the sonnes of
Zebedei, and two other of his disciples. Si-
mon Peter sayeth vnto them: I will goe
a fysshynge. They saye vnto him: we also
will go with the. They went theyr waye, &
entred into a shippe immediatlye, and that
nyghte caughte they nothynge. But when
4 the morninge was nowe come, Jesus stode
on the shore: Neuerthelesse the disciples
knewe not that it was Jesus. Jesus saieth
vnto them: childre: haue ye any meat? they
Luce.b.8 answered him, no. And he sayeth vnto the:
* caste oute the net on the eyghte side of the
shyppe, and ye shall fynde. They caste out
therefore, and anone they were not hable to
drawe it for the multitude of fyshes. Then
John 13.e sayde the disciple * whome Jesus loued,
and. 19.c vnto Peter: It is the Lorde: when Simon
Peter heard that it was the Lorde, he gird
his coate vnto hym (for he was naked) and
sprange into the sea. The other disciples
came by shippe, for they were not farre frō
lande, but as it were two hundred cubites,
and they drewe the net wyth fyshes. Assone
then as they were come to lande, they sawe
hoate coales, and fysshe layde thereon, and
breade. Jesus sayeth vnto them. * Bringe Luc.24.f
of the fyshe whiche ye haue nowe caught: D
Simon Peter went vp, and drewe the net
to lande full of great fyshes, an hundred &
three and fifty, And for all there were so ma-
nye, yet was not the nette broken. Jesus
sayeth vnto theym: come and dine. And
none of the disciples durste aske him: what
arte thou? For they knew: that it was
the Lorde. Jesus then came, & toke breade,
and gaue them, and fysshe likewyse. This
is nowe the thyrde tyme that Jesus appea-
red to his disciples, after that he was risen
againe from death. ✠ So when they had
dyned, Jesus sayeth to Simon Peter:
Simon Joanna, louest thou me more then G
these? He sayde vnto hym: yea Lorde, thou ✠
knowest, that I loue thee. He sayeth vnto
hym: fede my lambes. He sayeth to hym
agayne the seconde tyme: Simon Joanna,
louest thou me? He sayeth vnto hym: Yea
Lorde, thou knowest that I loue thee. He
sayde vnto him: fede my shepe: He sayde
vnto him the thyrde tyme: Simon Joan-
na, louest thou me? Peter was sory, because
he sayde vnto hym the thyrde tyme, louest
thou me, and he sayde vnto him: Lorde, thou
✠ knowest all thynges, thou knowest that Joh.16.g
I loue the. Jesus sayeth vnto hym: fede my F
shepe. Verely, verely, I say vnto the: when
thou waste yonge, thou gyrdedst thy selfe,
and walkedst whyther thou wouldest: but
when thou arte olde, * thou shalte stretche John.13.d
forth thy handes, and another shall gyrde Act.12.a
the, and leade thee whither thou wouldest
not. That spake he, signifynge, by what
death he shoulde glorifie God.
And when he had spoken this, he saieth vn-
to him: ✠ folowe me. Peter turned about, &
and sawe the disciple * whom Jesus loued, Joh.13.c
(folowyng, which also leaned on hys breſt 19.c.20
at supper, and said: Lorde, whiche is he that
betrayeth thee?) When Peter therefore saw
him, he sayeth to Jesus: Lorde, what shall he G
here do? Jesus sayeth vnto him. If I will
haue him to tarye tyll I come, what is that
to thee, folowe thou me. Then went this
saying abrode among the brethren, that the
disciple should not dye. Yet Jesus sayde not
to him, he shall not die: but if I wil that he
tarye til I come, what is that to thee?
The same disciple is he, whyche testifieth
of these thinges, and wrote these thynges.
And we knowe, that hys testymonye is
true

Joh.xx.g true. ¶ • There are also manye other thinges whiche Jesus did, the whiche yf they should be written euery one, I suppose the worlde coulde not conteyne the bookes that should be written. ✝

¶ Here endeth the Gospell of Saint Johan.

¶ The Actes of the Apostles.

¶ The first Chapter. ✝

Joh.xx.a and.xxi.c

Luc.24.g

John 4.d 15.d.16.b • Joh.1.a Acte.1.a. Mar.1.b Luce.3.c

mat.24.c Luc.24.g Actes.2.a • Acte.2.a Joh.15.d

mar.16.d Luc.24.g

Dani.7.d mat.24.c and.xxvi.c mar.13.c Luc.17.c and.xxi.c Apoc.1.b. • mat.1.a Mar.1.c. Luce.6.c

A IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to do & teache, vntyll the day in which he was taken vp, after that he, thorow the holy goost, had geuen cõmaundementes vnto the Apostles, whom he had chosen: to whom also he • shewed him selfe alyue after hys passion, (and that by many tokens) appearyng vnto thẽ fourtie daies, & speakyng of the kingdom of God, & gathered them together, • & commaunded them, that they shoulde not departe from Jerusalem) but to wayte for the promyse of the father * wherof, sayeth he) ye haue hearde of me. For • John truely Baptised with water, but ye shall be Baptised with the holye gooste after these fewe daies. When they therfore were come together, they asked of him, saying: Lorde, wilt thou at this tyme, restore agayne the kingdom of Israel? And he said vnto them: * It is not for you to knowe the tymes, or the seasons, which the father hathe put in his own power: but • ye shall receaue power after that the holy goost is come vpon you. And • ye shalbe witnesses vnto me, not onlye in Jerusalẽ, but also in al Jewry, and in Samary, and euen vnto the worldes ende.

And when he had spoken these thynges, while they beheld, * he was taken vp an hye, and a cloude receaued him vp out of their sight. And while they loked stedfastly vp towarde heauen, as he went: behold, two men stode by them in white apparel, which also sayde: ye men of Galile, why stande ye gasyng vp into heauen? This same Jesus which is taken vp from you into heauen, * shal so come, euen as ye haue sene hym go into heauen. ✝ Then returned they vnto Jerusalem from the mounte (that is called Oliuete) which is from Jerusalem a Sabboth daies iourney. And when they were come in, they went vp into a parler, where abode both • Peter and James, and John, and Andrewe, Philippe, and Thomas, Barthelemew, and Mathewe, James the sonne of Alphrus, and Simon Zelotes, and Judas the brother of James. These al contynued with one accorde in prayer and supplicacion with the women, and Marye the mother of Jesu, & with hys brethren. ✝ And in those dayes Peter stode vp in the middes of the disciples, and sayd (the nũbre of names that were together, were aboute and hundred and twentie.) ye men and brethren, this scripture must nedes haue bene fulfilled, whiche the holy goost, thorowe the mouthe of Dauid spake before of Judas, * which was gyde to the that take Jesus. • For he was numbred with vs, & had obtayned felowshippe in this ministracyon. And the same hath now possessed a platte of grounde with the rewarde of iniquitie: and whẽ he was * hanged, he burst a sonder in the middes, & all his bowels gussched oute. And it is knowen vnto al the inhabiters of Jerusalẽ, in so muche that the same felde is called in their mother tounge, Acheldama, that is to say, the blond felde. For it is written in the booke of Psalmes: * his habitaciõ be voyde, and no man de dwellynge therin: • and his Bishoprycke let another take. Wherefore of these men whiche haue companied with vs (all the time that the Lorde Jesus had al his conuersation amonge vs, begynnynge at the Baptime of John, vnto that same day that he was take vp frõ vs) must one be ordeined, to be a wytnes wyth vs of his resurrection. And they appointed two, Joseph whiche is called Barsabas, (whose surname was Justus) and Mathias. And when they prayed, they said: thou lorde, whiche * knowest the heartes of all men, shew whether of these two thou hast chose: that he may take the rowme of this ministracion and Apostleship, from whiche Judas by transgression fell, that he might goe to his owne place. And they gaue forthe their lottes, and the lot fell on Mathias, & he was counted with the eleuẽ Apostles. • ✝

Mat.26.h and.e Mar.14.e Luc.22.c Mark.1.c Luce.3.c • Marke. 27.a 2.re.17.d

Psa.69.e

psa.cix.a. d

i.ps.28.b Psal.7.c.

¶ The.ii. Chapter. •

Deu.16.h Leui.23.c

WHen * the fiftie daies were come to an ende, they wer al with one accorde together in one place. And sodenlye there came a sounde from heauen, as it had bene the cõming of a mightie winde, & it filled all the house where they sat. And there appered vnto thẽ cloue tonges, like as they had bene of fier, and it sate vpon eache one of theym: * and they were all fylled wyth the holy goost, and beganne to speake with other tonges, euen as the same spirite gaue them vtteraunce. There were dwellyng at Jerusalem, Jewes, deuoute men, oute of euerye nacyon of them that are vnder heauen,

Actes.4.f and.xi.b

uen. ¶Whē this was noysed abouke, the mul-
titude came together, and were astonnied,
because that euery mā heard them speake
wyth hys owne language. They wounded
al, and marueyled, sayinge amonge them
selues: beholde, are not all these whyche
speake of Galyle? and howe heare we eue-
ry man his owne tonge, wherein we were
borne? Parthians: and Medes and Ela-
mytes, and the inhabyters of Mesopota-
mia, and of Iury, and of Capadocia, of pon-
thus and Asia, phrigia, and pamphilia, of
Egypte, and of the parties of Libia, which
is beside Syren, and straungers of Rome,
Iewes and * prselytes. Grekes and Ara-
bians: we haue heard them speake in oure
owne tonges the greate workes of God. ✠
They were all amased, and woundred,
saying one to another: what meaneth this?
Other mocked, sayinge: these men are full
of newe wyne. ✠But Peter stepped forthe
with the eleuen, and lyft vp hys voyce, and
sayde vnto them: Ye men of Iewrye, and
all ye that dwell at Ierusalem, be thys
knowen vnto you, and wyth youre eares
heare my wordes. For these are not dron-
cken, as ye suppose, seinge it is but the thyrde
houre of the daye. But this is that whyche
was spoken by the prophet Iohel: And it
shalbe in the last dayes, sayeth God: of my
spirite I wil powre out vpon al flesh. * And
youre sonnes & youre doughters shall pro-
phesye, & youre yonge men shal se visyons,
and youre olde men shall dreame dreames.
And on my seruauntes, and on my hande-
maydens I wyll powre out of my spyrite
in those dayes, and they shall prophesye.
And * I wyll shewe wonders in heauen a-
bowe, and tokens in the erth beneth, bloud
and fyre, and the vapoure of smoke. The
sunne shalbe turned into darcknes, and the
moone into bloude, before that greate and
notable day of the Lorde come. And it shall
come to passe, that * whosoeuer shal call on
the name of the Lorde, shalbe saued. ✠Ye
men of Israell, heare these wordes: Iesus
of Nazareth a man approued of god amonge
you wyth myracles, wondres and sygnes,
whyche God dyd by hym in the myddes of
you, (as ye youre selues knowe) hym
haue ye taken by the handes of vnryghte-
ous persones, after he was delyuered by
the determinate counsel and foreknowledge
of God, & haue crucified & slaine him: whō
God hath raised vp, & loosed the sorowes of
deathe, because it was vnpossyble, that he
should be holden of it. For Dauid speaketh
of him. * A fore hāde I saw god alwayes be-
fore me: for he is on my right hande, that I
should not be moued. Therfore did my hert
reioyce, & my tōge was glad, Moreouer al-
so my flesche shal rest in hope, because thou
wilt not leaue my soule in hel, neither wylte
thou suffre thine holi to se corrupcīō. Thou
hast shewed me the wayes of lyfe, thou shalt
make me ful of ioye with thy countenaūce. ✠
ye men and brethren, let me freely speake vn-
to you of the patriarke Dauid: * For he is
both deade and buried, & his sepulchre re-
maineth with vs vnto this day. Therfore,
seynge he was a prophet, & knew that God
had swoine with an oth to him, that Christ
(as cōcernige the flesh) should come of the
frute of his loines, & should sit on his seate:
he knowinge this before, spake of the reserrec-
cīō of Christ, that his soule should not be left
in hel: neither his flesh should se corrupcīō.
This Iesus hathe God rayled vp, * wherof
we al are witnesses. Sence now that he by
the right hande of God is exalted, and hath
receaued of the father the promyse of the ho-
ly ghoste, he hath sheed forthe this (gyfte)
which ye nowe se and heare. For Dauid is
not ascended into heauē: but he saieth: * The
Lord said to my Lord: sit thou on my right-
hāde, vntil I make thy foes thy fote stole.
So therfore, let al the house of Israel know
for a suerye, that god hath made that same
Iesus (whō ye haue crucified) lord & Christ.
whē they heard this, they were pricked in
their hertes, & sayd vnto Peter, & vnto the
other Apostles: ye mē & brethrē * what shal
we do? Peter sayde vnto them, repente of
your sinnes, & be baptised euery one of you
in the name of Iesus Christe for the remys-
sion of synnes, and ye shal receaue the gift
of the holy goost. For the promyse was
made vnto you and youre chyldren, and
to all that are a farre of, euen as manye as
the Lorde oure God shall call. And wyth
many other wordes, bare he wytnes, and
exhorted them, sayinge: Saue youre selues
from this vntowarde generacion. Then
they that gladly receaued his preachynge,
were baptysed: & the same daye, there were
added vnto them, aboute thre thousande
soules. And they continued in the Apostles
doctryne and felowshyp, and in breakynge
of breade, and in prayers. And feare came
ouer euery soule. And manye wonders and
sygnes were shewed by the Apostles (at Ie-
rusalem. And great feare came vpō al mē.)
And al that beleued, kept them selues toge-
ther, and had al thinges common, and solde
their possessions and goodes, and parted
them to all men, as euerye man had nede.
And they contynued daily with one accorde
in the temple, and brake breade from house
to house, and dyd eate their meate together
with gladnes and singlenes of heart, prays-
synge God, and had fauoure wyth all the
people. And the Lorde added to the con-
gregation

Act. 2. b
Psal. 15. a
Act. 2. a
Psal. 109. a
Mat. 22. b
Luc. iii. b

gregacion dayly, suche as shulde be saued.

¶ The. iii. Chapter.

2 PEter & Johon wente vp together into the tẽple, at the nynth houre of prayer. And a certẽ man that was halt frõ his mothers wombe, was brought, whõ they layd daily at the gate of the tẽple (which is called beutifull) to aske almes of the that entred into the tẽple. Whẽ he saw Peter and John, that they wolde into the tẽple, he desired to receaue an almes. And Peter fastened his eyes on him with John, & sayd: loke on vs. And he gaue hede vnto thẽ, trusting to receaue some thynge of them. Then sayde Peter: siluer and golde haue I none, 6 suche as I haue, geue I thee. In the name Mat. 9. a of Jesus Christe of Nazareth, * rise vp and walke. And he toke hym by the ryghte hande, and lyfte hym vp. And immediatly his fete and ancle bones receaued strẽgth. And he sprang, stode, and walked, and entred with them into the temple, walking, & leapyng, and praysing God. And al the people sawe him walke & prayse god. And they knewe him, that it was he whiche sate and begged at the beutifull gate of the temple. And they wondred, and were sore astonied at that which had happened vnto him. And as the halt which was healed, held Peter and John, al the people ranne amased vnto them, in * the porche that is called Salomons. When Peter sawe that, he answered vnto the people. * Ye men of Israell, why marualye ye at this, or why loke ye on vs, or thoughe by oure owne power, or strength we had made thys man goe? The God of Abraham, and of Isaac, and of Jacob, the God of oure fathers hathe glorified his sonne Jesus, whom ye delyuered, mat. 27. a * and denyed in the presence of Pilate, mar. 15. b when he had iudged hym to be loosed. But Luc. 23. a * mat 27. c ye denyed the holye and iuste, * and desyred a murtherer to be geuen you, and killed * ich. 18. g the Lorde of lyfe, whõ God hathe rayled frõ death, of the which we are witnesses, & hys name (thorow the fayth of hys name) hath made this man sounde, whome ye se and know. And the fayth which is by him, hath geuen to hym this health in the presence of you all. And nowe bretheren, I wot that thorowe ignorannce ye dyd it, as dyd also your rulers. But God (whiche before had shewed, by the mouth of all hys Prophetes, howe that Christe shulde suffre) 10 hath thus wyse fulfylled. Let it * repente Mat. 4. c you therfore, and conuerte, that your synnes maye be done awaye. ¶ When the time of refreshynge commeth, whyche we shall haue of the presence of the Lorde, and whõ god shal sende him, which before was preached vnto you, that is to wete Jesus christ, whiche must receaue heauen vntil the time that al thinges, whych God hath spoke by the mouth of al hys holy Prophetes, sence the worlde began, be restored agayne. Moses truely sayde vnto the fathers: * A Prophete shall the Lorde your God rayse vp vnto you, euen of youre brethre lyke vnto me: him shal ye heare in all thinges, whatsoeuer he shall saye vnto you. For the time wyl come, that euerye soule, whyche wyll not heare that same Prophete, shalbe destroyed from amonge the people. All the Prophetes also from Samuel, and thence forth (as manye as haue spoken) haue in lyke wyse tolde of these dayes. Ye are the children of the prophetes, and of the couenaunt, whiche god made vnto our fathers, sayinge to Abraham: * Euen in thy seede shal al the kynredes of the earthe be blessed. Firste when god had rayled vp his son Jesus vnto you, he sent hym to blesse you, that euerye one of you shoulde turne from his wickednes. ¶

Deu. 18. c. Actes. 7. c

gen. 12. a and. 22. d

¶ The. iiii. Chapter.

AS they spake vnto the people, the 1 priestes & the rulers of the tẽple, & the Saduces, came vpon thẽ, taking it greuously, that they taught the people, & preached in Jesus the resurrectiõ frõ death. And they layed hãdes on thẽ, & put them in holde vntil the nexte day: for it was now euentide. Howbe it, manye of thẽ, which heard the worde, beleued: & the numbre of the men was aboute fyue thousãde. And it chaunced on the morow, that the rulers, and elders, and Scribes, (and Annas the chiefe Priest, and Cayphas, and John, and Alexander, and as many as were of the kynred of the hye priestes) gathered tooether at Jerusalem. And when they had set thẽ before them, they asked * by what Exod. 2. c power, or in what name haue ye done this? Mat. 21. c * Then Peter ful of the holy ghoost sayde Actes. 7. b vnto them: ye rulers of the people, and elders of Israel, yf we thys daye be examined of the good dede that we haue done to the sycke man, by what meanes he is made whole: be it knowen vnto you all, and to Mat. 1. c. al the people of Israel, that by the name Phili. 2. b of * Jesus Christe of Nazareth, whome ye crucified, whome God rayled agayne from death: euen by him doeth thys man stande here presente before you whole. * Thys mat. 21. b is the stone, whyche was caste aside of you mar. 12. a buylders, whiche is become the chiefe of Luc. 20. c the coner. Neyther is there saluacion in C mark. 1. c anye other, * for amonge men vnder heJoh. 2. b uẽ ther is geuen none other name, wherin we muste be saued. ¶ When they sawe the boldnes of Peter and John, and vnderstode

stode that they were vnlerned, and laye men, they maruayled, and they knewe them, that they hadde bene with Jesu: And beholdynge also the man (whych was healed) standynge wyth them, they coulde not saye a gaynste it: but commaunded them to go aside oute of the councell, and conceiued
Joh. 11.f amonge them selues, sayinge: * what shall we doe to these men? For a manifeste sygne is done by them, and is openlye knowen to al them that dwell in Jerusalem, and we can not denye it. But that it be noysed no farther amonge the people, let vs threaten & charge them that they speake hence forth to
M no man in this name. And they called them
Acte.b.g. * and commaunded them, that in no wyse they shoulde speake nor teach in the name of Jesu. But Peter and John answered, and sayd vnto them: whether it be ryghte in the syghte of God, to herken vnto you more then to God, iudge ye. For we cannot but speake, that whiche we haue sene, and hearde. So threatened they them, and let them goe, and founde nothinge how to punyshe them, because of the people. For
Actes.3.b all men praysed God, because of * that whyche was done: for the man was aboue fourtye yeare olde, on whom this myracle of healynge was shewed. Assoone as they were let goe, they came to their felowes, and shewed all that the hye Prestes and elders had sayde. And when they hearde that, they lift vp their voices to God with one accorde, and sayde: Lorde, thou arte God, which hast made heauen and earthe, the sea, and all that in them is, whiche (in the holy goste) by the mouth of thy seruaunt Dauid oure father) hast sayde: * Why did
Psa. 2.a. the heathen rage, and the people ymagyn vayne thynges? The kynges of the earthe stode vp, and the rulers came together, agaynst the Lorde, and agaynst hys anoynted. For of a treuth, agaynst thy holy child Jesus (whome thou hast anoynted) bothe
F Herode and also Pontius Pilate, with the Gentils & the people of Israell, gathered them selues together in thys cyty for to do whatsoeuer thy hande and thy counceil determined before to be done. And now Lord, beholde their threatenynges, and graunte vnto thy seruauntes, that wyth all confidence they may speake thy worde. So that thou streeche forthe thyne hande, that healyng, and sygnes and wonders, be done by the name of thy holye chylde Jesus. And
Acte.16.f assone as they had prayed, * the place moued where they were assembled together,
Actes.2.a and they were all fylled with the holye
and.xix.b Goaste, and they spake the worde of God
Act.2.g boldly. † And the multitude of them that
and.b.b. beleued, * were of one hearte, and of one soule. Neyther sayde anye of them, that ought of the thynges whyche he possessed, was hys owne: But they had al thynges
I commen. And with great power gaue the Apostles wytnes of the resurrection of the Lorde Jesu. And great grace was with them al. Neyther was there any among them that lacked. For as many as were possessers of landes or houses, solde theym, & broughte the pryce of the thinges that were solde, & layd it downe at the Apostles fete: & distribucion was made vnto euery man according as he had nede. ¶ And * Joses, which was al- Actes.1.§
so called of the Apostles, Barnabas (that is to say, the sonne of consolacion) beynge a Leuite, & of the countree of Cipers, when he had lande, solde it, & layde the pryce downe at the Apostles fete.

¶ The. v. Chapter.

A Certen man named Ananias, with A
Saphira his wife, sold a possession, & kept away parte of the pryce (hys wife being also of the counsell) & broughte a certe parte, & layde it downe at the Apostles fete. But Peter sayde: Ananias, how is it, that Satã hath filled thyne heart, that thou shouldest lie vnto the holy ghost, & kepe awaye parte of the pryce of the lande? Pertayned it not vnto the onely? and after it was solde, was it not in thyne owne power? Why hast thou conceaued this thing in thyne heart? Thou hast not lyed vnto men, but vnto God. When Ananias heard B
these wordes, he fell downe, and gaue vp the goste. And great feare came on al them, that hearde these thynges. And the yonge men rose vp, and put him a parte, and caryed him oute, and buried him. And it foxtuned, that (as it were about the space of thre houres after) his wyfe came in, ignorante of that whyche was done. And Peter sayd vnto her: Tell me, solde ye not the lande for so muche? And she sayde: yea, for so muche. Then Peter sayde vnto her: why haue ye agreed together, to tempt the spirite of the Lorde? Beholde, the fete of them whyche haue buryed thy husband, are at the doze, and shal carye the oute. Then fel she downe strayghte waye at hys fete, and yelded vp the ghost. And the yonge men came in, and founde her deade, and caryed her oute, and buried her by her husbande. And great feare came on all the congregacion, and on as many as heardeit. By the handes of the C
Apostles, * were many signes and wondres mas.16.b
shewed amonge the people. And they were 3.vc.6.b
al together, with one accorde in * Salo- John.x.
mons porche. And of other, durst no man Acte.3.b
ioyne him selfe to them: neuertheless, the people magnified them. The number of them that beleued in the Lorde, both of men and

women

wemen, greweꝫ more and more: in so muche that they brought the sicke into the stretes, and layd them on beddes and couches, that at the leaste waye, the shadowe of Peter whan he came by, myght shadowe some of thē, & that they might all be delyuered frō their infirmities.) There came also a multitude out of the cyties rounde about, vnto Ieruſalem, bryngynge syeke folckes, and thē which wer vexed with vncleane spyrites. And they were healed euery one. * Thē the chiefe preſt rose vp, and all they that were with him (whiche is the secte of the Saduces) and were full of indignacyon, and laide handes on the Apoſtles, and put them in the commen pryſon. * But the Aungell of the LORDE by nyghte opened the pryſone doꝛes, and brought theym forth, and sayde: go, and stande, and speake in the temple to the people all the wordes of this life. When they hearde that, they entred into the Temple early in the mornyng, and taught. But the chiefe Prieſte came, and they that were with him, and called a counſell together, and all the Elders of the chyldren of Israell, and sente men to the pryſone, to fetche them. When the ministers came, and foūde theym not in pryſon, they retourned and tolde, saying: the pryſon truely founde we shutte wyt.) all dyligence, and the keepers standynge without before the doꝛes. But when we hadde opened, we founde no man within. When the chefe preſt, and the ruler of the Temple, and the hye Prieſtes hearde theſe thynges, they douted of them, whereunto this would growe. Then came one and shewed them: beholde, the men that ye put into pryſon, stande in the temple, & teach the people. Then went the ruler of the temple, with ministers, and brought thē without violence. For they feared the people, leſt they should haue bene stoned. And whē they had brought them, they set thē before the counſel. And the chiefe preſt asked thē, saynge: * dyd not we straytely commaunde you: that ye should not teach in this name? And behold, ye haue filled Ieruſalem with youre doctryne, and intende to * bryngе this mannes bloud vpon vs. Peter and the other Apoſtles aunswered, and sayde: * we ought more to obey God then men. The God of our fathers raised vp Jesus, whom ye slewe and hanged on tre. Hym hath God lyfte vp with his right hande, to be a ruler and a sauioure, for to geue repentaunce to Israel, and forgeuenes of sinnes. And we are recordes of these thinges which we say, and so is also the holye gooste, whome God hathe geuen to them that obey him. When they hearde that, they clane asunder, and sought meanes to slee theym. Then stoode there vp one in the counſell, a Pharisei, named * Gamaliel, a doctoure of lawe, (had in reputacion amonge all the people) and commaunded the Apoſtles to go aside a lytle space, and sayde vnto them: ye men of Israell, take hede to your selues, what ye entende to do, as touching these men.

For before these dayes rose vp one Thudas, boastyng him selfe, to whome resorted a numbre of men, aboute a foure hundred, whiche was slayne: and they al which beleued him, were scattred abroode, & brought to nought. After this man, was ther one Judas of * Galile, in the dayes of the tribute, & drewe awaye muche people after him. He also perished, and al euen (as many as harkened to hym) were scattered abroade. And nowe I say vnto you, refrayne your selues from these men, and let them alone.

For if this counſell, or this worck be of mē, it will come to nought. But and if it be of God, ye cannot destroye it, leſt happlye ye be founde to stryue agaynste GOD. And to hym agreed the other: and when they had called the Apoſtles, they bet them, * and commaunded that they should not speake in the name of Jesu, and let them goe. And they departed frō the counſel, * reioyſynge that they were coūted worthy, to suffre rebuke for his name. And daylye in the temple, & in euery house they ceased not, to teech and preach Jesus Chriſt.

¶ The. di. Chapter.

IN those dayes (whē the nūber of the disciples grew) there arose a grudge amōge the Grekes against the Hebrues, because their widdowes wer despised in the daylye ministracion. Then the .xii. called the multitude of the disciples together, & saide: It is not mete, that we should leaue the worde of God, & serue tables. Wherfore brethren, loke ye out amōg you .vii. mē * of honeſt report, & ful of the holy goſt and wyſedom, to whom we may committe this busines. But we will geue our selues cōtinually to praier and to the ministracyon of the woorde. And the sayinge pleased the whole multitude. And they chose Stenen, a man ful of faythe and of the holy goost, and Philip, and Prochorus, and Nichanor, and Timon, and Permenas, and * Nicolas a cōuert of Antioch. These they sette before the Apoſtels: and when they had prayed, they * layde their handes on them. And the worde of God encreased, and the numbre of the disciples multiplied in Ieruſalem greatly, & a greate compayne of the Prieſtes were obedyente to the fayth. ✠ And Stenen, full of faythe and power, dyd greate wondres and miracles amonge the people. Then there arose certen of the Synagoge, which is called the

Synagoge of the Lybertines, and Sirenites, and of Alexandria, and of Celycia, and of Asia, disputynge with Steuen. * And they couldē not resyste the wisdome, and the spirite, * whyche spake. [e
Luc.21.c
*mat,x.c
Then sent they in men, whyche sayde: we haue heard him speake blasphemous wordes against Moses, and against God'. And they moued the people and the elders & the scribes: and came vpon him & caught him, and brought him to the councel, & brought forthe false wytnesses, whyche sayde: Thys man ceaseth not to speake blasphemous wordes against this holy place & the lawe: for we heard him saye: this Jesus of Nazareth shall destroye this place, and shall chaunge the ordinaunces, whyche Moses gaue vs. And all that sate in the counsell, loked stedfastly on hym, and sawe hys face as it had bene the face of an aungell.

[d

¶ The. vii. Chapter.

Then said the chefe priest: is it euen so? And he said: ye men, brethren and fathers, hearken. The God of glory appeared vnto our father Abraham, whan he was in Mesopotamia, before he dwelte in
gen.xii.a Charran, & said vnto him. * Get the out of thy cōtre, & frō thy kinred, & come into the lande, which I shal shew the. Then came he oute of the lande of Chalde, and dwelte in Charran. And from thence, whā his father was dead, he brought him into this lād, in
Gen.xii.b 13.c.17.b and. 26.a *ge xv.c. * Ex.12.f Judi.b.b Gala.3.c, which ye now dwel, and he gaue him none inheritaunce in it, no, not the bredth of a fote, * and promysed that he would geue it to him to possesse, and to his sede after him, when as yet he had no chylde. God verely spake on this wyse * that hys sede should sogeourne in a straunge lād, and that they
B shoulde kepe them in bondage, and * entreate them euyll. viii. C. yeares. And the nacion (to whome they shalbe in bondage) wyll I iudge, sayde God. And after that, shal they come forthe and serue me in this
gen.17.b *ge.xxi.a *ge. 26.c * gen.19, xxv. *ge.37.f gen.38.f Sapi.x.c place. * And he gaue hym the couenaunce of circumcision. * And he begat Isaac, and circumcised him the eight daye, and * Isaac begat Jacob, and * Jacob begat the twelue patriarches. * And the patriarches hauynge
gen.xli,c indignacion, solde Joseph into Egipt. And God was with hym, and deliuered him out of al hys aduersities, and gaue him fauour and wisedom in the sight of Pharao kynge of Egypte. And he * made hym gouer-
gen.xli.g noure ouer Egypte, and ouer al hys housholde. * But there came a derth ouer al the lande of Egypte and Canaan, and greate affliction, that oure fathers founde no sustenaunce. But when Jacob heard that
gen. 45.a there was corne in Egypt, he sent oure fathers fyrste, * And at the seconde tyme, Joseph was knowen of his brethren, and Josephs kynred was made knowen vnto Pharao. Then sente Joseph a message, and caused hys father to be brought, and all hys kynred, lxxv soules. * And Jacob discen-
gen.46.a *ge.49.d ded into Egypte * and dyed bothe he and oure fathers, and were caryed ouer into
gen. 23.d Sichem, and layde in the sepulchre, * that Abraham boughte for money of the sonnes
C of Emor, the sonne of Siechem. But when the tyme of the promesse drue nye (whyche
Exod.ii.a pſa.105.c God had swoorne to Abraham) * the people grewe and multeplyed in Egypte, tyl another kynge arose whyche knew not of Joseph. The same dealt subtelly with oure kynred, and euel intreated our fathers, and made thō to cast oute theyr yonge childzen, that they should not remayne aliue. * The
Exo.ii.a Heb.xi.c same tyme was Moses borne, & was acceptable vnto God, and noursched vp in hys fathers house thze monethes. When he was cast oute, Pharaos doughter toke him vp, & nourished hym vp for her owne son. And Moses was learned in all manner wisdome of the Egipcians, and was myghtye in dedes and in wordes. And whā he was ful fourtye yere olde, it came into hys hert, to visit his brethren the childzen of Israel. And when he sawe one of thē suffre wrōge, he defended hym, and auenged hys quarel that had the harme done to hym, and smote the Egyptiā. For he supposed his brethrē would haue vnderstande, how that God by his hande shoulde delyuer them. But they vnderstode not. And the nexte daye he shewed him selfe vnto them as they stroue, and would haue set them at one againe, saying:
Syrs, ye are brethren, why hurt ye one another? But he that dyd hys neyghboure
gen.19.b Exo.ii.c Mat.21.c Actes.3.b *Exo.iii.c wronge, thrust hym away, sayinge: * who made the a ruler and iudge ouer vs? wylte thou kyll me, as thou dydest the Egipcian yesterdaye? * Then fled Moses at that sayinge: and was a straunger in the lande of Madian, where he begat two sonnes.
Exo. iii.a * And whan fourtye yeares were expired, there appeared to hym in the wildernesse of mounte Sina, an aungell of the Lord, in a flambe of fyre in a bushe. When Moses sawe it, he wondred at the sight. And as he drue neare to beholde, the voice of the Lord
Exo.iii.d Mat.22.c Mat.12.c Luc.xx.c * Jos.v.d came vnto hym. * I am the God of thy fathers, the God of Abraham, the GOD of Isaac, and the God of Jacob. Moses trembled, and durste not beholde. Then sayde the Lorde to hym. * Put of thy shoes from thy fete, for the place where thou standeste, is holy grounde. I haue perfectly sene the affliction of my people, whichis in Egypt, and I haue heard theyr grouynge, and am come downe to deliuer thē. And now come,

and

B and I wyll sende the into Egypte. Thys
Exo.iii.c. Moses whom they forsoke (sayinge: * who
made the a ruler and a iudge?) the same
dyd God sende to be a ruler, & a delyuerer,
by the handes of the aungell whyche ap-
peared to hym in the bushe. And the same
broughte them oute, shewynge wõdres and
signes in Egypte, and in the red sea, and in
the wildernes fourtye yeres. This is that
Deu.18.c Moses, whyche sayde vnto the chyldren of
Acce.iii.D Israel: * A prophete shal the Lorde youre
God rayse vp vnto you of youre brethrene,
lyke vnto me, hym shall ye heare. This is
Exod.xix xx. he that * was in the congregacion, in the
wyldernes wyth the aungell (whyche spake
Gala.iii.c to hym in the mounte Sinai) and with our
fathers. This man receaued the word of
lyfe to geue vnto vs, to whom oure fathers
would not obey, but cast it from them, and
Exo.32.a in their hertes turned backe agayne into
Egypte, sayinge vnto Aaron: * make vs
goddes to go before vs. For as for thys
Moses that broughte vs oute of the lande
of Egypte, we wote not what is become of
hym. And they made a calfe in those dayes,
and offered sacrifice vnto the ymage, and
reioysed ouer the workes of their owne
F handes. Then God turned hym selfe, and
Rom.i.c * gaue them vp, that they should worship
the hoost of the skye, as it is written in the
Amo.v.d booke of the prophetes. * O ye of the house
Jere.7.c of Israell gaue ye to me sacrifyces & meate
offerynges by the space of fourty yeres in
the wildernes? And ye toke vnto you the
tabernacle of Moloch, & the starre of youre
God Remphan, figures whiche ye made to
worship them. And I wyl translate you be-
yonde Babilon. Oure fathers had the ta-
Exo.25.b bernacle of witnesse in the wildernesse, as he
Heb. 8.a had appoynted them, speakynge vnto Mo-
ses: * that he shoulde make it, accordynge
to the fashion that he had sene. Whyche ta-
Josu.iii.a bernacle also oure fathers that came after,
* broughte in wyth Josue into the posses-
sion of the Gentils, whome God droue oute
Psa.89.c before the face of oure fathers, vnto the
tyme of Dauid: * whyche founde fauoure
3.reg.6.a before God, and would fayne haue founde
1 Act.17.f a tabernacle for the God of Jacob. * But
Salomon buylte hym an house. Howbeit
he that is hyest of all, dwelleth not in tem-
Esa.66.a pies made with handes, as sayeth the pro-
3.reg. 8.c phete: * heauen is my seate, and earthe is
2.para.6c my fote stole. What house wyll ye buylde
for me, sayeth the Lorde? or whyche is the
G place of my rest: hathe not my hande made
all these thynges? Ye styffenecked & of vn-
Deu.9.d. circumcised heartes and eares: ye haue al-
wayes resysted the holye ghost: * as youre
fathers dyd, so do ye. Whyche of the pro-
phetes haue not youre fathers persecuted?
And they haue slayne them, whych shewed
before of the commynge of that Iust, whom
ye haue now betrayed, and murthred. And
ye also haue receaued the lawe * by the my-
nistracion of aungels, and haue not kepte
it. ✠ When they hearde these thinges, their
hertes claue a sunder, and they gnashed on
hym with their teth. But he beynge full of
the holye ghoste, loked vp stedfastlye wyth
hys eyes into heauen, and sawe the glorye
of God, and Jesus standynge on the righte
hande of God, and sayde: beholde, I se the
heauens open, and the sonne of man stan-
dynge on the ryghte hande of God. Then
they gaue a shoute with a loude voyce, and
* stopped their eares, and came vpon hym
all at once, and cast him out of the citye, and
* stoned him. And the witnesses laied downe
their clothes at a yonge manes fete, whose
name was Saul. And they stoned Steuen
callynge on, and sayinge: Lorde Jesu, * re-
ceaue my spirite. And he kneled downe and
cryed wyth a loude voyce: Lorde, * laye not
this sinne to their charge. And when he had
thus spoken, he fell a slepe. ✠ ✣

John.7.b
Act.15.D
pla.58.a
3.reg.21.D
pla.xxxi.a
Luc.23.c

¶ The.viii. Chapter.

A Saul * consented vnto his death. And at
Acte.22.D that tyme there was a greate persecu-
cion against the congregacion whyche
math. x.c was at Jerusalem & they were all * scatred a-
broade thorowout the regiõs of Jewry and
Acte.xi.g Samaria, except the Apostles. But deuoute
men dyd bury Steuen, and made greate la-
mentacion ouer hym. As for Saul he * made
Actes.9.a hauocke of the congregacion, and entred
22.a.26.b into euery house, and drewe out both men
1.cor.15.b and women, and thrust them into prysion.
Gala.i.c Therfore, they that were scatered abroade,
wente euery where preachynge the worde
of God. Then came Philip into a cyte
B of Samaria, and preached Christ vnto thẽ.
And the people gaue hede vnto those thyn-
philippus ges which Philip spake with one accorde,
hearynge and seynge the miracles whiche
mat.16.d he dyd. For * vncleane spirites cryinge with
loude voyce, came oute of manye that were
possessed of them. And manye taken wyth
palses, and manye that halted, were hea-
led. And there was a greate ioye in that
cytye. But there was a certayne mã, cal-
Simon magus led Simon, whiche before tyme in the same
cytye vsed witchecrafte, and bewitched the
people of Samaria, sayinge that he was a
man that coulde do greate thynges. Whe
they regarded, frõ the least to the greatest,
sayinge: this man is the power of GOD,
whyche is called greate. And hym they set C
muche by, because that of longe tyme he
had bewytched them wyth sorceries. But
allone as they gaue credence to Philipps
preachynge of the kyngedome of God,

and of the name of Jesus Christe, they were baptysed both the men and wemē. Then Simon hym selfe beleued also. And whan he was baptised, he continued with Philip, and wondred, beholdynge the myracles and signes, whyche were shewed. ✠ When the Apostles whyche were at Jerusalem heard saye, that Samaria had receaued the worde of God, they sente vnto them Peter & John. Which whā they were come downe, prayed for thē, that they myght receaue the holy goost. For as yet he was come on none of them: but they were baptised only in the name of Christ Jesu. * Thē layed they their handes on thē, and they receaued the holy goost. Whē Simō saw that thorow layynge on of the apostles handes, the holy goost was geuen, he offered thē money, sayīg: geue me also this power, that on whō soeuer I put the handes, he may receaue the holy goost. But Peter said vnto him: thy money perysche wyth the, because thou haste thoughte * that the gyfte of God maye be obtayned with money. Thou haste nether parte, nor felowshyp in thys busynes. For thy heert is not ryghte in the syghte of God. Repente therfore of thys thy wyckednesse, and praye God, that the thoughte of thyne heart may be forgeuen the. For I perceaue that thou art ful of bitter gal, & wrapped in iniquitie. Then answered Simon & said: * praye ye to the Lorde for me, that none of these thynges whyche ye haue spoken, fall on me. And they whē they had testified and preached the word of God, returned toward Jerusalē, & preached the Gospel in many cytyes of the Samaritans. ✠ The aungel of the Lord spake vnto Philip, sayynge: aryse, & go toward the south, vnto the waye that goeth downe frō Jerusalem vnto the cytye of Gaza, which is in the desert. And he arose, & went on. And beholde, a mā of Ethiopia (a chamberlayne) and of great auctoritie with Candace quene of the Ethopians, and had the rule of al her treasure: * cāe to Jerusalem for to worship. And as he returned home againe sittinge in his charet, he red Esay the Prophet. Then the spirit said vnto Philip: go neare and ioyne thy selfe to yonder charet. And Philip ran to him, & heard him reade the prophet Esay, & said: Vnderstandest thou what thou readest? And he said: How can I, except I had a guyde? And he desired Philip, that he would come vp, & sit with him. The tenoure of the scripture which he red, was this: * he was led as a shep to be slaine: & like a lābe dōbe before his shearer, so opened he not his mouth: Beeause of his humblenes, he was not esteemed. But who shal declare his generatiō? for his lyfe is taken from the earthe. The chamberlayne answered Philip, and said: I praye the of whome speaketh the prophet thys? of hym selfe, or of some other man? Philip opened his mouth, and began at the same scripture, and preached vnto him Jesus. And as they went on their waye, they came vnto a certayne water, and the chamberlayne sayd: Se, here is water * what dothe let me to be baptysed? Philip sayde vnto hym: If thou beleue wyth all thine heart, thou maiest. And he answered, & said: I beleue that Jesus Christe is the sonne of God. And he cōmaūded the charet to stande styll. And they wente downe both into the water: both Philip & also the chāberlaine, and he baptysed him. And assone as they were come oute of the water, the spyrite of the Lorde caughte awaye Philip, & the chāberlayne sawe hym nomore. And he wēt on his waye reioysynge: but Philip was foūde at Azotus. And he walked thorowoute the countre, preachynge in all the cyetyes, tyl he came to Cesarea. ✠

Acte. 8. b and. xiii. a and. 19. a 1. tim. 4. d and. b. d Mat. 27. d 2. tim. 1. b Mat. 7. b. Pro. 8. b Rom. 8. b 3. Re. 13 b Luc. 21. c 3. reg. 8. c Joh. 12. c Esa. 53. a Actes. 8 Actes. 7 8

¶ The. ix. Chapter. ✠

AND Saul yet brethinge out threatnynges & slaughter agaīst the disciples of the Lord, went vnto the hye priest, & desired of him letters to carie to Damasco, to the synagoges: * that if he foūde any of this waye (whether they were mē or wemē) he might bringe them bounde vnto Jerusalē. And when he iourneyed, it fortuned that as he was come nie to Damasco, sodēly ther shined roūde about him a lyght frō heauē, and he fel to the earth, & heard a voyce, sayinge to him: * Saul, Saul, why persecutest thou me? And he said: what art thou Lord? And the Lord said: I am Jesus, whō thou persecutest. It is harde for the to kicke against the prickes. And he both trēbling & astomed said: Lord, * what wylte thou haue me to do? And the Lord said vnto him: aryse, & go into the cite, and it shalbe tolde the, what thou must do. The mē which iourneyed with him, stode amased, hearīge a voyce, but seynge no mā. And Saul arose frō the earth, and when he opened his eyes he sawe no man. But they led hym by the hāde, and broughte him into Damasco. And he was thre daies without syghte, & neither dyd eate nor drincke. And there was a certeyned disciple at Damasco, named Ananias, & to him sayde the Lord in a vision: Ananias? And he sayde: Beholde, I am here Lord. And the Lord sayd vnto him: Arise, & go into the strete (which is called straight) and seke in the house of Judas, after one called Saul * of Tharsus. For beholde, he

Actes. 8 & 22. a. 26 b 1. cor. xv b Gala. i. c Acte. 22. b Luc. 3. b Acte. 2. f and. 26. f Ananias Act. 21. & xxii. a

he prayeth, and hath sene in a vision a man named Ananias cõmynge in to hym, & puttynge his handes on hym, that he might receaue his syghte. Then Ananias answered: Lorde, I haue hearde by many, of this man * how much euel he hath done to thy saynctes at Ierusalem: and here he hathe auctoritie of the hye Prieistes, to bynde all that call on thy name. The Lorde sayde vnto him: go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentils, and kynges, and the children of Israel. For I will shewe hym, howe greate thinges * he must suffre for my names sake.

Acte. 8. a 22. 26. b 1. cor. xb b Gala. i. c

Acte. xxi c 2. cor. xi, e f. 9 Act, 22. c

And Ananias went to his waye, and entred into the house, and put his handes on hym, and sayd: Brother Saul, the Lord that apperid vnto the in the wayeas thou cãmest, hathe sente me, that thou mygheest receaue thy sight, and be filled wyth the holy goste. And immediatly there fel from his eyes as it had bene scales, and he receaued syghte: and arose, and was baptysed, and receaued meate, and was confortid. Then was Saul certayne dayes with the disciples whyche were at Damasco. And straight way he preached Christ in the Sinagoges, howe that he was the sonne of God, but al that hearde him, where amased, and sayde: Is not this he, that spoyled them whiche called on thys name in Ierusalem, and came hyther for that intent, that he might bringe the bounde vnto the hye Prieistes? But Saul increased the more in strength, and cõfounded the Iewes which dwelt at Damasco, affirmige that this was verye Christe. And after a good while, the Iewes toke counsell together, to kil hi. But their layte awaite was knowen of Saul. And they watched the gates daye and nyghte to kil hym. * Then the disciples toke hym by nyght & put hym thorowe the wall, and let hym downe in a basket. And when Saul was come to Ierusalem, he assayde to couple hym selfe to the disciples: but they were all afrayde of him, and beleued not that he was a disciple. But Barnabas toke hym, & brought hym to the apostles, and declared to them, howe he had sene the Lorde in the waye, and that he had spokẽ to him, and howe he had done boldely at Damasco in the name of Iesu. And he had his conuersacion wyth them at Ierusalem, speakynge boldely in the name of the Lorde Iesu. And he spake and disputed agaist the Grekes: but they wer about to slee hym. Whiche when the brethren knewe, * they brought hym to Cesarea, and sent him forthe to Tharsus. Then had the congregations rest thorowoute all Iewrye, and Galile, and Samaria, and wer edified, and walked in the feare of the Lorde, and multiplyed by the cõforte of the holy ghost. And it chaunced as Peter walked through out all quarters: he came also to the saynctes, whyche dwelte at Lidda. And there he founde a certaine mã named Eneas, which had kepte hys bed eyght yeres, & was sicke of the palsye. And Peter sayde vnto hym: Eneas, The Lorde Iesu Christe make the whole: aryse, and make thy bed. * And he arose immediatelye. And all that dwelte at Lidda and Sarron sawe hym, and tourned to the Lord. Ther was at Joppa a certaine woman, a disciple named Tabitha (whiche by interpretacio is called Dorcas) the same was ful of good workes, and almes dedes, whyche she dyd. And it chaunced in those dayes that she was sicke, and died. Whome when they had washed, they layed her in a chamber. But for as much as Lidda was nye to Joppa, and the disciples had hearde that Peter was there, they sente vnto him, desirynge him, that he would not be greued to come vnto them. Peter arose and came wyth them. And when he was come, they brought him into the chamber. And all the widowes stode rounde about him, weppynge, and shewynge the coates and garmentes, whiche Dorcas made, whyle she was with them. And Peter put all them forthe, and kneled downe, and prayed: and turned hym to the bodye, and sayde: Tabitha, * aryse. And she opened her eyes, and when she sawe Peter, she sat vp. And he gaue her the hande, and lyfte her vp, And when he had called the sayntes and widowes, he shewed her alyue. And it was knowen thorowoute all Joppa, and many beleued on the Lord. And it fortuned, that he taried many dayes in Joppa, with one Simon a tanner.

math. 9. d Mar. ii. b Luc. b. e Iohn. 5. b Acteg. 3.

3. reg. 16. d 3. reg. 4 f Luk. 7. c

¶ The. x. Chapter. ✠

There was a certayne man in Cesarea called Cornelius, a captaine of the soudiers of Italy, a deuoute man, and one that feared God with all hys housholde, whyche gaue muche almes to the people, and prayed God alwaye. The same sawe by a vision euidẽtly (about the ninth houre of the daye) an aungell of God commynge in to him, and saying vnto him: Cornelius. When he loked on him, he was afrayde, & sayde: what is it Lorde? He sayd vnto him: Thy prayers and * thy almes are come vp into remembraunce before God. And nowe sende men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tãner, whose house is by the sea syde. He shal tel the, what thou oughtest to do. And when the angel whiche spake vnto hi, was departed, he called two of his houshold seruauntes, and a deuoute soudyer of them that wayted on hym, and

Eccl. 35. d

tolde them all the matter, and sent them to
B Joppa. On the morowe as they wente on
their iorney, and drewe nye vnto the cite,
Mat.6.a Peter wente vp * vpon the toppe of the
4.Re.4.f house to praye, aboute the sixte houre. And
when he wexed an hongred, he would haue
eaten. But whyle they made readye, he fell
into a traunce, and sawe heauē opened, and
a certen vessell come downe vnto him, as it
had bene a greate shete, knyt at the foure
corners, and was let downe to the earthe,
Leu.xi.d wherein were * all maner of fourefoted bea-
Deu.14.a stes of the earth, and wormen and wormes,
and fowles of the ayer. And there came a
voyce to hym, ryse Peter, kyll and eate. But
Peter sayde: not so Lorde, for I haue ne-
uer eaten any thing that is commen or vn-
cleane. And the voyce spake vnto hem again
the seconde tyme: * what God hathe clen-
mat.xv.b sed, that call not thou commen. This was
Ro.14.c done thryse, and the vessell was receaued
vp agayne into heauen. Whyle Peter also
C muſed in hym selfe what this vision (which
he had sene) meante: beholde, the men which
wer sent from Cornelius, had made inqui-
raunce for Simons house, and stode before
the dore: and called out one, and asked whe-
ther Simon, which was syrnamed Peter,
were lodged there. Whyle Peter thought
on the vision, the spirite sayd vnto him: be-
holde, men seke the: aryse therfore, and get
the downe, and go with the, and doubte not:
for I haue sent them. Peter went downe to
the mē whiche were sent vnto him fro Cor-
nelius and sayde: Beholde, I am he whom
ye seke, what is the cause wherefore ye are
come? They sayd: Cornelius the captayne,
a iuſt man, and one that feareth God, and
of good reporte amonge all the people of
the Jewes, was warned by an holy angel,
to sende for the into his house, and to heare
Gen.19.a wordes of the. The called he the in, * and
D lodged them. And on the morow, Peter wēt
Acte.xi.b away with them, and * certayne brethren
from Joppa accompanyed hym. And the
thyrde daye entred they into Cesarea. And
Cornelyus wayted for them, and had called
together hys kynsemen, and specyall frem-
des. And as it chaunced Peter to come in,
Cornelius met hym, and fell downe at hys
fete, and worshypped him. But Peter toke
Acte.14.c him vp, sayinge: Stande vp, * I my selfe al-
Apo.19.b so am a man. And as he talked wyth hym,
and.xxii.c he came in, & founde many that were come
together. And he sayd vnto them: ye knowe
Deut.8.a howe that * it is an vnlawfull thynge for
a man that is a Jewe, to company or come
vnto an alient: But God hath shewed me,
that I should not call anye man comme or
vncleane: therfore came I vnto you wyth-
oute delaye, assone as I was sente for. I aske
therfore, for what intente haue ye sente for
me. And Cornelius sayde: This daye nowe
four dayes about this houre, I sat fasting,
& at the nynth houre I prayde in my house:
and beholde, a mā stode before me in bright
clothynge, and sayde: Cornelius, thy praier
is hearde, and thyne almes dedes are had
in remēbraunce in the sight of God. Sende
men therfore to go to Joppa, and call for
Simon, whose surname is Peter. He is lod-
ged in the house of one Simon a tanner by
the sea syde: which assone as he is come, shal
speake vnto the. Then sent I for the imme-
diatly, and thou haste well done, that thou
arte come. Nowe therfore are we all here
presente before God, to heare all thynges
that are commaunded vnto the of GOD.
✠ Then Peter opened his mouthe, & sayde:
Of a trueth I perceaue that * there is no
respecte of persones with God, * but in all
people, he that feareth hym, and worketh
righteousnes, is accepted with hi. Ye know
the preachynge that God sent vnto the chil-
dren of Israell: preachynge peace by Jesu
Christ, whiche is Lorde ouer all thynges.
✠ Whiche preachynge was publyshed thor-
owoute all Jewrye (and + begaune in Ga-
lyle, after the baptyme whiche John prea-
ched) howe * God annoynted Jesus of Na-
zareth with the holy ghost, & with power.
Whyche Jesus wente aboute doynge good,
and healynge all that were oppressed of the
deuill, for God was wythhym. And we are
wytnesses of all thynges whyche he did in
the lande of the Jewes, and at Jerusalem:
whome they slew, and hanged on tree. Him
God raysed vp the thyrde daye, and shewed
hym openly, not to all the people, but vnto
vs witnesses (chosen before of God for the
same intente) whyche dyd eate and dryncke
with hym, after he arose * from deathe.
And * he commaunded vs to preache vnto
the people, & to testifye that it is he, which
was ordeyned of GOD to be the iudge of
quicke & deade. To hym gene all the + pro-
pheres witnes, that throwe his name who-
soeuer beleueth in hym, shall receaue remis-
sion of synnes. Whyple Peter yet spake
these wordes, * the holye ghoste fell on all
them whyche hearde the preachynge. And
they of the circumcision which beleued, wer
astonnyed, as manye as came wyth Peter,
because that on the Gentils also was shed
out the gyfte of the holye ghoste. For they
hearde them speake with tonges, and mag-
nifye God. Then answered Peter: * can
any man forbyd water, that these shoulde
not be baptysed, whiche haue receaued the
holy goste as well as we? And he commaun-
ded them to be baptysed in the name of the
Lorde. Then prayed they hym, to tarye a
fewe

Mat.6.a
4.Re.4.f
Leu.xi.d
Deu.14.a
mat.xv.b
Ro.14.c
Gen.19.a
Acte.xi.b
Acte.14.c
Apo.19.b
and.xxii.c
Deut.8.a
2.pa.19.c
Rom.2.b
Eph.6.b.
Colo.3.d.
Eccl.35.b
Esa.56.b
mat.4.b
Esa.61.a
Luc.4.c.
Luc.24.b
Joh.21.b
+ma.28.b
Mar.16.c
*esa.53.d
Actes.2.a
Actes.8.f

fewe dayes. ✠

¶ The.xi. Chapter.

A AND the Apostles and brethren that
were in Jewry, hearde that the hea-
then had also receaued the worde of
god. And whē Peter was come vp to Jeru-
salē, they that were of the circumcisiō cōtended
Deu. 7. a against hi, saying: * thou wentest in to men
vncircumcised, & dyuelt eate wyth them. But
Peter rehearsed the matter frome the be-
gynninge, and expounded it by ordre vnto
Actes. x b them, saying: * I was in the cyte of Jop-
pa prayinge, and in a traunce, I sawe a vi-
sion, & a certayne vessell descende, as it had
bene a great shete, let downe from heauen
by the foure cornres, and it came to me. In
to the whiche when I hadde fastened myne
Leu. xi. a eies of the earth, and beestes and wormes,
deu. 14. a & fowles of the ayre. And I hearde a voyce
B saying vnto me: arise Peter, slay, and eate.
But I sayde: not so Lorde, for nothynge
commen or vncleane hath at anye tyme en-
tred into my mouth. But the voyce answe-
red me agayne from heauē: counte not thou
those thynges commen, whych God hathe
clēnsed. And this was done thre times. And
al were taken vp agayne into heauen. And
beholde immediatly, there were thre mē al
ready come vnto the house, where I was,
sent from Cesarea vnto me. And the spirite
sayd vnto me, that I shoulde go with thē,
without doutynge. Moreouer, * these sixe
Actes, x, b brethren accompanied me, and we entred
into the mans house. And he shewed vs
howe he had sene an aungell in his house,
which stode, and sayd to hym: sende men to
Joppa, and cal for Simon, whose syr name
is Peter: he shal tel the wordes, whereby
bothe thou, & all thyne house shalbe saued.
And as I beganne to preache, the holy goost
Actes. 2. a fel on them, * as he did on vs at the begin-
C nynge. Then came it to my remembrance,
howe that the Lorde sayde: * John bapti-
John. i. b sed with water, but ye shall be baptised
Actes. i. a with the holy goost. For as much then as god
gaue them lyke gyftes, as he dyd vnto vs,
whē we beleued on the Lord Jesus Christ:
what was I, that I shulde haue withstand
God? When they hearde this, they held
their peace, and glorified God, saying: then
hathe god also to the Gentils graūted re-
Actes. 8. a. pentaunce vnto lyfe. * They also whyche
were scatred abrode thorowe the affliction
that arose about Steuē walked thorowe
D out vnto Phenices and Cipres, & Antioch,
preachynge the worde to no man but vn-
to the Jewes onelye. Some of them were
men of Cipres and Syren, whyche when
they were come to Antioch, spake vnto the
Grewes, and preached the Lorde Jesus.
And the hande of the Lord was wyth thē,
and a greate nombre beleued and turned
vnto the Lord. ✠ Tydinges of these thyn-
ges came vnto the eares of the congrega-
cion, whyche was in Jerusalem. And they
sent forth Barnabas, that he shoulde go
vnto Antioche. Whych when he came, and
had sene the grace of God, was glad, and
* exhorted theym al, that with purpose of
heare, they would continually cleaue vnto
the Lorde. For he was a good man and ful Actes. 13. b
of the holy ghost, and of faythe: and muche
people was added vnto the Lorde. Then
departed Barnabas to Thars, for to seke
Saul. And when he hadde founde hym, he
broughte him vnto Antioche. And it chaun-
ced, that a whole yere they had their con-
uersacion with the congregacion there, &
taught muche people: in so much, that the
disciples of Antioche were the fyrste that
were called Christen. ✠ * In those dayes Actes. 11. b
came prophetes frome the cite of Jerusa-
lem vnto Antioche. And there stode vp one
of them named Agabus, and signified by
the spirite, that there shulde be great derth
thorowe out al the worlde, whyche came to
passe in the Emperoure Claudius dayes.
Then the disciples every man accordynge
to his abilite, purposed to sende * succoure 1. cor. 16. a
vnto the brethren which dwelt in Jewry. 2. cor. 8. a
Which thig they also did, & sēt it to the el- and. 11. a
ders by the hādes of barnabas & Saul. ✠

¶ The.xii. Chapter. ✠

A T the same time Herode the kyng
stretched forth his hāres to vex certē A
of the congregatiō. And killed * Ja mat. 4. b
mes the brother of John with the swearde. and. 17. a
And because he saw that it pleased the Je-
wes, he proceaded further, & toke Peter al-
so. Thē were the dayes of swete breade. And ✠
whē he had caught him, he put him in pri-
son also, & deliuered him to foure quarterni-
ons of souldiers to be kept: entending after
easter to bring him forth to the people. And
Peter was kept in prison. But prayer was
made without ceasynge of the congregatiō
vnto God for him. And whē Herode wolde
haue brought hym out vnto the people, the
same night slepte Peter betwene two sol-
diers, bounde with two chaynes, and the
keepers before the doore kepte the prison.
And beholde, * the angell of the LORDE Actes. 5. b
was ther present, and a light shined in the
habitation. And he smote Peter on the side,
& stired him vp, saynge: arise vp quickely.
And his chaynes fell of from. hys handes.
And the aungel sayde vnto him: girde thy
selfe, and bynde on thy sandales. And so he
dyd. And he sayth vnto hi: cast thy garmēt B
about the, and folowe me. And he came out

and folowed hym, and wyst not that it was
truth whiche was done by the aungel, but
thought he had sene a vision. When they
were past the first and the seconde watche,
they came vnto the yron gate, that leadeth
Acte.v.d. vnto the citie, * whiche opened to them by
and.16.f. the owne accorde. And they went oute, and
passed thorowe one streate, and forth wyth,
the angel departed frome hym. And whan
Peter was come to hym selfe, he sayd: now
I knowe of a suretye, that the Lorde hath
C sent hys angel, and hath delyuered me out
of the hande of Herode, and frome all the
† waytyng for of the people of the Iewes. ‡
‡ And as he consydred the thyng, he came
to the house of Mary, the mother of one
John, whose surname was Marke, where
Actes.1.b many were gathered together * in prayer.
As Peter knocked at the entry dore, a dã-
sel came forthe to herken, named Rhoda.
And when she knewe Peters voyce, she o-
pened not the entrye for gladnes, but ran
in, & tolde howe Peter stode before the en-
trye. And they sayde vnto her: Thou arte
mad: But she affirmed that it was euẽ so.
Then sayde they: it is his angell. But Pe-
ter continued knocking: and whẽ they had
Acte.3.c. opened the dore, and saw hym, they were
astonied. ¶ And when he had beckened vn-
to them with the hande, that they myghte
holde their peace, he tolde them by what
meanes the Lorde had brought hym out of
the prison. ‡ And he sayde: go shewe these
thynges vnto James, and to the brethren.
And he departed, and wente into another
D place. Allone as it was daye, there was no
litle a do amonge the souldiers, what was
become of Peter. Whẽ Herode had sought
for him, and founde him not, he examined
the keepers, and cõmaunded them to be ca-
ried away. And he descended from Jewrye
to Cesarea, and there abode. Herode was
displeased with them of Tyre and Sydon.
But they came all wyth one accorde,
and made intercession vnto Blastus the
kynges chamberlayne, and desired peace,
because their countre was noryshed by the
kynges prouision. And vpõ a day appoynt-
ed, Herode arayed him in royall apparel,
and set hym in hys seate, and made an ora-
cion vnto them: And the people gaue a
showte, sayinge: it is the voyce of a God,
and not of a man. And immediatlye the an-
gel of the Lord smote him, because he gaue
not God the honoure, and he was eaten of
wormes and gaue vp the ghooste. And the
worde of God grewe and multiplyed. And
Barnabas & Paule returned to Jerusalẽ,
whẽ they had fulfilled their office, & tooke
Acte.13.a with the * John, whose surname was Marke

¶ The .xiii. Chapter.

THer were in the congregation that is
at Antioche, certen prophetes, & tea- A
chers: as Barnabas and Simon that
was called Niger, & Lucius of Cyrene, &
Manahẽ. Herode the Tetrarches nourisshed
& Saul. As they ministred to the lorde & fa-
sted, the holy goost sayde: separate me Bar-
nabas & Saul, for the worcke wherunto I
haue called them. And whẽ they had fasted &
prayed, & * layde their handes on thẽ, they Mat.27.d.
let thẽ goe. And they after they were sente Actes.6.b
forth of the holy ghoste, departed vnto Se- 8.c.19.a.
leucia, & frõ thence they sayled to Ciprus. 1.Ti.1.b
And whẽ they wer at Salamine, they she- and.b.d.
wed the worde of god in the synagoges of the 1.Ti.1.b
Jewes. And they had * John to their minis-
ter. Whẽ they had gone thorow the yle vn- Acte.xii.d
to Paphos they fould a certẽ sorcerer (a false
prophete, a Jewe) whose name was Barie-
su, which was with the ruler of the coũtre,
one Sergius Paulus, a prudent man. The B
same ruler called vnto him Barnabas and
Saul, and desyred to heare the worde of
God. But Elimas * the sorcerer (for so is Exod.7.b
his name by interpretation) withstode thẽ, and.8.b.
and sought to tourne away the ruler from Acte.8.b.
the fayth. Then Saul (whiche also is cal-
led Paul) beynge ful of the holye ghost, set
his eyes on hym: and sayde: O full of all
subtelty, and disceatfulnesse, thou childe of
the deuyl, thou enemye of all ryghteousnes:
wilt thou not cease to pernerte the straight
wayes of the Lorde? And nowe beholde,
the hande of the Lorde is vpon the, & thou
shalt be blynde, and not se the sunne for a-
ceason. And immediatlye, there fel on hym
a misse and a darcknes, & he went aboute
sekynge theym that shoulde leade hym by
the hande. Then the ruler when he sawe C
what had happened, * beleued, and won- John.6.b
dred at the doctrine of the Lorde. When
Paul departed frõ Paphos, they that were
with him, came to Perga in Pamphilia: &
* John departed from them, and retourned
to Jerusalem. But they wandred thorowe Acte.15.g
the countreyes, & came from Perga to An-
tioche in Pisidia, & went into the Sinago-
ge on the Sabboth daye, and sate downe.
And after the lecture of the lawe, and the
prophetes, the rulers of the synagoge sente
vnto them, sayinge: ye men and brethren, if
ye haue anye sermon to exhorte the people,
say on. Then Paule stode vp, and * becke- Act.xii.e
ned with the hande for silence, and sayde:
Men of Israell, & ye that feare God, geue
audience. The God of thys people chose
oure fathers, and exalted the people, when
they dwelt as straungers in the land of Ex-
gypt, and * with an hie armye brought de Exo14.a
them oute of it, & about the tyme of four-
tye yeres, suffred he theyr maners in the
wylder-

wildernes. And he destroyed seuen nacions
Jos.xiij.d in the lande of Canaã, * and deuyded theyr
a Jud.i, a lande to them by lot. And afterwarde, * he
gaue vnto them iudges, about the space of
foure hundred and fifty yeares, vnto the
1.reg.8.a tyme of Samuel the Prophete. And af-
xi,xe,f, g terwarde they * desired a kynge, and God
D gaue vnto theym * Saull the sonne of Cis,
a man of the tribe of Benjamin, by the
space of fourtye yeares. And when he was
1.re.xvi.a putte downe, he sette vp Dauid to be their
Psa.89.c kynge, of whome he reported, sayinge:
* I haue founde Dauid the sonne of Jes-
se, a man after myne owne hearte, whyche
psa.132.c shall fulfyll al my will. * Of thys mannes
1.reg.7.b seede hathe GOD (accordynge as he hadde
promysed) brought vnto Israell, a
Mar.1.a sauioure, one Jesus, when Johan had fyrste
Luce.3.c preached before hys commynge * the bap-
John.1.b tisme of repentaunce to Israel. And when
a mat.3.b Johan had fulfylled hys course, he sayde:
* whome ye thynche that I am, the same
am I not. But beholde there commeth one
after me, whose shoes of hys fete, I am not
worthye to loose. H Ye men and brethren,
children of the generation of Abraham,
and whosoeuer amonge you feareth God,
math.x.a * to you is thys worde of saluacion sente.
For the inhabiters of Jerusalē, and theyr
i.Cor.2.b rulers, because * they knewe hym not, nor
E per the voyces of the prophetes whych are
reade euery Sabboth daye, they haue ful-
Mat.27.c fylled them, in condempnynge hym: * and
Luc.23.a when they founde no cause of death in him,
yet desyred they Pilate to kyll hym. And
when they had fulfylled al that were writ-
ten of hym, they toke hym downe from the
tree, and put hym in a sepulchre. But God
John.20 rayled hym agayne from death the thirde
21. daye, and * he was sene manye dayes of
them whiche came vp with him from Ga-
lile to Jerusalem: Whyche * are hys wyt-
Acte.1.a, nesses vnto the people. And we declare vn-
and.2.c. to you, howe that the promyse (whyche
Joh.15.d was made vnto the fathers) GOD hathe
fulfylled vnto theyr chyldrē (euen vnto vs)
in that he rayled vp Jesus agayne: Leuen
Psal.2.a as is it written in the.ii.psalme: * Thou
Hebr.1.b arte my sonne, thys daye I haue begot ten
the. As concernyng that he rayled him vp
from death, nowe no more to retourne to
corruption, he sayde on thys wyse: * The
Esa.55.b holye promysses made to Dauid, wyll I
geue kyndlye to you. Wherefore, he
Psa.16.b sayeth also in another place, * Thou shalt
Acte.2.d. not suffre thyne holy to se corruption. For
Dauid (after he had in hys tyme fulfylled
the wyll of God) * fell on slepe, and was laid
3.reg.2.b vnto hys fathers, and sawe corruption.
F But he whome God rayled agayne, sawe
no corruptiō. Be it knowen vnto you ther-
Luc.24.g fore (ye men and brethren) that * thorowe
thys man is preached vnto you the forge-
uenes of synnes. And that by hym, all that
beleue, are iustified from al thynges, from
which ye couldе not be iustified by the law
of Moses. Beware therefore, lest that fall
on you, which was spoken of in the prophe-
tes: * Beholde ye despysers, and wonder, f Abac.i.E
and perysshe ye: For I do a worke in your
dayes, whych ye shal not beleue, though a
man declare it you. When the Jewes were
gone out of the congregacion of the gentils
besought that they wold preach the worde,
to theym the nexte Sabboth. When the
congregation was broken vp, many of the
Jewes and deuout proselytes folowed
Paule & Barnabas, which spake to them:
and * exhorted thē to cōtinue in the grace Act.xi.b;
of God. H And the nexte Sabboth daye
came almoste the whole citye together, to
heare the worde of god. But whē the Jewes
sawe the people, they were full of indigna-
cion and spake against those thynges, whi-
che wer spoken of Paule, speaking against
it, and raylynge on it: Then Paule and
Barnabas waxed bolde, and sayde: it was
mete * that the worde of God shoulde fyrst math.x.b
haue bene preached to you. But seynge ye
put it from you, and thynche youre selues
G vnworthy of euerlastig life: lo, we turne to
the Gētils: For so hath the Lord cōmaūded
Esa.49.b vs, * I haue made the a light of the Gētils,
that thou be the saluacion vnto the ende of Luce.2.g
the worlde. Whā the Gētils hearde this, they
wer glad & glorified the word of the lord, &
beleued: euē as many as wer ordeined vnto
eternal lyfe. And the word of the Lord was
published thorowout all the regiō. But the
Jewes moued the deuoute & honest wemen,
& the chefe mē of the citie, & reysed persecu-
ciō against Paul & Barnabas, & expelled thē
out of their costes: * But they shoke of the math.x.d
dust of their fete against thē, & came vnto I- marc.6.b
conium. And the disciples wer filled with ioy Luce.9.a
& with the holy goste. H The.xiiij. Chap. and.10.a

AND it forcurned in Iconiū, that they
wēt both together into the synagoge A
of the Jewes, and so spake, that a
great multitude both of the Jewes, & also of
the Grekes, beleued. But the vnbeleuig Je-
wes, stered vp, & vnquieted the myndes of
the Gētils against the brethren: Lōge tyme a-
bode they there, & quit thē selues boldelye
with the help of the lord, which gaue testi-
mony vnto the word of his grace, & * graū- mat.16.E
ted signes & wōders to be done by their hā-
des. But the multitude of the citie was de-
uided: & parte held with the Jewes, & parte
with the Apostles. Whē ther was an assaute
made both of the Gētils & also of the Jewes
with their rulers to dishonor, violence, and
to stone them, they were ware of it, & * fled
into Mat.x.f;

vnto Listra and Derba, cities of Lycaonia, & vnto the region that lyeth rounde about, and there preached the Gospell. And all the multitude was moued at their doctrine, but Paul and Barnabas taried still at Listra. And there sate a certayne man at Listra, Actes.3.a wedke in his feete, beynge + crepell frome his mothers wombe, and neuer had walked. The same hearde Paule preache, whiche beholdynge hym, and perceauynge that he had fayth to be whole, sayde wyth a loude Eſa.35.b voyce: Stande vpright on thy feete: And + he Mat.15.d sterte vp, and walked. And when the people Luce.7.d sawe what Paule hadde done, they lyfte vp their voyces, sayinge: in the speache of Lycaonia: + Goddes are come downe to vs Actes.28.b in the lykenes of men. And they called Barnabas Jupiter, & Paul, Mercurie, because he was the preacher. Thē Jupiters preest, whiche dwelte before their cytie, brought C oxen and garlandes vnto the poꝛch, & wold haue done sacrifice with the people. Which when the Apostles, Barnabas and Paul herde of, they rent their clothes, and ran in amonge the people, cryinge, and sayinge: Actes.x.d Sirs, why do ye this? + We are mortall men Apo.19.b lyke vnto you, and preache vnto you, that and.22.c ye shoulde tourne from these vanities, vnto Gen.1.a the lyuinge God, + which made heaven Pſa.146.a and earth, and the sea, and all thynges that Apo.14.b are therein: the whiche in tymes paste suf- Actes.17.f freed all nacyons to walcke in their owne wayes. + Neuertheleſſe, he lefte not hym Rom.1.b selfe without witnes, in that he shewed his benefytes from heauen, in geuyng vs raine and frutefull seasons, fyllyng our heartes wyth foode and gladnes. And with these sayinges, scarce refrayned they the people, that they had not done sacrifice vnto them.

Thither came certayne Jewes frome Antioche and Iconiū: whiche (when they had 2.cor.11.f obtayned the peoples consente, + and had D stoned Paul) drew him out of the cytie, supposynge he had bene dead. Howbeit, as the disciples stode rounde about him, he arose vp, and came into the cytie. And the next daye he departed with Barnabas to Derba. And whan they had preached to that cytie, and had taught many, they returned again to Listra, and to Iconiū, & Antioch, and strengthed the disciples soules againe, Actes.13.f and + exhorted them to cōtinue in the faith, 2.tim.3.c affirminge that we muste + thorowe muche tribulacion, entre into the kyngdō of God. And when they had ordeyned them elders by election in euery congregacion, and had prayed and fasted, they commended them to the Lord, on whom they beleued.

And whan they had gone thorowout Pisidia, they came to Pamphilia; and whan they had preached the worde in Perga, they descended into the cytie Attalia, and thence departed by shippe to Antioche, frō whēce they were cōmitted vnto the grace of God, to the worke whiche they fulfylled. When they were come, and had gathered the congregation together, they rehersed all that God had done by them, and howe he hadde opened the doore of fayth vnto the Gentils. And there they abode longe time with the disciples.

C The.xv. Chapter.

AND certayne men which came from Iewry, taught the brethrē, + excepte Gala.b.b ye be circumcised after the maner of Moses, ye cannot be saued. So when there was risen dissencion and disputynge, not a lytell vnto Paule and Barnabas agaynst them, they determined that Paul & + Barnabas, and certayne other of them, shoulde go vp to Jerusalem, vnto the Apostles and elders about this question. And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declarynge the conuersyon of the Gentils, and they brought great ioye vnto all the brethren. And whē they were come to Jerusalem, they were receaued of the congregacyon, and of the Apostles & elders. And they declared all thynges that GOD had done by them. Then rose vp certayne of the secte of the Pharisies, whiche byd beleue, sayinge: that it was nedefull to circumcyse them, and to commaunde them to kepe the lawe of Moses. And the Apostles and elders came together, to reason of this matter. And when there was muche disputynge, Peter rose vp, and sayde vnto them: Ye men and brethren, ye knowe howe that a good while a goe, God vpō chose amonge vs, that the Gentils by my mouth shoulde heare the worde of the Gospell, and beleue. Actes.i.b And God whiche + knoweth the heartes, Pſal.7.c bare them witnesse, and gaue vnto them the 1.pa.28.b holy goste, euen as he did vnto vs, and put no difference betwene vs and them, seynge Joh.13.b that with fayth he + purified their herres. and.15.a. Nowe therfore, why tempte ye God, to put + Act.7.g on the disciples neckes the yocke + which neither our fathers, nor we, were able to beare. But we beleue, that thorow the grace of the Lorde Jesu Christ, we shalbe saued, as they do. Then al the multitude was pesed, & gaue audience to Barnabas & Paul, which rehersed what signes and wonders God had shewed amōg the Gentils by thē. And C whē they held their peace, James answered, sayinge: men & brethrē, herken vnto me. Simon rehersed, howe God at the beginning dyd visite the Gētils, to receaue of them a people vnto his name. And to this agree the wordes of the prophetes, as it is written: + After this Amo.9.b

I will returne, & will buylde agayne the ta-
bernacle of Dauid, which is fallen downe,
& that which is fallen in decaye of it, will I
build agayne, & I wil set it vp, that the re-
sidue of men might seke after the Lord, and
also the Gentils vpō whō my name is na-
med, saieth the Lorde, whiche doth al these
thinges: knowē vnto God are all his wor-
kes frō the beginnyng of the woorld. Wher-
fore my sētence is, that we trouble not thē:
whiche from amonge the Gentyls, are turn-
ned to God: but that we wryte vnto them,
Exo.xx.a that they abstayne them selues + frō filthy-
nesse of ymages, and from fornycacion, and
from strāgled, and + from blonde. For Mo-
Gene.9.a ses of olde time hathe in euery cytye, them
Leui.7.c that preache hym, in the Synagoges, when
and.17.b he is red euery Sabboth daye. Then pleas-
D led it the Apostles & elders with the whole
congregacyon, to sende chosen men of their
owne companye to Antioche wyth Paule
Joh.13.a and Barnabas. They sent + Judas (whose
syrname was Barsabas) and Silas, which
were chiefe men amonge the brethren, and
gaue them letters in their handes after this
maner. The Apostles, and elders, & brethrē
sende gretinges vnto the brethren whyche
are of the Gentils in Antioche, Syria and
Cilicia. For as muche as we haue hearde
that certaine which departed from vs, haue
troubled you wyth wordes, and combred
your myndes, sayinge: ye must be circum-
cysed, and kepe the lawe, to whom we gaue
E no suche commaundemente. It semed ther-
fore to vs a good thynge, when we were
come together wyth one accorde, to sende
chosen men vnto you, wyth oure beloued
Barnabas and Paule, men that haue reo-
parded their lyues for the name of oure
Lorde Jesus Christe. We haue sente there-
fore Judas and Silas, whyche shall also
tell you the same thynges by mouthe. For
it semed good to the holy ghost, and to vs,
to charge you with no more, then these ne-
cessarye thinges: that is to saye, that ye ab-
staine frō thinges offred to ymages, & from
blonde, & from strangled, & frō fornication.
Frō which if you kepe your selues, ye shal
F do well. So fare ye well.
Whē they therfore were departed, they came
to Antioche, and gathered the multitude
together, and deliuered the epistle. Whiche
whē they had red, they reioyced of the conso-
lacion. And Judas & Silas being Prophe-
tes, exhorted the brethren with much pre-
ching, & strēgthed thē. And after they hadde
tarried there a space, they were let go in peace
of the brethren vnto the Apostles. Notwith-
standing it pleased Silas, to abyde ther styl,
G but Judas departed alone to Jerusalem)
Paul & Barnabas cōtinued in Antioch, tea-
chynge and preachyng the woorde of the
lord with other many. But after a certaine
space, Paule said vnto Barnabas: Let vs
go againe, & visite our brethren in euery ci-
tie where we haue shewed the word of the
lord, & se how they do. And Barnabas gaue
counsel to take with thē John, whose surname
was Marke. But Paul would not take hi
vnto their cōpany, + whiche departed from Acte.13.c
thē at Pamphilia, & went not with them
to the worcke. And the contencion was so
sharpe betwene thē, that they departed asun-
der, one frō the other, & so Barnabas take
Marke, and sailed vnto Cipers. And Paul
chose Silas, and departed, beyng cōmitted
of the brethrē vnto the grace of God. And
he went thorow Cyria and Cilicia, stablys-
shing the congregacions: (cōmaunding to
kepe the precepces of the Apostles & elders)

¶ The. xvi. Chapter.

Then came he to Derba & Listra. And A
beholde, a certaine disciple was there
named Timotheus, a womans sonne,
which was a Jewesse & beleued: but his fa-
ther was a Greke. Of whō reported wel the
brethren that were at Listra & Iconiū. Him
wold Paul that he should go forth with hī,
and take and circumcyled hym, because of
the Jewes whiche were in those quarters:
for they knewe all, that hys father was a
Greke. As they wēt thorow the cities, they
delyuered them the writings for to kepe, that
were + ordeyned of the Apostles and El- Acte.xv.c
ders, whyche were at Jerusalem. And so
were the congregacions stablyshed in the
fayth, and encreased in numbre dayly.
When they had gone thorowout Phrygia: B
and the region of Galacia, and + were for- Roma.i.c
bidden of the holye Ghoste to preache the
word in Asia, they came to Mysia, & sought
to go into Bethunia. But the spirite suffred
them not: but when they had gone thorow
Mysia, they came downe to + Troada. And Acte.18.c
a vision appeared to paul in the night. Ther
stode a man of Macedonia, and praied him,
sayinge: come into Macedonia, & helpe vs.
After he had sene the vision, immediatly we
prepared to go into Macedonia, beyng cer-
tified that the Lorde had called vs, for to
preach the gospel vnto thē. Whō we loosed
forth thē frō Troada, we came with a strait
course to Samothracia, & the nexte daye to
Neapolim, & frō thence to Philippos, which
is the cheefe citie in the parties of Macedo-
nia, and a free citye. We were in that cytye C
abiding certaine daies. And on the sabboth
dayes we went out of the cytye beside a ry-
uer, where men were wont to praye. And we
sat downe, & spake vnto the wemen which
resorted thither. And a certayne woman (na-
med

wed Lidia) a seller of purple, of the cytye of Thiatira, which worshipped God, gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thynges, whiche Paul spake. When she was baptised, & her housholde, she besought vs, sayinge: If ye thinke that I beleue on the Lord, come into my house, & abide there. And she + constrained vs. And it foretuned as we went to prayer, a certaine damsell possessed with a spirit that prophesied, met vs, which brought her master, & masters much gaine with prophesying. The same folowed Paul & vs, & cryed, sayinge: + these men are the seruauntes of the most hye God, which shew vnto vs the waye of saluacyon. And this did she many daies. But Paul not content, turned aboute, and sayd to the spirite: I commaunde the + in the name of Jesu Christe, that thou come oute of her. And he came out the same houre. And when her master & maistres saw that + the hope of their gaynes was gone, they caught Paul and Silas, & drue them into the market place vnto the rulars, and brought them to the officers, saying: These men trouble our citie, seyng they are Jewes, & preache ordynaunces, which are not lawfull for vs to receaue, nether to obserue, seynge we are Romaynes. And the people ran against them, & the officers rent their clothes, & commaunded the + be beate with roddes. And whē they had beaten thē sore, they cast thē into prison, commaūding the tayler of the prison to kepe thē diligently. Which when he had receaued such cōmaundement, thrust thē into the inner prisō, and made their fete fast in the stockes. At midnight Paul & Silas prayed, & lauded God. And the prisoners heard thē. And sodenlye there was a greate earthquake, so that the foundacion of the prison was shaken, and + immediatly al the dores opened, & euery mans bandes were loosed. When the keper of the prison waked oute of his slepe, and sawe the prison dores open, he drue out his swearde, and would haue kylled hym selfe, supposing that the prisoners had bene fled. But Paul cried with a loude voice, saying: do thy selfe no harme, for we are all here. Then he called for a lyghte, and sprang in, & came trembling vnto Paul, & fell downe at the fete of Paule and Silas, & broughte theym oute, and sayde: Syrs + what must I do to be saued? And they sayde: + beleue on the Lorde Jesus, and thou shalte be saued and thy housholde. And they preached vnto him the worde of the Lorde, and to all that were in his house. And he toke them the same houre of the nyghte, and washed theyr woundes, and was baptysed & all they of his housholde straight waye. And when he had brought theym into his house, he set meate before thē, and + ioyed that he with all his household beleued on God. And when it was daye, the officers sente the ministers, sayinge: let those men go. The keper of the prison told this saying to Paul, the officers haue sente worde to lose you. Nowe therefore, get you hence, and go in peace. Then sayde Paule vnto them: they haue beaten vs openly uncontemned, for al that we are Romains, and haue cast vs into prison: & now would they sende vs away prively? Nay verely, but let them come thē selues, and fet vs oute. When the ministers tolde these wordes vnto the officers, they feared whē they heard, that they were Romaines + they came and besought thē: and brought thē out, and desired thē to departe out of the citie. And they wente oute of the prison, & entred into the house of Lidia, and when they had sene the brethren, they comforted them, and departed.

¶ The. xvii. Chapter.

AS they made their iourney throwe Amphipolis and Appolonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paule (as his maner was) went in vnto them, & thre sabboth daies, declared out of the scripture vnto thē, openyng and allegyng, that + Christ muste nedes haue suffered, and rise againe from death, and that this Jesus was Christ, whō (said he) I preache to you. And + some of thē beleued, & came and cōpanied with Paule and Silas, and of the deuoute Grekes a great multitude, and of the chefe wemen, not a fewe. But the Jewes whiche beleued not, had indignacis, and toke vnto them cupll men, whiche were vagabundes, and gathered a companye, and set al the citye on a roare, and made assaute vnto the house of Jason, and soughte to bryng them out to the people. And when they founde thē not, they drue Jason, & certain brethrē vnto the heades of the cytie, crying: these that trouble the worlde, are come hyther also, whome Jason hath receaued priuely. + And these all do contrarye to the decrees of Cesar, affyrmynge another kynge, one Jesus. And they troubled the people, and the officers of the cytye, when they heard these thynges. And when they were sufficyently answered of Jason, & of the other, they let them go. And the brethren immediatly sent away Paule & Silas by nyght vnto Beerea. Whyche when they were come thyther, they entred into the Synagoge of the Jewes. These were the noblest of byrthe amonge theym of Thessalonis, whiche receaued the word with all diligēce of mynde, and searched + the Scriptures daylye,

Luc. 19. a
Luc. 14. c
and. 24. c
21 re. 28 a
Mar. b. a
mar. 16. d
Acte. 19. c
2. cor. 11. f
Actes. b. a
and. xii. b
Luce. 3. a.
Actes, 2. f
and. 13. a
1 Joh. 6. d
Luc. 19. a
Mat. 8. b
Luc. 24 g
Acte. 18. f
Joh. xiv. f
John b. g

dayly, whether thoſe thinges wer euen ſo. And manye of them beleued: alſo of worſhypful women, whiche were Grekes, & of mē not a fewe. When the Jewes of Theſſaloniā had knowledge, that the worde of God was preached of Paule at Berrea, & they came and moued the people ther. And then immediatlye, the brethren ſent awaye Paule to go as it wer to the ſea: but * Syllas & Timothe⁹ abode ther ſtill. And they that guided Paule, brought hi to Athens and receaued a commaundement vnto Sillas & Timotheus, for to come to him with ſpede: and came their waye. While Paule wayted for thē at Athens, his ſpirite was moued in hym, when he ſawe the cite geuē to worſhyppinge of ymages. Then diſputed he in the ſinagoge wyth the Jewes, & with the deuoute perſons: & in the market daylye with theym that came vnto him by chaunce: Certayne philoſophers of the Epicures, and of the Stoyckes, diſputed with him. And ſome there wer which ſayd: what will thys babler ſaye? Other ſayde: he ſemeth to be a tidynges bringer of newe deuils, becauſe he preached vnto them Jeſus & the reſurrection. And they toke hym and brought hym into Marce ſtrete, ſaynge: maye we not knowe what thys newe doctrine whereof thou ſpeakeſt is? For thou bringe ſtraunge tydynges to oure eares. We wonlde knowe therefore, what theſe thinges meane. For all the Athenians and ſtraungers whyche were there, gaue them ſelues to nothyng elſ, but ether to tell, or to heare ſome newe thynge.

Paule ſtode in the middes of Marce ſtrete, & ſayd: ye men of Athens, I perceaue that in all thinges ye are to ſuperſticious. For as I paſſed by, and beholde the maner how ye worſhyp your goddes, I founde an aulter, wherin was writte: vnto the vnknowē God. Whome ye then ignorauntelye worſhippe, him ſhewe I vnto you: * God that made the worlde, & al that are in it (ſeynge that he is lorde of heauen & earthe) * dwelleth not in temples made with handes, as though he neded of anye thynge, ſeynge he him ſelfe * geueth lyfe and breth to all men euery where, and hath made of one blonde al nacions of men, for to dwel on all the face of the earth, and hathe aſſigned before howe longe tyme, and alſo the endes of their inhabitacion, that they ſhoulde ſeke God, yf they might fele and fynde hym, though he be not farre from euerye one of vs. For in him, we liue, mone and haue our beyng, as certayne of your owne Poetes ſayd: For we are alſo hys generation. For as muche then, as we are the generation of God, we ought not to thynke that the godhead is lyke vnto golde, ſiluer or ſtone, grauen by crafte and ymagination of man. * And the tyme of thys ignorauce God regarded not. * But nowe byddeth all men euery wher repēt, becauſe he hath appoynted a daye, in the whyche he wyll iudge the world with rightcouſnes, by that man by whom he hath appoynted, and hath offred fayth to all men, after that he hadde rayſed him from deathe. When they hearde of the reſurrection from death, ſome mocked, and othre ſayde: We wyll heare the agayne of thys matter. So Paule departed frō amōg them. Howe be it, certayne men claue vnto hym, and beleued, amonge the whiche was Dionilius an ſenatour, and a womā named Damaris, and other with them.

Acte. 18 b D

E

F

Gene. 1. a Acte. 14, c pſa. 46. a Apo. 14 b

Acte. 7. f Eſa. 66. a 3. reg. 8. c 1. pa. 6 c

Gene. 1. b

G

Rom. 2. a Luc. 24. c

¶ The. xviii. Chapter.

AFter this, Paule departed from Athens, & came to Cozinthū, & founde a certē Jewe named * Aquila, borne in Ponthus lately come frō Italy with his wife Priſcilla (becauſe that the emperoure Claudi⁹ had cōmaūded all the Jewes to departe frō Rome) & he drewe vnto thē, becauſe he was of the ſame crafte, he abode with thē, & wrought: their crafte was to make tentes. And he preached in the ſinagoge euery ſabboth day (ſetting forth in the meane while the name of the LORDE Jeſus) and exhorted the Jewes & the gentils. When * Silas & Timothe⁹ wer come frō Macedonia, Paule was conſtrayned by the ſpirite, to teſtifie to the Jewes that Jeſus was very Chriſt. And whē they ſayd cōtrarye & blaſphemed, * he ſhoke hys raymēt, & ſayd vnto them: your bloud be vpon your owne heades: from hence forth wyll I go blamelelle vnto the gētils. And he departed thēce, and entred into a certayne mannes houſe, named Juſte⁹, a worſhypper of God, whoſe houſe ioyned harde to the ſinagoge. Howebe it, one Chriſpus the chiefe ruler of the ſinagoge, * beleued on the Lorde, with all hys houſhold, & manye of the Cozinthians when they gaue audiaunce, beleued, & wer baptiſed. Then ſpake the Lorde to Paule in the nyght, * by a viſion: be not afrayed, but ſpake, and holde not thy peace: For I am with the, and no man ſhall inuade the: for that ſhal hurte the. For I haue much people in this citye. And he continued there a yeare and ſixe monethes, and taught them the worde of God. When Gallio was ruler of the cōtre of Achaia, the Jewes made inſurrectiō with one accorde agaīſt Paul, and broughte him to the iudgement ſeate, ſayeng: this felow counſelleth men to worſhyp God contrary to the lawe. And when Paule was nowe about to opē his mouth,

Acte. 17. b Mat. x. b mar. vi. b Acte. 13 g John. 4 g B Acte. 16. b

Gallio

Gallio sayde vnto the Jewes: If it were a matter of wronge, or an euyll dede (O ye Jewes) reason wouldе that I should beare you: But yf it be a question of wordes, or of names, or of youre lawe, looke ye to it youre selues. For I wyll be no iudge of suche matters, and he dyaue them from the seate. Then all the Grekes toke Sosthenes the chiefe ruler of the Synagoge, & smote hym before the iudges seate. And Gallio cared for none of those thynges. Paule after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Syria, Priscilla & Aquila accompanyinge hym. And he + shaue his heade in Cenchrea, for he had a vowe. And he came to Ephesus, and lefte them there, but he hym selfe entred into the Synagoge, and reasoned with the Jewes. When they desyred him to tary longer time with them, he consented not, but bad them farewel, sayinge: I muste nedes (at this feaste that commeth) be in Jerusalem: But I wyll returne agayne vnto you * yf God wyll. And he departed from Ephesus: and when he was come vnto Cesarea, and ascended vp, and saluted the congregacion he departed vnto Antioche: and whē he had taryed there a while, he departed: and went ouer all the countreye of Galacia and Phrygia, by order, strengthyng al the disciples. And a certayne Jewe named + Apollos, borne at Alexandria, came to Ephesus, an eloquēt man, & mighty in the scriptures. The same was instourmed in the waye of the Lorde, & spake feruently in the spirite, and taughte diligently the thynges of the Lorde, and knewe but the baptyme of John onelye.

And the same beganne to speake boldly in the Synagoge. Whome when Priscilla & Aquila had heard, they toke him vnto thē, and expounded vnto hym the way of god more perfectly. And when he was disposed to go into Achaia the brethren wrote, exhortinge the disciples to receaue him. Whiche when he was come, helped thē muche which had beleued throw grace. For he ouercame the Jewes mightely, & that openly, shewynge by the scriptures, that Jesus was Christ.

¶ The .xix. Chapter.

IT fortuned, that whyle Apollo was at Corinthū, Paul passed throw the vpper coastes, & came to Ephesus, & founde certen disciples, and sayd vnto them: haue ye receaued the holy goste, sence ye beleued? & they sayd vnto him: no, we haue not heard whether ther be any holy ghost or no. And he sayde vnto them, wherevnto wer ye then baptised? & they sayd, vnto Johns baptim. Then sayd Paule: * John verely baptysed with the baptime of repentaunce, sayinge vnto the people that they shoulde beleue on hym, which should come after him: that is, on Christ Jesus. Whē they heard this, they were baptised in the name of the lorde Jesu. And whē Paule * layed hys handes vpon them, + the holy ghost came on them, and they + spake with tonges, and prophesied, and al the men were aboute twelue. And he went into the Synagoge, and behaued him selfe boldely for the space of thre monethes, disputing and genyng thē exhortacion of the kyngdome of GOD. + When diuers waxed harde hearted, & beleued not, but spake euyll of the waye of the Lorde (and that before the multitude) he departed frō them, and separated the disciples, and he disputed daylye in the scole of one called Tyrannus. And this cōtinued by the space of two yeres: so that all they whiche dwelte in Asia, hearde the worde of the Lorde Jesu, boothe Jewes and Grekes. And God * wrought especial miracles by the handes of Paule: so that frō his body, were brought vnto the sicke, napkins & partelettes, & the diseases departed frō them, and + the euyll spirites went oute of them. Then certayne of the bagabunde Jewes exorcistes, tooke vpon thē to cal ouer them (which had euyll spirites) the name of the Lorde Jesus, sayinge: We adiure you by + Jesu, whom Paule preacheth. And there were seuen sonnes of one Sceua a Jewe, and chiefe of the priestes, whiche dyd so. And the euyll spirite answered, & sayd: Jesus I knowe, & Paule I knowe: But who are ye? And the man in whome the euyll spirite was, ranne on them, and ouercame them, and preuayled agaynst them, so that they fled out of that house naked, & wounded. And this was knowē to al the Jewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the name of the lorde Jesus was magnified. And many that beleued, came and + confessed, and shewed their workes. Many of thē whiche vsed curius craftes: brought their bokes, and burned them before all men, and they counted the price of them, and founde it fyftye thousande syluerlynges. So mightely grewe the word of God, and preuayled. After these thinges were ended, Paule purposed in the spirite (when he hadde passed ouer Macedonia and Achaia) to goe to Jerusalem, sayinge: After I haue bene there, I must also see Rome. So sent he into Macedonia, two of them that ministred vnto him, euen Timotheus and Erastus: but he him selfe remayned in Asia for a season.

The same tyme, there arose no lytle a doe about that waye. For a certayne man named Demetrius, a siluersmith (which made

Gamaliel
Actes.6.b 8.c.13.a. Nū.27.d 1.Ti.4.d and.b.d 2.Ti.i.b + Act.ii.a 4.f.19.b * mat.7.d Actes.2.a
Num.6.b
Deby3.6.a Jaco.3.a
mar.vlti.b Actes.b.c mat.16.d
mat.7.c
1.cor.1.b 3.a.16.c.
mark.i.a
Mat.2.b, mark.1.a Luce.3.c John.1.d
Demetrius
siluer

lyuer chynes, for Diana) was not a lytel
beneficial vnto the craftes men. Whome he
called together with the workemen of lyke
Acte.16.d occupation, and sayd: Syrs, ye know that
by thys crafte * we haue aduauntage.
Moreouer, ye se and heare, that not alone
at Ephesus, but almost thorowout al Asia,
this Paule hath perswaded and turned a-
pla.115.a waye muche people, sayinge: that * they
be not Goddes whiche are made with han-
des. So that, not onely this our craft com-
meth into parell to be set at nought: but
also that the temple of the greate goddesse
Diana shoulde be despysed, and her mag-
nificence shoulde be destroyed, whome all
Asia and the worlde worshipeth. When
they hearde these sayinges, they were full
of wrathe, and cryed oute, sayinge: Greate
is Diana of the Ephesians. And all the cy-
tie was on a roare, & they rushed into the cō
F men hall with one assent, & caught Gaius
and Aristarcus, mē of Macedonia, Paules
cōpanions. When Paul wold haue entred
in vnto the people, the disciples suffred him
not. But certayne of the chiefe of Asia (whi-
che were his frendes) sent vnto hym, desi-
eynge him, that he woulde not preace into
the common hall. Some therefore cryed one
thynge, and some another, and the congre-
gacion was all out of quiete, and the more
parte knewe not wherefore they were come
together. Some of the company drue forth
Act.21.g Alexander, the Iewes thrustynge him for-
wardes, Alexāder * beckened with the hāde,
& would haue geuē the people an answere.
When they knewe that he was a Iewe,
there arose a shoute almoste for the space
of two houres, of all men, cryinge: greate
is Diana of the Ephesians. When the
G towne clarke had ceased the people, he sayd:
ye men of Ephesus, what man is it that
knoweth not howe that the cytie of the E-
phesians is a worshipper of the great god-
desse Diana, of the ymage which came from
heuen. Seyng then that no man saith here
agaynste, ye ought to be content, and to do
nothynge rashlye: for ye haue brought hy-
ther these men: whiche are neyther robbers
of churches, nor yet blasphemers of youre god-
desse. Wherefore, if Demetrius, & the craf-
tes men whiche are with him, haue a mat-
ter agaynste any man, the law is open, and
there are rulers, let them accuse one ano-
ther. But if ye go aboute any other thyng,
it shalbe determined in a lawfull congre-
gation. For we are in ieopardye to be ac-
cused of thys daye by reason, for as muche
as there is no cause, wherby we maye gene
a reckenynge of this concourse of people.
And when he had thus spoke, he let the cō-
gregacion departe.

The.xx. Chapter.

A Fter that the rage was ceased, paul A
called the disciples vnto him, & toke
his leaue of them, and departed for
to go into Macedonia. And when he hadde
gone ouer those parties, & had geuen them
a longe exhortation, he came into Grece, &
there abode thre monethes. And when the
Iewes laid waite for him, as he was about
to sayle vnto Siria, he purposed to returne
thorowe Macedonia. There accompanied
him into Asia, Sopater of Beerea, and of
Thessalonia, Aristarcus and Secundus, and
Gaius of Derba, & Timotheus, and out of B
Asia, Tichicus, & * Trophimꝰ. These going Acte. 21.f
before, taried vs at Troas. And we sayled 2.tim.4.b
awaye from Philippos after the dayes of
swete bread, & came vnto them to Troas in
fyue dayes, where we abode seuen dayes.
And vpō one of the Sabboth dayes, when
the disceples came together for to breake
bread, Paul preached vnto thē (ready to de-
parte on the morowe) & continued the prea-
chyng vnto midnighe. And ther wer many
lightes in the chāber, where we were gathe
red together, & there sat in a window a cer
taine yōg mā (named Eutichus) beynge fal-
len into a depe slepe. And as Paul was prea
chig, he was the more ouercome with slepe,
and fel down frō the .iii. loft, and was take
vp dead. But when Paul wente downe, he G
fell on him, * and embraced hym, and saide: 3.re.17.B
make nothynge a do, for his lyfe is in hym. 4.re. 4.f.
So whē he was come vp againe, & had bro Luke.7.c
ken the bread, & eaten, & talked a lōg while Acte.9.g
(euen til the morning) at the last he depar-
ted. And they brought the yong man aliue,
and wer not a lytel conforted. And he went
afore to shippe, & sowsed vnto Asson, there
to receaue Paul. For so had he appointed,
& wolde him selfe go a fote. When we were
come together at Asson, we toke him in, &
came to Mitilenes. And we sayled thence, &
came the next day ouer against Chios. And
the next day we arriued at Samos, and ta-
ryed at Trogylon. The nexte daye we
came to Miletō: for Paul had determined
not to spende the tyme in Asia. For he hasted D
(if it were possible for hym) to kepe at Jern-
salem the daye of pentecoste. And from Mi-
leton, he sent messaungers to Ephesus, and
called the elders of the cōgregacion. Which
when they were come to him, he sayd vnto
them: ye knowe from the fyrste day that I
came into Asia: after what maner I haue
bene with you at all seasons, seruyng the
Lorde with all humblenesse of mynde, and
with many teares and temptacions whiche
happened vnto me by the lyinges awaye
of the Iewes, because I wolde kepe backe

nothynge

ſoꝛynge that was pꝛofytable vnto you: but to ſhewe you, & teache you openly, and thꝛowout euery houſe, witneſſynge, bothe to the Jewes, & alſo to the Grekes, the ✶ repentaunce, that is towarde God, & the faith which is toward our Lord Jeſus. And now beholde, I go bounde in the ſpirite vnto Jeruſalem, not knowinge the thinges that ſhal come on me there, but that ✶ the holy goſte witneſſeth in euery citie, ſaying: that bandes & trouble abide me. But none of theſe thinges moue me, ✶ neither is my life deare vnto my ſelfe, that I might fulfill my courſe with ioye, & the miniſtracion of the woꝛd which I haue receaued of the Lord Jeſu, to teſtifie the goſpel of the grace of God. And now beholde, I am ſure, that henceforth ye all (thoꝛow whō I haue gone pꝛeaching the kyngdome of God) ſhall ſe my face no moꝛe. Wherefoꝛe, I take you to recorde thys daye, that I am pure frō the bloude of all men. For I haue ſpared no labour, but haue ſhewed you all the counſell of God. Take hede therefoꝛe vnto your ſelues, & to al the flocke, amonge whome the holy gooſte hath made you ouerſears, to rule the congregacion of God, which he hathe purchaſed with hys bloude. ✶ For I am ſure of thys, that after my departynge ſhall greuous wolues entre in amonge you, not ſpaeynge the flock. Moꝛeouer, of youre owne ſelues ſhall men aryſe, ſpeakinge pernerſe thinges, to draw diſciples after them. Therefoꝛe awake, and remember, that by the ſpace of thꝛe yeres: I ceaſed not to warne euery one of you, night and daye with teares. And now brethren, I commende you vnto God, and to the woꝛde of hys grace, which is able to builde farther, and to geue you an inherytaunce amonge all them which are ſanctifyed. ✶ I haue deſyred no mans ſyluer, golde, oꝛ clothe: yea, ye youre ſelues know that ✶ theſe hādes haue miniſtred vnto my neceſſities, and to them that were with me. I haue ſhewed you all thynges, howe that ſo labouryng ye oughte to receaue the weak, and to remembre the woꝛdes of the Lorde Jeſu, howe that he ſayde: it is moꝛe bleſſed to geue then to receaue. And when he had thus ſpoken, he kneled downe, ✶ and prayed with them all. And they all wepte ſoꝛe, and fell on Pauls necke, and kiſſed him, ſoꝛowynge moſte of al foꝛ the woꝛdes which he ſpake, that they ſhould ſe his face nomoꝛe. And they conuayed him vnto the ſhippe.

Luc. 24. c
C
Acte. 21. a
2 tim. 2. b
F
1. tim. 4. a
2 tim. 3. a
2. pet. 2. 8
and. 3. 8
Judic. 1. e
G
Eccl. 46. c
1. reg. 12. a
2. cor. 11. c
and. 12. d
✶ Gen. 3. c
1. Cor. 9. b
2. thel. 3. b
Acte. 21. b

¶ The. xxi. Chapter. ✠

A

AND whē it chaūced that we had lāched foꝛth, & were departed frō them, we came with a ſtraight courſe vnto Choon, and the day folowynge vnto the Rhoꝛes, & from thence vnto Patara. And whē we had gotten a ſhip that would paſſe vnto Phenices, we wente abooꝛde into it, and ſet foꝛth. But whē Cipꝛus begāne to appeare vnto vs, we left it on the left hand, and ſayled vnto Sirria, & came vnto Tire. Foꝛ there the ſhippe vnladed the burthen. And when we had founde brethren, we taryed there ſeuē daies. And they told Paule thoꝛow the ſpirite ✶ that he ſhoulde no goe vp to Jeruſalē. And whē the daies were ended we departed, & went our way, and they bꝛought vs on oure waye, with wiues and childꝛen, tyl we were come out of the cytie. And we kneled downe in the ſhoꝛe, ✶ and prayed. And when we had taken our leaue one of another, we toke ſhyppe, and they returned home agayne. When we had full ended the courſe frō Tyre, we went downe to Ptolomaida, and ſaluted the brethren, & abode with them one daye. The nexte daye, we that were of Pauls company departed, and came vnto Ceſarea. And we entred into the houſe of ✶ Philippe the Euangeliſt, which was one of the ſeuen, & abode with hym. The ſame man had foure doughters virgins, which dyd ✶ pꝛophecie. And as we taried there a good manye of dayes, there came a certaine pꝛophete from Jewry, named Agabus. When he was come vnto vs, he toke Pauls girdel, and bounde his fete and handes, & ſayde: Thus ſayeth the holy Ghoſte, ✶ ſo ſhall the Jewes at Jeruſalem, bynde the man that owerth this girdel, and ſhall delyuer hym vnto the handes of the Gentyls. When we heaꝛde this, bothe we & other whyche were of the ſame place, beſought him that he would not go vp to Jeruſalem. Then Paul anſwered, and ſayde: what do ye weping and bexing mine herte? I am readye, not to be bounde onelye, but alſo to dye at Jeruſalem, foꝛ the name of the Lorde Jeſu. Whē we couldē not tourne hys mynde, we ceaſed, ſaying: ✶ the will of the Lorde be fulfylled. After thoſe dayes we toke vp our burthens, and wente vp to Jeruſalem. ✶ There wente wyth vs alſo certaine of the diſciples of Ceſarea, & bꝛought with them one Mnaſon of Cyprus, an olde diſciple, with whom we ſhould lodge. And when we were come to Jeruſalem, the brethren receaued vs gladely. And on the moꝛowe, Paul went in with vs vnto James. And al the elders came together. And whē he had ſaluted them, he tolde by oꝛder all thynges, that God had wꝛoughte amonge the Gentils by his miniſtracion. And when they heaꝛde it, they glooꝛyfyed the Lorde, & ſayde vnto him: Thou ſeeſt brother, howe manye thouſande Jewes there are whyche beleue, & they are all earneſt folowers ouer the lawe. And they are infoꝛmed of thee,

Acte. 11. a
C
Acte. 11. g
B
Actes. 6. d
and. 8. a.
C
Joel. 2. g
Acte. 9. c
2 cor. 11. c
and. f.
Mat. 6. b
Acte. 17. c
D

that

that thou teachest all the Jewes whyche are amonge the gentils, to forsake Moses: and sayest that they oughte not to circumcise theyr chyldren, nether to lyue after the customes. What is it therefore? The multytude must nedes come together. For they
Nu.vi.b. shall heare that thou arte come. Do therefore this, that we saye to the. * We haue iiii. men, which haue a bowe on them. Them
E take, and purifye thy selfe with them, and do coste on them, that they maye shaue their heades: and al shal know, that those thynges whyche they haue heard concernynge the, are nothynge: but that thou thy selfe also walkest and kepest the lawe. But as
Acte. 15.f touchynge the Gentils whyche beleue * we haue wrytten and concluded, that they obserue no suche thynge: saue onely that they kepe them selues from thynges offered to ydoles, and from bloude, and from strangled, and from fornication. Then the next
Act.14.d day Paule toke the men, & * purifyed hym selfe wyth them, and entred into the temple, declarynge that he obserued the dayes of the purifycacion, vntyll that an offerynge shoulde be offered for euerye one of them.

And when the seuen dayes were nowe almost ended, the Jewes whyche were of Asia (when they saw hym in the temple) moued all the people, and layde handes on hym, cryenge: men of Israell, helpe. This is the man, that teacheth all men euerye
F where agaynst the people and the law, and thys place. He hathe also brought Grekes into the temple, and hath polluted this ho-
Acte.xx.b 2.tim.4.d lye place. For they had sene wyth hym one in the cytye. * Trophimus an Ephesian, whō they supposed that Paul had brought into the temple. And all the cytye was moued, and the people swarmed together. And they toke Paule and drue hym oute of the temple, and forth with the dores were shut. As they wente about to kyl hym, tidinges came vnto the hye captaine of the soudiers, that all Jerusalem was moued. Whiche immediatly toke soudiers and vndercaptaines, and ranne downe vnto them. When
G they sawe the vppercaptayne and the soudiers: they lefte smytynge of Paule. Then the captayne came neare and toke him, and commaunded hym to be bounde wyth two chaynes, and demaunded what he was, and what he had done. And some cried one thyg, some another, amonge the people. And whē he coulde not knowe the certayntie for the rage, he commaunded hym to be caryed into the castell. And whē he came vnto a staire, it fortuned that he was borne of the soudyers for the violence of the people. For the multytude of the people folowed after
crienge: awaye with him. And whan Paul beganne to be caryed into the castel. he sayd vnto the hye Captayne: maye I speake vnto the? Whyche sayde: Canste thou speake Grebe? Arte not thou that Egiptiā, which before these dayes mayst an vproure: and leddeste oute into the wyldernes. iiii. thousande mē that were murtherers? But Paul sayde: I am a man whyche am a Jewe of
Acte. 15.b and.22.a * Tharsus a citye in Cicil. a Citesin of no byle cytie. I beseche the suffre me to speake vnto the people. And when he had geuē him lycēce. Paul stode on the steppes, * & becke-
Acte.12.f ned with the hande vnto the people: & whē there was made a great silence, he spake vn to them in the Hebrue tonge, sayinge.

¶ The.xxii. Chapter.

MEn, bretheren, and fathers, heare ye A
myne answere which I make nowe vnto you. Whē they hearde, that he spake in the Hebrue tonge to thē, they kepe the more silēce. And he sayeth: I am verely a mā which am a Jewe borne in * Tharsus a
Acte.15.b and.xxi.g & Acte. 5.f citie in Cicile: neuertheles, yet brought vp in this citie, at the fete of Gamaliel, and in formed diligently in the law of the fathers, and was feruēt minded to Godward, as ye
Actes.8.a and. 9.a. and.26.b 1.cor.15.b Gala.2.b B al are this same day, & * I persecuted thys waye vnto the deathe, bindynge and delyuerynge into prysō bothe men and wemē, as the chefe priest doth beare me witnesse, & all the estate of the elders: of whome also I receaued letters vnto the bretheren, and wente to Damasco to bringe them, (which were there) bounde vnto Jerusalem for to be punyshed. And it fortuned (that as I made my iourneye and was come nye vnto Damasco about none) sodēlye there shone from heauen a great lyghte rounde aboute
Acte. 15.b me, and I fell vnto the earthe, and hearde a voyce, sayinge vnto me: * Saul, Saul, why persecutest thou me? And I answered, what arte thou Lorde? And he sayde vnto me: I am Jesus of Nazareth, whome thou persecutest. And they that were with me, sawe verely a lyghte, and were afraied: but they hearde not the voyce of hi that spake with me. And I said: what shal I do Lord? And the Lorde sayde vnto me: Aryse, & go into Damasco, and there it shall be tolde the of all thynges, whyche are appoynted for the to do. And whan I sawe nothynge for the brightnes of that lyghte, I was lead by the hande of them that were wyth me, and came in to Damasco. * And one Ana-
Actes.9.c C nias a perfecte man, (and as pertaynynge to the lawe hauynge good reporte of all the Jewes, whiche there dwelte) came vnto me, and stode, and sayde vnto me: Brother Saul, receue thy sighte. And the same houre I receaued my sight, and saw him. And he sayde: the God of oure fathers hathe or-

deyned thee before, that thou shouldest
know his wil, & se the iuste that is right-
full, and shouldest heare the voyce of his
mouth: for thou shalt be his witnes vnto
al men, of those thynges whyche thou hast
sene & heard. And now, why tarryest thou?
Arise, and be baptised, and wash away thy
Rom.x.c synnes • in callynge on the name of the
Lorde. And it fortuned, that when I was
come agayne to Ierusalem, and prayed in
the temple, I was in a traunce, & sawe him,
sayinge vnto me: Make haste, and get the
quickely oute of Ierusalem: for they will
not receaue thy witnesse, that thou bearest
of me. And I sayde Lorde: they knowe that
D I prisoned, and bette in euery synagoge,
them that beleued on thee. * And when the
Acte.7.a blonde of thy witnes Steuen, was shed. I
also stode by, and consented vnto his death,
and kepte the rayment of them that slewe
Act.13.d him, And he sayde vnto me: depart, for • I
Gala.1.b wil sende thee farre hence vnto the gentyls.
They gaue him audience vnto this word,
and then lyfte vp theyr voyces, and sayde:
away with suche a felowe from the earthe:
for it is not reason that he shoulde lyue.
And as they cryed, & caste of theyr clothes,
and threwe duste into the ayre, the captayne
commaunded him to be broughte into the
castle, and bad that he shulde be scourged,
and to be examined, that he myghte knowe
wherfore they cryed so on hym. And when
they bounde hym with thonges, Paule said
vnto the Centurion that stode by him: Is
it lawfull for you to scourge a man that is
a Romayne, & uncondempned. When the
E Centurion hearde that, he went and tolde
the vpper captayne, sayinge: What entendest
thou to doe? for this man is (a citezyn)
of Rome. Then the vpper captayne came
and sayd vnto him: tel me, arte thou a Ro-
mayne? He said: yea. And the captayne an-
swered, with a greate sume obtayned I
this fredome. And Paule sayde: I was free
borne. Then strayght waye departed from
hym, they whiche shoulde haue examined
him. And the hie captayn also was afrayd,
after he knewe that he was a Romayne,
and because he had bounde him. On the mo-
rowe (because he wouldē haue knowē the
certenty wherfore he was accused of the Je-
wes) he losed him from his bandes, & com-
maunded the hie priestes & al the councell
Acte.23.b to come together, and * broughte Paule
forth, and set him before them.

¶ The.xxiii. Chapter.

A Acte.24.d PAule beholde the councel, & sayd: mē &
brethren, • I haue lyued in all good
conscience before God vntyl this day.
And the hye priest Ananis, cōmaunded thē
that stode by, to smyte hym on the mouth.
Then sayd Paule vnto him: god shal smite
the thou paynted wal. * Sittest thou & iud
gest me after the lawe: & cōmaundest me to
be smitten contrary to the lawe? & they that
stode by, sayde: • reuilest thou goddes hie
priest? thē sayd Paule: I wist not brethren,
that he was the hie priest. For it is writtē:
* thou shalte not curse the ruler of thy peo-
ple. Whē Paul perceaued that the one part
were Saduces, and the other pharises, he
cryed out in the councel: Men and brethrē
* I am a pharisei, the sonne of a Pharisei.
B • Of the hope and resurrecciō from deathe,
I am iudged. And when he had so sayde,
there arose a debate betwene the pharises
and the Saduces, and the multitude was
deuided. • For the Saduces say, that there
is no resurrection, nether angel nor spirit:
But the pharises graunt bothe. And there
arose a greate crye: and when the scribes
why che were of the pharises parte arose,
they stroue, sayinge: we fynde none euyl in
this man. Thoughe a spirite or an aungell
hath appeared to hym, let vs not stryue a-
gaynst God. And when there arose a greate
debate, the captayne (fearynge, leste Paule
shoulde haue bene pluckt a sondze of them)
commaunded the souldiers to go downe, &
C to take hym from amonge them, & to bring
him into the castle. * The night folowyng,
God stode by him, and sayde: be of good
cheare Paul, for as thou hast testified of me
in Ierusalem, * so must thou beare witnes
also at Rome. And when it was daye, cer-
tayne of the Iewes gathered them selues
together, and made a bowe, sayinge: That
they wouldē neyther eate nor drynche, tyll
they had kylled Paule. They were mo thē
fourtye men, which had made this conspi-
racō. And they came to the chiefe priestes
and elders, and sayd: we haue bounde oure
selues with a bowe, that we wyl eate no-
thing, buteyl we haue slayne Paule. Nowe
therefore, geue ye knowledge to the vpper
captayne, and to the councel, that he bring
hym forth vnto vs to morowe, as though
we would knowe some thynge more per-
fectelye of hym. But we (or euer he come
D neare) are ready to kyll hym. Whā Paules
sisters sonne heard of their layng a wayte,
he wente and entred into the castell, and
tolde Paul. And Paul called one of the hun-
dercaptaynes vnto hym, and sayde: bringe
this younge man vnto the hye captayne,
for he hathe a certayne thyng to shewe him.
And he toke hym, and broughte hym to the
hye captayne, and sayde: Paule the prysō-
ner called me vnto hym, and prayed me to
bringe thys yonge man vnto thee, whyche
hath a certayne matter to shewe the. The

hye

deu.17.d

Ioh.18.d

Exo.22.d

Phil.3.a
Act.23.c
and.26.d

mat.22.c
mar.xii.b
Luc.xx.c

Act.16.b
and.18.c

Acte.27.b

hye captayne toke hym by the hande, and
wente with hym oute of the waye, and as-
ked hym: what is it that thou haste to tell
me? And he sayde: the Jewes are determi-
ned to desire the, that thou wouldest bryng
forth Paule to morow into the councel, as
though they wolde enquire somewhat of
hym more perfectely. But folowe not thou
theyr myndes: for there lye in wayte for
E him of them, moo then fourty men, whiche
haue bounde them selues with a bowe, that
they wyl neither eate nor dryncke, tyl they
haue kylled hym. And now are they ready,
and loke that thou shouldest promise. The
vpper captayne then let the ponge man de-
parte, and charged him, sayinge: See thou
tel it out to no mã, that thou haste shewed
these thynges to me. And he called vnto
him two vnder captaynes, sayinge: Make
ready two hundred souldiers, to go to Ce-
sarea, and horsemen three score and ten: and
speare mẽ two hundred at the thirde houre
of the nyght. And delyuered them beastes,
that they may set Paule on, and bryngе
him safe vnto Felix the hye debyte. [For
F he did feare lest happely the Jewes should
take hym away, and kyl hym, and he hym
selfe should be afterward blamed as though
he woulde take money). And he wrot a let-
ter after this maner. Claudius Lisias vnto
the most mightye ruler Felix, sendeth gre-
tynges: * This mã was take of the Jewes
Acte.xx.f and shulde haue bene killed of them. Then
came I with souldiers, and rescued hym, &
perceaued that he was a Romayne. And
Act.22.g when I wolde haue knowē the cause wher
fore they accused hym, * I broughte hym
forthe into theyr councell: There per-
ceaued I that he was accused of questions
Acte.25.c of their lawe. * But was not gylty of
anye thynge worthye of deathe or of bon-
des. And when it was shewed me, howe
that the Jewes layed wayt ther for hym, I
sent hym strayght waye to the, and gaue
commaundement to hys accusers, that the
thynges whiche they haue agaynst hi, they
shoulde tell before thee: fare well. Then
the souldiers (as it was commaunded thē)
toke Paule, and brought him by nyghte to
Antipatras. On the morowe they lefte
the horsmen to goe with him, and returned
vnto the castel. Whiche when they came
to Cesarea, (and delyuered the epistle to
the debyte) presented Paule also before
him. When the debite hadde reade the let-
ter, he asked of what countre he was.
Dan.17.a And when he vnderstode that he was of
Celicia, * I will heare thee (sayde he) when
thyne accusers are come also: and he com-
maunded him to be kepte in Herodes iudge-
ment hall.

¶ The.xxiiij. Chapter.

AFter fiue dayes, Ananias * the hye A
priest descended with the elders, & Acte.25.b
with a certen oratour, named Tar-
tullus, which enformed the debite against
Paule. And when Paule was called forth,
Tartullus began to accuse him, sayng: se-
yng that we liue in great quietnes by the
meanes of the, & that many good thinges
are done vnto this nacion through thy pro-
uidence, that alowe we euer, & in al places,
most noble Felix, with al thankes. Not-
withstãdig, that I be not tedious vnto the,
I praye thee, that thou wouldest heare vs of
thy curtesie a fewe woordes. For we haue
founde this man a pestilente felowe, & a mo-
uer of debate vnto all the Jewes in the hole
worlde, and a mayntener (of sedition) of B
the secte of the Nazarites, whyche hathe
also enforced to polute the temple.
*Whome we toke, and wolde haue iud- Acte.21.f
ged accordynge to oure lawe: But the hye
captayne Lisias came vpon vs, and wyth
great violence toke hym away out of oure
handes, commaundynge hys accusars to
come vnto thee. Of whome thou mayst (yf
thou wylt enquire) knowe the certentye
of al these thynges, whereof we accuse
hym: The Jewes lykewyse affirmed, say-
yng: that these thynges were euen so. Thē
Paule (after that the debite hym selfe had
beckened vnto hym that he should speake)
answered: with a more quiet minde do I an
swere for my selfe, for as much as I vnder- C
stande, that thou hast bene of many yeres a
iudge vnto thys people, because that thou
mayest know, that ther are yet but twelue
dayes sence I wente vp to Jerusalem for to
worshyppe, and * they neyther founde me Act.25.b
in the temple disputynge wyth any man, and.28.d
neyther rayssynge vp the people, neyther
in the Synagoges, nor in the cityе. Ney-
ther can they proue the thynges whereof
they accuse me. But thys I confesse vnto
the, that after the waye (whyche they call
heresye) so worshyppe I the God of my fa-
thers, beleuynge all thynges whych are D
written in the law, and the prophetes, and
haue hope towardes God, that * the same Mat.22.c
resurrection of the dead (whych they them
selues loke for also) shalbe both of iuste an Acte.23.a
vniust. And therfore, * studye I to haue
alwaye a cleare conscience towarde God,
and towarde men. But after many yeares
I came, * and broughte almes to my people, Ro.xv.f
and offrynges (and vowes) in the whyche Acte.11.b
they founde me purified in the temple,
neither with multitude, nor yet wyth vn-
quietnesse (and they toke me, & cryed, say-
yng: away with our enemy,) How be it ther

were certen Jewes out of Asia, which ought to be here pꝛesẽt before thy, and accuse me, if they had ought agaynste me: or elsiet the same here saye, yf they haue founde any euyl doynge in me, while I stande here in the councell: Excepte it be for thys one
Act.23.a dayce that I cryed, standynge among them
E ✶of the resurrection frome deathe am I iudged of you thys daye. When Felix hearde these thinges, he deferred them, for he knewe very wel of that way, and sayd: when Lisias the captayne is come downe, I wyl knowe the vttemoste of your matter.
Jere.29.c And ✶ he commaunded an vnder captayne
Act.27.c to kepe Paule, and to let him haue rest, and that he shulde for bid none of his acquayntaunce to minister vnto him, or to come
F vnto him. And after certayne dayes, when Felix came with his wife Drusilla (which was a Jewesse) he calleth forth Paule, and hearde him of the fayethe, which is towarde Christ. And as he preached of righteousnes, temperaunce, and iudgemẽt to come, Felix trembled, and answered: goe thy waye for this time: whẽ I haue a cõuenient season, I will sẽde for the. He hoped also, that money shulde haue bene geuen hym of Paule that he might lose him: wherefore he called him the oftener & comened with him. But after two yeare. Festus Porcius came into
Acte.25.d Felix rowme. And Felix ✶willing to shew the Jewes a pleasure, left paul i pꝛisõ bound

¶ The.xxv. Chapeter.

S When Festus had receaued the office, after thre dayes, he ascẽded frõ Cesarea vnto Jerusalẽ. Thẽ enformed hi the hie pꝛiestes, & the chefe of the Jewes, of Paule. And they besought him, and desyred fauour agaynst him, that he would sende for him to Jerusalem, and they layed wayte for hym in the waye, to kyll hym. Festus answered, that Paul shuld be kept at Cesarea, but that he hym selfe would shortly depart thyther. Let them therefore (sayd he) which among you are able, come downe with vs, and accuse him, yf ther be any faute in the man. When he had tarried there amonge them more then ten dayes, he went downe vnto Cesarea, and the nexte daye sat downe in the iudgement seate, and commaunded Paule to be brought. Which
D when he was come, the Jewes which were come frome Jerusalem, stode aboute hym and layed manye greuous complaynts agaynste Paule, whiche they coulde not pꝛoue, as longe as he answered for him selfe
Acte.24.c ✶that he had neyther agaynste the lawe of
and.28.d the Jewes, neyther agaynste the temple,
C nor yet agaynst Cesar offended any thyng
Acte.23.f at al. Festus ✶wyllynge to doe the Jewes a pleasure, answered Paul, and sayd: wilte thou go vp to Jerusalem, & there be iudged of these thynges before me? Then sayde Paule: I stande at Cesars iudgement seat, where I ought to be iudged. To the Jewes haue I no harme done, as thou verye well knowest. If I haue hurte ẽbe, or cõmytted any thynge worthye of death, I refuse not to dye. If none of these thynges are, whereof they accuse me, no man maye delyuer me to thẽ. I appeale vnto Cesar. Then spake Festus with deliberacion, and answered: Thou hast appealed vnto Cesar: vnto Cesar shalte thou goo. And after a certayne
D dayes, kynge Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good ceason, Festus rehearsed Paules cause vnto the kynge, sayinge: ✶There is a certayne man lefte in
Act.24.f pꝛison of Felix, about whom, when I came to Jerusalem, ✶the hie pꝛiestes and elders
Act.24.a of the Jewes enfourmed me, and desyred to haue iudgement against hym. To whom I answered: It is not the maner of the Romaynes, for fauoure to deliuer any mã, that he shuld perysh, before that he which is accused, haue the accusers before hym, and haue licence to answere for hym selfe,
E concernynge the cryme layd agaynste him, Therefore, when they were come hither, without any delay, on the morowe I sate to geue iudgement, & commaunded the mã
Act.23.f to be brought forth. Agaynst whom, when the accusers stode vp, they brought none accusacion of suche thinge as I supposed: but had certen questions agaynste hym of their owne superstition, & of one Jesus which was dead, whom Paule affirmed to be alyue. And because I doubted of suche maner of questions, I asked hym, whether
F he would go to Jerusalem, and there to be iudged of these matters. But when Paule had appealed to be kepte vnto the knowledge of Cesar, I commaunded him to be kepte, tyll I myghte sende hym to Cesar. Agrippa sayde vnto Festus: I would also heare the man my selfe. To morowe (sayde he) thou shalt heare hi. And on the morow when Agrippa was come, & Bernice with greate pompe, and were entred into the
G coũcel house, with the captaynes & chiefe men of the citie, at Festus commaundemẽt was Paul brought forth. And Festꝰ sayd: kyng Agrippa, and all ye men which are here pꝛesent with vs, ye se this man about whom al the multitude of the Jewes haue entreated me, both at Jerusalem and also here: crying, that he ought not to liue any lenger. Yet founde I nothynge worthye of death, that he had cõmitted. Neuertheles, seynge that he hathe appealed to Cesar, I haue determined to sende hym. Of whome

I haue no certen thynge to write vnto my lord. Wherfore I haue brought him vnto you, & specially vnto the, O kyng Agrippa, that after examinacion had, I might haue sōwhat to write. For me thinketh it vnreasonable, for to sēd a prisoner, & not to shew the causes which are layed agaynst him.

¶ The. xxvi. Chapter.

A Agrippa sayd vnto Paule: thou arte permitted to speake for thy selfe. Thō Paule stretched forth the hād, & answered for him selfe, I thinke my selfe happy kyng Agrippa, because I shall answere this day before the, of all the thinges wherof I am accused of the Iewes: namely, because thou art expert in al customes & questions, which are amōg the Iewes. Wherfore I beseche the, to heare me patiently. My liuing that I haue led of a child (which was at the fyrste amōge mine owne naciō at Ierusalē) know al the Iewes, which knew me frō the
B Philli. 3 a beginning, if they would testifie. For * after the most straytest secte of our religiō, I lyued a pharisei. And now I stande, & * am Act. 23. b. 24. 28. c iudged for the hope of the promes made of god vnto our fathers, vnto whyche promes our .xii. tribes (instantly seruyng god day and night) hope to come. For which hopes sake, kynge Agrippa, I am accused of the Iewes. Why should it be thought a thing incredible vnto you, that God should rayse agayne the dead? I also verely thought in my selfe, that I ought to do many cōtrary
C thynges, cleane agaynst the name of Iesus Actes. 8. a 9. 8. 22. a 1. cor 15 b Gala. 2 c of Nazareth: * which thynge I also did in Ierusalē. And many of the sayntes did I shut vp in prison, & had receaued auctorite of the hie priestes. And whē they were put to death, I gaue the sōtēce. And I punished thē oft in euerye synagoge, & cōpelled them to blaspheme: & was yet more mad vpō thē, & persecuted thō, euē vnto straunge cities. About which thynges as I went to Damasco with auctorite, & licēce of the hye priestes: euen at mydday (O kyng) I sawe in
D the waye a lyghte frome heauen aboue the brightenes of the sunne shine round aboute me, & thē which iourneyed with me. When we were al fallen to the earthe, I hearde a Acte, ix. a and. 22. c voyce speakynge vnto me, & sayinge in the Hebrue tōge: * Saul, Saul, why persecutest thou me? It is harde for thee to kycke agaynst the pricke. And I sayde: who art thou Lorde? And he sayd: I am Iesus whō thou persecutest, but ryse and stande vpon thy fete. For I haue appeared vnto the for thys purpose, to make the a minister, and a witnes, both of those thinges which thou haste sene, & of those thinges in the whyche I wyll appeare vnto the, delyuerynge thee from the people, & from the Gentils: vnto whome now I sende the, to open their eyes. that they may be turned from darknes to light, & frō the power of Satan vnto god, that they maye receaue forgeuenes of synnes, & inheritaunce amōge them which are E sanctified by faith that is toward me. Wherfore (O kinge Agrippa) I was not disobedient vnto the heauenly vision: but shewed firste vnto them of Damasco, and at Ierusalem, and throwe out all the coastes of Iewrye: and then to the Gentils, that they shulde repent, & tourne to god, and do such workes as become thē that repēt. For this cause the Iewes caughte me in the temple, and went about to kyll me. Seynge therfore that I haue obtayned helpe of God: I cōtinue vnto this daye, witnessynge bothe to smale and greate, sayinge none other thinges, then those which the prophetes & Moses dyd saye shoulde come: that Christe F shoulde suffre, & that he shoulde be the first that shoulde rise frō death, & shulde shewe lyght vnto the people, and to the gentyls. As he thus spake for him selfe, Festus sayd with a loude voyce: Paule, thou arte beside thy selfe. Much learnynge doeth make the mad. And Paule sayd: I am not mad (most deare Festus) but speake forthe the wordes of crueth & sobernes. For the kynge knoweth of these thinges, before whome also I speake freely: neither thincke I that anye of these thinges are hidden frō him. For this thyng was not done in a corner. King Agrippa, beleuest thou the prophetes? I wot wel G that thou beleuest. Agrippa sayde vnto Paule: lyttle what thou bringest me in mynde for to become Christen. And Paule sayde: I woulde to god that not only thou: but also al that heare me to day, were not somwhat onely, but al together, such as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sat with them. And when they were gone aparte, they talked betwene theym selues, sayinge. This man doeth nothinge worthy of death, or of bondes. Then sayd Agrippa vnto Festus: this man might haue ben let lose, yf he had not appealed vnto Cesar.

¶ The. xxvii. Chapter.

When it was cōcluded, that we shuld sayle into Italie, they deliuered both A Paule, & certayne other prisoners, vnto one named Iuli⁹, an vnder captayn of Cesars souldiers. And we entred into a ship of Adramicij, & losed frō lande, a ppoynted to sayle by the coastes of Asia, one * Aristarcus out of Macedonia, of the countre Coll. 4. b of Thessalonia tarying styll with vs. And the next daye we came to Sidon. And Iu-

Iere.39.c lius * courteously entreated Paule, and
Acte.24.e gaue him libertye, to goe vnto hys frendes
and to refreshe hym selfe. And when we
had launched from thence, we sayled harde
by Cipres, because the wyndes were con-
trarye. And when we hadde sayled ouer the
sea of Cilicia and Phamphilia, we came to
B Myra, whiche is in Licia. And there the
vndercaptayne founde a shyppe of Alexan-
dria readye, that sayled into Italy, and
he put vs therin. And when we had sayled
slowly manye dayes, and scarce were come
ouer agaynste Guidon (because the wynde
withstode vs) we sayled harde by the coast
of Candy, ouer agaynste Salmo, and
with muche woorke sayled beyonde it, and
came vnto a place, which is called the fayre
hauen. Nye whereunto was the citye of
Lasea. When muche tyme was spente, and
when saylynge was nowe ieoperdous, be-
cause also that they had ouerlonge fasted,
Paule put them in remembraunce, & sayde
vnto theym: Syrs, I perceaue that thys
viage wilbe with hurte and much domage,
not of the ladynge and shyppe onelye, but
C also of youre lyues: Neuertheleste, the
vndercaptayne beleued the gouernour and
the maister of the shyppe, mooze then those
thynges, whiche were spoken of Paule.
And because the hauen was not commo-
dious to wynter in, manye tooke counsel
to departe thence, yf by any meanes they
myght attayne to Phenyces, and there to
wynter, which is an hauen of Candy, and
lieth toward the southwest and northwest
wynde. When the southewynde blewe,
they supposynge to obtaine theyr purpose,
loosed vnto Asson, and sailed past al Candy.
D But not longe after, there arose agaynste
theyr purpose, a flawe of wynde oute of the
northeast. And when the shyp was caught
and coulde not resiste the wynde, we let her
go, and draue wyth the wether. But we
were caryed into an yle whyche is named
Clauda, and had muche woorke to come by
a bote, whyche they toke vp, & vsed helpe,
and made faste the shyppe, fearynge leste
they shoulde fall into the Syrtes. And so
they let downe a vessell, and were caryed.
The nexte daye (when we were tossed
wyth an exceadynge tempest) they lyghte-
ned the shyp, and the thyrde daye we caste
out wyth oure owne handes the tackelynge
of the shyppe. When at the laste, neither
the sunne nor starres in manye dayes ap-
peared, and no small tempest laye vpon vs,
all hope that we shoulde escape, was then
taken awaye. But after longe abstynence,
Paule stode forthe in the myddes of them,
and sayde: Syrs, ye shoulde haue harke-
ned to me, and not to haue loosed from
Candy, nether to haue brought vnto vs
this harme and losse. And nowe I exhorte
you to be of good chere. For there shalbe
no losse of anye mannes lyfe amonge you,
saue of the shyp onelye. For there stode by
me this nyght, the aungell of God, whose
I am, and whome I serue, sayinge: feare
not Paule * thou muste be brought before Acte.23.c
Cesar. And lo, God hathe geuen the all
them that sayle wyth the. Wherefore syrs
be of good chere: for I beleue God, that E
it shalbe euen as it was tolde me. Howbeit Acte.28.a
we muste be caste into * a certayne ylonde.
But when the fourtenth nyghte was come
(as we were saylynge in Adria about mid-
nyght) the shypmen demed, that there ap-
peared some countre vnto them: and soun-
ded, and founde it twentye faddoms. And
when they had gone a lytle further, they
sounded agayne, and founde. xv. faddoms.
Then fearynge leste they shoulde haue
fallen on some rocke, they caste foure an-
cres out of the sterne, and wyshed for the
daye. As the shypmen were aboute to flee
oute of the shyp (whan they had let downe F
the bote into the sea, vnder a colloure, as
thoughe they would haue caste ankers out
of the forshyppe) Paule sayde vnto the
vndercaptayne and to the soudyers: ex-
cepte these abyde in the shyp, ye cannot be
safe. Then the soudiers cut of the rope of
the bote, and let it fall awaye. And whan
the daye began to appeare, Paul besought
them all to take meate, sayinge: this is the
fourtenth daye, that ye haue tarryed and
contynued fastynge, receauynge nothynge
at all. Wherefore, I praye you to take
meate: for this no doute is for your helth:
for * there shall not an heere fall from Mat.xi.b
the heade of any of you. And when he had Luc.12.a
thus spoken, he tooke breade and * gaue * Mat.6.e
thankes to God in presence of them al: and and.8.a
whan he had broken it, he beganne to eate. i.Ti.4.a
Then were they all of good chere, & they
also tooke meate. We were all together
in the shyppe, two hundred thre score and
sixtene soules. And when they had eaten
ynoughe, they lyghtened the shyp, and cast
oute the wheate into the sea. When it was G
daye, they knewe not the lande, but they
spyed a certaine hauen wyth a banke, into
the whyche they were mynded (yf it were
possyble) to thruste in the shyp. And when
they had taken vp the ankers, they commit-
ted them selues vnto the sea, and lowsed
the rudder bondes and hoised vp the maine
saple to the wynde, and drue to lande. And
whan they chaunced on a place, which had
the sea on bothe the sydes, they thruste in
the shyp. And the fore parte stucke faste and
moued not, but the hynder parte brake
wythe

wyth the vyolence of the wawes. The Soudyers councell was to kyll the pryesoners, lest any of them, whō he had swōme oute, shoulde runne awaye. But the vnder captayne wyllynge to saue Paul, kept thē from their purpose, and commaunded that they whyche coulde swymme, shoulde caste them selues fyrste into the sea, and scape to lande. And the other he commaunded to go, some on bordes, and some on broken peces of the shyppe. And soo it came to passe, that they escaped al safe to lande.

¶ The. xxviii. Chapter.

A Acte.27.c AND when they wer scaped, thē they knew, that * the yle was called Melete. And the straungers shewed vs no lytle kyndnes: for they kyndled a fyre, & receaued vs euery one, because of the present rayne, and because of the colde. And when Paul had gathered a bōdel of stycks, and laide them on the fyre, there came a vyper out of the heate, and caught hym by the hande. When the straungers saw the beaste hange on his hāde, they sayd amonge them selues: no doute this man is a murtherer: whome (thoughe he haue escaped the sea) B yet vengeaunce suffereth not to lyue. And Mar.16.b he shouke of the vyper into the fyre, & felt Luk.x.c no harme. Howbeit they wayted when he shoulde haue swolne, or fallen downe deade sodenlye. But after they had looked a greate whyle, and sawe no harme come to hym, they chaunged theyr myndes, & sayde Acte.13.b * that he was a God. In the same quarters C were lādes of the chefe mā of the yle (whose name was Publius) which receaued vs, and lodged vs thre daies courteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bloudy flyxe. To whom Paule entred in and praide, & laid his handes on hym, and healed hym. So, whē this was done, other also which had diseases in the yle, came & were healed: which also did vs greate honour. And when we departed, they laded vs with such thinges as were necessarie. After thre monethes we departed in a ship of Alexandry, which had wintred in the yle, whose badge was Castor and Pollux. And whē we came to Syracusa, we taryed there thre daies. And from thence we fet a compasse, and came to Regium. And after one day, the south wynde blewe, and we came the nexte daye to Puteolus: where we founde brethren, and were desyred to tary wyth them seuen dayes, and so D came we to Rome. And from thence, when the brethren hearde of vs, they came to mete vs at Appij forum, & at the thre tauernes. When Paule sawe them, he thanked God, and waxed bolde. And when we came to Rome, the vndercaptayne delyuered the pryseners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe with a soudier that kept him. And after thre dayes, Paul called the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethrē, though * I haue commytted nothynge agaynste Acte.23.e the people or lawes of the Elders * yet f.xxv.b. was I delyuered prysener from Ierusalem * Act.23.c into the handes of the Romaynes. Whiche when they had examined me, wold haue let me go, because there was no cause of deathe in me. But whē the Iewes spake cōtrary, I was constrayned to appeale vnto Cesar: not that I had oughte to accuse my people of. For this cause thē haue I called for you, Acte.23.d euen to se you, & to speake with you: * be- 24.e.and cause that for the hope of Israell I am 26.b bounde wyth this cheyne. And they sayde vnto him: we nether receaued letters out of Iewry pertayninge vnto the, nether any of the brethren that came thewed or spake any harme of the. But we wyll heare of the what thou thinkest. For as concerning thys Luc.2.c secte, we knowe that * euerye where it is spoke against. And when they had appoynted hym a day, there came many to him into his lodgynge. To whom he expounded and E testifyed the kyngdome of God, & preached vnto them of Jesus: bothe oute of the lawe of Moses and oute of the Prophetes, euen Acte.17.a frō morning to nighte. And * some beleued the thinges which were spoken, and some beleued not. And when they agreed not amōge them selues, they departed, after that Paule had spoken one worde: wel spake the holy gost by Esay the prophet vnto our fathers, sayinge: * Go vnto this people, and Esay.6.c saye: with youre eares shall ye heare, and mat.13.b shall not vnderstande: and wyth your eyes Mar.4.a shal ye se, and not perceaue. For the hearte Luk.8.b of this people is waxed grosse, & with their Joh.xii.f eares haue they had no luste to heare, and F they? eyes haue they closed: lest they should se with their eies, & heare with their eares, and vnderstāde with their heartes, & should be conuerted, and I should heale them. Be it knowē therfore vnto you, that this saluacīō of God is sent to the Gētils, & they shal heare it. And whē he had said these wordes, the Iewes departed from him, & had great disputicōs amōg ths selues. And Paul dwelt two yeares full in hys lodgynge, and receaG ued all that came in vnto him, preachige the kyngedō of God, and teachinge those thinges why the concerne the Lord Jesus, with all confydence, no man forbyddynge hym.

¶ Here endeth the Actes of the Apostles.

HH.iiii. ¶ The

¶ The Epistle of the Apostle S. Paule to the Romaynes.

¶ The firste Chapter.

A
Acte.1.a. PAul the seruaunt of Jesus Christ, called to the office of an Apostle,
2 Tim.1.8.c * put a part for the gospel of God,
Acte.6.e. : which he had promysed afore by
Actes.7.e his prophetes, in the holy scriptures of his sonne, whiche was borne (vnto
Mat.1.a him) * of the seed of Dauid after the flesh:
2. Ti. 2.b ‡ hath bene declared to be the son of god with power, after the spirite that sanctifieth, sence the time that Jesus Christ our Lord rose a-
Actes.9 b game fro death, * by whom we haue receaued grace and Apostleship, that obedience might be geuen vnto the faith in his name among al heethen, of whose numbre you be, the electe of Jesu Christ. ‡ To all you that be at Rome, beloued of God, and Sainctes
1.cor.1.a by election: * Grace be with you, and peace
Gala.1.a from God oure father, and frome the Lorde Jesus Christe. Firste verelye I thanck my GOD, thorowe Jesus Christe for you al, that your fayth is spoken of in all the
John.4.c worlde. For God is my witnesse (whome
1.cor.3.c I serue. * With my spirite in the Gospell
B of hys sonne) that wythoute ceasynge I
Philli.1.a make mencyon of you, prayinge alwayes
Collos.1.a * in my prayers, that by some meane, at the laste (one tyme or other) a prosperous iourney (by the will of GOD) myghte forthe me, to come vnto you. For I longe to se you, that I myghte bestowe amonge you some spirituall gyfte, to strength you withall, that is, that I mighte haue consolation togethers with you, thrzoughe the commen fayth, whiche both ye and I haue. I would
Act. 26.b that ye should knowe (brethren) howe that I haue often tymes purposed to come vnto you, * but haue bene let hytherto, to haue some fruit also among you, as among other of the Gentils. I am detter both to the grekes ‡ to the vngrekes, to the learned, ‡ to the vnlearned. So that (as muche as in me is) I am redy to preache the Gospell to you
Ecc.41.c that are at Rome also. * For I am not ash-
2.Ti.1.D amed of the Gospel of Christ, because * it is
1.cor.1.c the power of God vnto saluation to euery-
one that beleueth, to the Jewe first, ‡ also to the Gentile. For by it, is the righte wisnesse
C of god opened fro faith to faith. As it is wri-
Abac.2.a ten, * the iust shall lyue by faith. For the
Gala.3.b wrath of God appeareth fro heuen against
Heb.x.g. all vngodlynes and vnrighte wisnes of mē,
Act.17.k. which the withholde the trueth in vnrighte-
wisenes: seyng * that it which may be knowen of God, is manifest among thē, because God had shewed it vnto them.
Acte.14.c * For his inuisible thynges (that is to saye his eternall power and Godhed) are sene, Heb. xi.a
for as muche as they are vnderstande * by psa.19.a
the worckes fro the creacyon of the worlde: So that they are withoute excuse, because that when they knewe God, they glorified him not as GOD, neyther were thanckful, but waxed full of vanitees in their ymagi-
nacyons. * And their folish herr was blin- deut.18.c
ded. When they counted them selues wyse, they became fooles, * and turned the glory psal.cvi.c
of the immortal god, vnto an ymage, made Jere.ii.c
not onelye after the similitude of a mortall man: but also of byrdes, and foure fotted
* beastes, and of creepynge beastes. Where- Ezr.14.h
fore, God gaue them vp to vnclennes, thorowe the lustes of their owne hartes, to defile theyr owne bodyes amonge them selues: whiche chaunged hys trueth for a lye, and worshipped, ‡ serued the thinges that be made, more then hym that made theym, whiche is to be praised for euer. Amē. Where-
fore, god gaue thē vp vnto shamful lustes: D
* For euen their wemen dyd chaunge the Leu.18.c
naturall vse into that whyche is agaynste nature. And likewise also the men, lefte the naturall vse of the woman, ‡ burnt in their lustes one wyth another, * men with men Leui.18.c
wrought filthynes, and receaued to thē selues the rewarde of their errroure, as it was accordinge. And as they regarded not to knowe God, * euen so God delyuered them Actes.7.f
vp vnto a lewde mynde, that they should do those thynges which wer not conuenyent, beynge full of all vnrighteousnesse, fornication, wyckednes, couetousnes, malicious-
nes, full of enuye, murther, debate, disceate, cruel condicioned, whisperers, backebiters, haters of God, disdaynefull, proude, boasters, deuisers vp of euell thynges, disobedyent to father and mother, wythoute vnderstādyng, couenaunt breakers, vnlouing, truce breakers, vnmercyfull. Whiche men, thoughe they knewe the ryghteousnes of God (considered not) how that they which comitte such thynges, are worthy of death, not onely (they that) do the same, * but al- Ozee.7.a
so (they which) haue pleasure in them that do them.

¶ The.ii. Chapter.

THerfore art thou inexcusable. O man, whosoeuer thou be that * iudgest. For A
in that same wherin thou iudgest an- Mat.7.a
other * thou condēnest thy self. For thou that iudgest, doest euen the same selfe thynges. 2.re,12,b
But we are sure that the iudgemente of God is accordynge to the trueth, agaynste them which comit such thynges. Thinkest thou this, O thou man that iudgest them whiche do suche thynges, and doest euē the
verye same thy selfe, that thou shalt escape the iudgemente of God? Eyther dispysest thou

thou the riches of his goodnes, & pacyence,
Esa.30.d & long sufferaunce, not knowyng * that the
Acte.17.g kyndenesse of God leadeth thee to repen-
B taunce. But thou after thy stubbernes, &
herte that can not repente, heapest vnto thy
selfe wrath agaynst the daye of vengeaūce,
when shall be opened the righteous iudge-
Mat.16.d mente of God, * which will rewarde euerye
psal.18.c man accordyng to his dedes: that is to say,
prayse, honoure and immoztalite, to them
whiche contynue in good doynge, and seke
immoztalitee. But vnto them that are re-
belles, and that do not obeye the trueth,
but folowe vnrighteousnesse, shal come in-
dignacio and wrath, tribulacio & anguish,
vpon the soule of euery mā that doeth euel:
of the Jewe fyrst, and also of the Gentyle.
To euery man that doeth good, shall come
prayse and honoure, and peace: to the Jewe
2.pe.19.c fyrst, and also to the Gentile. For * there is
Actes.x.e no respecte of persons with God. For who
Ephe.6.b soeuer hath sinned without law, shall also
Collo.3.d perishe without law. And as many as haue
sined in the law, shalbe iudged by the law.
Jaco.1.b For in the syghte of God, they * are not
eyghteous whiche heare the lawe: but the
doers of the lawe shall be iustyfied. For
when the Gētils whiche haue not the lawe,
do of nature the thynges contayned in the
lawe: then they hauynge not the lawe, are
C a lawe vnto them selues, whiche shewe the
6. dede of the lawe wrytten in theyr heartes:
while their conscience beareth witnes vnto
them, and also theyr thoughtes, accusinge
one another, or excusing, & the day * when
Mat 25.c the Lorde shall iudge the secretes of men
by Jesus Christe, accordyng to my Gospel.
John.8.c Beholde, * thou arte called a Jewe, and
trustest in the lawe, and makest thy boaste
of God, and knowest his wyll, and alowest
the thynges that be excellente, and arte in-
fourmed by the law: and beleuest that thou
thy selfe arte a guyde of the blynde, a
light of them which are in darcknes, an in-
former of them whyche lacke dyscreeyon, a
teacher of the vnlearned, whyche haste the
ensample of knowledge, and of the trueth
by the lawe. Thou therfore which teachest
Math.7.a another, teachest not thy selfe. * Thou
W preachest, a man shouldnot steale: yet thou
stealest. Thou that sayest, a man shoulde
not commit aduoutrye, breakest wedlocke.
Thou abhorrest ymages, and yet robbest
God of hys honoure. Thou that makest
thy boaste of the lawe, throwe breakynge
the lawe dishonourest God. For the name
of God is euell spoken of amonge the Gen-
Esa.52.a tils, throwe you * as it is wrytten. For
Ezec.36.c circumcision verelye auayleth, yf thou kepe
the lawe. But yf thou be a breaker of the
law, thy circumcision is turned to vncircū-
cision. Therfore, yf the vncircumcysed kepe
the eyghte thynges contayned in the law,
shall not hys vncircumcision be counted for
circumcision? And shal not vncircumcision
which is by nature (yf it kepe the lawe)
iudge the, which beynge vnder the letter &
circumcision, dost transgresse the lawe? He
is not a Jewe, whiche is a Jewe outward:
Neither is it circūcision, which is outward
in the flesche. But * he is a Jewe which is
John.8.c hid within, & the circumcision of the herte,
Rom.9.b is the true circumcision, which consisteth in
*Col.2.b the spyrit, and not in the letter, whose prayse
is not of men, but of God.

The.iii. Chapter.

What preferment then hath the Jewe?
A or what aduauntageth circūcision?
Surely very much. Firste * because
Rom.9.a that vnto the were cōmitted the wordes of
God. What then, though some of them dyd
not beleue? * shal their vnbeleue make the
ii tim.ii b promes of God without effect? God forbid.
* Let God be true, and euerye man a lyar,
John.2.e as it is wrytten: * that thou mightest be iu-
1 pf.116 b stified in thy sayinges, & ouercome, whē thou
*psa.li.a art iudged. But if our vnrighteousnes make
the righteousnes of God more excellēt, what
shal we say? Is God vnrighteous, whiche
taketh vengeaunce? I speake after the ma-
ner of men: God forbid. For howe then shal
God iudge the world? For if the trueth of
god appeare more excellent throwe my lye,
vnto his prayse, why am I hēce forth iud-
ged as a sinner? & not rather (as men speake
euyll of vs, and as some affirme that we
saye) let vs do euyll, that good maye come
thereof. Whose damnacion is iuste. What
then? Are we better then they? Noe, in no
wyse. For we haue alreadye proued, howe C
that both Jewes and Gētils are all vnder
sinne, as it is wrytten: * there is none right- psal.14.a
and. 52.a
eous, no not one: there is none that vnder-
standeth, there is none that seketh after
God: they are all gone oute of the waye,
they are all vnprofitable, there is none that
doth good, no not one. * Their throte is an psal.v.b
open sepulchre, with their tōges they haue
disceaued: the poysō of aspes is vnder their psal.x.d
lippes. * Whose mouth is full of cursynge *prou.i.b
and bitternesse. * Their fete are swyfte to *Esa 59b
shed bloude. * Destruccion and wretched-
nes are in their wayes, & the waye of peace
psal.36.a haue they not knowen. * There is no feare
of God before their eyes. ✠ We knowe
that what thynges soeuer the lawe sayeth,
it sayeth it to the which are vnder the law.
That all mouthes maye be stopped, and
that all the world may be subdued to God,
because that * by the dedes of the lawe, Gala.2.a
there shall no flesh be iustified in his sight.
For by the lawe commeth the knowledge
of

of lynne. But nowe is the righteousnesse of God declared without the law, for as muche as it is alowed by the testimony of the law and of the Prophetes. The righteousnesse of God, cōmeth by the faith of Jesus Christ, vnto all, and vpon all them that beleue on him.] There is no difference: for all haue synned, & are destitute of the glorye of God:

Esa. 53. d but * are iustified freely by hys grace, throughe the redemcion that is in Christe

John. 2. a Jesu, whō God hath set forthe * to be the obtayner of mercy, throwe faith, by the meanes of his bloude. to declare his righteousnesse, in that he forgeueth the synnes that are passed, whiche God dyd suffre, to shewe at this tyme his righteousnes, that he might be counted iuste, and the iustifier of him which beleueth on Jesus. [

Where is then thy reioysyng? It is excluded. By what lawe? of workes? Naye: but by the lawe of faith. Therfore we holde,

Gala. 2. c that * a man is iustified by faith without the dedes of the lawe. Is he the God of the Jewes onely? Is he not also the God of the Gentils? Yes, euen of the Gentils also. For it is God onely which iustifieth the circumcision that is of faith, and vncircumcision throwe faith. Do we then destroye the lawe throwe faith? God forbyd: But we rather maintayne the lawe.

¶ The. iiii. Chapter.

A Esay. li. a What shal we say then, that * Abrahā our father (as pertaynig to the flesh) did find? If Abraham were iustified by the dedes, then hathe he wherein to reioyce: but not with God. For what saith the

Gen. xv. b scripture? * Abrahā beleued God, & it was

Gala. iii. a counted vnto him for righteousnes. To him

Jaco. ii. d that worketh, is the rewarde not reckened of fauoure, but of dutye. To him that worketh not, but beleueth on hi that iustifieth the vngodly, is his faith counted for righteousnes [accordynge to the purpose of the grace of God.] Euen as Dauid describeth the blessednesse of that man, vnto whom God imputeth righteousnes without wes:

Psal. 32. a * Blessed are they, whose vnrighteousnesse are forgeuen, & whose synnes are couered. Blessed is that man, to whom the Lord will not impute sinne. Came this blessednes thē vpon the vncircumcision, or vpon the circumcision also? For we say, that faith was reckened to Abraham for rightwisnes.

How was it then reckened? whan he was in the circumcision: or whan he was in the

Gen. xv. b vncircumcision? * Not in the time of circumcision: but when he was yet vncircum-

Gen. 17. b cised. And he receaued the * signe of circumcision, as a seale of the rychtewysnesse of faith, whyche he had yet beynge vncircumcised, that he shoulde be the father of all them that beleue, thoughe they be not circumcised, that rightcousnesse myght be imputed to them also: and that he myght be the father of circumcision; not vnto them onelye whiche came of the circumcised, but vnto them also that walcke in the steppes of the faith, that was in our father Abraham, before the tyme of circumcision. For the promyse (that he shoulde be the heyre of the worlde) happened not to Abraham, C or to his sede throwe the lawe: but throwe the rychteousnesse of faith. * For yf they gala. iii. c whiche are of the lawe, be heyres, then is faith but vaine, and the promise of none effecte. Because the lawe causeth wrath. For + where no lawe is, there is no transgression. Therfore by faith is the enheritaunce geuen, that it myght come of fauoure: that the promyse myght be sure to all the sede. Not to them onely whiche are of the lawe: but to them also which are of the faythe of Abraham, * whiche is the father of vs all. Esay. li. a (As it is written: * I haue made the a father of manye nacyons) euen before God, + gen. 17. a whome he beleued, which restoreth the dead vnto life: and calleth those thynges whiche be not, as though they were. Whiche Abraham, cōtrary to hope, beleued in hope, that he should be the * father of many nacyons, gen. 17. a according to that whyche was spoken: * euen so shall thy sede be, [as the starres gen. xv. b of heauen, and the sande of the sea.] And he kaynted not in the faith, nor yet cōsidered his owne body whiche was now dead, euen when he was almost an hundred yere olde: nether yet that Sara was past childe bearynge. He stackered not at the promyse of God throwe vnbeleefe: but became stronge in faith, and gaue God the prayse, beynge full certified, that he which had promysed, D the same was able also to make it good. And therefore was it reckened to him for Rom. 15. a rychteousnesse. * Neuertheless, it is not written for him onely, that it was reckened to him [for righteousnes,] but also for vs, to whome it shalbe counted: for rychteousnes,] so that we beleue on him, that raysed vp Jesus our Lord frō the dead: which was deliuered for our sinnes, and was rayseda gayne for our iustificacion.

¶ The. v. Chapter.

Because therfore that we are iustified A by faith, we are at * peace with God, Joh. 16. g throwe our Lorde Jesus Christ: by whō also it chaūsed vnto vs, to be brought in throwe faith, vnto this grace, wherein we stande, & + reioyce in hope of the glory of Heb. 3. a. the childre of God. Not that only: but also we reioyce in tribulacions: knowing * that Jaco. i. a tribulaciō bringeth pacience, pacience bringeth experience, experience bringeth hope. And hope maketh

maketh not ashamed: because the loue of
God is sheade abrode in our heartes, by the
Ephe.2.a holy ghoste, whyche is geuen vnto vs. For
Colo.1.c and.2.c. *when we were yet weake, accordynge to
the tyme, Christe dyed for vs, whyche were
vngodly: yet scace wyll anye man dye for a
Joh.iii.c righteous man. Peraduenture for a good
1.Joh.4.b man durste a man dye. ✠But *God setteth
B out hys loue towarde vs, seynge that while
we were yet sinners (accordyng to the time)
Christ died for vs. Much more then nowe
(we that are iustified by hys bloud) shalbe
saued frome wrathe thorowe hym. For yf
when we were enemyes, we were reconciled
to God by the death of hys sonne: Much
more seynge we are reconciled, we shall be
preserued by hys lyfe. Not onely thys, but
we also ioye in GOD, by the meanes of
oure Lorde Jesus Christe, by whome we
haue nowe optayned the attonemente.

Wherefore, as by one man, sinne entred into
Gene.2.c the worlde, and * deathe by the meanes of
Rom.5.d sinne. Euen so death also went oner al me,
C in so muche as all we haue synned. For euē
vnto the lawe was synne in the world: but
sinners not imputed, when ther is no law:
neuertheles death raigned from Adam to
Moses, euen ouer them also that had not
sinned with like transgression as did Adā:
whyche beareth the similitude of him that
was to come. But the gifte is not lyke as
the sinne. For if thorowe the sinne of one,
many be dead: much more plenteous vpon
John.1.b many was the grace of God, and gifte by
D grace: * (Whyche was of one man Jesus
Christ.) And the gifte is not ouer one sinne:
as death came thorowe one sinne of one
that synned. For dampnation came of one
synne vnto condēpnatiō: but the gift came
to iustifie from many sinnes. For yf by the
sinne of one, death raygned by the meanes
of one: muche more they (whyche receaue
aboundaunce of grace and of the gyfte of
ryghteousnes) shall raygne in lyfe by the
meanes of one (that is to saye, Jesu Chryst).
✠Likewise then as by the syn of one there
sprange vp euel on al men to condēpnatiō:
euē so by the righteousnes of one, springeth
good vpō al men to the ryghteousnes of life:
For as by one mannes disobedience many
Gala.3.c becam sinners: so by the obedience of one, shal
many be made ryghteous. But * the lawe
in the meane tyme entred in, that synne
shulde encrease. Neuertheles, wher aboūn-
daunce of synne was, there was more plen-
teousnes of grace. That as synne had ray-
gned vnto death, euen so might grace ray-
gne thorowe ryghteousnes, vnto eternall
lyfe, by the helpe of Jesus Christ. ✠

¶ The.vi. Chapter.

What shal we say then? shal we con-
tinue in sin, that there may be aboū-
G daunce of grace? god forbyd. Howe
shal we that are dead, as touching synne,
liue any lenger therin? ✠Know ye not that
*al we which are baptised into Jesu Christ,
Gala.3.b are baptised to die with him? We are buri-
Colo.2.b ed thē with him by baptime. For to die: that
likewise as Christ was raysed vp frō death
by the glorye of the father: euen so * we also
Ephe.4.a shuld walke in a new life. For if we be graft
in death like vnto hi: euē so shal we be par-
takers of the resurrecciō: knowig this: that
our old mā is crucified with him also, that
the bodye of synne myght vtterlye be de-
stroyed, that hence forth we shoulde not be
seruātes vnto synne. For he that is dead,
2.Ti.2.b is iustified from synne. Wherefore, * yf we be
B dead with Christ, we beleue, that we shall
also lyue with hym: knowynge that Christ
beyng raysed from death, * dieth no more.
Apoc.1.d Death hath no more power ouer him. For
as touchynge that he dyed, he dyed concer-
nynge synne once. And as touchynge that
he liueth, he liueth vnto God. Likewise cō-
sidre ye also, that ye are deade as touchyng
synne, but are alyue vnto God thorowe Je-
sus Christ our Lord. ✠ Let not sinne ray-
gne therefore in youre mortal bodye, that
ye should there vnto obeye by the lustes of
it. Neither geue ye your mēbres as instru-
mentes of vnryghteousnes vnto synne: but
geue ouer youre selues vnto God, as they
that of deade are alyue. And geue ouer
C youre membres as instrumentes of righte-
teousnes vnto God: For syn shall not haue
power ouer you. Because ye are not vnder
the lawe, but vnder grace. What thē? shal
we syn, because we are not vnder the lawe,
but vnder grace? God forbid. ✠ Know ye
not, howe that * to whome soeuer ye com-
John.8.c mytt your selues as seruauntes to obey, his
1.Pe.2.b seruauntes ye are to whom ye obeye: whe-
ther it be of synne vnto deathe, or of obe-
dience vnto righteousnes? God be thanked,
that though ye wer the seruauntes of syn,
ye haue yet obeyed with hert vnto the rule
of the doctrine, that ye be brought vnto.
*Ye are then made free from synne, and are
John.8.b become the seruauntes of ryghteousnes. ✠
Rom.8.a * I speake grossye, because of the infirmi-
D tye of your flesche. As ye haue geuen your
membres seruauntes to vnclennes and to
iniquitie, (frome one iniquitie to another)
euen so nowe geue ouer your membres ser-
uauntes vnto righteousnes, that ye may be
sanctified. For whē ye were the seruāutes
of synne, ye were boyde of ryghteousnes.
What fruite had ye then in those thynges,
wherof ye are nowe ashamed? For the ende
of those thynges is deathe. But nowe are

ye

ye delyuered from synne, and made the ser-
uauntes of God, and haue your frute to be
sanctifyed, and the ende euerlastynge lyfe.
Gene.ii.e Rom.vi.c For * the rewarde of synne is deathe: but
eternall lyfe is the gyfte of God, thorowe
Jesus Christ our Lorde. ✠ The.vii. Chap.
a KNow ye not brethre (I speake to thē
that knowe the lawe) howe that the
lawe hath power ouer a mā as longe
1.cor.7.g as it endureth? For * the woman whiche is
in subiection to a man, is bounde by the law
to the man as longe as he lyueth. But yf the
mā be dead: she is loosed from the law of the
lyueth.vi.e man. So then * yf while the mā lyueth she
couple her selfe with another mā, she shal-
be counted a wedlocke breaker. But yf the
man be deade, she is free frō the lawe of the
husbande, so that she is no wedlocke brea-
ker, thoughe she couple her selfe with another
man. Euen so ye also (my brethre) are deade
cōcernynge the law by the body of Christ,
that ye shoulde be coupled to another (I
meane to him that is risen again frō death)
that we shoulde bringe forthe frute vnto
God. For whan we were in the fleshe, the
lustes of synne which were stered vp by the
lawe, raygned in oure membres to bringe
forthe frute vnto deathe. But nowe are we
b delyuered from the lawe, and deade vnto it,
where vnto we were in bondage, that we
shoulo serue in a newe conuersacion of the
spirite, and not in the olde conuersacion of
the letter. What shall we saye then? is the
Rom.b.e Gala.iii.b law synne? God forbide (neuertheles * I
knew not synne, but by the lawe. For I
had not knowen what luste had meante,
Exo.xx.c Deu.v.b except the lawe had sayde: * thou shalte
not lust. But synne toke an occasyon by the
meanes of the commaundemēt, & wrought
in me al maner of concupyscence. For vere-
ly without the law, sinne was dead. I once
lyued wythoute lawe: But when the com-
maundemente came, synne reuiued, & I was
deade. And the very same commaundemēt,
whyche was ordeyned vnto life, was foūde
c to be vnto me an occasyon of deathe. For
1.tim.i.b Gala.3.c. synne toke occasion by the meanes of the cō
maundement, and so disceaued me, & by the
same slewe me. Wherefore * the law is holy, &
the commaundement holy and iust, & good.
d Was that thē which was good, made death
vnto me? God forbyd. Saye it was synne:
that sinne might apeare (by it whiche was
good) to worke death in me: that synne by
the commaundemēt might be out of measure
synneful. For we know, that the law is spi-
ritual: but I am carnal * solde vnder sinne,
Esay.52a e because I alowe not that whiche I do. For
what I would, that do I not: but what I
hate, that do I. If I do nowe that which I
woulde not, I cōsent vnto the law that it is
good: So thē now, it is not I that do it, but
sinne that dwelleth in me. For I know, that W
in me (that is to saye in my * flesh) dwelleth Gen.vi,5
no good thynge. For to wil is present wyth
me: but I fide no meanes to performe that
whiche is good. For the good that I would,
do I not: but the euyl which I woulde not,
that do I. If I do that I would not, then is
it not I that do it, but synne that dwelleth
in me. I fynde then by the lawe, that when
I would do good, euel is present with me.
For I delyte in the lawe of God, after the +
inwarde man: But I se another law in my
members, rebelling agaynst the lawe of my
mynde, and subduynge me vnto the law of
synne, whyche is in my members. O wret-
ched mā that I am: who shal deliuer me frō
this body subdued vnto death? I thancke
God thorowe Jesus Christ oure Lorde. So
then, with the mynde I serue the lawe of
God, but with the flesh the law of synne.

¶ The.viii. Chapter. ✠

THere is then no damnacion to them
which are in Christ Jesu, which walke A
not after the fleshe, but after the spirit.
For the law of the spirite of lyfe thorow Je-
sus Christe, hathe made me * free from the
John.8.d Rom.vi.d lawe of synne and deathe. * For what
* Heb.7.c *luc.xx.b the lawe coulde not do (in as muche as it
was weake because of the flesh) that per-
formed God, and * sente hys sonne in the
John.3.b similitude of synfull flesche, & by synne dam-
ned synne in the flesh, that the ryghteous-
nes of the lawe, might be fulfylled in vs,
which walke not after the flesh, but after
the spirite. For they that are carnal, are
carnally mynded. But they that are spyry-
tuall are goostly mynded. To be carnally re B
mynded, is death. But to be spyrytually
mynded, is lyfe and peace. ✠ Because that
the fleshly mynde is enmytie against God:
for it is not obedyente to the lawe of God,
neither can be. So then they that are in the
flesh, cannot please God. But ye are not
in the flesh, but in the spyrite: yf so be that
the spyrite of God dwel in you. If anye man
haue not the spirite of Christe, the same is
none of hys. If Christ be in you, the bodye
is deade because of synne: but the spyrite is
lyfe for yghteousnes sake. Wherefore, yf
d the spirette of hym that raysed vp Jesus
from death, dwell in you: euen he that rayse
sed vp Christe from deathe, shall quycken
your mortal bodyes, because of his spirit
that dwelleth in you. ✠ Therefore brethren, C
we are detters, not to the flesche, to lyue
after the flesh. For yf ye lyue after the
flesche, ye shall dye. But yf ye (thorowe the
spyrite) do mortifye the dedes of the body,

ye

ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receaued the spirite
Gala. 4.a of bondage to feare any more, but ✶ ye haue
1.tim.1.b receaued the spirite of adoption, whereby
2.cor.5.b we crie: Abba father. ✶ The same spirite cer-
and. b.a tifieth our spirit, that we are the sonnes of
Ephe.1.a God. If we be sonnes, then are we also hei-
res, the heyres I meane of GOD, and hey-
res annexed with Christe: yf so be that we
suffre with him, that we maye be also glo-
✝ d rified together with hym. ✝ ✝ For I
suppose that the afflictions of this life, are
not worthye of the glorye, whiche shall be
2.cor. 5.a shewed vpon vs. ✶ For the feruent desire
of the creature abydeth lokynge when the
sonnes of God shall appeare, because the
creature is subdued to vanitie, agaynst
the will therof, but for hys will which hath sub
dued the same in hope. For the same crea-
ture shalbe delyuered from the bondage of
corruptiō, into the glorious lybertie of the
sonnes of God. For we knowe, that euerye
creature groneth with vs also, & trauaileth
in paine, euen vnto this time. Not onelye it,
but we also which haue the firste frutes of
the spirite, mourne in our selues also, & wait
for the adoption of the children of God) e-
uen the delyueraunce of our body ✝ ✝ For
we are saued by hope. But hope that is sen,
is no hope. For how can a man hope for that
which he seith? But & if we hope for that
we se not, then do we with pacience abide
for it. Lykewise, the spirit also helpeth our
infirmities. For we knowe not what to de-
sire as we ought: but the spirite maketh in-
E tercessiō for vs with groninges, which can
1.par 28.b not be expressed. And ✶ he that searcheth
psalm.7.c the hertes ✶ knoweth, what is the meaning
Jer. 17.b of the spirite: for he maketh intercessiō for
✶mat.6.b the saintes, accordynge to the pleasure of
God. ✝ ✝ We know that al thynges work
for the best vnto the that loue God, which
also are called of purpose. For those which
he knewe before, he also ordeyned before,
that they should be like fashioned vnto the
shape of his son, that he might be the firste
begotte sonne among many brethrē. Moze
ouer, whom he appointed before, them also
he called. And whome he hath called, them
also he iustified: and whom he iustified, thē
he also glorified. What shall we then saye
Nu.14.b to these thynges? ✶ If God be on our syde,
who can be against vs? which spared not
Luc.xv.b his own son, ✶ but gaue him for vs al: how
Joh.iii.b can it be, that with him he should not geue
Esa.53.d vs all thynges also? Who shall laye any e
thynge to the charge of Gods chosen? it is
F God that iustifieth: who is he that can con
demne? it is Christ which died, yea, rather
whiche is risen againe, which is also on the
right hāde of God, and maketh intercessiō
for vs. Who shal separate vs from the loue
of God? shall tribulation? or anguishe? or
persecution? either hoger? either nakednes?
either parel? either swearde? As it is written
✶ for thy sake are we killed all daye longe, psa.44.d
and are counted as sheepe appoynted to be
slayne. Neuertheles, in all these thinges
we ouercome thorowe him that loued vs.
For I am sure, that neyther death, nether
life, nether Angels, nor rule, nether power,
neyther thinges present, nether thinges to
come, nether height, nether lowneth, nether
any other creature shalbe able to depart vs
frō the loue of God, which is in Christ Jesu
our Lorde. ✝

¶ The.ix. Chapter.

I Say the trueth in Christ, & lye not, (my G
conscience also bearing me witnes by the
holy goste) that I haue great heuines, &
continual sorow in my herte. For ✶ I haue Exo.32.g
wished my selfe to be cursed frō Christe, for
my brethrē (my kinsmen as pertayninge to
the flesh) which are the Israelites. To whō
pertayneth the adopciō, (of the children) &
the glorye, & the couenauntes, ✶ & the lawe
that was geuen, & the seruice of God, & the Roma 3.a
promises: whose also are the fathers, & they
of whom (as concernyng the flesh) Christe
came, whiche is God in all thynges to be
praysed for euer. Amen. I speake not these B
thynges, as though the worde of god had Rom.2.d
taken none effecte. For ✶ they are not all
Israelites: whiche are of Israell: neyther
are they al children strayght waye, that are
the sede of Abraham. But ✶ in Isaac shall Gen.21.b
thy sede be called: that is to saye ✶ they ✶Jeh.8.c
whiche are the children of the flesh, are Rom.2.d
not the children of God. But they whiche
be the children of promise, are counted the
sede. For this is a word of promise, ✶ about
this time wil I come, and Sara shall haue gen.xv.b
a sonne. Not onelye this, but also Rebecca
was with childe by one, euen by our father
Isaac. For yer the children were borne,
whē they had neither done good nether bad
(that the purpose of God by electiō might
stande) it was sayde vnto her, not by the C
reason of workes, but by the caller, ✶ the gene.25.f
elder shall serue the yonger. As it is writ-
ten: Jacob haue I loued, but Esau haue I
hated. What shall we saye then? is there
any vnrighteousnes with God? God for-
byd. For he sayeth to Moses: ✶ I wyll shew Exo.33.k
mercy to whōsoeuer I shew mercy, & wil haue
cōpassiō vpon whōsoeuer I haue cōpassiō.
So lieth it not thē in a mās wil or rūning:
but in the mercye of God. For the scripture
saith to pharao: ✶ Euē for this same purpo- Exo.9.b
se haue I stered the vp, to shewe my power on
the

the, and that my name myght be declared thoꝛowoute all the woꝛlde. So hathe he
mercy on whom he wil, and whō he wil, he
maketh harde harted. Thou wilt saye then
D vnto me: why then blameth he vs yet? Foꝛ
Esa. 45 b who hath bene able to reſiſt his wil? * But
And. 64. c O man, what aꝛte thou, whyche dyſputeſte
Ecc. 33. b wyth God? Shall the woꝛcke saye to the
Jer. 18. a woꝛckemā: why haſt thou made me on this
facyon? Hathe not the potter power ouer
the clape, euen of the ſame lompe to make
one veſſell vnto honoure, and another vnto
diſhonoure? Euen ſo God, willynge to ſhew
his wꝛath, and to make his power knowē,
ſuffered wyth longe pacyence the veſſels of
wrath ordeyned to damnacion, and to de-
clare the riches of hys glooye on the veſſels
E of mercy, whiche he had pꝛepared vnto glo-
ꝛye: whome alſo he called, not of the Jewes
Oſee. ii. d onely, but alſo of the Gentils. As he ſaieth
i. Pet. 2. b alſo to Oſee: * J wyll call them my peo-
ple whiche were not my people: and her be-
loued, whych was not beloued, (and her to
haue obtayned mercy, that hath not obtai-
ned mercy.) And it ſhal come to paſſe, that
in the place wher it was ſaid vnto them, ye
are not my people: there ſhal they be called
Eſay. x. c the childꝛen of the liuynge god. But Eſay
cꝛieth cōcernynge Iſrael, * though the nū-
bꝛe of the childꝛē of Iſrael be as the ſande of
the ſea, yet the remnāt ſhal be ſaued. Foꝛ he
finiſheth the woꝛd beꝛely, & maketh it ſhoꝛt
in righteouſnes. Foꝛ a ſhoꝛte woꝛde wyll
Eſay. i. c god make on eꝛth. And as Eſay ſaid befoꝛe:
* excepte the Lord of Sabboth had lefte vs
ſede, we had bene made as Sodoma, & had
F bene lykened to Gomoꝛra. What ſhall we
ſaye then? We ſaye that the Gētils which
folowed not righteouſneſſe, haue ouertaken
ryghteouſnes: euen the righteouſnes which
commeth of faith. Contraꝛywyſe, Iſraell
whyche folowed the lawe of ryghteouſnes,
could not attayne to the lawe of righteouſ-
nes. Wherefoꝛe? enē because they ſought it
not by faith: but as it were by the woꝛckes
G of the lawe. Foꝛ they haue ſtombled at the
Eſa. 28. b ſtomblīge ſtone. As it is wꝛitte: * Beholde,
i. Pet. 2. b J put in Sion a ſtomblynge ſtone, and a
Acte. 4. b rocke that men ſhalbe offended at. And
whoſoeuer beleueth on him, ſhal not be con
founded. ¶ The. x. Chapter. ✠

A BRethꝛen, my heaꝛtes deſire & praier to
God foꝛ Iſrael is, that they might be
ſaued. Foꝛ J beare thē recoꝛde, that
they haue a feruent mynde to Godwarde,
but not accoꝛdīge to knowledge. Foꝛ they
beynge ignoꝛaunte of Gods righteouſnes,
and goynge about to ſtabliſhe their owne
ryghteouſnes, haue not bene obedīēte vnto
Matth. 5. c the righteouſnes of God. ✠ Foꝛ * Chriſte is
the fulfyllynge of the lawe, to iuſtifye all
that beleue. Foꝛ * Moſes wꝛyteth of Leui. 18. a
the ryghteouſnes whyche commeth of the Gala. 3. b
lawe, howe that the man, whyche doth the B
thynges of the lawe, ſhall lyue therby. But
the righteouſnes whiche commeth of faith,
ſpeaketh on this wyſe: Saye not thou in
thine herte, who ſhal aſcende into heauen?
(that is euen to fetche Chriſte downe from
aboue.) Ether who ſhall deſcende into the
depe? (that is euen to fetch vp Chriſte again
from death.) But what ſayeth he? * The Deu. 30. c
woꝛde is nye the, euen in thy mouth, and in
thine heart. This ſame is the woꝛd of faith,
whiche we preache. Foꝛ if thou knowledge
wyth thy mouthe that Jeſus is the Lorde,
and beleue in thine heaꝛte, that GOD rai-
ſed him vp from deathe, thou ſhalt be ſafe.
✠ Foꝛ to beleue with the heaꝛte, iuſtifieth:
and to knowledge wyth the mouth, maketh
a man ſafe. Foꝛ the ſcꝛipture ſayeth: * who- Eſa. 28. d
ſoeuer beleueth on him, ſhal not be confou- C
ded. Ther is no differēce betwene the Jew
and the Gentil. Foꝛ one is LORD of all,
which is eyche vnto al that cal vpon him.
Foꝛ * who ſoeuer doth call on the name of Joel. ii. g
the Lorde, ſhall be ſafe. Howe then ſhal Act. 2. c
they call on hym, on whome they haue not and. 22. 6
beleued? howe ſhall they beleue on him, of
whom they haue not heaꝛde? howe ſhal they
heaꝛe, without a preacher? And how ſhal
they preach except they be ſēt, As it is wꝛit-
ten: howe beautyfull aꝛe the fete of them
whyche bꝛynge tidinges of peace, & bꝛyng
tidinges of good thinges? But they haue D
not all obeyed to the Goſpell: Foꝛ Eſaye Eſai. 53. a
ſayeth: * Lord, who hath beleued our ſayin Joh. 12. a
ges. So then fayth commeth by hearynge,
and hearynge commeth by the woꝛd of god.
But J aſke: haue they not heꝛde? No doute
* their ſounde went out into al lāes: and Pſa. 19. a
their woꝛdes into the ends of the woꝛld.
But J demaunde, whether Iſraell dyd
knowe oꝛ not? Firſt Moſes ſayeth: * J wyl deu. 32. c
pꝛouoke you to enuye, by them that aꝛe no
people: by a foolyſhe nacion J wyll anger
you: Eſaye after that, is bolde, and ſayeth: ... .
* J am founde of them, that ſoughte me Eſa. 52. a
not: J am manyfeſt vnto them, that aſked and. 65. a
not after me. But againſt Iſrael he ſayeth:
* al daye longe haue J ſtreched foꝛthe my Eſa. 65. a
hādes vnto a people that beleueth not, but ✠
ſpeaketh againſt me. ✠ ¶ The. xi. Chap. ✠ A

I Saye then: hath God caſte away his peo-
ple? god foꝛbyde. Foꝛ euē I alſo am an Iſ-
raelite, of the ſeed of Abꝛahā, of the tribe
of Ben Jamin, God hathe not caſte awaye
hys people, whiche he knewe befoꝛe. Wote
ye not what the ſcꝛipture ſayeth of Helyas,
howe he maketh intercellyon to GOD
agaynſte Iſraell, ſayinge: * Lorde, they 3. Reg. 19. b
haue killed thy pꝛopheetes, & digged downe
thyne

thyne alters: and I am lefte alone, and they
seke my life. But what sayeth the answere
3.Kn.19.d of GOD vnto him? * I haue reserued vnto
my selfe, seuen thousande men, which haue
not bowed the knee to the ymage of Baal.
Euen so also at this time, is there a remnaũte
lefte accordinge to the election of grace. If
it be of grace, then is it not nowe of wor-
kes. For thẽ grace is no more grace. But if
it be of workes, then is it now no grace. For
then were deseruynge no more deseruinge.
What then? Israell hathe not obtayned
that whyche he seketh: but the election
Esay.6.c hath obtayned it. The remnaunt are blyn-
mat.13.b ded accordynge as it is wrytten, * GOD
Joh.xii.f. hath geuen them the spirite of vnquietnes:
Acte.28.f eyes that they should not se, and eares that
Psa.69.e they should not heare, euen vnto this day.
And Dauid sayeth: Let their table be
made a snare to take them with all, and an
occasion to fall, and a rewarde vnto them.
Let their eyes be blynded that they se not:
and bowe thou downe their backe alwaye.
I saye then: haue they therfore stombled,
that they shoulde vtterly fall awaye toge-
ther? God forbydde: but thorowe their fall
is saluacion happened vnto the Genetyls,
for to prouoke them withall. Wherefore,
if the fall of thẽ be the riches of the worlde,
and the minishynge of them the ryches of
the Genetyls: howe muche more their per-
fittnes? I speake to you gentils, in as much
Roma.i.a as * I am the Apostell of the genetyls, I
1.tim.2.a wyl magnifie mine office, yf by any meane,
2.tim.1.c I may prouoke them which are my flesche,
and myght saue some of them. For yf the
castynge awaye of them, be the reconciling
of the worlde: what shal the receauynge of
them be, but lyfe agayne from death? For
yf one pece be holye, the whole heape is
holy. And if the rote be holy, the braunches
C shall be holy also. Thoughe some of the
braunches be broken of, and thou beynge
a wylde olyue tree, waste grafte in amonge
theym, and made partaker of the roote and
Jere.xi.c fatnesse of the * Olyue tree, boaste not thy
selfe agaynste the braunches. For if thou
boaste thy selfe, thou bearest not the roote,
but the roote thee. Thou wylt say then: the
braunches are broken of, that I myghte be
grafte in. Thou sayest well: because of vn-
belefe they were broken of, and thou stode-
dest stedfaste in fayth. Be not hye minded,
but feare: for seynge that God spared not
the naturall braunches, take hede, leste it
come to passe that he spare not thee also.
Beholde therfore, the kyndnesse and ryge-
rousnesse of god: on them whyche fell rygo-
rousnes: but towardes the, kindnes: if thou
D continue in his kindnes. Or els shalt thou
2.Cor.3.b be hewen of, and they agayne * yf they
byde not styll in vnbelefe, shall be grafted
in agayne. For God is of power to graffe
them in agayne. For yf thou waste cut out
of a natural wylde olyue tree, and was graf-
ted contrarye to nature in a true olyue tree:
howe muche more shall the natural braun-
ches be grafted in their owne Olyue tree a-
gayne. I would not that this secrete shold
be hid from you my brethren (lest ye should
be wyse in your owne conceites) that part-
lye blyndnesse is happened in Israel, vntill
the fulnes of the Gentils be come in: and so
all Israell shalbe saued. As it is wrytten.
E * There shall come oute of Syon, he Esa.59.d
that doeth delyuer, and shall turne away psal.14.b
vngodlynesse from Jacob. And this is my
couenaunte vnto theym, when I shal take
awaye their synnes. As concernynge the
gospell, they are enemyes for youre sakes:
but as touchynge the election, they are lo-
ued for the fathers sakes. For vnrely, the
gyftes and callynge of god are such, that it
can not repent him of them: for loke, as ye
in tyme passed haue not beleued GOD, yet
haue nowe obtayned mercye thorow theyr
vnbeleefe: euen so nowe haue they not be-
leued the mercye whyche is happened vnto
you: that they also maye obtayne mercy.
For God had wrapped al nations in vnbe-
lefe, that he myght haue mercye on all. O
the depnes of the ryches, bothe of the wis-
dome and knowledge of God: howe vnsere-
cheable are his iudgementes, & hys wayes
past finding out? For * who hath knowen Sap.ix.b
the mynde of the Lorde? Or who hath bene Esay.ix.c
his counseller? either who hathe geuẽ vnto 1.cor.2.a
him firste, & he shalbe recompensed againe.
For of him, & thorow him, & for him are all
thinges: To him be glory for euer. Amen.

¶ The.xii. Chapteer.

I Beseech you therfore brethrẽ, by the mer- A
cifulnes of God, that ye make youre bo- Phil.4.c
dyes a quicke sacrifice, holy & acceptable
vnto God: whiche is youre reasonable ser-
uynge of God: and fashyon not youre selues
lyke vnto thys worlde: but be ye chaunged
in youre shape, by the renuynge of youre
mynde, that ye maye proue what thynge
that good, and acceptable, and perfyte will
of God is. For I saye (thorowe the grace
that vnto me geuen is) to euery mã amonge
you, that * no man standе hye in his owne Eccle.3.c
conceite, more then it becommeth hym to Ro.14.a.
esteme of him selfe: but so iudge of hym selfe,
that he be gentle and sober, accordynge as
God hath dealte to euerye man the measure B
of fayth. For as we haue many membres
in one body, and all members haue not one
office: so we beyng manye, are one bodye in 1.cor.12.b
Christ, and euery man amonge our selues, Ephe.4.b
one anothers members. [illegible] Seyng that
we

we haue dyuerse gyftes accordynge to the grace that is geuen vnto vs: yf anye man haue the gyfte of* prophecy, let hym haue it that it be agreynge vnto the faith. * Let hym that hath an office, wait on his office. Let hym that teacheth, take hede to his doctrine. Let hym that exhorteth, gene attendaunce to his exhortacion. If any mā geue, let hym do it with singlenesse. Let him that ruleth, do it with dylygence. If any man shewe mercy, let hym do it with cherefulnes. Let loue be without dyssimulacion.

Hate that whyche is euyll, and cleaue vnto that whiche is good. Be kynde one to another with brotherly loue. * In geuinge honoure, go one before another. * Be not slouthfull in the busines whiche ye haue in hande. Be feruēt in the spirye. Applie your selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Contynue in prayer.

Distribute vnto the necessitie of the saynctes: * be readye to harboure. * Blesse them whyche persecute you: blesse (I saye) and curse not. Be merry with them that are merye. Wepe also with them that wepe. Be of lyke affeccion one towarde another.

Be not hye mynded: but make your selues equall to them of the lower sorte. ✠ Be not wise in your owne opinions. Recōpēce. to no man euel for euel. Prouide afore hāe thynges honest not onely before God, but also in the syghte of al men. If it be possyble, (as muche as is in you) lyue peaceably with all men. Dearly beloued, auēge not your selues, but rather geue place vnto wrathe. For it is wryten: * vēgeaunce is myne, I will rewarde, sayeth the Lorde.

Therfore: yf thine enemy honger, fede him: yf he thyrste, gene hym drynke. For in so doinge thou shalt heape coles of fyre on his heade. Be not overcome of euell, but overcome euel, with goodnes ✠

¶ The. xiii. Chapter. ✠

Let euery soule submyt hym selfe vnto the auctorite of the hier powers. For * there is no power but of god. The powers that be, are ordeyned of God. Whosoeuer therfore resisteth power, resisteth the ordynaunce of God. But they that resiste, shal receaue to thē selfe damnacion. For rulers are not fearful to the that do good, but to them that do euel. Wilt thou be without feare of the power? do wel then: & so shalt thou be praysed of the same. For he is the minister of god, ordeyned for thy wealth. But and yf thou do that which is euel, then feare: for he beareth not the swearde for nought: for he is the minister of God, to take vengeaunce on him that doth euel. Wherfore, ye must nedes obey, not onely for feare of vengeaunce: but also because of conscience. And euen for this cause paye ye trybute. For they are Goddes ministers, seruynge for the same purpose. ✠ Gene to euery mā therfore hys duetie: * tribut, to whom tribute belōgeth: custome, to whome custome is due. feare, to whome feare belongeth: honoure, to whome honoure pertayneth. ✠ Owe nothynge to any mā: but this, that you loue one another. For he that loueth another, hath fulfylled the lawe. For these commaundementes. * Thou shalt not commyt aduoutry: thou shalt not kyll: thou shalte not steale: thou shalte not beare false witnes: thou shalt not lust, and so forthe (yf there be anye other commaundemente) it is all compehended in this sayinge. Namely: * Loue thy neighboure as thy selfe. Loue hurteth not hys neighboure. Therfore is loue the fulfilling of the lawe. ✠ This also, we knowe the season howe that it is tyme that we should nowe awake out of slepe. For nowe is our saluacion nearer then when we beleued. The nyght is passe, the daye is come nye. Let vs therefore caste awaye the dedes of darckenes, and let vs put on the Armoure of light. Let vs walke honestly, as it were in the daye lyghte: * not in eatynge and dryncknynge, neither in chambrynge and wantonnes, neither in stryfe and envyinge: but put ye on the Lorde Iesus Christe. ✠ And make not prouision for the flesh, to fulfyl the lustes of it.

¶ The. xiiii. Chapter.

Him that is weke in the faith, receaue: not in disputinge & troublig his cōscience. One beleueth that he may eat al thinge: Another whiche is weake, eateth herbes. Let not hym that eateth, despyse him that eateth not. And let not him which eateth not, * iudge him that eateth. For God hath receiued hi. * What art thou that iudgest another mās seruaunte whether he stāde or fal, that pertayneth vnto his owne master: yea, he shal be holde vp, for he may stāde. For God is able to make him stāde. This mā putteth difference betwene daye & day. Another man counteth al daies alyke. Let euery mans mynde stablyshe him selfe. He that obserueth the daye, doeth it vnto the Lorde. And he that doeth not obserue the daye, doeth it for the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not to please the Lorde wythal, and geueth God thankes. For none of vs liueth for hym selfe, and no man dyeth for hym selfe. For yf we lyue, we lyue vnto the Lorde. And if we dye, we die vnto the lord. Whether we lyue therefore, or dye, we are the Lordes. For Christe therfore dyed, and rose againe, and reuyued, that he might be * Lord of deade and quicke. But why doest thou

1.Cor.xii a
xi.pet.4 c
C
1.Pet.2.d
Ecc 31.c
Heb.13.a
mat.5.g
Deu.32.d
Sap.6.a.
Joh.in.d
and.17.b
Mat.17.c
e.xxii.b.
Ero.20 c
Deu.v.b.
math. vd
Luc.18.d
Leu.19.d
mat.21.b
mar.12.c
Gala.5.b
Jam.2.b.
Luc.21.f
Eccl.31.c
and.37.d.
Rom.xiiii
Jaco.4.b
Actes.2.f
Phili.1.b

thou then iudge thy brother? Eyther why doest thou despyse thy brother? we shalbe
C al brought before the iudgement seate of Christ. For it is written as truly as I liue
Esa.45.e (sayeth the Lorde:) + all knees shal bow to
Phil.2.b me, & all tongues shal geue prayse to God.
So shall euery one of vs geue accomptes of hym selfe to God. Let vs not therefore iudge one another anye more. But iudge thys rather, that no man put a stomblynge
Mat.15b blocke, or an occasion to fal in his brothers
Mar.7.d way. + For I know, and am ful certified,
Acte.x.b by the Lord Jesus, that * ther is nothyng
1.tim.4.a comon of it selfe: but vnto him that iudgeth it to be comon: to hym is it comon. If thy
brother be greued with thy meate, nowe walkest thou not charitablye. Destroye not
D him with thy meate, for whom Christ died.
Cause not your treasure to be eupl spoken of. For the kyngdome of God is not meate and drynke: but righteoulnes, & peace, & ioye in the holy ghost. For he that in these thynges serueth Christ, pleaseth God, and is commended of men. Let vs therefore, follow those thinges whiche make for peace, and thynges wherewith one may edifie another. Destroye not the worcke of God, for
Titu.i.d a litle meates sake. * All thynges are pure: but it is euel for that man, whiche eateth with hurte of conscience. It is good neither to eate fleache, neyther to drynke wyne, neither any thinge, wherby thy brother stombleth, eyther falleth, or is made weake. Hast thou fayth? Haue it with thy selfe before God. Happy is he, that condempneth not hi selfe, in the thinge whiche he alloweth. For he that maketh coūcience, is dāned, if he eat: because he eateth not of fayth. For whatsoeuer is not of fayth, that same is sinne. &

C The.xv.Chapter.

A WE which are strong * ought to beare
Gala.6.a the frayltes of the which are weak,
& not to stād our own cōceates. Let euery mā please his neyghboure vnto hys welth, & edifying. For Christ pleased not hi
Rom.15.d selfe: but as it is writtē. * The rebukes of
2.Ro.4.d thē which rebuked thesel on me. * Whatsoeuer thinges are writtē afore tyme, they are written for our learninge, that we thorow pacience & comforte of the scriptures,
B might haue hope. The god of pacience & cōsolaciō, graūte you to be lyke mynded one towardes another, after the ensample of Christe Jesu: * that ye all agreynge toge-
Leui.19d ther may with one mouthe prayse God, the father of our Lorde Jesus Christe. Wherfore, receaue ye one another, as Christe receaued vs, to the prayse of God. And thys I saye, that Jesus Christe was a minister of the circumcision for the truth of God, to confirme the promises made vnto the fa-
thers * that the gentils myght prayse God
Deu.xx.& 32.cc 22d Psa.18g for hys mercy, as it is written. * For thys cause I wil prayse the amonge the gentils, & sing vnto thy name. And againe he saith
wut.32.& * reloyce ye gentiles with his people. And
again, * prayse the Lorde al ye gentyls, &
psl.117a laude hi al ye nacions together. And againe
C Esay.xi.a Esay sayth: ther shalbe * the rote of Jesse, & he that shal rise to raygne ouer the gētils, in hi shal the gētils trust. The god of hope fil you with al ioye and peace in beleuyng: that ye may be ryche in hope, thorowe the power of the holye ghoste. + I my selfe am ful certified of you (my brethren) that ye also are ful of goodnes, and fylled with all knowledge wyllynge to exhorte one another. Neuertheless (brethren) I haue + somewhat more boldely wrytten vnto you, partely to put you in remembraunce thorowe the grace that is geuen me of God, that I shuld be the minister of Jesu Christ
D amonge the gentils, and shoulde minister the gospel of God, that the offeryng of the gentils, might be acceptable, & sanctified by the holy ghoste. I haue therefore, wherof I may reloyce thorow Christ Jesu, in those thinges whiche pertayne to God. For I dare not speake of anye of those thinges, which christ hath not wrought by me, to make the gentils obedient with worde and deed, in mighty sygnes and wonders, by the power of the spirite of God: So that from Jerusalem, and the coastes rounde about vnto Illiricum, I haue fylled all countreyes with the gospell of Christe. So haue I enforced my selfe to preach the gospel, not where Christ was named, leaste I shoulde haue built on another mans foun-
E dacion: but as it is written: * To whome Esa.52.b he was not spoken of, they shall see: & they and.65.a that heard not, shal vnderstande. For this Rom.15.a cause haue I bene oft let [& am as yet let] that I coulde not come vnto you, but nowe seynge I haue no more to do in these countreyes, and also haue bene desirous many yeares to come vnto you, whesoeuer I take my iourney into Spayne, I wyll come to you. For I trust to se you in my iourney, & to be brought on my waye thitherward by you, after that I haue somewhat enioyed your acquayntaunce. Nowe go I vnto Jerusalem, and * minister vnto the sayneres.
Acte.xi.b For it hathe pleased them of Macedonia, and.24.b & Achaia, to make a certayn distribuciō vpo 1.Co.16.a the poore saintes whiche are at Jerusalē. 2.Co.8.a It hath pleased them verely, and their det- and.ix.a. terers are they. For yf the gentils be made
F partakers of their spirituall thynges, their duetye is to minister vnto them in bodilye thynges. When I haue performed thys, and haue brought them this fruite sealed, I

will come backe againe by you into Spayne. I am sure that when I come vnto you, I shall come with aboundaunce of the blessynge of the Gospell of Christe. ✠ I beseche you brethren for oure Lorde Jesus Christes sake, and for the loue of the spirite, that ye helpe me in my busynes with your prayers to God for me, that I maye be delyuered from them which beleue not in Jewry: and that this my seruice, which I haue to do at Jerusalem, maye be accepted of the saincts, that I maye come vnto you wyth ioye, by the will of God, and may with you be refreshed. The God ✶ of peace be wyth you. Amen. ✠

¶ The xvi. Chapter.

I Cõmende vnto you Phebe our sister (which is a minister of the cõgregatiõ of Cenchrea) that ye receaue her in Christ, as it becommeth saincts, and that ye assiste her in what soeuer busines she nedeth of youre ayde. For she hath succered many, & myne owne selfe also. Grete Priscka and ✶ Aquila, my helpers in Christ Jesu, which haue for my lyfe layd downe their owne neckes. Vnto whome not I oneliye giue thanckes, but also all the congregacyons of the Gentils. Likewise, grete the congregacion that is in theyr house. Salute my welbeloued Epheneres, whyche is the firste fruite of Achaia in Christe. Grete Marye whiche bestowed much laboure on vs. Salute Andronicus, & Junia my colyns, & pryseners with me also: whiche are well taken among the Apostles, and were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christe, and Stachys my beloued. Salute Appelles approued in Christ. Salute them whiche are of Aristobolus houshoulde. Salute Herodion my kynsman. Grete them that be of the houshoulde of Narcissus, whiche are in the Lorde: Salute Tryphena and Tryphosa, whiche laboure in the Lord. Salute the beloued Perys, whiche laboured muche in the Lord. Salute Rufus chosen in the lord, and his mother & mine. Grete Asyncritus, Phylegon, Hermas, patrobas, Mercurius, and the brethren whiche are with the. Salute Philologus and Julia, Nereus and his sister, and Olympha, & all the saincts which are with them. ✶ Salute one another wyth an holy kysse. The congregacions of Christ salute you. ✠ ✶ I beseche you brethre, marck them which cause diuision, and geue occasions of euil, contrary to the doctrine, which ye haue learned: and auoyde them. For they that are suche, serue not the Lorde Jesus Christ, ✶ but their owne bellyes, and wyth swete and flatteringe wordes, deceyue the heartes of the innocentes. For youre obedience is gone abrode vnto all men. I am glad therfore no doubte, of you. But yet I woulde haue you wyse vnto that whiche is good, and to be innocente as concerninge euyll. The God of peace shall treade Satan vnder youre fete shortly. The grace of oure Lorde Jesu Christe be wyth you. Timotheus my worcke felow, and Lucius, & Jason, and Sosipater my kinsmen salute you: I Tercius salute you, whiche wrote this Epistle in the Lorde. ✶ Gaius myne hoost, and the hoost of all the congregation, saluteth you. Erastus the treasorer of the cite, saluteth you. And Quartus a brother, saluteth you. The grace of oure Lorde Jesu Christ be with you all. Amen. ✠ To him that is of power to stablysh you, according to my Gospel, & preaching of Jesus Christe, in vtteryng of the mistery which was kept secret sence the world began, but now is opened by the scriptures of the prophetes as the cõmaundement of the euerlastyng god, to stere vp obedience vnto the faith, published among all nacions: To the same God, which alone is wise, be honour and prayse thorowe Jesus Christ for euer. Amen.

¶ This Epistle was sent to the Romaines from Corinthum by Phebe, she that was the minister vnto cõgregatiõ at Cẽchrea.

¶ The first Epistle of Saint Paul the Apostle to the Corinthians.

¶ The first Chapter.

Paule called an Apostle of Jesus Christ, thorow the will of God, & brother Sostenes. Vnto the cõgregatiõ of God, whiche is at Corinthi. To thẽ that are sanctified by Christ Jesu, called saintes, with al that call on the name of the Lord Jesus Christe in euery place, ether of theirs or of oures. ✶ Grace be vnto you, & peace frõ God oure father, & from the Lord Jesus Christe. ✠ I thãke my God alwaies on your behalfe, for the grace of God, whiche is geuen you by Jesus Christ, that in al thinges ye are made rich by him, in al vtterance, & in all knowledge, by the which thinges the testimonie of Jesus Christe was confirmed in you, so that ye are behinde in no gifte, wayting for the appearyng of our Lord Jesus Christe, whyche shall also strengthe you vnto the ende, that ye maye be blameles in the daye [of the commynge] of oure Lorde Jesus Christe. ✠ ✶ God is faythfull, by whom ye are called vnto the felowshyp of hys sonne Jesus Christe oure Lorde, I beseche you brethren

brethren by the name of oure Lorde Jesus Christe, that ye all speake one thynge, and that there be no dissencion among you: but that ye maye be a whole body: of one mynde and of one meanynge. For it is shewed vnto me (my brethren) of you, by them whiche are of the house of Cloe, that there is strife among you. I speake of the same that euery one of you sayeth: I holde of Paule: I
Act. 18. b 1. Cor. 3. a and. 16. c holde of * Apollo: I holde of Cephas: I holde of Christ. Is Christ deuyded? Was Paule crucified for you? either were ye baptysed in the name of Paul? I thancke God, that I baptised none of you, but Crispus & Gaius: lest any should saye, that I had baptised in mine own name. I baptised also the house of Stephana. Furthermore knowe I not, whether I baptised any mā (of you) or no. For Christ sent me not to baptise, but to preache the Gospel, not with wisdō of wordes, lest the crosse of Christ should haue bene made of none effecte. For the preachynge of the crosse, is to them that perysh, folishnes: but vnto vs which are saued * it is the
Roma. 1. a & Esa. 29. d power of God. For it is writen: * I will destroye the wisdom of the wise, & will caste awaye the vnderstandinge of the prudent.
Esa. 33. c Where is the wise? * Where is the Scribe? Where is the disputer of this worlde? Hath not God made the wisdō of this worlde folishnes? For after that the world throwe wisdome, knew not God, in the wisdō of God, it
D pleased god throwe folishnes of preaching, to saue thē that beleue. For * the Jewes require a signe, & the Grekes seke after wysedom. But we preach Christ crucified, vnto
Mat. 8. b Luc. xi. d John. 6. b the Jewes an occasion of fallyng, and vnto the Grekes folishnes: but vnto thē which are called, bothe of the Jewes and Grekes, we preache Christe the power of God, and the wysedome of God. For the folish nesse of God, is wyser then men: and the weakenes of God is stronger then men. Brethrē, ye se youre callynge, howe that not many wise mē after the flesche, not many mighty, not many of hie degree, are called: But God hathe chosen the foolyshe thynges of the worlde, to confounde the wyse.
And God hath chosen the weake thynges of the world, to confounde thynges, which are mightie. And vile thinges of the worlde, and thynges which are despised, hath God chosen: yea, and thynges of no reputacion, for to bringe to noughte thynges of reputacyon, that no flesche shoulde reioyce in his presence. And of hym are ye in Christe Jesu, whiche of God is made vnto vs wysedome, and righteousnes, & sanctifyng, and redempcion. That accordyng as it is writen: he whiche reioyseth, shoulde reioyce in the Lorde.

¶ The. ii. Chapter.

AND I brethrē (when I came to you) came not in glorioulnes of wordes, or of wisedō, shewynge vnto you the testimonye of God. Neyther shewed I my selfe that I knewe any thing amonge you, saue Jesus Christ, euen the same that was crucified. And I was among you in weaknes, and in feare, & in much trembling. And my wordes & my preachyng was not wyth entising wordes of mannes wysedō: but in shewynge of the spirite and of power, that youre fayth should not stande in the wisdom of mē, but in the power of God. We speake
B of wisedome amonge them that are perfect: not the wysedome of this worlde, nether of the rulers of thys worlde (whyche goe to nought) but we speake the wisedom of god, whiche is in secrete and vyet hyd, whyche God ordeyned before the worlde, vnto oure glorye: whiche wysedome * none of the ru-
Act. 13. B lers of this worlde knewe. For had they had knowledge, they woulde not haue crucified the Lord of glory. But (as it is writen.) * The eye hath not sene, and the eare
Esa. 64. a hath not hearde, neyther haue entered into the hearte of man, the thynges which God
C hath prepared for them that lone him. But God hath opened thē vnto vs by his spirite. For * the spirite searcheth all thynges, yea,
Rom. 8. g the botome of Goddes secretes. For what man knoweth the thynges of a man: saue the spirite of man whiche is within hym? Euen so the thynges of God knoweth no man, but the spirite of God. And we haue not receaued the spirite of the worlde: but the spirite whiche commeth of God, for to knowe the thynges that are geuen to vs of God: whyche thynges also we speake (not with wordes that mans wisdome teacheth, but with wordes whiche the holy goste doth
D teache) makinge spirituall comparysons of spirituall thynges. The naturall man perceaueth not the thynges that belonge to the spirite of God. For they are but folishnesse vnto him. Neither can he perceaue them, because they are spirituallye examined. But he that is spirituall, discusseth all thinges: yet he him selfe is iudged of no mā.
Esay. xl. c Rom. xi. c * For who hathe knowen the mynde of the Lord, either who shal informe him? But we vnderstande the mynde of Christ.

¶ The. iii. Chapter.

AND I coulde not speake (vnto you brethrē) as vnto spirituall: but as vnto carnall euen as vnto Babes in
A Christ. * I gaue you milke to drinke & not meate. For ye then were not stronge, neither are ye as yet. For ye are yet carnal. As long
Hebr. v. b verely as there is among you enuying, and

ſtryfe and ſectes: are ye not carnal, & walke after the maner of mẽ? For while one ſayeth
Act. 18.d I holde of Paule, and another: I am of ✶Apollo, are ye not carnall? What is Paule?
1.Cor. 1.b What thynge is Apollo? one lye mynyſters are they by whome ye beleued, euen as the Lord gaue euerye man grace. I haue planted, Apollo watred: but God gaue the encreaſe. So then, neyther is he that planteth anye thynge, neyther he that watereth, but God that geueth the encreaſe. Ye that planteth, and he that watereth, are one. Euerye man yet ſhall receaue hys rewarde, accordynge to hys laboure. For we are Goddes
Ephe. 2.b labourers, ye are Goddes husbandrye, • ye
C are Goddes buyldynge: Accordynge to the grace of God geuen vnto me, as a wyſe buylder haue I layde the foundacyon. And another builte theron. But let euery mã take hede, howe he buyldeth vpon. For another foundacyon can no man laye, then it that is
Mat. 16.c layde, • whiche is Jeſus Chriſte. If anye man buylde on this foundacion, golde, ſiluer, precious ſtones, timber, haye or ſtoble: euery mannes worcke ſhall appeare. For the day ſhall declare, which shalbe shewed in fire. And the fire ſhall trye euerye mannes worke, what it is. If anye mãns worck that he hath builte vpon, abyde, he ſhall receaue a rewarde. If anye mannes worcke burne, he ſhall ſuffre loſſe, but he ſhall be ſaue hym ſelfe: ✶ neuertheleſſe, yet as it were
1.Cor. 6.d thorowe fyre. ✠ ✶ Knowe ye not, that ye
D are the temple of God, and howe that the ſpirite of God dwelleth in you? If anye man defyle the temple of God, hym ſhall God deſtroye. For the temple of God is holy, whiche temple ye are. Let no man deceaue hym ſelfe. If anye man ſeme wyſe to him ſelfe among you, let hym become a fole in this worlde, that he maye be wyſe. For
Job. b.b the wyſedome of this worlde, is folyſhneſſe with God. For it is written: • he compaſſeth the wiſe in their craftines: And againe
Pſa. 114 b ✶God knoweth the thoughtes of the wyſe, that they be vayne. Therefore, let no man reioyce in men. For all thynges are yours, whether it be Paul, either Apollo, either Cephas: whether it be the worlde, eyther life, either death, whether they be preſente thynges, or thynges to come: all are yours: & ye are Chriſtes, and Chriſt is godes. ✠

¶ The. iiii. Chapter. ✠

A Let a man thus wiſe eſtemе vs, euen as the mynyſters of Chriſte, & ſtewardes of
Luke. 29.d the ✶ ſecretes of God. Furthermore it is required of the ſtewardes, that a man be founde faithfull. With me is it but a verye ſmal thing, that I ſhould be iudged of you, either of mans iudgement. No, I iudge not myne owe ſelfe. For I knowe nought by my ſelfe: yet am I not therby iuſtified, But
is the Lorde that iudgeth me. Therefore iudge nothynge before the tyme, vntyll the Lorde come, whiche wyll lighten thynges that are hid in darckines, & open the counſels of the hertes. And then ſhal euery man haue prayſe of God. ✠ Theſe thinges (bre-
D + thren) I haue for an enſample deſcribed in mine owne perſon, and in Apollos, for your ſakes, that ye myghe learne by vs, that no man counte of him ſelf beyonde that which is aboue written: that one ſwel not againſt another for any mans cauſe. For who pre-
Jam. 4.b ferreth thee? • What haſte thou, that thou haſt not receaued? If thou haue receaued it, why reioyceſt thou, as though thou hadeſt not receaued it? Now ye are ful: nowe ye are made ryche: ye raygne as kynges without vs: and I wouldе to God ye dyd raigne, that we might raigne with you.
For me thinckеth, that God hathe ſet forth
pſa. 64.b vs (which are the laſt Apoſtles) • as it were
Rom. 8.f men appoynted to death. For we are a ga-
C ſing ſtocke vnto the worlde, & to the angels, and to menne. We are fooles for Chriſtes ſake, but ye are wyſe thorowe Chriſte. We are weake, but ye are ſtronge. Ye are honorable, but we are deſpiſed. Euen vnto thys time we honger and thyrſt, and are naked,
Acte. xx.g and are bofſeted with fiſtes, and haue no cer-
1. Teſ. 2.c taine dwellyng place, and laboure, ✶ wor-
2. Teſ. 3.b kynge with oure owne handes. We are reuiled, and yet we bleſſe. We are perſecuted, and ſuffre it. We are cupll ſpoken of, and we prayе. We are made as it were the fylthynes of the worlde, the offſcowynge of all thynges, euen vnto thys daye. I waite not theſe thinges, to ſhame you: but as my beloued ſonnes I warne you. For thoughe
ye haue .x. thouſande inſtructours in Chriſt:
yet haue ye not manye fathers. In Chriſte
D Jeſu I haue begotten you thorow the goſpell. Wherefore. I exſire you to folowe me,
(as I folowe Chriſt.) For this cauſe haue I ſent vnto you Timotheus, whiche is my deare ſonne, and faythfull in the Lorde, which ſhall put you in remẽbraunce of my
— wayes, that I haue in Chriſte, euen as I teache euery where in all congregations.
Some ſwell, as though I wouldе come no-
Acte. 18.i more at you. But I will come to you ſhort-
Hebr. 6.a ly • yf God wyll: and will knowe, not the wordes of them which ſwel, but the power: for the kingdome of God is not in wordes, but in power. What wil ye? Shall I come vnto you with a rodde, or els in loue and in the ſpirite of ſoftenes? ¶ The. v. Chapter.

It is reported commonly that there is fornication amonge you, and ſuche
1.Cor. 18.d fornication, as is not named among the Gentyles: ✶ that one ſhouldе haue hys fathers wyfe, And ye ſwell, and
haue

haue not rather sorowed: That he whiche had done thys dede, myghte be put from amonge you. For I verely as absente in bodye, but present in spirite, haue determined al readye (as thoughe I were present) concernynge him that hathe done this dede, in the name of our Lorde Jesus Christ, when ye are gathered togethere, and my spirite with you, with the power of the Lorde Jesus Christ * to deliuer hym vnto Sata, for mat. 18. c
1. Tim. 1 d the destruccion of the fleshe, that the spirite maye be saued in the day of the Lord Jes⁹. youre reioysynge is not good: Knowe ye not, that a lytle leuen sowreth the whole lompe of dowe. Pourge therefore the olde leuen, that ye may be newe dowe, as ye are swete breade. For Christe our passeouer is offered vp for vs. Therfore, let vs kepe holy day, not with olde leuen, nether with the leuen of malicyousnes and wickednes: but
B with the swete bread of purenes & truth. * I wrote vnto you i an epistle, that ye shuld not cõpany with fornicatours. And I ment not at al of the fornicatours of this world, either of the couetous, or extortioners, either the ydolatrers: for then must ye nedes haue gone onte of the worlde. But nowe I dyd
2. Tes. 3 d wryte vnto you, * that ye cõpany not together, yf anye that is called a brother, be a fornicator, or couetous, or a worshipper of ymages, either a rayler, either a dronkarde, or an extortioner: with him that is such, see that ye eate not. For what haue I to do? to iudge thẽ which are without. Do ye not iudge them that are within? Them that are without, god iudgeth. * Put away the
Deu. 13 b euyl frõ amonge you. ¶ The. vi. Chapter.

A Dare one of you hauing busines with another, go to law vnder the wicked and not rather vnder the sayntes?
mar. 12. d and. 19. d * Do ye not knowe, that the sayntes shall iudge the worlde. If the worlde shalbe iudged by you: are ye not good ynough to iudge smal trifles? Knowe ye not, how that we shal iudge the angels? howe much moore, may we iudge thynges that pertayne to the lyfe? If ye haue iudgementes of worldly matters, take them which are despysed in the cõgregacion, and make them iudges. Thys I saye to youre shame. Is there vtterly no wyse man amonge you? What not one at al, that can iudge betwene brother and brother, but one brother goth to lawe
B with another: and that vnder the vnbelemers? Nowe therefore, there is vtterly a faut amonge you, because ye goe to lawe one with another. Why rather suffre ye not wrong? Why rather suffre ye not your selues to haue harme? nay, ye your selues do wronge, & robbe: and that the brethren. Noe ye not knowe, howe that the vnrighteous shall not inherite the kyngdome of God? Be not deceaued. For * neyther fornicatours, neyther worshippers of ymages, gala. 5. d Eph. 5. a
nether aduoutrers, nether weaklinges, nether abusers of thẽ selues with mankynd, nether theues, nether couetous, nether dronkardes, nether cursed speakers, nether pilers, shal inherite the kyngdome of God, And such wer some of you, but ye are washed, but ye are sanctified: but ye are iustified by the name of the Lorde Jesus, and by the spirite of oure God. I maye doe all
C thynges, but * al thynges are not profitable. I may doe all thynges: But I wyll be
Ecc. 37 b
1. Cor. 7. c brought vnder no mãs power. Meates are ordeyned for the bellye, and the bellye for meates: But god shal destroye both it and thẽ. Let not the body be applied vnto fornicacion, but vnto the Lorde, and the Lorde vnto the body. God hathe raysed vp the Lord, and shal rayse vs vp by hys power.
D * Either knowe ye not, that youre bodyes are the membres of Christe? shall I nowe take the membres of Christe, & make them the membres of an harlot? God forbyd. Do ye not knowe, that he whiche cõpleth hym selfe with an harlot, is become one bodye? * For two (sayeth he) shall be
gent. 2. d one fleshe. But he that is ioyned vnto the Lorde, is one spirite. Fle fornicaciõ. Euery
Mat. 19 a
marc. 7. a sin that a man doeth, is without the body. But he that is a fornicator, sinneth against his owne body. Either knowe ye not, howe that your bodyes are the temple of the holy ghost, which dwelleth in you, whom ye haue of God, and howe that ye are not your owne? For ye are dearely boughte. Therefore, glorifie god in your bodies, & in youre spirites, which are goddes. *
Eph. 5. g

¶ The. vii. Chapter.

A S concerning the thinges whereof A
ye wrote vnto me: * It is good for a man, not to touch a womã. Neuertheles, to auoyde whordõ, let euery mã haue his wife: & let euerye womã haue her husband. Let the husbande geue vnto the wife due benevolẽce. Likewise also the wife vnto the husbãd. The wife hath not power of her owne body: but the husband. And likewise, the husbande hath not power of hys owne bodye: but the wyfe. * Withdrawe
Tob. 6. B and. 8. a. Joel. 2. d not your selues one from another, excepte it be with consente for a tyme, for to geue your selues to fastynge and prayer. And afterwarde come togethere agayne, leste Satan tempte you, for youre incontinencie. &
B This I saye of fauoure, and not of commaundemente. For I wolde that all men were as I my selfe am: but euery man hath his proper gifte of god, one after this maner, another after that. I saye vnto them

that be vnmaried & wydowes: it is good for them, yf they abyde euen as I doe. But
1.Ti.5.c and * yf they cannot abstayne, let the marry. For it is better to marry, then to burne.
Vnto the maryed commaunde, not I, but the Lorde: * Let not the wyfe be separated from the husbande. If she separate her
mat.15.c and.19.a selfe, lette her remayne vnmaryed, or be reconciled vnto her husbande agayne. And let not the husbande put awaye hys wyfe from hym. To the remnaunte speake I, not the Lorde. If any brother haue a wife, that beleeueth not, yf she be cotent to dwel with hym, let hym not put her awaye. And the woman whiche hathe to her husbande an infidel, and consent to dwel with her, lette her not put hym awaye. For the vnbeleuyng husbande is sanctified by the wife, & the vnbeleuynge wife, is sanctified by the husbande. Or els were youre childzen vncleane: but now are they holy. But and yf
C the vnbeleuynge departe, let hym departe. A brother or a suster is not in subiection to suche. But God hathe called vs in peace.
For howe knowest thou (o womā) whether thou shalt saue thy husbande or no? Ether howe knowest thou (o man) whether thou shalt saue thy wyfe or no? But euē as god hath distributed to euerye man. * As the
Eph.4.a Lorde hathe called euerye man, so let hym walcke: and so ordeyne I in all congregacions. If anye man be called, beynge circūcised, let hym not adde vncircumcision. If any be called vncircumcised, let him not be circumcised. Circumcision is nothing, and vncircumcision is nothing: but the keping of the commaundementes of God. ✠ Let euerye man abyde in the same callynge,
1.Ti.6.a wherein he was called. * Arte thou called a
D seruaunt? Care not for it. Neuertheles, yf thou mayst be free, vse it rather. For he that is called in the Lorde, beynge a seruaunte, is the Lordes free man. Likewise, he that is called beynge free, is Christes seruaunt. ye are dearely boughte, be not ye the seruauntes of mē. Brethren, let euery man wherin he is called, therin abyde wyth God. ¶ As concernynge virgins, I haue no commaūdemente of the Lorde: yet geue I councell, as one that hathe obtayned mercye of the Lorde to be faythfull. I suppose therefore, that it is good for the present necessyte.
For it is good for a man so to be. Arte thou bounde vnto a wyfe? Seke not to be loosed. Arte thou loosed frome a wyfe, seke not a wyfe. But and yf thou mary a wyfe, thou hast not synned. Likewyse, yf a virgin mary, she hath not synned. Neuertheles, suche shal haue trouble in theyr fleash: but
Hos.2.a I fauoure you. This saye I brethren, * the
2.pet.3.b tyme is shorte, It remayneth, that they

which haue wyues, be as though they had none: & they that wepe, be as though they wept not: & they that reioyce, be as though they reioyced not: and they that bye, be as though they possessed not: And they that vse thys worlde, be as though they vsed it not. For * the fashion of this worlde goeth
Esa.xl.b 1.Joh.2.c awaye. * I wouldehaue you without care.
*Mar.6.b Luce.6.c He that is vnmaryed, careth for the thynges that belonge to the Lorde, how he may
F please the Lorde. But he that hath maryed a wife, careth for the thynges that are of the worlde, howe he maye please hys wyfe. There is differrence betwene a virgyn and a wyfe. The synglewoman careth for the thynges that are of the Lord, that she may be holye bothe in bodye and also in spirite: Agayne, she that is maryed, careth for the thinges that pertayne to the worlde, howe she may please her husbande. This speake I for youre profyte, not to tangle you in a snare: but that ye maye folowe it wythe is honest & comly, and that ye maye cleaue vnto the Lorde without separacion. If any man thinke that it is vncomly for hys virgin, yf she passe the time of marrage, and
G yf so nede require, let hym doe what he listeth he sinneth not: let them be coupled in marriage. Neuertheles, he that purposeth surely in hys hearte, hauinge no nede: but hath power ouer his owne wyll: and hath so decreed in hys heart, that he wyll kepe his virgin, doth wel. So then, he that ioyneth hys virgin in marrage doth wel. But he that ioyneth not his virgin in mariage,
Rom.7.a doeth better. * The wyfe is bounde to the mariage, as longe as her husbande lyueth. If her husbande dye, she is at lyberte to mary with whom she wil, only in the lord. But she is happier, yf she so abyde, after my iudgement. And I thynche verely that I haue the spirite of God.

¶ The.viii. Chapter. (ges,
AS touchig thiges * offred vnto yma
A we are sure that we al haue knowActe.5.c ledge. Knowledge maketh a manne swel: but loue edifieth. If any man thynche that he knoweth any thynge, he knoweth nothinge yet as he ought to knowe. But if any man loue God, the same is knowen of him. As concernynge the eatynge of thole thynges that are offred vnto ydoles, we are sure, that the * ymage is nothynge in the
1.Cor.x.c worlde, and that there is none other God, but one. And though there be that are called Goddes, whether in heauen, other in
B earth (as there be Goddes many, and Lordes many) yet vnto vs ther is but one god, which is the father, of whome are all thinges, and we for him: and one Lorde Jesus Christ, by whome are all thynges, and we

by

by hi. But enery mā hath not knowledge.
1.Cor.8g * Some haupnge conscience because of the ymage, vntyll thys houre, eate as a thynge offered vnto ymages, & so theyr conscience being weake, is defiled. But meate maketh vs not acceptable to God. Neyther yf we
D eate, are we the better. Neyther yf we eate not, are we the worse. But take hede, leste by any meanes this liberty of yours be an occasion of fallynge to thē that are weake. For yf some man se the, whiche hast knowledge, sytte and eate of meate offered vnto ymages, shall not the conscience of hym whiche is weake, be boldened to eate those thynges, which are offered to ymages? And so thorowe thy knowledge shal the weake brother perysche, for whome Christe dyed. When ye sinne so agaynst the brethren, and wounde their weake conscience, ye sinne agaynste Christe. Wherfore, yf meate hurte
Ro.14.d my brother, I wyl neuer eate fleache, leste I shoulde offende my brother.

¶ The.ix. Chapter.

A Am I not an Apostle? Am I not free?
Acte. 9.a * haue I not sene Jesus Christe our Lord? are ye not my worcke in the Lord? If I be not an apostle vnto other, yet am I vnto you. For the seale of myne Apostleship are ye in the lord. Myne answere to thē that aske me, is this. Haue we not power to eate & to drinke? haue we not power to lead about a womā a sister, as wel as other apostles, & as the brethrē of the lord, and Cephas? Either onely e I and Barnabas haue not power thys to do? Who goeth a warfare any time at hys owne coste? who planteth a vineyarde, and eateth not of the feurte therof? Or who fedeth a flocke, and eateth not of the milcke of the flocke? Saye I these thynges after the maner of men? Sayeth not the lawe the same also?
deu. 25.b For it is written in the lawe of Moses.
1,tim.5,c * Thou shalte not mosell the mouthe of the
B ore that treadeth out the corne. Doth god take thought for oren? Sayth he it not all together for oure sakes? For oure sakes no doubt, this is written: that he which eareth, shoulde eare in hope, and that he whyche threcheth in hope, shoulde be partaker of
Ro.15.k hys hope. * If we sowe vnto you spirituall
Gala.6.b thynges, is it a greate thynge, yf we reape youre bodelye thynges? If other be partakers of thys power ouer you, wherfore are not we rather? Neuertheles, * we haue not
Act.20.g vsed this power: but suffre all thinges, leste we shoulde hinder the Gospell of Christe. Doe ye not knowe, howe that they whyche minister aboute holye thynges liue of the
C sacrifice? They which wayte of the temple,
Mat,5,b are partakers of the temple. Euen so also ordeyned the Lorde ordeyne: * that they whyche preache the Gospel, shoulde lyue of the Gospel. • But I haue vsed none of these Act.xx.g
thynges. Neuertheles, I wrote not these 1.Tes.2.c
thynges, that it shuld be so done vnto me. 2.tes.3,b
For it were better for me to dye, then that any man shoulde take this reioysyng from me. For yf I preache the Gospell, I haue nothyng to reioyce of. For necessitie is put vnto me. But wo is it vnto me, yf I preach not the gospel. If I do it with a good wyl, I haue a rewarde. But if I doe it agaynst my wyll, an office is committed vnto me. What is my rewarde then? Verely ye that when I preach the Gospel, I make the gospel of Christe free, that I misuse not myne auctorite in the Gospell. For though I be fre from all men, yet haue I made my selfe seruaunt vnto al men, that I myght winne the moo. • Vnto the Jewes. I became as Act.16.a
a Jewe, to winne the Jewes. To them that Gala.2.a
were vnder the lawe, I was made as though
I had bene vnder the lawe (whē I was not
D vnder the lawe) to wynne them that were vnder the law. To them that wer without the lawe, became I as though I had bene without law (when I was not without law as pertayninge to God, but vnder the law of Christ) to winne them that were without law. To the weake became I as weake, to wynne the weake. In all thynges * I 1.cor.16.g
fashioned my selfe to all men, to saue at the leste waye some. And thys I doe for the gospels sake, that I myghte haue my parte therof. • Perceaue ye not, howe that they which runne in a courfe, runne all, but one receaueth the rewarde. So runne, that ye may obtayne. Euery mā that prouyth masteries, abstayneth frome all thynges. And they doe it to obtayne a crowne that shall perysh: but we to obtayne an • euerlasting crowne. I therfore so runne, not as at an 2.tim.4.b
vncerten thing. So fight I, not as one that 1.Pe.v.b
beateth the ayre: but I tame my bodye, & bring it into subiection, leste by any meanes it com to passe, that whō I haue preached to other, I my selfe shoulde be a castawaye.

¶ The.x. Chapter.

B Rethren, I wouldе not that ye shuld A
be ignorante, howe that oure fathers were al vnder the cloud, & al passed thorow the sea, & were all baptised vnder Moses * in the coulde, & * in the sea: & * did all Ex.13.d
eate of one spirituall meate, & * did al drink * Ex.14.e
of one maner of spirituall dryncke. And Ex.16.c
they dracke of that spirituall rocke that fo- * Ex.17.b
lowed them, * whych rocke was Christ. ✠ Nu.20.a
But in manye of them had God no delyte: * Math.
For * they wer ouerthrowen in the wilder- xvi.c
nes. These are ensamples to vs, • that we Ma.14.c
shuld not lust after euyll thynges, as they B
lusted. And that ye shulde not be worshyp-

Exo.32.b dynge as it is wrytten: * The people sate downe to eate and dryncke, and rose vp to playe. Nether let vs be defyled wyth fornicacion, as some of them were defyled wyth
Nu.14.g and. 25.b fornicacion, & fel in one a day. * xxiii. thou-
1nu.21.b sande. Nether let vs tempte Christ, as some of them tempted, & were destroyed of * serpentes. Nether murmure ye, as some of thē murmured, & were destroyed of the destroyer. All these thinges happened vnto thē for ensamples, but are written to put vs in remembrance, whome the endes of the worlde are come vpon. Wherefore, let hym that thinketh he standeth, take hede lest he fal. There hath none other temptacion taken you, but such as folowe thy the nature of mā.
Nu. 23.c But * god is faithful * which shal not suffer
1.cor.1.b. you to be tempted above your strēgth: but
3. Tes, 5 d shal in the middes of the temptacion make
2.pe.2.b a way, that ye may be able to beare it. ✠
Wherfore my deare beloued, flye from worshippynge of images, I speake as vnto the which haue discrecio, iudge ye what I say.
Is not the cup of blessinge which we blesse,
D partakynge of the bloude of Christe? is not the breade which we breake, partakyng of the body of christ? because that we (though we be many) yet are one bread, & one body, in as much as we all are partakers of one breade, [and of one cup.] Behold Israel after the flesche. Are not they which eat of the sacrifyce partakers of the temple? What
1.cor.8.a E say I then? * that the image is any thing? or that it which is offred to ymages, is any thinge? Nay, but this I saye: that the thinges which the Gētils offer, they offer to deuils, and not to god. ✠ I would not that ye should haue fellowshyp with the deuils. Ye can not drincke of the cup of the Lord, and of the cup of the deuils. Ye cannot be the partakers of the Lordes table, & of the table of deuelles. Either do we prouoke the Lorde? Are we stronger then he? I may do al thin-
Ecc. 37.d ges, but * al thynges are not expediente: I may do al thynges, but all thynges edifye
1.cor.13.d F not. * Let no man seke that whiche is hys own: but let euery man seke that which be-longeth to another. Whatsoeuer is solde in the flesh market, that eat, and aske no que-
psa.24.a stion for conscience sake. For * the earth is the Lordes, and al that therin is. If anye of them whiche beleue not, bid you to a feast, and ye be disposed to go, whatsoeuer is set before you eate, askynge no question for cōscience sake. But and yf anye man say vnto you: this is offred vnto ymages, eate not of it for his sake that shewed it, and for conscience sake. The earth is the Lordes & all that therin is. Cōscience I saye, not thyne,
1.Cor.8.b G but * of the other. For why is my libertye, iudged of another manneg conscience? For * yf I take my parte wyth thanckes, why am I euel spoken of, for that thinge wherfore I geue thankes. * Whether therfore ye eate or drynke, or what soeuer ye do, do all to the prayse of God. ✠ Se that ye geue none occasyon of euil, nether to the Iewes, nor yet to the Gentils, nether to the cōgregacion of God: euen as * I please all men
1.Cor.ix.d in all thynges, not seking myne owne profyt, but the profyt of manye, that they myght be saued.

¶ The.xi. Chapter.

BE ye the folowers of me, as I am the A folower of Christ. I cōmēde you brethren, that ye remēber me in all thinges, & kepe the ordenaūces, euē as I delyuered them to you. But I would haue you to know, that Christe is the heade of euerye
Gen.ii.d mā. And the man is the * womās heade. And
Ephe.v.e God is Christes heade. Euery man prayig or prophesyinge hauing any thing on his heade, chameth his head. Euery womā that prayeth or prophesieth bare headed, dishoB nesteth her heade. For that is euen all one, as if she were shauen. If the woman be not couered, let her also be shoren. * If it be
Deu.22.a shame for a woman to be shoren or shauen, let her couer her heade. A man oughte not to couer his heade, for as much as he is the ymage and glorye of God. But the woman
Gene.1.d is the glorye of the man. For * the man is not of the woman: but the woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to haue power on her heade, for the angels sakes: Neuertheless, nether is the man without the woman, nether the womā without the man in the Lord. For as the womā C is of the man, euen so is the man: by the woman: but al of God. Iudge in youre selues, whether it be comly that a woman pray vn to God: bare headed: Doth not nature it selfe teach you, that it is a shame for a mā, yf he haue lōg heere: & a prayse to a womā: if she haue lōg heere. For her heere is genē her to couer her withal. If any mā luste to striue, we haue no suche custome, nether the congregacios of God. This I warne you of, & cōmende not, that ye come not together after a better maner, but after a worse. For first of al whē ye come together in the congregacion, I heare that there is
D dissēcio amōg you: & I partly beleue it. For
mat.18.a * ther must be sectes amōg you, that they which are perfect amōg you, might be knowē. ✠ Whē ye come together therfore into one place, the Lordes supper can not be eaten. For euery mā beginneth afore to eat his owne

own supper. And one is hungry, & another is droncken. Haue ye not houses to eate & to drincke in? Despyse ye the cõgregacyõ of God, & shame them that haue not? What shall I saye vnto you? shall I prayse you? In this prayse I you not. ✠ That which I delyuered vnto you, I receaued of the Lord. For the Lord Iesus the same night,

E in which he was betrayed, toke breade: and
mat. 26.c mar. 14.b Luc. 22.b whã he had geuẽ thãkes, he brake it & sayd: * Take ye, & eat: this is my body, which is broken for you. This do ye in the remembraunce of me. After the same maner also he toke the cuppe, when supper was done, sayinge: This cup is the newe testamẽt in my blode. This do as oft as ye drincke it, in remembraunce of me. For as often as ye

F shal eat this breade: and drincke this cup:
1. Cor. 2. b 1. Ioh. 1. b * ye shal shew the lordes deth + til he come. Wherfore, whosoeuer, shall eate of thys breade, or drinke of the cup of the Lord vnworthely, shalbe giltie of the body & blode
Eccl. 18. c 2. Cor. 13. b of the Lorde. * But let a man examen hymselfe, & so let him eat of the breade, & drinke of the cup. For he that eateth or dyncketh vnworthely, eateth and drinketh his owne dãnacõ, because he maketh no difference of the Lordes body. For thys cause many are weak & sicke amõg you, & many slepe. For if we had iudged oure selues, we shoulde not haue bene iudged. But when we are iudged

G of the lord, we are chastened, that we shold
1. Ioh. 11. c nor be dãped with the * world. Wherfore my brethren when ye come together to eat, tary one for another. If any mã honger, let him eat at home, that ye come not together vnto cõdempnation. * Other thinges wil I set in order, when I come. The. xii. Chap.

+ A Concernige spirituall thiges (brethrẽ)
I would not haue you ignorannte.
* Ye know that ye wer gentils, & wẽt
your wayes vnto dõme ymages, euen as ye
mark. 9. f wer led. Wherfore I declare vnto you, that
* no mã speakynge by the spirit of God, defieth Iesus. Also no man can saye that Iesus
Rom. 12. a is the lord, but by the holy gost. * There are diuersities of gifres, yet but one spirit. And there are differences of administracions, & yet but one Lord. And ther are diuerse maners of operacions, and yet but one God, which worketh all in all. * The sprite of
Ephe. 4. b the spirit is geuen to euery man, to edyfye wythall. For to one is geuen thorowe the spirit, the vtteraunce of wisedome. To another is geuẽ the vtteraũce of knowledge by the same spirit. To another is geuẽ faithe, by the same spirit. To another the gyftes of healige, by the same spirit. To another

B power to do miracles. To another prophesye.
1. Ioh. 4. a To another * iudgemẽt to discerne spirites. To another diuerse tonges, To another, the interpretacion of tonges: But these al worketh euẽ the selfe same spirite, deuidynge to euery man a seueral gifte, euẽ as he wil. ✠ * For as the body is one, and
Rom. xiii. a Eph. 4. b hath many membres, and all the membres of one body, though they be manye, yet are but one bodye, euen so is Christe. For by one spirit are we al baptysed to make one bodye, whether we be Iewes or Gentils, whether we be bonde or fre, and * haue all
Esay. 55. a dronke of one spirite. For the bodye is not one member, but many. If the fote saye: I am not the hande, I am not of the bodye: is he therfore not of the bodye? And yf the eare saye, I am not the eye, I am not of the body: is he therfore not of the bodye? If all the body were an eye, where wer then the eare? If al wer hearinge: wher wer the smelynge? But now hath God set the membres

C euery one seuerally in the body as it hathe
pleased him. If they wer al one mẽbre: where were the body? Now are there many members, yet but one bodye. And the eye cã not saye vnto the hãd: I haue no nede of the. Ageine, the heade can not say to the fete: I haue no nede of you. yea, rather a greate deale those membres of the bodye whyche seme to be moze feble, are necessary. And vpon those mẽbres of the body which we thinke least honest, put we moze honestie on. And

D our vngodly partes haue moze beauty on.
For our honest membres nede it not. But God hath so disposed the body, & hathe geuen the moze honoure to that part whyche lacked, lest ther should be any stryfe in the body: but that the members should indyfferẽtly care one for another. And yf one mẽber suffer, all suffre with him. If one mẽber be had in honoure, al members be glade also. Ye are the body of Christ, and membres one of another. And God hath also ordey-
mat. 10. a Luk. xi. a Ephe. 4. c ned in the cõgregacio, fyrste * Apostles, secondarely prophetes, thirdely teachers, thẽ them that do miracles: after that, the gifres of healyng, helpers, gouerners, diuersitye of tonges. Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? Haue all the gifres of healyng? Do al speake with tonges? Do all interpzete? Couet after the best gifres. And yet shewe I vnto you a moze excellente waye.

¶ The. xiii. Chapter. ✠

A Though I speake with the tõges of mẽ & of Angels, & haue no loue, I am euẽ as soundynge brasse, or a tinklyng cymbal. And * though I could prophesy, & vnderstode all secretes, and all knowledge: yea, yf I haue all faithe, * so that I can
mat. 7. c Luk. 13. c * luc. 17. a moue mountaines out of their places, & yet haue no loue, I am nothinge. And thoughe I bestowe all my goodes to fede the poore,

and

and thoughe I gene my bodye euen that I burned, and yet haue no loue, it profiteth
B me nothynge. Loue ſuffreth longe, and is curteous. Loue enuieth not. Loue doeth not
1.cor.7.f frowardely, ſwelleth not, vaunteth not dishoneſtlye, ✱ſeketh not her owne, is not proue
Phil. 2.8 ked to anger, thinketh no euyll, reioyſeth not in iniquitie: but reioyſeth in the truth, ſuffreth all thinges, beleueth all thynges, hopeth all thynges, endureth all thynges.
Thoughe that prophecipnges fayle, either tonges ceaſe, or knowledge vaniſhe away, yet loue falleth neuer awaye. For oure knowledge is vnperfecte, and oure prophecyinge is vnperfecte. But whē that whiche is perfecte, is come, then that whiche is vnperfecte, ſhalbe done awaye. When I was a
C child, I ſpake as a childe, I vnderſtode as a childe, I ymagined as a childe. But aſſone as I was a man, I put awaye childeſhnes. Now we ſe in a glaſſe, euen in a darck ſpeaking: but then ſhal we ſe face to face. Now I know vnperfectly: but then ſhall I know euen as I am knowen. Now abideth faith, hope, and loue, euen theſe thre: but the cheefe
+ of theſe is loue. ✠

¶ The. xiiii. Chapter.

A IAboure for loue, and couet ſpiritual gifts: but moſt chefely that ye maye prophecie. For he that ſpeaketh wyth the tong, ſpeaketh not vnto men, but vnto god. For no man heareth him. Howbeit in the ſpirite he ſpeaketh miſteries. But he that prophecieth, ſpeaketh vnto men for their edifying, for their exhortacion, and for their comforte. He that ſpeaketh with the tonge,
Rom.12.b profiteth him ſelfe: ✱he that prophecieth,
1.cor.14.g. edifieth the congregacion. ✱ I woulde that ye all ſpake with tonges: but rather that ye prophecied. For greater is he that
B prophecieth, then he that ſpeaketh with tonges, except he expounde it: that the congregacion may haue edifying. Nowe bretheren, yf I come vnto you ſpeakynge with tonges: what ſhall I profyte you, excepte I ſpeake to you, either by reuelacyon, or by knowledge, or by prophecyinge, or by doctryne? Moreouer, when thynges wythoute lyfe geue ſounde (whether it be a pype or an harpe) excepte they make a diſtinction in the ſoundes, howe ſhall it be knowen what is piped or harped? For if the trompe geue an vncertaine voice, who ſhal prepare hym ſelfe to the warre? Euen ſo likewiſe when ye ſpeake wyth tonges, excepte ye ſpeake wordes that haue ſignification, how ſhall it be vnderſtande what is ſpoken?
For ye ſhall but ſpeake in the ayer. Ma-
C nye kindes of voyces are in the worlde, and none of them are without ſignification. If I knowe not what the voyce meaneth, I ſhall be vnto him that ſpeaketh, an alient, and he that ſpeaketh, ſhalbe an alient vnto me. Euen ſo ye (for as muche as ye couet ſpirituall gifces) ſeke, that ye maye excell, vnto the edifyinge of the congregacyon.

Wherefore, let hym that ſpeaketh wyth tonge, praye, that he maye interprete alſo. For yf I praye with tonge, my ſpirite praieth, but my vnderſtandynge doth no good. What is it then? I wyll praye wyth the ſpirite, and wyll praye with the vnderſtandynge. I wyll ſynge wyth the ſpirite, & wyll ſynge wyth the vnderſtandynge. For elſe, when thou bleſſeſt wyth the ſpirite, howe ſhall he that occupyeth the rowme of the vnlearned, ſaye, Amen, at thy geuynge of thankes, ſeyng he vnderſtandeth not what thou ſayeſt. Thou verely geueſt thankes well, but the other is not edified. I thanke my God that I ſpeake wyth tonges more then ye all. Yet had I leuer in the congregacion, to ſpeake fiue wordes wyth my vnderſtandyng, to the informacion of other, rather then ten thouſande wordes with the
D tonge. Bretheren, be not ye childzen in wyt. Howbeit, as concerning malicioulnes, be childzen: but in wit, be perfect. In the lawe it is wꝛytten ✱ with ſondꝛye tonges, & with Eſai.28.c ſondꝛy lippes will I ſpeake vnto this people, and yet for all that, will they not heare me, ſaieth the Lorde. Wherefore tonges are for a ſygne, not to them that beleue: but to them that beleue not. Contrarywyſe, prophecyinge ſerueth not for them that beleue not: but for them whiche beleue. If therfore, when all the congregacion is come together, and all ſpeake wyth tonges, there come in they that are vnlearned, or they whiche beleue not: wyll they not ſay, that
E ye are oute of your wyttes? But and yf all prophcye, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man, and ſo are the ſecretes of his herte opened, and ſo falleth he downe on hys face, and worſhippeth God, and ſayeth: that God is in you of a trueth. Howe is it then bretheren? As ofte as ye come together, euerye one of you hath a ſonge, hathe a doctrine, hathe a tong, hath a reuelacion, hath an interpretacion. Let al thinges be done vnto edifyng:
If any man ſpeake with tonge, let it be by two, or at the moſt by thre, & that by courſe, and let another interprete it. But if there be no interpreter, let him kepe ſtille in the congregacio, and let him ſpeake to him ſelf and to God. Let the prophetes ſpeake two
F or three, and ✱ let the other iudge. If any 1.Joh.4.a reuelacon be made to another that ſytteth by, let the fyrſt holde his peace. For ye may all prophecy one by one, that al may learne,

and

and that all maye haue conforte. And the
spirites of the prophetes are in the power
of the prophetes. For God is not cauſer
Rom.15 g of ſtryfe: * put of peace, as I teache in
11,Ti.2 b all congregacions of the ſayncties. * Let
Gen.iii.c youre wemen kepe ſilence in the congrega-
1.Cor.xi a cions. For it is not permytted vnto them
to ſpeake: but to be vnder obedience, as ſayth
the lawe. If they will learne any thynge,
let them aſke their huſbandes at home: For
it is a ſhame for wemen to ſpeake in the
congregacion. Spronge the worde of God
frō you? Ether came it vnto you onely? If
any man thynke hym ſelfe to be a prophet,
ether ſpiritual: let hym knowe, what thyn-
ges I wryte vnto you. For they are the
G commaundementes of the Lorde. But and
yf any man be ignoraunt, let him be igno-
raunte. Wherfore brethrē, couet to prophe-
ſye, and forbid not to ſpeake wyth tonges.
Let all thynges be done honeſtlye and in
order (amonge you.)

¶ The .xv. Chapter.

A Brethren, as pertaynynge to the Gol-
pel which I preached vnto you, wh-
che ye haue alſo accepted, and in the
which ye cōtinue, by the which alſo ye are
ſaued: I do you to wytte, after what maner
I preached vnto you, if ye kepe it, except ye
haue beleued in vayne. For firſt of al I de-
liuered vnto you, that whiche I receaued:
Eſa. 53.b how that * Chriſte dyed for oure ſynnes, a-
*ma. 28 b greynge to the ſcriptures: * And that he
Joh.xx.a was buryed, and that he roſe agayne the
thyrde daye accordynge to the ſcryptures:
Luc.24 b and that he was ſene * of Cephas, then of
the twelue. After that was he ſene of mo thē
fyue hundred brethren atonce: of which ma
ny remaine vnto this daye, & many are fal-
B len a ſlepe. After that appeareth he to Ja-
mes, then to all the Apoſtles. And laſte of
all he was ſene of me, as of one that was
borne oute of due tyme. For I am the leaſt
of the Apoſtles, whiche am not worthye to
Act.viii.a be called an Apoſtle, becauſe * I perſecu-
9.a.&22 a ted the congregacion of God. But by the
and.26.b grace of God, I am that I am. And hys
Gala. 2.c grace whiche is in me, was not in vaine: ✠
But I laboured moare aboundauntly then
they all, yet not I but the grace of GOD
which is wyth me, therfore whether it wer
I or they, ſo we preache, and ſo haue ye be-
leued. ✠ If Chriſte be preached howe that
he roſe from the deade: howe ſaye ſome a-
monge you, that there is no reſurrection of
the deade? If there be no reſynge agayne of
the dead, then is Chriſt not riſen againe. If
Chriſt be not ryſen agayne, thē is our preа
chynge in vayne, and your fayth is alſo in
vayne. yea and we are foūde falſe witneſſes
C of God. For we haue teſtifyed of God, howe
that he rayſed vp Chriſte: whome he rayſed
not vp, yf it be ſo that the deade ryſe not
againe. For if the deade ryſe not again, thē
is Chriſt not ryſen agayne. If it be ſo that
Chriſte roſe not agayne, then is your faithe
in vaine, & ye are yet in your ſinnes. Ther-
fore they whiche are fallen a ſlepe in Chriſt
are perysshed. If in this lyfe onelye we be-
leue on Chriſt, thē are we of all men moſt
miſerable. But now is Chriſte ryſen from
the deade, and become * the fyrſte frutes of Colo.i.c
them that ſlepte. For by a man came death,
and by a man came the reſurrection of the
deade. For as by Adam all dye: euen ſo by
Chriſt, ſhall all be made alyue, but euerye
man in hys owne order. ✠ The fyrſte is
Chriſte, then they that are Chriſtes at hys
commynge. Then commeth the ende, when
he hath deliuered vp the kyngdom to God
the father, when he hath put downe al rule D
and all auctorite and power. For he muſte pſa.110 a
raygne * tyll he haue put all hys enemyes mat.22.b
vnder hys fete. The laſt enemy that ſhalbe Hebr.1.c
deſtroyed is deathe. * For he hathe put all *pſa.8.b
thynges vnder hys fete. But when he ſaith Hebr.2.b
all thynges are put vnder hym, it is mani-
feſt that he is excepted, whyche dyd put all
thynges vnder hym. When all thynges are
ſubdued vnto hym, then ſhall the ſonne al-
ſo hym ſelfe be ſubiecte vnto hym, that put
all thynges vnder hym, that God maye be
all in all. Els what do they which are bap-
tyſed ouer the deade, if the dead ryſe not at
all? Why are they then baptiſed ouer thē?
yea, and why ſtande we alwaye then in iео-
pardy? By oure reioyſynge whyche I haue
in Chriſte Jeſu oure Lorde, I dye daylye.
That I haue fought with beaſtes at Ephe
ſus after the maner of men, what auaunta-
geth it me, yf the deade ryſe not agayne: E
*Let vs eate and drincke, for to morowe Eſa.22.d
we ſhall dye. Be not ye deceaued: euell Sap.ii.b
wordes corrupte good maners. Awake tru
ly oute of ſlepe, and ſynne not. For ſome
haue not the knowledge of God: I ſpeake
this to youre ſhame. But ſome man will
ſaye: howe aryſe the deade? with what body
ſhall they come? Thou foole, * that which Joh.12.f
thou ſoweſt, is not quickened, except it die.
And what ſoweſt thou? Thou ſoweſt not
the bodye that ſhalbe, but bare cорne as of
wheat, or of ſome other, but GOD geueth
it a body at hys pleaſure, to euery ſede hys
owne bodye. ✠ All fleſche is not one ma-
ner of fleſche: but there is one maner of fleſh
of men, another maner of fleſche of beaſtes,
another of fyſches, and another of byrdes.
There are alſo celeſtiall bodyes, and there
are bodies terreſtrial. But the glorye of the F
celeſtyall is one, and the glorye of the terre-
ſtrial is another. There is one maner glo-
rye

rie of the sunne, and another glorye of the moone, and another glory of the sterres. For one starre dyffereth frome another in glorye. So is the resurrection of the dead. It is sowen in corruption, it ryseth agayne in incorruption. It is sowen in dishonour, it ryseth agayne in honoure. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall bodye, it ryseth agayne a spirituall body. There is a naturall bodye, and there is a spirituall bodye: as it is also wrytten: the first man. * Adam was made a lyuing soule, and the last Adam was made a quickenyng spirite. Howbeit, that is not firste whiche is spirituall: but that whiche is naturall, & thē that which is spirituall. ℣ The first man is of the earth, earthy: the seconde man is the Lorde from heauen [heauenly.] As is the erthy, such are they that are erthy. And as is the heauenly, such are they that are heuēly. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the heauenlye. This saye I brethren, that fleshe and bloude cannot inherite the kyngdome of God. Neither doeth corruption inherit vncorruption. Beholde, I shewe you a misterye. * We shall not all slepe: but we shal all be chaunged, and that in a moment, in the twynclynge of an eye by the last trompe. For the trompe shal blow, and the dead shal rise incorruptible, and we shalbe chaunged. For this corrupcyble must put on incorrupcyon: and thys mortall must put on immortalitye. When this corruptible hath put on incorrupciō, & this mortall hathe put on immortalitie: thē shall be brought to passe the sayinge, that is wrytten: * Death is swalowed vp in victorye: * Death where is thy stynge? Hell where is thy victorye? The stynge of death is sinne: and the strengthe of synne is the lawe: But thanckes be vnto God, whiche hathe geuen vs * victory, throwe our Lorde Jesus Christ. Therfore my deare brethren, be ye stedfast & vnmouable, alwayes riche in the worcke of the Lorde, for as much as ye knowe, howe that youre laboure is not in vayne in the Lorde.

¶ The .xvi. Chapter.

Concernynge the * gatherynge for the sayntes, as I haue ordeyned in the cōgregaciōs of Galacia, euē so do ye. Vpon some Sabboth day, let euerye one of you put a side at home, & lay vp whatsoeuer is mete, that there be no gatherynges whē I come. Whē I am come, whōsoeuer ye shal alowe, by youre letters, thē wil I sende, to bringe your liberalitie vnto Jerusalē. And if it be meete that I go also, they shall goe with me, I wil come vnto you whē I go ouer to Macedonia. For I wyll go throwe out * Macedonia. With you peraduenture I will abyde a while: or els tarye all wynter, that ye maye bringe me on my waye, whither soeuer I go. I will not se you nowe in my passage: but I truste to abyde a whyle with you, if God shal suffre me. I wil tary at Ephes, vntil the fiftieth day. For a great doze & fruteful is opened vnto me, * and there are many aduersaries. If Timothe come, se that he be without feare with you. For he worcketh the worke of the Lorde, as I do: let no man therefore despyse hym: but conuey him forth in peace, that he may come vnto me. For I loke for hym wyth the brethren. To speake of brother * Apollo [I certifie you that] I greatly mused him, to come vnto you with the brethren, but his minde was not at al to come at this time. Howbeit he wil come, whō he shall haue conuenient time. Watche ye, stande faste in the fayth, quite you lyke men, be stronge. Let al your busines be done with loue. Brethren, ye knowe the house of * Stephana [& of Fortunatus, and Achaicus] how that they are the first frutes of Achaia, & that they haue appointed them selues to minister vnto the sainctes: I beseche you that ye be obedient vnto such, & to al that helpe and laboure. I am glad of the commyng of Stephana, and Fortunatus, and Achaicus: for that which was lackyng vnto me on your parte, they haue supplyed. For they haue conforted my spirite and youres. Loke therfore that ye knowe thē that are such. The congregacions of Asia salute you. Aquila and priscilla salute you muche in the Lord, & so doth the congregacion that is in their house [wyth whō also I am lodged.] All the brethren grete you: * Grete ye one another with an holy kysse. The salutaciō of me Paul with mine owne hande. If any man loue not the Lord Jesus Christ, the same be Anathema Maranatha. The grace of the Lorde Jesus Christ be with you: My loue be with you all in Christ Jesu. Amen.

¶ The firste Epistle to the Corinthyans, was sent from Philippos, by Stephana, & Fortunatus, & Achaicus, and Timotheus.

¶ The seconde Epistle of S. Paule the Apostle to the Corinthians.

¶ The firste Chapter.

Paule an Apostle of Jesu Christe, by the will of God, and brother Timotheus. Vnto the congregacion of God, which is at Corinth, with al the sainctes whych are in all Achaia, * Grace be with you, and peace

Gals.1.a peace from God our father, & from the lord
Eph.1.a Jesus Christe. ✠ Blessed be God (the father
1.Pet.1.a of oure Lorde Jesus Christe) whiche is the
2.pet.1.a father of mercye, and the God of all con-
forte, whiche conforteth vs in all oure try-
bulation, in so much that we are able to cõ-
forte them which are in any maner of trou-
ble, with the same conforte, wherewith we
our selues are conforted of God. For as the
Collo.1.c *afflictiõs of Christ are plẽteous in vs, euẽ
so is our consolacion plenteous by Christ.
B Whether we be troubled for youre consola-
cion and healthe, (Or whether we be confor-
ted, it is for your conforte & saluatiõ) which
saluacion sheweth her power in that ye suf-
fre the same afflictiõs, which we also suffre:
or whether we be conforted for your conso-
lacion, and saluacion: our hope also is sted-
fast for you: in as much as we knowe, howe
that as ye are partakers of the afflictiõs, so
shal ye be partakers also of the consolatiõ.
Wherebẽ, I wolde not haue you ignorãte
Act.xix.f of our trouble, which happened vnto vs in
* Asia. For we were greued out of measure,
passing strength so greatly, that we despai
red euen of life. Also we receaued an answer
of death in our selues, that we shulde not
Deu.8.d put oure trust in oure selues: * but in God
1.reg.2.d which raiseth the deade to lyfe agayne, and
which deliuered vs from so greate a death:
& doth deliuer. On whom we trust, that yet
hereafter he wyll deliuer, by the helpe of
your prayer for vs, that by the meanes of
many persones, thankes maye be geuen of
ii.cor.4.c manye * on oure behalfe, for the gifte geuen
C vnto vs. For our reioysinge is this, euẽ the
testimony of our conscience, that in syngle-
nes (of hearte) and godly purenes, & not in
fleshly wysedom, but by the grace of God,
we haue had our conuersaciõ in the world,
and moste of all to you wardes. We wryte
none other thinges vnto you, then that ye
reade, and also know. Yea, and I truste ye
shal fynde vs vnto the ende, euẽ as ye haue
founde vs partelye: for we are youre reioy-
2.Thes.1.c synge, euen * as ye are oures in the daye of
ii.co.16a the Lord Jesus. * And in this cõfidence was
I minded first to haue come vnto you, that
I might haue had one pleasure moze wyth
you, and to passe by you into Macedonia, &
to haue come againe out of Macedonia vn-
to you, and to be led forthe of you towarde
Iewrye. Whã I thus wyse was minded: did
I vse lightenes? Or thinke I carnally those
thinges whiche I thincke? that with me
math.5.f should be * yea, yea, and naye, naye. God is
Jam.5.d faithfull: For our preachige to you, was not
D yea, & nay. For Goddes sonne Jesus Christ
which was preached amonge you by vs (e-
uen by me and Siluanus, and Timotheus)
was not yea & nay: but by him it was yea:
For all the promyses of God, by hym are
yea: and are in him. Amen, vnto the laude of
God thorow vs. For it is God, whiche sta-
blysheth vs with you in Christ, and stãth
by vs, and hath annoynted vs, which hath
also sealed vs, and * hath geuen the earneste Rom.8.d
of the spirite in oure hearres. ✠ I cal God Ephe.4.c
for a recorde vnto my soule, that for to sa-
uer you with al, I came not any moze vnto i.Pet.b.g
Corinthum. * Not that we be Lordes ouer
youre faith: but are helpers of youre ioye.
For by fayth ye stande.

¶ The.ii. Chapter.

BVt I determined this in my selfe, that
I would not come again to you in he-
uines. For if I make you sory, who is A
it that should make me glade, but the same
whiche is made sory by me? And I wrote
this same vnto you, lest if I came vnto you,
I should take heuines (vpon heuines) of
them, of whom I ought to reioyce. This
confydence haue I towarde you al, that my
ioye is the ioye of you al. For out of greate
affliction, and anguishe of hearte, I wrote
vnto you with manye teares: not that ye
should be made sory, but that ye might per-
ceane the loue, which I haue most specially
vnto you. If any man hath caused sorowe,
the same hath not made me sory, but parte-
ly: lest I should greue you al. * It is sufficient B
vnto the same man, that he was rebuked of i.Cor.b.b
many. So that now contrariwise, ye ought
rather to forgeue him, and conforte himself
that same persone shoulde be swalowed vp
with ouer much heuines. Wherefore, I ex-
horte you, that loue may haue stregth ouer
him. For this cause verely did I write, that
I my self might know the proofe of you, whether
ye would be obedient in all thynges. To
whom ye forgeue any thyng, I forgeue al-
so. For yf I forgaue any thynge, to whom
I forgaue it, for youre sakes forgaue I it,
in the syght of Christe, lest Satan shoulde
preuente vs. For his thoughtes are not vn
knowen vnto vs. ✠ * When I was come C
to Troada for Christes Gospels sake (and
a greate doze was opened vnto me of the
Lorde) I had no reste in my spyrit, because
I founde not Titus my brother, but tooke
my leaue of them, and wente awaye into
Macedonia. Thankes be vnto God, whiche
alwayes geueth vs the victorye in Christ,
and openeth the sauer of hys knowledge by
vs in euery place. For we are vnto God the
swete sauoure of Christ, amonge them that
are saued, and amonge them which perishe. D
* To the one parte are we the sauoure of Luk.2.a
death vnto death. And vnto the other parte
are we the sauoure of lyfe vnto lyfe. And
who

who is mete vnto these thinges? For we are not as the most parte are, which chope and chaunge with the worde of God: but euē out of purenes, and by the power of God, in the sight of God, so speake we in Christ. ✠

¶ The. iii. Chapter.

A WE begyn to prayse our selues again. Nede we as some other, of Epistles of recōmēda cō vnto you? or letters of recommendacion from you? Ye are oure Epystle wrytten in our heartes, whyche is vnderstande, & red of al men, forasmuche as ye declare that ye are the Epistle of Christ, ministred bydis, & written, not with yncke: but with the spirit of the lyuing God: * not in the tables of stone, but in * fleshly tables of the heart. ✠ Such truste haue we thorow Christ to Godwarde, not that we are sufficiēt of our selues to thincke any thig, as of oure selues: but yf we be able vnto any thig * the same commeth of God, whiche hathe made vs able to * minister the newe testament, not of the letter, but of the spirit. For the letter killeth, but the spirit geueth life. If the ministracion of deathe thorowe the letters figured in stones, was glorious, so that the childrē of Israel coulde not behold the face of Moses, for the glorye of his contenaunce (which glorye is done away) why shal not the ministracion of the spyrite be much more glorious? For if the ministracie of cōdemnacion be glorious: muche more dothe the ministracion of ryghteousnes exceade in glorie. ✠ For no doute that which was there glorified, is not once glorified in respecte of this exceadige glory. For if that which is destroied was glorio⁹, much more that which remayneth, is glorious. Seinge thē that we haue such truste, we vse greate boldnes, and do not as Moses, which * put a vayle ouer hys face, that the chyldren of Israel should not se for what purpose that serued whiche is put awaye. * But theyr myndes were blynded. For vntil this daye remayneth the same couerynge vntaken awaye in the lecture of the olde testamente, which vaile shal be put awaye in Christ. But euen vnto this daye when Moses is red, * the vayle hangeth before theyr hertes. Neuertheleſſe, * when they tourne to the Lorde, the vayle shalbe taken awaye.

* The Lorde no doute is a spyryte. And where the spirit of the Lorde is, there is libertye. But we all beholde in a myrroure the glory of the lord with his face opē, & are chaūged vnto the same symilitude, frō glory to glory, euen as of the spirit of the Lorde.

¶ The. iiii. Chapter. ✠

A THerfore, seynge that we haue such an office, euen as God hathe had mercye on vs, we go not oute of hynde: but haue cast from vs the clokes of vnhonestye, and walke not in craftynes, neither handle we the worde of god disceytfully, but open the trueth, and repoyze oure selues to euery mannes conscience in the syghte of God. If oure Gospel be yet hid, it is hid amonge them that are loste, in whome * the God of this world * hathe blynded the myndes of them which beleue not, lest the lyght of the Gospel of the glorye of Christe (whiche is the ymage of God) shoulde shyne vnto them. ✠✠ For we preache not oure selues, but Christe Jesus to be the Lorde, and our selues youre seruauntes, for Jesus sake. For it is God, that * commaūded the lyght to shyne oute of darcknesse, whyche hathe * shined in our hartes, for to geue the light of the knowledge of the glorye of God, in the face of Jesus Christ. But we haue this treasure in * erthen vessels, that the excellencye of the power might be Gods, & not oures. We are troubled on euery syde, yet are we not without shyft. We are in powere: but not vtterly wythout somewhat. We suffer persecucion: but are not forsaken therein. We are caste downe: neuertheleſſe we perysche not. We alwayes * beare about in the bodye, the dyinge of the Lorde Jesus, that the lyfe of Jesus myghte also appeare in oure bodye. ✠ * For we whyche lyue, are alwayes delyuered vnto death for Jesus sake, that the life also of Jesu myghte appeare in our mortall fleshe. So then, death worcketh in vs, but lyfe in you. ✠ * But seynge that we haue the same spirite of fayth (accordynge as it is wrytten: * I beleued, and therfore haue I spoken.) We also beleue, and therfore speake. For we knowe, that he whyche rayſed vp the Lord Jesus, shal rayse vp vs also vp the meanes of Jesus, and shall set vs with you. For all thynges do I for youre sakes * that the plenteous grace by thankes geuen of many, maye redounde to the prayse of GOD. Wherfore, we are not wery. But thoughe our outwarde man perisshe, yet the inward man is renewed daye by daye. * For oure tribulacion which is momētany and light, prepareth an exceadēge & an eternal waighe of glorie vnto vs, while we loke not on the thynges which are sene, but on the thiges which are not sene. For the thynges which are sene, are tempozal: but thynges whiche are not sene, are eternall. * The. b. Chap.

FOr we know that if our * erthy mancīō of this dwellig wer destroyed, we haue a buildig of God, an habitacion not made with hādes, but eternall in heuē. For * therfore syghe we, wylleinge to be clothed with oure mansions which is frō heuē: so yet, yf that we be found clothed, and not

Joh. 12.c
Esa. 6.c
mat. 13 b.
Mar. 4. b
Luk. 8. b
Joh. xii. f
Acte. . . f
B
Gene. 1. a
2. Pet. 1 b
1. Cor. b a
C
Gala. bi. b
Rom. 8. c
pſa. 116. b
D
1. Cor. i. a
pſa. 30. b
Rom. 8. i
A
2. cor. 4. b
Rom. 8. b

not naked. For we that are in this ✱ tabernacle, sighe & are greued because we wolde
1.pet.1.c not be vnclothed, but wolde be ✱ clothed
Apoc.3.d vpō, that mortalitie might be swalowed vp
of life. He that hath ordeyned vs for thys
Rom.8.c thynge, is God, ✱ which vnto vs hathe
2.cor.1.d geuen vnto vs the ernest of the spirite.
Therefore, we are alwaye of good cheare,
& knowe, that as longe as we are at home
in the body, we are absent from God. For
we walke in fayth, not after outwarde ap-
B pearaunce. Neuertheles, we are of good
confort, and had leuer to be absent from
the bodye, and to be presente with GOD.
Wherfore, whether we be at home, or from
home, we endeuoure oure selues to please
mat.25.c him. ✱ For we muste al appeare before the
Ro.14.c iudgement seate of Christe, that euery man
maye receaue the workes of hys bodye ac-
cordinge to that he hathe done, whether it
be good or badde. ✱ Seynge then that we
knowe, howe the Lorde is to be feared, we
fare fayre wyth men. For we are knowen
wel ynough vnto god. I trust also that we
are knowen in youre consciences. For we
prayse not our selues agayne vnto you, but
geue you an occasion to reioyce of vs, that
ye may haue somwhat agaynst them whi-
ch reioyce in the face, and not in the heart.
For yf we be to feruente, to God are we to
feruente. Or yf we kepe measure, for youre
cause kepe we measure. For the loue of
Christe constrayneth vs, because we thus
iudge, that yfone dyed for al, then were
C they all deade, and ✱ he dyed for all: That
whyche lyue, shoulde not hence forthe lyue
vnto theym selues, but vnto hym, whyche
died for them, and rose agayn. ✱ Wherfore,
hence forthe knowe we no manne after the
fleash. In so much though we haue knowē
Christ after the fleache, now yet hēce forth
knowe we hym so no more. Therefore yf
D any man be in Christ, he is a new creature.
Olde thynges are passed away, beholde, al
Esa.43.c thynges are become ✱ newe. Neuertheles,
2.co.5.a all thinges are of God, whiche hathe ✱ re-
Ro.5.b conciled vs vnto him selfe by Jesus Christ,
Coll.1.c. and hathe geuen to vs the office to preache
1.Col.2.c the attonemente. For God was in Christe,
and made agrement betwene the worlde &
him selfe, and imputed not their synnes vn-
to them, & hathe committed to vs the prea-
chynge of the attonement. Nowe then are
we messegers in the rowme of Christ, euen
as thoughe God dyd beseche you thorowe
vs: So pray we you in Christes stede, that
Esa.53.b ye be reconciled vnto God: For ✱ he made
Rom.8.a hym to be synne for vs, whiche knewe no
synne, that we by his meanes shulde be that
righteousnes, which before gods is alowed.

¶ The. vi. Chapter. ✱

WE also as helpers, exhorte you that
ye receaue not the grace of God in
vayne. For he sayeth: ✱ I haue hearde the
in a time accepted: & in the day of saluacīō,
haue I succoured the. Behold, nowe is that
accepted time: behold, nowe is that day of
saluacīō. Let vs gene no occasiō of euil, that
oure office be founde no faute: but in al thinges
let vs behaue oure selues ✱ as the ministers
of god. In muche pacīēce, in afflictiōs, i ne- 1.cor.4.b
cessities, in anguishes, i stripes, in prison- B
mētes, in strifes, in labours, in watchinges,
in fastinges, in pureues, in knowledge, in
lōge suffring, in kindenes, in the holy goste,
in loue vnfained, i the word of trueth, i the
power of god, by the armoure of righteous-
nes, of the righte hande, and on the left, by
honour and dishonoure, by euyl reporte, &
good reporte: as disceaners, and yet true:
as vnknowen, and yet knowē: as dyyng,
and beholde, we liue: as chastened, and not
kylled: as sorowyng, and yet alway mery: C
as poore, and yet make manye ryche: as ha-
uynge nothinge, & yet possessinge all thyn-
ges. ✱ O ye Corinthians, oure mouthe is ✱
open vnto you. Oure hearte is made large:
ye are in no strayte in vs, but are in a straite
in your owne bowels: I promise vnto you
lyke rewarde, as vnto chyldren. Set your
selues at large: and ✱ beare not ye the deut.7.a
yoke with the vnbeleuers. For what felow
ship hath righteousnes with vnrighteous-
nes? Or what companye hathe light wyth
darknes? ✱ Or what concorde hath Christ math.8.b
with Belial? Eyther what parte hathe he
that beleueth with an infidell? Or howe
agreeth the temple of God with ymages?
For ye are the temple of the lyuynge God, 1.Cor.3.b
(as sayde God): I wyll dwel amonge thē, and.6.d
and walke amonge them, and will be their ✱ Ezr.19.g
God: & they shalbe my people. Wherefore, Leu.26.b
✱ come oute from amonge them, and sepa- Eze.37.g
rate youre selues frō them (sayth the Lord) ✱ Esa.52.a
and touche none vncleane thynge: so wyl I
receaue you, and wylbe a father vnto you,
and ye shal be my sonnes and doughters,
sayth the Lorde almighty.

¶ The. vii. Chapter.

SEynge that we haue suche promyses
(dearely beloued) let vs clense our sel- G
ues from al filthines of the fleash, and
spirite, & growe vp to ful holynes with the
feare of god. Vnderstande vs, we haue hurt
no man: we haue corrupt no man: we haue
defrauded no man: I speake not this to cō-
dempne you: for I haue shewed you before,
that ye are in oure heartes, to dye and liue
wyth you: I am bery bolde ouer you: I re-
ioyce greatly in you. I am fylled with con-
forte, and am exceading ioyous in all oure
tribulation. For when we were come into

Macedonia

Act.16.e Macedonia * entred, he had no rest, but we were troubled on every syde. Out ward was fightinge, inwarde was feare. Neuertheles, * God that comforteth the abiecte, comforted vs by the cõmynge of Titus. And not by hys commynge onely, but also by the consolacion, which we receyued of you: When he tolde vs youre wyll, youre feruente mynde for me: So that I reioyced the more. For thoughe I made you sorye with a letter, I repente not: though I did repent. For I perceaue, that the same epistle made you sorye, thoughe it were but for a season. But I nowe reioyce, not that ye were sorye, but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothinge ye were hurte by vs. For godly sorow we causeth repentaunce vnto saluation, not to be repented of, contrarywise, * worldelye sorow causeth deathe. For beholde, what diligence this godly sorowe that ye toke, hath wroughte in you: yea, it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused punishment. For in all thynges ye haue shewed your selues, that ye were cleare in that matter. Wherefore, though I wrote vnto you, I did it not for hys cause that had done the hurte, neyther for hys sake that was hurte: but that your good mynde for vs might appeare amonge you in the sight of God. Therfore, we are comforted, because ye are comforted: yea, and exceadingly the more ioyed we, for the wye that Titus had: because his spirit was refreshed of you all. I am therefore not now ashamed, thoughe I boasted my selfe to him of you. For as al thinges whiche we spake vnto you are true, euē so our boastinge, that I made vnto Titus is founde true. And his inwarde affection is more aboundant towarde you, whē he remēbreth the obedience of you all: howe with feare & trēblinge ye receaued him. I reioyce that I may be bolde ouer you in al thynges.

Act.17.c
2.Cor.1.a
b
c
Gen.30.c
d

¶ The viii. Chapter.

I Certifie you brethrē, of the grace of god, whiche was geuen in the congregations of Macedonia, how that the aboundaūce of their reioysynges, that they are tryed with muche tribulacion. And though they were exceadynge poze, yet haue they geuē exceadynge eychely, and that in singlenes. For to their powers (I beare thē recorde) yea, and beyonde their power, they were willinge of their owne accorde, and prayed vs with great instaunce, that we wolde receaue their benefite, and suffre theym to be partakers with other * in ministeynge to the sayncts. And this they dyd, not as we loked for: but gaue their owne selues fyrste to the Lorde, and after vnto vs by the wyll of God: so that we coulde not but desyre Titus to accomplish the same benevolēce amonge you also, euen as he had begonne. Now therefore, as ye are rych in al parties, in fayth, in worde, in knowledge, in all feruentnes, and in loue, which ye haue to vs: euen so, see that ye be plenteous in this benevolence also. This say I, not commaundynge: but because of feruētnes. I do alow the vnkaynednesse of youre loue towarde other men. For ye knowe the liberalitye of our Lorde Jesus Christe, that thoughe he was * ryche, yet for youre sakes he became poore, that ye thorow his powerte, might be made ryche. And I geue councel hereto. For this is expedient for you, whiche begaune, not to do onelye, but also to wyll a yeare agoe. Nowe therefore, perfourme the thynge, whiche ye begaune to doe: that as there was in you a redynes to wyl, euen so ye may perfourme the dede, * of that whiche ye haue. For * ykthere be fyrste a wyllynge mynde, it is accepted accordynge to that a man hath, and not accordynge to that he hath not. Jt is not my mynde that other be set at ease, & ye brought into combraunce: but that ther be egalnes now at this time: & that your aboundaūce may succoure their lacke: and that their aboundaūce may supplye your lacke: that ther may be equalitie, agreynge to that whiche is written: He that had muche, had not the more aboundaunce: and he that had litle had neuerthelesse. Thanckes be vnto GOD, whyche put the same good mynde for you in the heart of Titus, which accepted the request: yea, rather he was so wel willinge, that of hys owne accorde, he came vnto you. We haue sente with him the brother, whose laude is in the gospell thorowe out all the congregacions: & not that onelye, but is also chosen of the congregacions to be a felow with vs, in our iorney, concerning this benevolēce that is ministred by vs, vnto the praise of the same Lorde, and to styre vp youre prompt mynde. For thys we eschewe, that any man shoulde rebuke vs, in this plenteous distrybution, * that is ministred by vs: to the glorye of the Lorde & make prouision for honeste thynges: not onely in the sighte of the Lorde: but also in the sighte of men. We haue sente with them a brother of ours: whō we haue ofte tymes proued diligente in many thynges: but nowe much more diligent. The great confidēce whiche I haue in you, hath caused me this to doe: partely for Titus sake, which is my felow, and helper as concernynge you: partly because of other, which are our brethren, and the messengers of the congregacions, and

Act.11.d
1.Cor.16.a
2.Cor.9.a
Rom.15.f
Ro.10.d
1.Pe.4.c
1.Joh.3.b,
1.mat.12.b
Luc.2.14
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Ro.12.b

the

the glory of Christ. Wherfore, shew ye vnto
1. Tes. 2 D the the proofe of your loue, & of oure * boa-
sting of you in the sight of the congregacios.

¶ The.ix.Chapter.

A
Act. 11, D
1. cor. 16. a
2. cor. 8. a
rom. 15, f
OF the * ministrynge to the sainctes,
it is but superfluous for me to write
vnto you: for I know the redynes of
your mynde, wherof I boaste my selfe vnto
the of Macedonia, that Achaia was prepa-
red a yere ago: & your ensample hath prouo
ked many. Neuertheles, yet haue I sēt these
brethren, lest our boastyng whiche I make
of you, should be in vayne, in this behalfe,
that ye (as I haue sayd) may prepare youre
selues: lest peraduenture if they of Macedonia
come with me, & finde you vnprepared, we
(I wil not say ye) should be ashamed in this
matter of boasting. Wherefore, I thought
it necessarye to exhorte the brethren, to come
before hande vnto you, and to prepare your
good blessing promised afore, that it might
Pro. 11. D be redye, so that it be a blessyng, and not
Psal. 36 D a defraudynge. ✣ This yet I say: he which
soweth litle, shall reape lytle, and * he
that soweth (in geuing) largely and freely,
shall reape plenteously: And let euery man
Ex. 25. a do accordynge as he hathe purposed in hys
and. 35. a hert, not grudgyngly, or of necessite. & For
Lcc. 35. a God loueth a chearfull geuer. God is able
C to make you ryche in al grace, that ye in al
thynges hauing sufficiēt vnto the vtmost,
Psa. 112. b maye be riche vnto all manor of good wor-
kes, as it is wryten: * He hathe sparsed a-
brode, and hathe geuen to the poore, hys
ryghtewysenesse remayneth for euer. He
that ministreth seade vnto the sower, minis-
tre breade also for fode: and multiply your
seade, and increase the frutes of your right-
wysenesse, & that on all partes, ye maye be
made riche vnto all singlenes, whiche cau-
sieth thorowe vs, that thanckes are geuen
vnto God. For the office of this ministra-
cion, not onelye supplyeth the nede of the
saintes: but also is aboundaunt herin, that
for this laudable ministring, thākes might
be geuen to God of manye: whiche prayse
God for the obedience of your confessynge
to the gospel of Christ, and for your single-
nes in distributing to thē, & to al men, and
in their prayers for you, which long after
you, for the aboūdant grace of God in you.
Thanckes be vnto God, for hys vnspeake-
able gyfte.

A ¶ The.x.Chapter.

I Paul my selfe beseche you by the mekē-
nes & softnes of Christ, which whā I am
present among you, am of no reputacō:
but am bolde toward you beyng absent. I
beseech you, that I nede not to be bold whā
I am present, wyth (that same boldenesse,
wherwith I am supposed to haue bene bold)
against some, whiche repute vs as though
we walcked carnalye. For though we
walcke in the flesshe, yet we do not warre B Ephe. 6. f
flesshly. * For the weapons of oure warfare
are not carnal thinges, but thynges migh-
tie in God, to caste downe stronge holdes,
wherwith we ouerthrow cosēls, & enerye
hye thynge that exalteth it selfe agaynste
the knowledge of God: and bryng into cap
tiuitie, all ymaginacion to the obedience of
Christe, and are readye to take vengeaunce
on all disobedience, when your obedience is
fulfylled. Loke ye on thynges after the be-
ter appearaunce? If anye man trust in him
selfe, that he is Christes, let hym consyder
this agayne of him self, that as he is Chri-
stes, euen so are we Christes. For though C
I boaste my selfe somewhat more of oure
auctoritie (whiche the Lorde hathe geuen
vs * to edifye, and not to destroye you) it 2. cor. 13. b
shal not be to my shame: lest I should seme,
as though I went about to make you a-
fraydе with letters. For the Epistles (sayth
he) are sooze, and stronge: but hys bodylye
presence is weake, and hys speache rude.
Let hym that is such, thynche on this wise:
that as we are in wordes by letters, when
we are absente, suche are we in dedes, when
we are present. For we cannot fynde in our D
hearttes to make oure selues of the numbre
of them, or to compare oure selues to them,
whiche prayse them selues. Neuertheles,
while they measure them selues with them
selues, and compare them selues with them
selues, they vnderstande noughte. But we
wyl not reioyce aboue measure: but accor-
dyng to the measure of the rule, which God
had distributed vnto vs, a measure to reach
euen vnto you. For we stretche not out oure
selues beyonde measure, as though we rea-
ched not vnto you.
For euen to you also haue we come with the
Gospel of Christ, & we boast not our selues
out of measure of other mens labours: yea,
and we hope it wil come to passe, that when
your fayth is encreased amōg you, we shal
be magnified accordynge to oure measure
more largely, & that I shall preach the gos-
pell in those regyons whyche are beyonde
you: and not to boaste of those thynges,
whiche by another mans measure are pre-
pared already. But let hym that reioyseth,
reioyse in the Lorde: For he that prayseth
him selfe, is not alowed, but he whome the
Lorde prayseth.

¶ The.xi.Chapter.

WOlde to God ye coulde haue suffred A
me a litel i my folishnes: yea, ye do al
so forbeare me. For I am gelous ouer
you, with godly gelousi. For I haue coupled Ose. 2

you to one man, that ye should make youre
selues a chast virgin vnto Christ.
Gene. 3.a But I feare lest it come to passe, that as the
serpent + begyled Eue thorowe his subtil-
tye, euen so your wittes should be corrupte
frō the singlenes that ye had towarde Christ.
For yf he that commeth, preache another
Iesus, then hym whom we preached: or yf
B ye receaue another spirite then that whiche
ye haue receaued, eyther another Gospel,
then that ye haue receaued, ye myght right
well haue bene content. For I suppose that
I was not behinde the chiefe Apostles. But
though I be rude in speakynge, yet I am not
so in knowledge. Howbeit among you, we
haue bene well knowen to the vtmost what
we are in all thynges. Did I therin synne,
because I submitted my selfe, that ye might
be exalted? and because I preached to
you the Gospell of God free? I robbed other
congregacions, & toke wages of them, to do
you seruice. And when I was present with
Acte.xx.g you, & had nede. * I was chargeable to no
2.cor.12.b man: for that which was lacking vnto me,
the brethren which came frō Macedonia, sup
plied, & in all thynges I kepte my selfe so,
that I should not be chargeable to any mā,
and so will I kepe my selfe. If the trueth of
Christ be in me, this reioyslynge shal not be
taken from me in the regions of Achaia.
Wherfore? Because I loue you not? God
knoweth. Neuertheles, what I do, that
will I do, to cut away occasion from them,
whiche desire occasion, that they might be
founde like vnto vs, in that wherein they re-
ioyce. For such false apostles are dyscreatful
workers, & fashion thē selues like vnto the
apostles of Christ. And no marualle: for Sa
tan him selfe is chaūged into the fashion of
an angel of light. Therfore it is no greate
thing, though his ministers fashion them
selues, as though they were the ministers of
righteousnes: whose ende shalbe accordīg
to their dedes. I saye agayne, lest anye man
D thincke that I am folyshe: or els euen nowe
take ye me as a fole, that I also may boast
my selfe a litle. That I speake, I speake it
not after the Lorde: but as it were foli shly,
in this matter of boastynge. Seynge that
many reioyce after the flesh, I wyll reioyce
also. ✠ For ye suffre fooles gladly, seyng ye
youre selues are wise. For ye suffre if a man
bryng you into bondage, if a man deuoure,
yf a man take, yf a man exalte him selfe, if a
man smite you on the face, I speake as con-
cernynge rebuke, as though we had bene
weake (in this behalfe.) Howbeit, wherein
soeuer any man dare be bolde (I speake fo-
E ly shlye) I dare be bolde also. * They are
Phili.3.a Ebrues, euen so am I. They are Israelites,
euen so am I. They are the seede of Abra-
hā, euen so am I. They are the ministers
of Christ (I speake as a foole) I am more. In
labours more aboūdant: In stripes aboue
measure. In prison more plentyfull: In
death ofte. * Of the Iewes fiue times recea
ued I euery time .xl. stripes saue one. Deu.25.a
* Thrise was I beate with rodes, * I was Act.16.c
once stoned, * I suffred thrise shipwracke. 2.act.14.c
Nyghte & daye haue I bene in the depe sea. +act.27.g
In iorneying often: in perels of waters: in F
perels of robbers: in ieopardies of myne
owne nacyon: in ieopardies among the hea-
thē: * in perels in the city: in perels in wil-
dernes: in perels in the sea: in perels amōg Acte.x.b
false brethren: in laboure & trauayle: in wat
chynges often: in honger & thirst: in fastin-
ges oftē: in cold & nakednes, beside the thin
ges which outwardly happen vnto me. I
am cōbred dayly, & do care for al congrega
cions. * Who is weake, & I am not weake? 1.cor.9.b
who is offended, and I burne not? If I must
nedes boaste, I will boaste of the thynges
that concerne myne infirmyties.

¶ The .xii. Chapter.

THe God & father of oure Lorde Iesus G
Christ, which is blessed for euermore,
knoweth that I lye not. ✠ In the city
of Damasco, the gouerner of the people
vnder king Aretas, laide watch in the cyte
of Damascens, & wolde haue caughte
me: & * at a windowe was I let downe in a Acte.ix.b
basket thorowe the wall, & so scaped I hys
handes. Doutles, it is not expedient for me
to boast, I wil come to visions and reuela-
cions of the Lord, I know a man in Christ,
aboue fourtene yeres ago (whither he were
in the body, I cannot tel, or whether he were
out of the body, I cannot tel, god knoweth)
how that he was taken vp into the thirde
heuen. And I know the same man (whether
in the body or out of the body, I can not tel,
God knoweth) how that he was taken vp
into Paradyse, and heard secrete wordes,
whiche no man can vtter. Of this man wil
I boast, but of my selfe wyl I not boast: ex-
cepte it be of mine infirmities. For though
I wolde boaste, I shall not be a foole: for
I wold say the truth. Neuertheles, I spare
you: lest any man should thynke of me, a-
boue that which he seyeth me to be, or that
he heareth of me. And + lest I should be ex- Iob.2.b
alted out of measure vpon the excellen-
cye of the reuelacions: there was geuen vn
to me vnquietnesse vpon the flesh, euen
the messenger of Satan to buffet me, be-
cause I shuld not be exalted out of measure.
For this thynge besoughte I the Lorde
thryse, that it myght depart from me. And
he sayd vnto me, my grace is sufficyent for
the

the. For my strength is made perfect thorowe weakenes. Very gladly therfore will
C I reioyce of my weaknes, that the strength of Christe maye dwell in me. ℣. Therefore, haue I delectacion in infirmities, & in rebukes, in necessities, in persecucions, in anguisshes for christes sake. For whē I am weak, then am I stronge. I am become a foole in boasting my selfe. Ye haue cōpelled me: for I
1.cor.9.a ought to haue bene cōmended of you. * For in nothing was I inferior vnto the chiefe Apostles, thoughe I be nothynge, yet the tokens of an Apostle were wrought among you with all pacience, & signes & wonders, and mightie dedes. For what is it, wherein ye were inferiors vnto other cōgregacions, except it be herin, that I was not chargeable vnto you. Forgeue me this wrong. Be-
D holde, nowe the thirde tyme I am readye to
Act.xx.g come vnto you: & yet wil I not be chargea-
2.cor.xi.c ble vnto you. For * I seke not yours, but
Ecc.46.c you. For the children oughte not to laye vp
1.Re.12.a for the fathers & mothers, but the fathers & mothers for the children. I wyl very gladly bestowe, & wilbe bestowed for youre soules, thoughe the more I loue you, the lesse I am loued agayne. But be it, that I was not chargeable vnto you: nevertheles, when I was crafty, I take you with gyle. Dyd I pyll you by any of them, whom I sent vnto you? I desired Titus, and wyth hym I sent a brother. Dyd Titus defraude you of any thynge? walked we not in one spirite? Walcked we not in like steppes? Agayne,
E thynke you that we excuse oure selues vnto you? We speake in Christe, in the sight of God: but we do al thynges (dearly beloued) for your edifiynge. For I feare, lest it come to passe, that yf I come, I shall not fynde you suche as I woulde, and that I shall be founde vnto you, suche as ye would not. I
Gala.5.d feare, lest there be amonge you * debates, enuynges, wrathe, stryfes, backbytynges, whisperynges, swellynges, & seditions: and that when I come agayne, God bryngе me low among you, and I be costrayned to bewayle many of them which haue synned al-
2.cor.5.a ready: and haue not repented of the * vnclenes: & fornicacion and wantonnes, whyche they haue committed.

C The.xiii. Chapter.

A NOw come I the third time vnto you: * in the mouth of two or three wytnesses shal euery word be stablished.
Deut.19.d
mat.18.c I told before, & tel you before, & as I sayde
John.8.c when I was presente with you the seconde
Hebr.x.f tyme, so write I now beyng absent, to them whiche in time paste haue synned, & to al other: that if I come againe, I wil not spare,
seyng that ye seke experiēce of Christ * whi- math.x.b
che speaketh in me, whiche amonge you is not weake but is mighty in you. For though he was crucyfied in weakenes, yet liueth he thorowe the power of GOD. And we (no
doubte) are weake in hym: but we shal liue with hym: by the myghte of God amonge you. * Examen your selues, whether ye are
1.cor.xi.f in the faith or not. Proue your owne selues.
Ecc.18.c Knowe ye not your owne selues, howe
B that Jesus Christe is in you? except ye be castawayes. I trust ye shal know, that we are not castawayes. I desyre before God that ye do none euyll, not that we shoulde seme commendable, but that ye shoulde do that whiche is honest: and let vs be counted as castawayes. We can do nothing agaynst the trueth: but for the trueth. We are glad when we are weake, and ye strong. Thys also we wisshe for, euen youre perfectenesse.
Therefore wryte I these thynges beynge C
absent, lest whan I am present, I shoulde
2.cor.x.c vse sharpenesse, accordynge to the * power whyche the Lorde hath geuen me to edyfie, and not to destroye. Finally brethren, fare ye well, be perfecte, be of good comforte, be
of one mynde, lyue in peace, and the God of
1.cor.16.c loue and peace, shalbe with you. * Greet one
D another in an holye kysse. All the sayntes salute you. The grace of oure Lorde Jesus Christ, & the loue of God, & the felowshyp of the holy goste, be with you al. Amen.

C The ende of the seconde Epistle to the Corinthians.

C Sent from Philippos, a cytye in Macedonia, by Titus and Lucas.

C The Epistle of sayncte Paule the Apostle to the Galathians.

C The fyrst Chapter.

PAule an Apostle, not of mē, nether by mā: but by Jesus Christe, & by
A God the father, which rayled him vp frō wathis & al the brethrē whi-
. . . . che are with me. Vnto the congregacions of Galacia. * Grace be with you, &
Rom.i.a peace from God the father, & frō our Lorde
1.cor.1.a. Jesus Christ, which gaue him selfe for our
2.cor.1.a sinnes, to deliuer vs frō this presente euyll worlde, accordyng to the wil of God our father, to whō be prayse for euer & euer. Amē.
I meruayle, that ye are so soone tourned frome Christe, whiche called you by grace vnto another Gospel: whiche is nothynge els, but that there be some, which trouble you, and * intende to peruerte the Gospell
Act.xv.b of Christ. Neverthelesse, thoughe we oure selues, or an aungell from heauen, preache any other Gospel vnto you, lete that which
B we haue preched vnto you, let him be accur-

sted. As we sayde before, so saye I nowe a-
gayne, yf any man preache any other Gos-
pell vnto you, then that ye haue receaued,
let him be accursed. Do I now perswade mē
or GOd? Other do I seke to please men?
Job.21.a * For yf I had hytherto studyed to please
men, I were not the seruaunte of Christe.
H I certifie you brethren, that the gospell
whiche was preached of me, was not after
the maner of men. For I neyther receaued
it, nor learned it of man, but by the reuela-
cion of Jesus Christe. For ye haue heard
of my conuersacio in tyme past, in the Jewes
Acte.8.a waye howe that beyonde measure, * I per-
9.a.22.a secuted the congregacion of God, & spoy-
and.26.b led it, and preuayled in the Jewes waye a-
1.cor.15bb boue many of my companiōs in myne own
Phi.3.a nacion, & beyng a very feruent maintainer
of the tradicyons of the elders. But when
Acte.ix.e it pleased God, whiche seperated me frome
my mothers wombe, and * called me here-
vnto by his grace, for to declare his sonne
by me, that I shoulde preache hym amonge
the Heathen: immediatly I commened not
Mat.15.c of the matter with * flesche and blonde, nei-
ther returned to Jerusalem, to them which
were Apostles before me: but wente my
wayes into Arabia, and came agayne vnto
D Damasco. Then after thre yeare, I retur-
ned to Jerusalem to se Peter, and abode
wyth hym fiftene dayes. Other of the A-
postles sawe I none, saue James the Lor-
des brother. The thynges therfore whiche
Act.22.d I wryte vnto you: behold, before God I lye
not. * After that I came into the coastes
of Siria and Cilicia, and was vnknowen,
as touchynge my person vnto the congre-
gacions of Jewry, whiche were in Christe.
But this they hearde onely, that he which
persecuted vs in time past, nowe preacheth
the faith, whiche before he destroyed. And
they glorified God in me.

¶ The.ii. Chapter.

A THē. xiiii. yeres thereafter, I wēt vp a-
gaine to Jerusalē * with Barnabas, &
Act.xv.a toke Titus with me. I wente vp also
by reuelacio, & cōmened with thē of the gos
pel, which I preache amōg the gētils (but
specially) with thē which wer coūted chefe,
lest I should runne or had runne in vayne.
Also Titus which was with me, though he
were a Greke, yet was not compelled to be
circūcised: & that because of incōmers be-
yng false brethren, which came in priuelye
to spie oute oure liberte whiche we haue in
Christ Jesu, that they might bring vs into
bondage. To whō we gaue no rowme, no
not for the tyme (by waye of subiection) be-
cause that the trueth of the Gospell might
continue with you. Of them whiche semed
to be somwhat, what they wer in tyme past
sed it maketh no matter to me. * God lo-
keth on the outewarde appearaunce of no
manne. Neuertheles, they whiche semed
great, added nothyng to me. But contrary
wyse, when they sawe that the Gospel ouer
the vncircumcision was cōmitted vnto me,
as the gospel ouer the circumcision was cō-
mitted vnto peter. For he that was mighty
in Peter in the Apostelshyp ouer the cyr-
cumcisiō, the same was mighty in me amōg
the gentils. Whē they perceaued the grace
that was geuen vnto me, then James, Ce-
phas and John, which semed to be pillers,
gaue to me & Barnabas the right handes
of that felowshyppe, that we should be A-
postles among the Heithen, and they in the
circumcision: onely that we should remem-
ber the poore. * Wherin also I was dyly-
gent to do the same. But when Peter was
come to Antiochie, I withstode him openly,
because he was worthy to be blamed. For
yer that certayne came from James, he did
eate with the gentils. But when they were
come, he withdrew and separated him selfe
from them, fearynge them whiche were of
the circumcision. And the other Jewes dis-
sebled as well as he: in so much that Bar-
nabas also was brought into their simula-
cion. But when I sawe that they went not
the right way after the trueth of the Gos-
pell, I sayde vnto Peter before them all: yf
thou beynge a Jewe, lyuest after the maner
of the Gentils, and not as do the Jewes:
why causest thou the Gentyls to lyue as do
the Jewes? For we whiche are * Jewes by
nature, & not sinners of the gentils, know,
that a man * is not iustified by the workes of
the lawe, but by the faith of Jesus Christ.
And we haue beleued on Jesus Christ, that
we might be iustified by the faythe of christ,
& not by the workes of the law, because that by
the deades of the lawe, no flesh shalbe iustifi-
ed. If while we seke to be made ryghtewyse
by Christ, we our selues are foūd sinners in
Christ: the the minister of sinne? godforbid.
For if I build againe the thinges which I
destroyed, the make I my selfe a trespasser.
For I (thorow the lawe) haue bene dead to
the law, that I might liue vnto christ. I am
crucified with Christ. Neuertheles, I liue;
yet nowe not I, but Christ lyueth in me.
The lyfe whiche I nowe lyue in the flesh,
I lyue by the faythe of the sonne of God
* whiche loued me, and gaue hym selfe for
me. I despise not the grace of God. For & yf
ryghtwisnes come of the lawe, then Christ
is dead in vayne.

B
2.pa.19.c
Ecc.35.b
Rom.2.b
Actes.x.c
Ephe.6.b
Collo.3.b
Acte.xi.b
2.cor.9.a
C
D
Phil.3.a
Rom.3.a
Ephe.5.a
1rom.4.c

¶ The.iii. Chapter.

A O foly the Galathians: who hath be-
witched you, that ye should not beleue
the truth? To whō Jesus Christ was
described

described before the eyes, emong you crucified. This onelye would I learne of you, whether ye receaued the spirite by the dedes of the law, or by the preaching of the faith? Are ye suche foles, that after ye haue begon in the spirite, ye now ende in the flesh? So many thynges ye haue suffered in vayne, yf it be also in vayne. Moreouer, he that mynistreth to you the spirite, and worcketh miracles amonge you, doeth he it thorowe the dedes of the lawe, or by preachynge of the
Ge. xb. b Rom. 4. a Jaco. 2. b faith? * Euen as Abraham beleued God, and it was accepted to hym for righteousnesse. Ye knowe therefore, that they whyche are of faythe, the same are the chyldren of Abraham. For the Scripture seynge afore hande, that God would iustifie the Heythen thorowe faithe, shewed before hande glad
Gen 12 a and. 22. b tydinges vnto Abraham, sayinge: * In the shall all nacyons be blessed. So then, they which are of fayth, are blessed with faythfull Abraham. For as manye as are of the dedes of the lawe, are subiecte to the curse.
Deu 27 b For it is writte: * cursed be euery one that continueth not in all thynges whyche are wryten in the booke of the lawe to fulfill them. That no man is iustified by the lawe in the syghte of GOD, it is euident. * For
Abac. 2. a Rom. 1. c Heb. 10. g Leu. 18 a Eze. 26 b Rom. x. a Dew. 22. a the iuste shall lyue by fayth. The lawe is not of fayth: * but the man that fulfylleth the thynges contayned in the lawe) shall lyue in them. Christ hath delyuered vs from the curse of the lawe, in asmuche as he was made accursed for vs: For it is writte: * cursed is euery one, that hangeth on tree, that
C the blessynge of Abraham myghte come on the Gentyles thorowe Jesus Christ, that we might receaue the promise of the spirit thorowe fayth. Brethren, I speake after the maner of men. Though it be but a mannes testamente, yet yf it be alowed, no man despiseth it: or addeth any thynge therto.
* To Abraham and his sede were the promyses made. He sayeth not in the sedes, as manye: but in thy seede, as of one, whiche is Christ. This I say, that the lawe whiche
Gen. xb. c Exo. 12 f Judi. b. b Acte. 7. a Rom, 4 c began afterwarde, beyonde * foure hundred and thyrtye yeares, doth not disannull the testament, that was confirmed afore of God vnto Christ warde, to make the promise of none effecte. * For if the inheritaūce come of the lawe, it commeth not nowe of promyse. But God gaue it vnto Abraham by promise. Wherefore the lawe? * It was added because of trangressyon
Rom. b. c and. 7. b Act. 7 g (till the sede come, to whome the promyse was made) and it was ordeyned * by aungels in the hande of a mediator. A mediator is not a mediator of one, but GOD is
Rom. 7. c f. 8. m. f. d one. * Is the lawe then agaynste the promise of God? God forbyd. For yf there had bene a lawe geuen which coulde haue geuē life: thē no doubt rightwisnes should come by the lawe. But the scripture concluded al thinges vnder sinne, that the promise by the faith of Jesus Christ should be genen vnto D them that beleue. ✠ But before that fayth came, we were kept vnder the lawe, & were shut vp vnto the fayth which should afterwarde be declared. Wherefore, the lawe was our scolemaster vnto Christ, that we shulde be iustified by faith. But after that fayth is come, we are no lenger vnder the scolemaster. For ye are al children of God, because Rom. 6. g ye beleue in Christ Jesu. For * al ye that are baptised haue put on Christe. There is no Jewe, nether gentil: there is nether bonde, nor free: there is nether man, nor womā. For Joh. 17. b ye are al * one in Christ Jesu. If ye be Christes, then are ye Abrahams sede, and heires accordyng to the promyse.

¶ The. iiii. Chapter. ✠

AND I say, that the heyre (as longe as he is a child) differeth not frō a seruaunt, though he be Lord of al, but is vnder rulers & gouerners, vntill the tyme that the father hath appointed. Euen so we also, when we were chyldren, were in bondage vnder the ordenaūces of the worlde. But whē the time was full come, God * sent luc. xx. b his sōne, made of a womā, and made bonde Johu. 3. b vnto the law, to redeme thē which were bōde Rom. 8. a vnto the lawe: that we (thorowe electyon) might receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, * God hathe sente the spirite of Rom. 8. a his sonne into our heartes, cryinge: Abba father. Wherefore nowe, thou arte not a seruaunte: but a sonne. If thou be a sonne, thou arte also an heyre of GOD, thorowe Christ. Notwithstandinge, when ye knewe X not God, ye did seruyce vnto them * which 1. cor. 8. d by nature are no Goddes. But now after that ye haue knowen God (yea, rather are knowen of God) howe is it that ye tourne Coll. ii. d agayne vnto the weake, and * beggerly ordenaunces, whereunto againe ye desire a-fresshe to be in bōdage? Ye obserue dayes, and monethes, and tymes, and yeares. I Z am in feare of you, lest I haue bestowed on you laboure in vayne. Brethren, I beseech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe howe thorowe infyrmytye of the flesshe I preached the gholpel vnto you at the first. And my temptacion whiche was in the flesh, ye despysed not, nether abhorred: but receaued me as an Aungell of God: euen as Christe Jesus. What is then your felicitie? For I beare you recorde, that yf it had bene possible ye would haue plucked out your owne

copes, and haue geuen theym to me. Am I therfore become youre enemy, because I tell you the trueth? They are gelous ouer you amysse. Yea, they entend to exclude you, that ye shoulde be feruent to themwarde. It is good alwayes to be feruēt in a good thing, and not only when I am present with you. My lytle childzen, of whome I trauayle in bieth agayne, vntyll Christ be fashioned in you, I would I were with you nowe, & coulde chaunge my voyce: for I stande in a doute of you. Tell me, ye that desyre to be vnder the lawe, do ye not heare of the lawe? For it is written, that Abrahā had two
ge.xvi.a sonnes, * the one by a bonde mayde * the
ge.xxi.a other by a free woman. Yea, and he whyche
Heb.xii.a was bozne of the bonde womē, was bozne after the fleasche: But he whiche was of the fre woman, was bozne by promise. Whiche thynges are spoken by an allegozye. For these are two testamentes, the one frome the mounte Sinay, whiche gendzeth vnto bondage, which is Agar. For mounte Sina is Agar in Arabia, and bozdzeth vpon
D the cirye, which is nowe called Ierusalem,
Apo.21.a and is in bondage with her childzen. But * Ierusalem, whiche is aboue is free: whiche
Esa.54.a is the mother of vs all. For it is wzytten. * Reioyce thou baren, that bearest no childzen: breake forthe and crye, thou that trauaylest not. For the desolate hathe manye moo childzen, then she which hath an husbande. Brethzen, we are after Isaac, the childzen of promesse. But as then he that was bozne after the fleasche, persecuted hym that was bozne after the spirite, euen so is it now. Neuertheless, what sayth the scrip-
gen.21.b ture: * put away the bonde woman & her sonne. For the sonne of the bonde woman, shall not be heyre with the sonne of the fre woman. So then brethzen, we are not childzē of the dōde woman: but of the free woman. ✠ ¶ The. v. Chapter.

A Stande fast therfore i the liberty wher-
May.9.a with Christ hath made vs free, & wzap not youre selues agayne in * the yocke
Acte.25.a of bondage. Behold, I Paule say vnto you, that * if ye be circumcised, Christ shal profite you nothinge at al. I testifie agayne to euerye man whiche is circūcised, that he is bonde to kepe the whole lawe. Christ is become but a vaine vnto you. As many of you as are iustified by the lawe, are fallen from
Gala.6.a grace. We loke for & hope i the spirit, to be
Gala.5.a iustified thorowe faythe. * For in Iesu Christ, neyther is circumcision any thynge
1.Cor.13.D worth, neither yet vncircumcision, but faith * whiche worketh by loue. Ye did rūne wel: who was a let vnto you, that ye shoulde not obeye the truth? [cōsent vnto no mā]. Even the counceil, which came not of him that calleth you. * A litle leuen leaueneth the whole lompe of dowe. ✠ I haue trust
1.Cor.5.a B towarde you in the Lorde, that ye shall be none otherwise minded. But he that troubleth you, shall beare his iudgemēt whatsoeuer he be. Brethzen, yf I yet preache circumcision, why do I then yet suffre persecution? Then is the slaunder of the the crosse ceased. I wold to God, they were separated from you, whyche trouble you. Brethzen, ye were called into liberty: only * lette not youre liberty be an occasion
Ro.xiii.a vnto the fleash: but by loue serue one
1.Cor.8.a another. For all the lawe is fulfilled in one wozde, whiche is this: * thou
mat.22.d shalte loue thyne neyghboure as thy selfe.
mar.xii.c If ye byte and deuoure one another: take
Leu.xix.d hede, lest ye be ly knawyse consumed one of another. * * I saye: walke in the spirite, &
Ro.13.c. fulfill not the luste of the fleashe. For the
Jaco.iii.b fleash lusteth contrary to the spirit, & the C spirite contrary to the fleash. These are cō-
mat.26.b trary one to the other, so that ye cannot do whatsouer ye wolde. But and yf ye be led of the spirite, thē are ye not vnder the law. The dedes of the flesh are manifest, which are these: aduoutery, fornication, vnclēnes, wantōnes, worshipping of ymages, witchcrafte, hatred, variaunce, zele, wrath, strife, sedicions, sectes, enuiyng, murther, dronkennes, glottonye, and suche lyke: Of the whiche I tell you before, as I haue tolde D you in tyme paste, that * they whiche com-
1.Cor.6.b mit suche thynges shal not be inheritours
Ephe.5.a of the kyngdome of God. Contrarelye, the frute of the spirite is, loue, ioye, peace, lōge suffering, gentilnes, goodnes, faithfulnes, mekenes, temperaunce. * Agaynste suche there is no lawe. They truelye that are
1.Ti.i.b. Christes, haue crucified the fleshe with the affections and lustes. * * If we lyue in the spirite, let vs walke in the spirite. Let vs not be desirous of vayne glozye, prouokynge one another, enuiynge one another.

¶ The. vi. Chapter.

Brethzen yf a man also be taken in a- A
ny faute, ye which are spirituall, helpe to amend him in the spirit of meakenes: cōsyderig thy selfe, lest thou also be tepted. * Beare ye one anothers burthē, & so fulfill
Ro.xv.a the law of Christe. For if anye man seme to him selfe that he is somwhat, whē in dede he is nothing, the same deceaueth his own minde. Let euery mā proue his owne wozk, and then shal he haue reioysynge, onely in his owne selfe, and not in another. For
Ro.14.f * euery man shall beare his owne burthē.
*Ro.xv.f * Let him that is taught in the wozde, minister vnto him that teacheth him in al good
1.Cor.9.b thynges. Be not disceaued, god is not mocked. For * whatsoeuer a mā soweth, that
Job.4.b. shal

shall he also reape. For he that soweth
in hys flesh, shal of the flesh reape corrup-
tion. But he that soweth in the spirit, shal
2.Pet.3.b. of the spirite reape lyfe euerlastynge. * Let
vs not be wery of wel doynge. For when
the tyme is come, we shall reape without
werynesse. Whyle we haue therfore time,
let vs do good vnto al men, and especially
vnto them whiche are of the household of
faythe. [Ye se, howe large a letter I haue
wrytten vnto you wyth myne owne hãde.
As many as desyre wyth outwarde appe-
C raunce to please carnallye, the same con-
straine you to be circumcised, onely lest they
should suffre persecucion for the crosse of
Christe. For they them selues which are
circumcised, kepe not the law, but desire to
haue you circumcised, that they might re-
ioyce in youre fleshe. God forbyd that I
shoulde reioyce, but in the crosse of oure
Lorde Iesu Christe, wherby the worlde is
crucified vnto me, and I vnto the worlde.
Gala.5.a For * in Christe Iesu neither circumcisyon
D auayleth any thynge at all: nor vncircum-
cision: but a new creature. And as many as
walke accordyng to this rule, peace be on
them and mercy, and vpon Israel, that per-
.Cor.4.c tayneth to God. From hence forth, let no
man put me to busynes. * For I beare in
my body the markes of the Lorde Iesu.
Brethren, the grace of our lord Iesu Christ
be wyth youre spyrite. Amen. +

C The Epistle vnto the Galathians was
sente from Rome.

C The Epistle of Saunct Paul the Apostle to the Ephesians.

C The fyrste Chapter.

A Paule an Apostle of Iesus Christ,
by the wyl of God. To the sainc-
tes which are at Ephesus, and to
the which beleue on Iesus Christ.
Rom.1.a * Grace be with you, and peace
1.Cor.1.a from God our father, and from the Lorde
ii.Cor.1.a. Iesus Christ. : Blessed be God the father
1.Pet.1.a of our Lord Iesus christ, which hath bles-
Gala.1.a sed vs with all maner of spirituall blessing
i.Pe.i.a in heuenly thinges by christ, accordig as he
had chosē vs in him, before the foundacions
of the worlde were layde, that we shoulde
be holye, and without blame before him
thorowe loue. Whiche ordeyned vs before
thorowe Iesus Christe to be heyres vnto
him selfe, accordynge to the good pleasure
of his will, to the prayse of the glorye of
his grace, wherwith he hath made vs acce-
Collo.1.b pted thorowe the beloued. * By whom we
B haue redemption thorowe his bloud, euen
the forgeuenes of sinnes, accordyng to the
riches of his grace: wherof he hath minis-
tred vnto vs aboundauntly in al wisdome
and prudēce. And hath opened vnto vs the
mistery of hys wyl, accordyng to his good
pleasure, whiche he had purposed in hym
selfe, to haue it declared, * when the tyme
was full come, that he myghte set vp all Gala.4.a
thynges perfectly by Christ (both the thin-
ges which are in heauen, and the thynges
whiche are in earth) euen vp hi, by whōwe
were made heyres, and were therto pre-
destinate accordynge to the purpose of him
by whose power al thynges are wroughte
C accordyng to the purpose of his owne wil:
that we (whiche before beleued in Christe)
shoulde be vnto the prayse of hys glorye.
In whome also we beleue, for as muche as
we haue hearde the worde of truth, euē the
Gospel of youre saluacion: wherein, when
ye had beleued * ye were sealed with the
holy spyrite of promyse whiche is the ernest Rom.8.a
of oure inheritaunce, for the recouerynge i.cor.1.b.
of the purchased possessiō, vnto the prayse and. b.a.
of hys glorye. Wherefore I also (after that
I hearde of the fayth, which ye haue in the Ro.1.b.
LORD Iesu, and loue vnto all the sayne- Philli.1.b
tes) * cease not to gene thanckes for you, Collo.1.a
makynge mention of you in my prayers: ii.thes.1.a
that the God of oure Lorde Iesus Christe,
the father of glorye, maye gene vnto you
the spirite of wysdō and reuelacion, by the
knowledge of hym selfe, and lyghten the
D eyes of your myndes, that ye maye knowe
what the * hope is, where vnto he hathe Ro.xb.d
called you, and howe ryche the glorye is of
hys inheritaunce vpon the sayntes, and
what is the exceadynge greatnes of hys
power to vs warde, whiche beleue accor-
dyng to the workinge of that hys migh-
tye power, whiche he wrought in Christe,
when he rayfed hym frome the deade, * and Psa.cx.a
set him on hys ryghte hande in heauenlye
thinges, aboue * al rule, and power, and Dani.7.b
might, and dominion, & aboue euery name
that is named, not in thys worlde onelye,
but also in the worlde to come: and + hathe Psal.8.b
put al thinges vnder hys fete, & hath made Hebr.2.b
him aboue all thynges: the heade of the i.cor.xb.b.
congregacion, which is his bodye, and * Eph.5.a
the fulnes of him, that filleth al in al. Collo.1.c

C The.ii.Chapter.

And you hath he quickened, whereas
ye were deade in tresspasses and syn- A
nes, in the which * in time passed ye Rom.5.a
walked, accordynge to the course of thys Collo.1.c
worlde, euen after the gouerner that rule-
th in the ayer, the spyrit that now wor-
keth in the chyldren of vnbeleefe * amonge Collo.3.a
whome we all had oure conuersacyon also
in tyme passe, in the lustes of oure fleshe,
and fulfylled the wyll of the fleshe, and of
the mynde: and were by nature the chyl-

dren of wrath, euen as well as other. But
God which is riche in mercy (for his great
loue, wherewith he loued vs) euen when we
were deade by sinnes, quyckened vs toge-
Eſa.25.d ther in Christ (* by grace are ye saued) and
B raysed vs vp together with him, and made
vs sit together wyth him amonge them of
heauen in Christe Jesu. That in tyme to
come, he myght shewe the exceadynge ry-
ches of his grace, in kyndenes to vs ward
thorowe Christ Jesu. For by grace are
ye made safe thorowe faithe, and that not
of youre selues. It is the gyfte of GOD,
and commeth not of workes, leste anye
man should boaste hym selfe. For we are
Titu.i.d his worckemanshyppe, created in Christe
Jesu, vnto * good workes, whiche God
ordeyned that we shoulde walke in them.

C Wherefore, remembre that ye beynge in
tyme passed Gentils in the flesche, were cal-
led vncircumcision from that which is cal-
30hi 3.a led * circumcision in the flesche, whiche cyr-
Collo.ii.b cumcisiō is made by handes. Remember (I
saye) that at that tyme ye were wythoute
Christe, beynge aliaunces from the cōmen
wealth of Israel, and straungers from the
testamētes of the promes hauinge no hope,
and beynge wythoute God in this worlde.
But nowe by the meanes of Christe Jesu,
ye which sometyme were farre of, are made
nye by the bloude of Christe. For he is oure
peace, which hathe made of bothe one, and
hathe broken downe the wall that was a
stoppe betwene vs, and hath also put away
thorowe his flesche, the cause of hatred, euen
the lawe of commaundementes conteyned
in the lawe written, for to make of twayne
one newe mā in him selfe, so makyng peace,
and to reconcile both vnto God in one body
thorowe the crosse, and slewe hatred ther-
by: and cāe, & preached peace to you which
were afarre of, and to them that were nye.
For thorow him we both haue an intraūce,
in one spyrite vnto the father. • Now ther-
D fore, ye are not straungers, and forayners:
but citesins with the sayncctes, and of the
1.Cor.3.b houshoulde of God: and are builte vpō the
Eſa.28.d * foundacion of the Apostles and Prophe-
Acte.4.b tes, • Jesus Christe hym selfe beynge the
Rom.15.f heade corner stone, in whom what building
psal118.c soeuer is coupled together, it groweth vnto
mat.21.d an holy temple in the Lorde, in whome ye
Acte.4.e also are builde together, to be an habitaciō
1.Pe.ii.b of God thorowe the holy goost. ✠

C The.iii. Chapter.

A For this cause, I Paule am a prysoner
of Jesus Christe for you Heithen: If ye
haue heard of the mynistracion of the
Acte.13.a grace of God * whiche is geuen me to you
b Gala.1.b ward. For by reuelaciō shewed ye the my-
sterye vnto me, as I wrote afore in few wor-
des, whereby whē ye reade, ye may vnderstād
my knowledge in the mistery of Christ: whi
che mistery in times passed was not opened
vnto the sonnes of men, as it is nowe decla-
red vnto his holy Apostles & Prophetes by
the spirit: that the Gentils should be inhe-
ritoures also, and of the same body, and par-
takers of hys promes in Christ, by the mea-
nes of the Gospel, wherof I am made a mi-
nister, accordynge to the gift of the grace of
God, which is geuē vnto me after the wor-
kynge of his po wer. Vnto me the * leaste 1.Cor.15.f
of all sayncetes is this grace geuen, that I
B should preache amonge the Gentils, the vn-
searcheable ryches of Christ, and to make
all men se, what the felowship of the myste-
rye is, which from the begynnynge of the
worlde hathe bene hid in God, which made
al thynges thorowe Jesus Christe to the
intent, that now vnto the rulers & powers
in heuenly thynges, might be knowen by
the congregacion, the manifold wisdome of
God, accordynge to the eternall purpose,
which he wrought in Christ Jesu our lord,
by whome we haue boldenelle & entrāunce
with the confidence which is by the fayrhe
of hym. ✠ Wherefore I desyre, that ye fainte Collo.i.b
not because of my tribulaciō • that I suffre
C for your sakes: which is youre prayse. For
this cause I bowe my knees vnto the father
of oure Lord Jesus Christ, which is father
ouer al that is called father, in heauen and
in earth, that he would graunte you accor-
dige to the riches of his glory, that ye may
be strengthed with might by his spyrite in
the inner mā, that Christ may dwel in your
hertes by faithe, that ye beynge rooted and
grounded in lone, might be able to compre-
hende with al sainctes, what is the bredth
and lēghe, deapth, and heighe: and to know
the excellēt loue of the knowlege of Christ,
that ye might be fulfylled with all fulnes,
D which commeth of God. Vnto him that is
able to do exceadinge aboūdātlye aboue all
that we aske or thincke accordynge to the
power that worcketh in vs, be prayse in the
congregacion by Christ Jesus, thorowe out
al ages world without ende. Amen. ✠

C The.iiii. Chapter. ✠

A I Therfore (whiche am a prysoner of the
Lorde) exhort you, • that ye walke wor-
thy of the docacion wherwith ye are cal-
led, with all lowelynesse and meknesse,
with humblenesse of minde, forbearing one
another thorow loue: & be dilygente to kepe
the vnitie of the spirit thorowe the bonde of
peace, beynge one body, & one spirit, euē as
ye are called in one hope of your callynge.
One Lord, one faith, one baptime, one God
& father of al, whiche is aboue all and tho-
row al, & in you al, • • ✠ Vnto euery one of Ro.xii.b
bg

i.Cor.xii a ds is geuen grace, accordynge to the mea-
sure of the gyfte of Chriſt. Wherfore he ſai-
pſal.68.d eth: • when he went vp an hye, he led captiuitie captiue, and gaue gyftes vnto men.
That he aſcended: what meneth it? but that
he alſo deſcended firſt into the loweſt partes
Joh.iii.b of the erth? • He that deſcended, is euē the
ſame alſo that aſcended vp above al heauēs,
to fulfil al thinges. And the very ſame made
C • ſome Apoſtles, ſome Prophetes, ſome Ey-
i.Cor.xii uangeliſtes, ſome Shepherdes & Teachers:
Matth.x.a to the edifyinge of the Sainctes, to the worke
Luc.9.a and miniſtracion, euen to the edifyinge of
the bodye of Chriſte. tyll we all come to the
vnitie of fayth, and knowledge of the ſonne
of God, vnto a perfecte man, vnto the mea-
ſure of the full perfyte age of Chriſt. • That
we henceforth ſhould be no more childrē,
Collo.iii b *waueringe and caryed about with euery
wynde of doctrine, by the wyckednes of men,
thorow craftines, wherby they laye awayte
for vs to deceaue vs. But let vs folowe the
D truethin loue, and in all thinges growe in
Ephe.i.d him, • which is the heade, euen Chriſte, in
and.b.e whome yf all the body be coupled and knet
Collo.i.c together thorowout euery ioynt wherwith
i.Cor.xii.b • one miniſtreth to another (accordynge to
i.Cor.xii b the operacion as euery parte hath his mea-
ſure) he increaſeth the body, vnto the edify-
nge of it ſelfe thorowe loue. This I ſaye
Rom.i.d therfore, & teſtifye thorow the Lord, that ye
i.pet.4 a hēceforthe walke not, • as other Gentyls
walke, in vanitie of theyr minde while they
are blynded in their vnderſtandynge, be-
ynge farre frō a godlye lyfe, by the meanes
of the ignorance that is in thē, & becauſe of
the blindnes of their hertes: which beynge
paſte repentaunce, haue geuen them ſelues
E ouer vnto wantonnes, to worcke all maner
of vnclennes, euen with greadines. But ye
haue not ſo learned Chriſte. If ſo be that
ye haue hearde of him, & haue bene taught
in hym, as the truth is in Jeſu: (as concer-
nynge the cōuerſacion in tymes paſt) to laie
from you that olde man, whiche is corrupte
accordynge to the deceauable luſtes. • • To
be renued thalſo in the ſpirit of your mynde,
Rom.6 a and • to put on that newe man, which after
Collo.3 a God is ſhapen in righteouſnes and true ho
Eſeu.19 c lynes. Wherfore, • put awaye lyinge, and
ſpeake euery man truethe vnto his neyghboure, for as much as we are membres one
pſal.4.a of another. • Be angrye, and ſynne not: let
not the Sunne go downe vpō your wrath,
Leu.19.c neither geue place vnto the backbiter. • Let
92 ſect.3 b him that ſtole, ſteale nomore: but let hym
rather labour with his handes the thinge
which is good, that he may geue vnto hym
that needeth. • Let no fylthy communicatiō
proceede out of your mouth: but that which
is good to edifye withall, as ofte as nede
is: that it maye mynyſter grace vnto the
hearers. And greue not ye the holy ſpirit of
God • by whō ye are ſealed vnto the daye of
redemption. Let al bitternes and fearſtnes, & Rom. 8 c
wrath, & crienge, and curſed ſpeakynge, be ii.Cor.12 c
put away from you, with all malicioufnes.
Be ye courteous one to another, merciful,
forgeuynge one another, euen as God for
Chriſtes ſake hath forgeuen you.

¶ The.v.Chapter.

BE ye • therefore folowers of GOD as A
deare children. and walke in the loue e: i.Pet.ii d
uen as Chriſt loued vs, & gaue hym Joh.13.b
ſelfe for vs an offring & a ſacrifice of a ſwete • galla.2 b
ſauoure to God. • As for fornicatiō & al vn- * ex.23.b
clennes, or couetouſnes let it not be once na
med amōg you, as it becommeth ſaintes, or
fylthynes, or folyſche talkynge, or ieſtynge,
which are not comly: but rather geuyng of
thāks. For this ye know that * no whore- Galla.vb
mōger, either vncleane perſon, or couetous i.Cor.vi.b
perſon (which is a worſhipper of ymages)
hath any inheritaunce in the kyngdome of B
Chriſt, & of God. • Let no man deceaue you mat.24 a
with vaine wordes. For becauſe of ſuch thi Collo.2 b
ges commeth the wrathe of God, vpon the mar.13.a
children of diſobedience. Be not ye there- Luc.21.b
fore cōpanions of them. ye were ſometyme
darkenes, but now are ye lyght in the lord. C
• Walke as children of lyghte. (For the Joh.xii.e
fruite of the ſpirite conſiſteth in all goodnes, i.Theſ.b a
and righteouſnes & trueth.) • Searchynge
what is acceptable vnto the Lorde. And
haue no felowſhyppe with the vnfrutefull
workes of darknes: but rather rebuke thē.
For it is ſhame euen to name thoſe thyn-
ges whiche are done of them in ſecrete: but
all thynges, when they are brought for the
by the lyght, are manifeſt. For what ſoeuer
is manifeſt, that ſame is lyghte. Wherfore,
he ſayeth: awake thou that ſleepeſt, & ſtāde
vp from deathe, and Chriſte ſhall geue the
light. • Take hede therfore howe ye walke D
circumſpectly: not as vnwyſe, but as wyſe
men: redeminge the time, becauſe the dayes
are euyl. Wherefore, be ye not vnwiſe, but
vnderſtande what the wil of the Lorde is,
and be not dronke with wyne wherin is ex-
ceſſe: but be fylled with the ſpirit, ſpeakyng
vnto your ſelues • in pſalmes and himnes, pſal.33.a
and ſpirituall ſonges, ſingynge & makynge Collo.3.c
melodye to the Lorde in your hertes, ge-
uynge thanckes alwayes for all thynges,
vnto God the father in the name of our
Lorde Jeſus Chriſte, ſubmyttynge youre
ſelues one to another in the feare of God. E
ye wemen, ſubmyt youre ſelues vnto youre
owne huſbandes, as vnto the Lorde. For Gen 2.d
• the huſbande is the wyues heade, euen as i.Cor.xi.a
Chriſte is • the heade of the congregacion • Eph.i.d
any

and the same is he that ministreth saluacion vnto the bodye. Therefore, as the congregacion is in subiection to Christ, lykewyse let the wyues also be in subiection to their husbandes in all thynges. ye husbandes, loue your wyues, euen as Christe also loued the congregacion, and gaue him selfe for it, to sanctifie it, and clensed it in the fountayne of water thorowe the worde, to make it vnto him selfe a gloryous congregacio, without spot or wrinkle, or any such thyng: but that it shoulde be holy, & without blame. So ought men to loue their wiues, as their owne bodyes. He that loueth his wife, loueth him selfe. For no mā euer yet hated his owne flesche: but norisheth & cherisheth it, euen as the Lord doth the congregacion. For we are membres of his bodye, of his flesche, and of his bones. * For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wyfe, and they two shalbe made one flesche. This is a great secrete, but I speake of Christ, and of the congregacion. Neuertheles, do yes, that euery one loue his wife, euē as him self and let the wyfe reuerence her husbande.

Gen. 2. d
mat. 19. a
Mar. 10. a
1. cor 6. a
Ephe. 5. g

¶ The. vi. Chapter.

A Collo 3. d
b Exo. 20. b

CHildre, * obey your fathers & mothers in the the Lord: for that is righte. b Honoure thy father & mother, (the same is the first cōmaundemēt in the promise) that thou mayest prosper, & liue lōg on erth. ye fathers, moue not your children to wrath: but * bringe thē vp thorowe the doctrine & information of the Lord. Ye seruātes, obey thē that are your bodily maisters, with feare & trembling, euen with the singlenes of your hert, as vnto Christ: not doyng seruice vnto the eye, as they that goe about to please mē: but as the seruātes of Christ doyng the will of God frō the hearte with good wil, seruing the Lord, & not mē. Knowynge thys, that what so euer good thynge any man doth, the same shall he receaue agayne of God, whether he be bonde or free. And ye maysters, do euen the same thinges vnto them, putting away threatenynges. Knowing, that your master also is in heauen, * neyther is there any respect of persone wyth him. † Finally my brethrē, be stronge thorowe the Lorde, and thorowe the power of his myght. Put on al the armoure of God, that ye may stande agaynst the assautes of the wevyll. For we wrestle not agaynste bloud and flesche: but against rule, against power, against worldly rulers, euen gouernours of the darcknesse of thys worlde, agaynst spirytual craftines in heauenly thynges. Wherefore, take vnto you the whole armour of God, that ye maye be able to resist in the euyll daye, and stande perfyte in all thynges. Stande therfore, * and youre loynes gyrde with the truth, hauyng on the brest plate of righteousnes, and hauyng shoes on your fete, that ye may be prepared for the Gospel of peace. Above all, take to you the shilde of fayth, wherewith ye maye quenche all the fyrye dartes of the wycked. And take the helmet of saluacion, & the swearde of the spirite, whyche is the worde of God. † * And prayе alwayes with al maner of prayer and supplicacion, in the spirite: and watche thereunto with all instaunce and supplicacion for all sayntes and for me, * that vtterraunce maye be geuē vnto me, that I may opē my mouth freely, to vtter the secretes of my Gospell (whereof I am messenger in bondes) that therin I maye speake freely, as I oughte to speake. But that ye maye also knowe what condicion I am in, and what I do, Tichicus the deare brother and faythfull minister in the Lorde, shall shewe you of all thinges, whome I haue sent vnto you for the same purpose, that ye myghte knowe what cause we stande in, and that he myghte cōfort youre hertes. Peace be vnto the brethren and loue, with fayth, from God the father, and from the lord Jesus Christ. Grace be with all them which loue our Lorde Jesus Christ vnfaynedly, Amen.

Deut 4. b
B
2. par 19. c
Actes, 1. e
Rom. 2. b
Ecc. 35. b
Collo. 3. c
Luc. 12. c
1. pet. 1. b
C
Luc. 18. a
2. Tes. 3. b
Collo 4. a
+
D

¶ Sent from Rome vnto the Ephesians by Tichicus.

¶ The Epistle of S. Paule the Apostle vnto the Philippians.

¶ The first Chapter.

A PAul and Timothe the seruātes of Jesu Christ. To al the sayntes in Christ Jesu, whiche are at Philippos, wyth the Bisshoppes and Deacons. Grace be vnto you, and peace frō God our father, & frō the Lorde Jesus Christe. † I thancke my GOD with all remembraunce of you * alwayes in all my prayers for you, and pray with gladnes: because ye are come into the felowshippe of the ghospel, from the fyrste daye vntyll nowe: and am surely certified of this, that he whiche hathe begon a good worcke in you, shall perfourme it vntil the daye of Jesus Christe, as it becommeth me, so iudge I of you all, because I haue you in my hearte: for asmuche as ye all are companions of grace with me, euen in my bondes, and in the defendyng and stablyshing of the gospel. For God is my recorde, howe greatly I longe after you all, from the bye hearte rote in Jesus Christe. * And this I praye, that youre loue maye encrease yet more and more in knowledge, and in al vnderstandyng: that ye maye except the thinges that are most excellent, that ye may be pure

Rom. 1. b
Collo. 1. a
Ephe. 1. d
B

pure, and such as offende no man vntil the
daye of Christ: beynge fylled with the frute
of ryghteoulnes, whiche commeth by Jesus
Christ, vnto the glorye & prayse of God. +
I wolde ye should vnderstande (brethren)
that the thinges which happened vnto me,
chaunced vnto the greate furtherauance of
the Gospel: So that my bandes in Christe,
are manifest thorowoute al the iudgemente
hall, and in all other places: In so muche
that many of the brethren in the Lorde be-
inge encoraged thorow my bandes, dare more
boldely speake the worde without feare.
Some preach Christ of enuy & strife, & some
of good wil. The one parte preach Christ of
strife, and not sincerely, supposynge to adde
more aduersite to my bandes. Againe, the
other parte preache of loue, because they
know that I am set to defende the Gospell.
What then? So that Christ be preached a-
ny maner of way, whether it be by occasiō,
or of true meaning, I am glade therof, yea &
will be glade. For I knowe, that this shall
C chaūce to my saluaciō, * thorow your praier
2.cor.1.b & ministringe of the spirit of Jesu Christ,
accordynge to my expectacion, & hope, that
in nothig, I shalbe ashamed: but that with
al boldenesse, (as alwayes, euen so nowe
also) Christ shalbe magnifyed in my body,
whether it be thorow lyfe, or thorow death.
For Christ is to me lyfe, and death is to me
auantage. If it chaunce me to lyue in the
flesche, that thynge is to me frutefull for
the worcke, and what I shal chose, I wote
not. For I am constrayned of these two
thinges, * I desyre to be loosed, and to be
2.cor.5.a with Christ: which is much and farre bet-
ter. Neuertheles, to abyde in the flesche, is
more needfull for you. And this am I sure
of, that I shall abyde, and contynue wyth
you all, for youre furtherauance, and ioye of
your faith, that youre reioysynge maye be
the more aboundaunt thorow Jesus Christ
D in me, by my commynge to you agayne.
Ephe.4.a Onely let youre conuersacion be, * as it
becommeth the Gospel of Christ: that whe-
ther I come and se you, or els be absente, I
maye yet heare of youre condicion, that ye
contynue in one spirit, and in one soule, la-
bouringe as we do, to maintayne the faith
of the Gospell, and in nothynge fearynge
your aduersaryes, which is to them a cause
of perdicion, but to you of saluacion, & that
of God: for vnto you it is geuen for Christ
that not onely ye shoulde beleue on hym,
but also that ye should suffre for his sake,
hauynge euen suche a fyghte, as ye saw in
me, and nowe heare of me.

¶ The.ii. Chapter.

IF there be therfore anye consolacion in A
Christe, yf there be any conforte of loue,
yf there be any felowshyp of the spyrye,
yf there be any compassion & mercye: fulfill
ye my ioye, that ye be like mynded, hauinge
one loue, beynge of one accorde, and of
one mynde, that nothinge be done thorowe
stryfe: or of vayne glory, but in mekenes of
mynde, let euery man esteme another bet-
ter then him selfe. * Loke not ye euery man
on hys owne thinges, but euery mā on the 1.cor.10.f
and.13.b
thinges that are other mens. + Let the same
mind be in you that was also in Christ Je-
sus: which whē he was in the shape of god,
thought it not robberye to be equal with
God. Neuertheles he made him selfe of
no reputacion, takynge on him the shape
of a seruaunt, and * became lyke vnto men, Hebr.9.a
& was founde in his apparel as a mā. He
humbled him selfe, & became obediente vnto
the death, euen the deth of the crosse. Wher- B
fore, God also hath exalted hym on hie, and
geuen him a name whiche is above all na-
mes: that in * the name of Jesu * euery knee math.1.c
should bow, both of thinges in heuē, and *ro.14.c
thinges in earth, & thinges vnder the erth, Esa.45.c
and that all the tonges should confesse, that
Jesus Christ is the * Lorde, vnto the praise Acte.vii.c
of God the father. ¶ Wherfore, (my dearlye Ro.14.d +
beloued, as ye haue alwayes obeyed, not
when I was present onely, but nowe much
more in myne absence, euen so worke oute
your own saluaciō with feare & trēblinge.
* For it is God whiche worcketh in you,
both the wyl, & also the dede, euen of good 2.cor.3.b
wyl. * Do al thing without murmuringe,
and disputynge, that ye maye be suche as
no man can cōplayne on: and vnfayned son
nes of god without rebuke, in the middes of
croked and peruerse nacion: amōg whom,
se that ye shine as the lightes in the worlde,
holdynge fast the word of lyfe, that I maye
* reioyce in the daye of Christ, howe that I
haue not rūne in vayne, neither haue labou-
red in vayne. Yea, and though I be offred vp
vpon the offeringe & sacrifice of your faith:
I reioyce, and reioyce with you al. For the
same cause also do ye reioyce, & reioyce with
me. I truste in the Lord Jesus, for to * sēde
Timotheus thorowly vnto you, * that I al-
so maye be of good comforte, when I know
what case ye stande in. For I haue no man
that is so lyke mynded to me, whiche wyth
so pure affection wyll care for youre mat-
ters. For al other seke their owne, and not
the thynges whiche are Jesus Christes.
Ye knowe the proffe of hym, howe that as a
sonne with the father, so hath he with me
bestowed his seruice in the Gospel. Hym
therfore I hope to sende allone as I knowe
how it will go with me. I truste in the Lord
that

that I also my selfe shall come shortely.
25 But I supposed it necessarye to sende vnto you Epaphroditus my cõpanion in laboure, and felowe souldier, youre Apostel, which also ministreth vnto me at nede. 26 For he longeth after you all, and was full of heuynes, because that ye had herde say, that he had bene sicke. 27 And no doute he was sicke, in so muche that he was nye vnto death. But God had mercye on him: and not on him onelye, but on me also, lest I should haue sorowe vpon sorowe. 28 I sende him therfore the more diligently: that whē ye se him, ye maye reioyce agayne, and that I maye be the lesse sorowfull. 29 Receaue him therefore in the Lorde wyth all gladnesse, and make much of suche: 30 because that for the worke of Christe he went so farre, that he was nie vnto death, & regarded not his lyfe: to fulfil that whiche was lacking on youre part towarde me.

Ro.12.b
1.cor.5.c

¶ The.iii. Chapter.

1 MOreouer, (brethren) reioyce ye in the Lorde. It greeueth me not to write one thinge often to you. For to you it is a sure thynge. 2 Beware of dogges, beware of euyll workers. Beware of dyssencyon. 3 For we are circumcisyon, whiche serue God in the spirite, & reioyce in Christe Iesu, and haue no confydence in the flesh: 4 though I might also reioyce in the flesh. If any other man thynketh that he hath wherof he might trust in the flesh. I haue more: 5 beynge circumcised the eight daye of the kynred of Israell, of the tribe of Ben Iamin, an Ebrue borne of the Ebrues as concernynge the lawe, a Pharisee: 6 as concernynge frewentnesse, I persecuted the congregacion: as touchyng the ryghteousnes whiche is in the lawe, I was vnrebukeable. 7 But the thynges that were dauntage vnto me, those I counted losse for Christes sake: 8 yea, I vnchche all thynges but losse for the excellencye of the knowledge of Christ Iesu my Lorde. For whome I haue counted all thynge losse, & do iudge them but dyle, that I may wynne Christ, 9 & be founde in hym, not hauyng myne owne righteousnesse of the lawe: but that whiche is thorowe the fayth of Christe: euen the righteousnes whiche commeth of God thorowe fayth: 10 that I maye knowe him & the vertue of his resurrecyon, & the felowshyp of his passyons, whyle I am conformable vnto his (death) 11 yf by any meanes I might attayne vnto the resurrection of the deade.

Rom.2.d
Ephe.2.c
2 Joh 4.c
Rom.1.c
2.cor.11.a
2 Act.23.b
and.26.b
Mat.13.f

12 Not that I haue attayned vnto it already, or that I am already perfite: but I folowe, yf that I maye comprehende that, wherein I am comprehended of Christe Iesu. 13 Brethren, I counte not my selfe that I haue gotten it as yet, but this one thinge I saye: I forget those thynges whiche are behynde, and endeuoure my selfe vnto those thinges whiche are before, 14 and (accordynge to the marke appoynted) I preache to the reward of the hye callynge of God thorowe Christe Iesu. 15 Let vs therfore as many as be perfite, be thus wyse mynded. & yf ye be otherwise minded, God shall open the same also vnto you. 16 Neuertheles vnto that which we haue attayned vnto, let vs procede by one rule, that we maye be of one accorde. 17 Brethren, be followers together of me, and loke on them whiche walcke euen so, as ye haue vs for an ensample. 18 For manye walcke (of whome I haue tolde you often, and nowe tell you weepynge) that they are the enemyes of the crosse of Christe, 19 whose ende is damnacyon, whose God is their bellye, & glory to their shame, whiche are worldelye mynded. 20 But oure conuersacion is in heauen, from whence we loke for the sauioure, euen the Lorde Iesus Christ, 21 whyche shall chaunge oure vyle bodye, that we maye make it like vnto his glorious body, according to the working whereby he is able also to subdue all thinges vnto him selfe.

Phil.1.c
1.cor.15.d
Rom.16.d
1.cor.4.c
and.5.d

¶ The.iiii. Chapter.

1 THerefore my brethren (dearly beloued & longed for) my ioye & crowne, so continue in the Lorde ye beloued. 2 I praye Euodias, and beseche Sintiches, that they be of one accord in the Lord: 3 yea, & I beseche the faythfull yocke felowe, helpe the wemē whiche laboured with me in the Ghospell, and with Clement also, and with other my labourers felowes, whose names are in the boke of life. 4 Reioyce in the Lorde alwaye, and agayne I saye reioyce. 5 Let your softnes be knowen vnto all mē. The Lorde is euen at hande. 6 Be careful for nothynge: but in all prayer and supplicacyon, let your petitions be manyfest vnto God wyth geuynge of thankes. 7 And the peace of God (whiche passeth all vnderstandynge) kepe youre hertes and myndes thorowe Christe Iesu. 8 Furthermore, brethrē, whatsoeuer thynges are true, whatsoeuer thynges are honest, what so euer thynges are iust, what so euer thynges are pure, what so euer thynges are louesome, what so euer thinges are of honest reporte: If there be anye vertue, yf there be anye prayse, (of learnig) those same haue ye in your mynde, whiche ye haue both learned and receaued, hearde, also and sene in me: those thynges do, and the God of peace shalbe with you. 9 I reioyce in the Lorde greately, that now at the last your care is reuyued agayne for me in that wherin

Luce.7.a
Apo.17.b
1.tes.5.b

wherin ye were also carefull, but ye lacked opportunyte. I speake not because of necessytye. For I haue learned in whatsoeuer estate I am, + therewyth to be contente. I
1.Ti.6.b knowe howe to be lowe, and I know howe to excede. Euery where, and in all thinges I am instructed, bothe to be full, and to be hongrye, both to haue plenty, and to suffer nede, I can do all thynges thorow Christe whiche strengtheneth me. Notwithstandynge ye haue well done, that ye bare part wyth me in my tribulacion. Ye of Philippos knowe also that in the begynnynge of the Gospell, when I departed from Macedonia, no congregacō bare parte with me, as concernynge geuynge, and receauinge, but ye onely. For when I was in Thessalonica, ye sent ones, & afterwarde again vnto my necessitie: not that I desyre giftes: but
10 I desire aboūdaūt frute on your part. Neuertheles, I receaued al, + haue plentye. I was eu & filled after that I receaued of Epaphroditus the thinges, that were sent from
Ro. 12.a you, an odoure of a swete smel, a + sacrifice
Heb.13.c accepted, and pleasaunte to God. My God shall supplye all youre nede thorowe hys glorious riches by Jesu Christ. Vnto God, and our father be prayse for euermore. Amen. Salute all the sainctes in Christe Jesu. The brethren whiche are with me, grete you. All the sainctes salute you, most of all they whiche are of the Emperours houshold. The grace of oure Lorde Jesu Christ be with you all. Amen.

¶ This Epistle was written from Rome by Epaphroditus.

☞ The Epystle of Saynete Paule the Apostle to the Collossians.

¶ The fyrste Chapter.

A
Galla.1.a
Ephe.1.a
Philli.1.a
1.Tes.1.a
Ro 1.
Philli.1.a
Eph. 1.d

PAule an Apostle of Jesu Christ by the wil of God, and brother Tymotheus. To the sainctes whiche are at Collossa, and brethren that beleue in Christe. + Grace be vnto you, and peace from God oure father, and from the Lord Jesu Christ. + We geue thankes to God the father of oure Lorde Jesus Christe + alwayes for you in oure prayers. For we haue heard of youre faith in Christe Jesu, and of the loue whyche ye beare to all sainctes, for the hopes sake which is layde vp in store for you in heue, of which hope, ye herd before by the true word of the Gospel, which is come vnto you: euē as it is frutefull & groweth, I as it is also amonge you, from the day in the which ye heard of it, and had experience in the grace of God, thorow the trueth, as ye learned of
Colo.4.c + Epaphra our deare felow seruaūt, which is for you a faythfull minister of Christ, whiche also declared vnto vs your loue whi
B che ye haue in the spirite. + For this cause
Eph.1.b we also, sence the daye we heard of it, haue not ceased to praye for you, & to desire, that ye myght be fulfylled with the knowledge of his will, in all wisedom, and spirituall vnderstandynge, that ye might walke worthy of the Lorde, that in all thynges ye maye
Joh.15.c please + beynge frutefull in all good workes, & encreasinge in the knowledge of god, strengthed with all myght, thorow his glorious power, vnto all patience, & long sufferynge with ioyfulnes, geuinge thankes vnto the father, whiche hath made vs mete to be partakers of the inheritaunce of saintes in light. ¶ Which hath wtuered vs frō
† the power of darcknes, and hath translated vs into the kyngedome of hys deare sonne
Eph.1.b + by whome we haue redemption thorowe his bloude, euen the forgeuenes of synnes
C + which is the ymage of the inuisible God, 2.cor.4.a
Heb.1.a fyrst begotten of al creatures. + For by hym were al thynges created, that are in heaue, & that are in earth visible, & inuisible, whether they be maiesty or lordship, either rule or power. Al thynges were created by hym, & for him, and he is before all thinges, and by him al thinges haue their beynge. And + he is the heade of the bodye, euen of the
Ephe.1.b congregacion: he is the begynnyng & + first
and.b.c begotten of the deade, that in all thynges
1.Co.15.c he might haue the preeminence. For it pleased the father, that in hym shoulde all fulnes dwell, & by him to + reconcyle all thing
Rom.3.b vnto hym selfe, & to set at peace by him thorowe the bloude of his crosse, both thiges
2.cor.5.b in heauen, and thinges in earthe. And you + which were sometyme farre of, & enemyes,
Rom.5.a because your myndes were set in euel worEph.2.a kes hath he now yet reconcyled in the bodye
Collo.2.c of his flesche thorow death, to make you holy, and vnblameable, and without faute in his own sight, if ye continue grouded, and stablished in the faythe, and be not moued awaye frō the hope of the Gospel, whereof ye haue herd, how that it is preached amōg all creatures whyche are vnder heauen, wherof I Paule am made a minister. Now
w iope I + in my sufferynge + for you, and
ii.cor.1.a fulfyll that which is behynde of the passiōs
eph.3.b of Christ in my flesche, for his bodyes sake, whiche is the congregacion: whereof I am made a minister, accordynge to the ordeynaunce of God, whiche ordeynaūce was geuē me vnto you warde to fulfil the word of God, that + mistery which hathe bene hyd
Eph.3.b sence

sence the worlde beganne, & sence the begin-
Mat.xi.d nynge of generacions: * but nowe is opened
ii.cor.2.c to his saintes, to whom God would make
Ephe,i.b knowen what the glorious riches of thys
mysterye is amonge the Gentils, which ry-
ches is Christe in you, the hope of glorye,
whom we preach, warnynge al men, & tea-
chynge all men in all wysedom, to make al
men perfite in Christ Jesu. Whereun I al-
so labourre and stryue, euen as far forth as
hys strength worketh in me mightely.

¶ The.ii. Chapter.

A FOr I would that ye knew how greate
care that I haue for you and for them
that are at Laodicia, & for as manye as
haue not sene my persoune in the flesche
that theyr heartes myghte be confoyted
when they are knyt together in loue, and
in al riches of ful vnderstãding for to know
the mistery of God the father, & of Christe,
in whome are hyd al the treasures of wyse-
Eph. b.a dome & knowledge. * This I saye, lest any
man should begile you with entysyng wor-
des. For though I be absente in the flesche,
yet am I wyth you in the spyrite, ioyninge, &
beholdynge youre order, and your stedfaste
B fayth in Christ. As ye haue therfore receay-
ued Christe Jesu the Lorde, euen so walche
ye in hym, so that ye be rooted and buylte
in hym, and stablished thorowe faith, as ye
haue learned: and therein be plenteous with
mat.24.a geuynge thanckes. ✠ * Beware, leste any
mar.xiiia man spoyle you thorowe Philosophy, and
luc.xxi.b disceatful vanytye, after the tradycyon of
Eph.v.b men, & after the ordeynaũces of the world,
and not after Christ. For in hym dwelleth
all the fulnes of the godheade bodelye, and
ye are complet in hym: whyche is the heade
of all rule and power, by whom also ye are
Ro.2.d. * circumcised with circumcision whyche is
Ephe.ii.c done wythoute handes, for as muche as ye
Collo.ii.b haue put of the synfull bodye of the flesche
thorow the circumcision that is in Christe,
Rom,vi.a in that * ye are buryed with hym thorowe
Gala.3.d baptyme, in whome ye are also risen again
C thorow fayth, that is wrought by the ope-
racio of God, which rayled him fro deathe.
Ro,v.a. * And ye when ye were deade thorow syn,
Ephe.ii.a and thorowe the vncircumcision of youre
Collo.i.c. flesh, hath he quickened with him, and hath
forgeuen vs all oure trespasses, and hathe
put out the hande writinge that was against
vs, contayned in the lawe written, and that
hath he taken oute of the waye, and hathe
gen.iii.c. fastened it to his crosse, and hathe * spoyled
Luc. xi.c rule and power, and hathe made a shewe of
Joh. 12.c them openly, & hathe triumphed ouer them
in hys owne persoune. Let no man therfore
trouble youre conscience aboute meate, and
dryncke, or for a pece of an holy daye, or of
the newe moone, or of the Sabboth dayes,
* which are shadowes of thinges to come, Hebr.8.a
but the body is in Christ. Let no man make and.10.a
you shote at a wronge marke by the vñble- D
nes, and holynes of aungels, in the thinges
which he neuer sawe, beynge causeles puffe
vp with his fleshly mynde, and holdeth not
the heade, wherof all the bodye by ioyntes
and couples receaueth nourishement and is
knyt together, and encreaseth wyth the in-
creasynge that cõmeth of God. Wherefore,
yf ye be deade wyth Christe from the * or- Gala.4.b
deynaunces of the worlde, why as thoughe
ye yet lyued in the worlde, are ye led wyth
traditiõs? Touche not, taste not, hãdle not:
whiche all perysshe thorow the very abuse,
after the commaundementes, and doctrines
of men. Whyche thinges outewardly haue
the symilytude of the wysedõ by superstici-
on and humblenes of mynde, and by hurtig
of the body, and in that they do the flesh no
worshipe vnto the nede therof.

¶ The.iii. Chapter. •

IF ye be then rysen agayne with Christ, A
seke those thinges which are aboue, where
Christ sytteth * on the ryght hãde of god. Ephe.i.d
Set youre affection on heauenly thynges, Hebr.i.a
and not on earthye thynges. For ye are r.c.8.12.b
deade, and youre lyfe is hyd wyth Christe
in God. When soeuer Christe (which is oure
lyfe) shall shewe hym selfe, then shal ye al-
so appeare wyth hym in glorye. ✠ Mortifie
therfore your earthy membres: fornicacyon
vnclenes, vnnatural lust, enel cõcupiscẽce,
and couetousnes, whiche is worshyppinge
of ydoles: for whiche thinges sake the wrath
of God vseth to come on the vnlobedyente
children • amonge whome ye walked some- Eph.ii.
tyme, when ye lyued in them. But now put
ye also awaye from you all suche thynges: B
wrath, fearsnes, malycyousnes, cursed spea-
kynge, filthy communication out of youre
mouth. Lie not one to another, seynge that
ye haue put of the olde man wyth hys wor-
kes, & haue * put on the new mã which is
renued into the knowledge, and ymage of Ro,vi.a
him that made hym, * where is nether Gẽ- Eph,4.a
tyl nor Jewe, circumcision nor vncircumci- gal.6.a
sion, Barbarous or Sithian, bonde or free:
but Christ is al, in al thynges. ✠ Therfore
as electe of God, holy, and beloued, put on
tender mercy, kyndnes, hũblenes of myn de,
meknes, longe sufferynge, forbearynge one
another, and forgeuinge one another, if any
man haue a quarell agaynste another: as
Christ forgaue you, euen so do ye. Aboue mat.22.
all these thynges put on * loue whyche is
the bonde of perfectnes. And the peace of
god rule in youre hertes: to the which peace
ye are called in one bodye. And se that ye
be thankeful. Let the worde of Christ dwel
in you plenteously wyth al wysedõ, Teach
and

psal.33.a & exhorte youre owne selues. * in Psalmes
Eph.v.d and himnes, and spirituall songes, synging
with grace in youre hertes to the Lorde.
1.cor.x.g And * what so euer ye do (in worde or dede)
do all in the name of the Lorde Iesu, ge-
uynge thankes to God the father by hym. *
Eph.v.d * Ye wyues submytte youre selues vnto
1.pet.3.a your owne husbandes, as it is comely in the
D Lorde: ye husbandes, loue your wyues, and
Eph.6.a be not bitter vnto them. * Ye chyldren: obey
your fathers and mothers in al thinges, for
that is well pleasynge vnto the Lorde. Ye
fathers, prouoke not youre chyldren (to an-
ger) lest they be of a desperat mynde.
Eph.6.a * Ye seruauntes, be obedyent vnto them that
Tit.ii.c are youre bodelye masters in all thynges:
1.pet.2.b not wyth eye seruyce as men pleasers, but
in singlenes of hearte fearynge God. And
what so euer ye do, do it hartely, as though
ye dyd it to the Lorde, and not vnto men:
knowynge, that of the Lorde ye shall re-
2.pa.19c ceaue the rewarde of inheritaunce, for ye
Luc.x.e serue the Lorde Christe. But he that dothe
Ecc.35.b synne, shal receaue for his sinne. * Neither
Rom.ii.b is there anye respecte of persones (with
Collo 3,c God.)

¶ The.iiii. Chapter.

A MAsters, do vnto youre seruauntes
Eph.6.a that whyche is iuste, and equal,
knowynge that ye also haue a ma-
Eph.6.e ster in heauen. * Contynue in prayer, and
watche in the same with thankes geuynge,
Ephe.5.c prayinge also for vs * that God may open
1.tes.v.c vnto vs the dore of vttraunce, that we may
speake the misterie of Christ (wherefore I
am also in bondes) that I maye vtter it, as
Eph.v.d it becommeth me to speake. * Walke wisely
towarde them that are without, and lose no
opportunite. Let youre speache be alwayes
Leu.ii.b wel fauoured, & powdred with * salte, that
mar.v.c ye maye knowe, howe ye ought to aunswer
B euerye man. Of all my busynes shall ye be
certified by Tichicus, the beloued brother,
and faithful minister, and felow seruaunte
in the Lord, whom I haue sente vnto you,
for the same purpose, that he myght knowe
what ye do, & that he might comforte youre
hertes, with one Onesimus a faythful, and
beloued brother, whyche is one of you.
Act.27.a They shal shew you of al thinges, whyche
.xii.i.4.b are a doynge here. * Aristarchus my prison
C felow saluted you, and (* Marcus Barnabas
sisters sonne: touchynge whom ye receaued
commaundementes. If he come vnto you,
receaue him: and Iesus which is called Iu-
stus, whyche are of the circumcision. These
onely are my worke felowes vnto the king-
Collo.3.a dome of God, which haue bene vnto my co-
solacion. * Epaphras the seruaut of Christ,
(whyche is one of you) saluteth you, and al-
wayes laboureth feruently for you in pray-
ers, that ye maye stande perfecte and ful,
in al the wil of God. For I beare him recorde,
that he hath a feruente mynde for you, and
them that are of Laodicia, and the that are
of Hierapolis. Weare Lucas the Phisicion
D greeteth you, and * Demas. Salute the
2.ti.4.c brethren whyche are of Laodicia, and Sa-
lute Nimphas, and the congregacio, which
is in hys house. And when the Epistle is
reade of you, make that it be reade also in
the congregacion of the Laodicians, and
that ye lykewyse reade the Epistle of La-
odicia. And saye to Archippus: take hede to
the office that thou haste receaued in the
Lord, that thou fulfyll it. The salutacyon
by the hand of me Paule: remembre my bo-
des, the grace of oure Lorde Iesu Christ
be wyth you. Amen.

☞ Sente from Rome by
Tichicus and O-
nesymus.

¶ The fyrste Epistle of S. Paule the Apostle vnto the Thessalonians.

¶ The fyrste Chapter.

A PAule and Silvanus & Ti-
morthe. Vnto the congregacion of
the Thessalonians, in God the fa-
ther, and in the Lorde Iesus Christ.
Rom.i.a * Grace be vnto you, and peace from God
i.cor.i.a oure father, & from the Lorde Iesus Christ.
2.cor.i.a We geue God thankes alwaies for you al:
Gala.i.a makynge mencion of you in oure prayers
Ephe.i.a without ceasynge, and call you to remem-
rom.i.b braunce because of the worke of your faith,
Phil.i.a and laboure in * loue, and because ye haue
Ephe.i.b conteynued in the hope of our Lorde Iesus
Collo.i.a Christ, in the syghte of God oure father.
i. Tessa 4.b * We know brethren (beloued of God) how
that ye are elected. For our Gospel came not
*i.ti.i.a vnto you by † worde onely, but also by po-
B wer, & by the holy goste, & by much certain-
†i.co.ii.a tye, as * ye know, after what maner we be
*i.tes.2.a haued our selues among you, for your sake.
And ye became folowers of vs, and of the
Lorde, receaynge the worde wyth muche
affliccion, with ioye of the holye goste: so
that ye were an ensample to al that beleue
in Macedonia, and Achaia. For from you
sounded oute the worde of the Lorde, not
in Macedonia, & in Achaia onely: but your
fayth also whyche ye haue vnto God, spred
C her selfe abroade in all quarters, so that it
nedeth vs not to speake any thig at al. For
they them selues shewe of you, what maner
of entrynge in we had vnto you, and howe
ye turned to God frō ymages, for to serue
the

the lyuynge and trewe God, & for to loke for
Acte. 1.b his sonne * from heauen, whome he rayled
from deathe: euen Jesus, whiche wilyuereth
Joh.iii.b vs from * the wrathe to come.

¶ The .ii. Chapter.

A 1.Thes.1.b FOr ye youre selues(* brethren) knowe of our entraunce in vnto you, how that it was not in vayne: but eue after that
Acte.16.c we had suffred before, and were * shamefully intreated at Philippos (as ye know)
Act.17.b then were we bolde in oure God, to speake vnto you the gospel of God, in * much stryuinge. For our exhortacio was not to bring you to errour, nor yet to vnclenes, neither was it wyth gyle: but as we were alowed of God, that the Gospell shoulde be committed vnto vs: euen so we speake, not as
galla.1.b they that * please men, but God, whyche
B tryeth oure hertes. Neither led we our conuersacio at any time with flatteryng wordes, as ye knowe: neither by occasion of co-
Phil.1.a uetousnes. * God is recorde: neither sought we prayse of men, neither of you, nor yet of any other, when we might haue bene in aucthorite, as the Apostles of Chriſte, but we were tender amonge you, euen as a nourse cherysheth her chyldren, so were we affectioned towarde you, oure good wyl was to haue dealte vnto you, not the Gospell of God onelye: but also oure owne soules, be-
C cause ye were deare vnto vs. * Ye remember
Acte.17.g brethren our laboure, and trauayle. * For
2.Thes.3.b we laboured day & nyght, because we wold
1.Cor.9.c not be chargeable vnto anye of you, & preached vnto you the Gospell of God. ye are wytnesses, and so is God, howe holyly and iustly, and vnblameablye we behaued oure selues amog you that beleued, as ye know, howe that we bare suche affectyon vnto euerye one of you, as a father dothe vnto his children, exhortynge, comfortynge, and beseechynge you, that ye would walke worthye of God, whyche hathe called you vnto hys kyngedome and glorye. For this cause thanke we God also wythout ceassinge, because that whē ye receaued of vs the worde (wherewith ye learned to knowe God) ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, whyche worketh also in you that beleue.

D For ye brethren became folowers of the cōgregacion of God, which in Jewrye are in Chriſte Jesu: for ye haue suffred like thynges of your kynsmen, as we our selues haue suffered of the Jewes. Whiche as they kylled the Lorde Jesus, and theyr owne Prophetes, euen so haue they persecuted vs: & God they please not, & are contrarye to all men, and hynder vs, that we shoulde not speake vnto the Gentyls, that they myght be saued, to fulfyll theyr synnes alway. For
Luc.21.g * the wrath of God is come on them, euen to the vtmost. For as muche brethren as we are kept from you for a season, as cōcernig the bodyly presence (but not in the hert) we enforsed the more to se you personally with greate desyre. And therfore we would haue come vnto you. I Paule once, and agayne:
Dan.7.c * but Satan withstode vs: for what is our
12.co.1.c hope of ioye or crowne of reioysynge? are and. .d. not ye it in the presence of oure Lorde Jesus Chriſte at hys commynge? yes, ye are oure glorye and ioye.

¶ The .iii. Chapter.

A Wherefore, sence we coulde no lengre forbeare, we thoughte it good to re-
Acte.17b mayne at * Athens alone. and sēt Timothe our brother, and minister of God, & the helper forthe of oure laboure in the Gospell of Chriſte, to stably she you, and to comforte you concernynge our faythe * that
Ephe.3.c no man shoulde be moued in these afflictions. For * ye your selues knowe, that we
Joh.15.c are euen appoynted there vnto. For when
Act.14.b we were with you, we tolde you before, that
psa l.34.b we should suffre tribulacio, euen as it came
pso 24.b to passe, and as ye knowe. For this cause
2.Thes.3.c when I could no lenger forbeare, I sent, that I might haue knowledge of your faith, lest by some meanes the tempter had tempted you, and leste oure laboure had bene bestowed in vayne. But now lately, when
B Timothe came from you vnto vs, and declared to vs your fayth, and your loue, and howe that ye haue good remembraunce of vs alwayes, desyringe to se vs, as we also desyre to se you: Therfore brethren we receaued consolacion by you, in all oure aduersite, and necessite, thoughe your fayth. For nowe are we alyue, yf ye stande stedfast in the Lorde. For what thankes can we recompence to God agayne for you, ouer all the ioye, that we ioye for youre sakes before oure God? prayinge nyght and day exceadyngly, that we might se you presently, and myght fulfyll the thynges whyche are lackynge vnto your fayth. God hym selfe
C oure father, and oure Lorde Jesus Chriſte, shall guyde our iorney vnto you: the Lord also shall increase you, and make you flowe ouer in loue, one towarde another, and towarde al men, euen as we do towarde you, that he maye make your hertes stable, and vnblameably in holynes before God oure father, at the commynge of oure Lorde Jesus Chriſt with al sainctes.

¶ The .iiii. Chapter.

A Furthermore, we beseche you (brethre) and exhorte you by the Lorde Jesus, that ye increace more and more, euen as ye haue receaued of vs, howe ye ought to walke

walke & to pleaſe God. For ye know, what commaundementes we gaue you by oure Lord Jeſu Chriſte. For this is the wyll of God, * euen your holynes, that ye ſhoulde abſtaine frō fornicaciō, and that euery one of you ſhould know * how to kepe his veſſel in holynes & honoure, & not in the luſte of cōcupiſcence, * as do the heithen, which know not God, that no mā oppreſſe & deſeaude his brother in bargaininge: becauſe that the Lorde is the auenger of all ſuche thinges, as we tolde you before, & teſtified. For god hath not called vs vnto vnclēnes, but vnto holynelle. ✠ * He therefore that deſpyſeth, deſpyſeth not man, but GOD, which hath lent * his holy ſpirite amonge you. ✠ ✠ But as touchynge brotherlye * loue, ye nede not, that I wryte vnto you. * For ye are taughte of God, to loue one another: Yea, and that thynge verelye ye do vnto all the brethren whiche are in al Macedonia. We beſeche you brethren, that ye encreaſe more and more, and that ye ſtudye to be quiet, and to medle wyth your owne buſines, and * to worcke with youre owne handes, as we commaunded you: that ye maye behaue your ſelues honeſtly towarde them that are without, and that nothynge be lackynge vnto you. ✠ ✠ I would not brethrē that ye ſhoulde be ignoraunt concerning thē which are fallē a ſlepe, that ye ſorowe not as other do, whiche haue * no hope. For if we beleue, that Jeſus died, and roſe againe: euē ſo thē alſo whiche ſlepe by Jeſus, wil god bryng againe with him. For this ſaye we vnto you in the worde of the Lord, that we which ſhal * liue, & ſhall remaine in the cōming of the Lord, ſhall not come yer they whiche ſlepe. For the Lorde him ſelfe ſhall deſcende from heauen with a ſhowte, and the voice of the * Archaungel & trōpe of God. And the dead in Chriſte ſhal ariſe firſt: thē we which ſhal liue (euē we which ſhal remaine) ſhalbe caughte vp with thē alſo in the cloudes, to meete the lord in the ayer. And ſo ſhall we euer be with the Lord. Wherefore cōfort your ſelues one another, with theſe wordes. ✠

¶ The. d. Chapter.

FInally, of the tymes and ſeaſons (brethren) it is no nede that I wryte vnto you. For ye your ſelues know perfectly that * the day of the Lorde ſhall come, euē as a theefe in the night. For whē they ſhal ſaye, peace, & all thynges are ſafe, then ſhall * ſodē deſtruction come vpon thē: as ſorowe cōmeth vpō a womā trauailig with child) & they ſhal not eſcape. But * ye brethrē are not in darkenes, that that day ſhuld come vnto you as a theefe. ✠ ye are al the childrē of light, & the children of the day. We are not of the night, neither of darkenes. * Therfore let vs not ſlepe as do other, but let vs watche, & be ſober. For they that ſlepe, ſlepe in the night: & they that be dronken, are dronken in the nyght. But let vs which are of the daye, be ſober, * armed wyth the breſt plate of fayth & loue, & with hope of ſaluacion for an helmet. For God hathe not appointed vs to prouoke wrath vnto our ſelues, but to obtayne ſaluacion by the meanes of our lord Jeſu Chriſt, * which died for vs: that whether we wake or ſlepe, we ſhould liue together with him. Wherefore, cōfort youre ſelues together, & edifie euery one another, euen as ye do. * We beſeche you brethrē, that ye know thē, * which laboure among you, & haue the ouerſighte of you in the Lorde, & geue you exhortacion, that ye haue thē in hye reputacīō thorow loue, for their workes ſake, & be at peace with thē. ✠ We deſire you (brethren) warne theym that are vnruly, comforte the feble minded, lyfte vp the weake, be pacyent towarde all men. * See that none recompence euell for euyll vnto anye man: but euer folowe that whiche is good, both among your ſelues, & to all men. * Reioyce euer. ✠ Praye continually. In all thynges geue thankes. For this is the wil of God thorowe Chriſte Jeſu towarde you. Quenche not the ſpirite. * Deſpyſe not prophelynges. Examin all thynges, kepe that which is good. Abſtaine from all euyll appearaunce. The very God of peace ſanctifye you thorowoute. And I praye God, that your whole ſpirit, & ſoule, and body, maye be preſerued: ſo that in nothing ye may be blamed in the comming of our Lorde Jeſus Chriſte. * Faithfull is he which called you, which wil alſo do it. Brethren, pray for vs. * Greete all the brethren with an holy kiſſe. I charge you in the lord that this Epiſtle be red vnto all the holye brethren. * The grace of the Lorde Jeſus Chriſt be with you. Amen.

¶ The firſte Epiſtle vnto the Theſſalonians, was written frō Athens.

¶ The ſeconde Epiſtle of ſainct Paule the Apoſtle vnto the Theſſalonians.

¶ The firſt Chapter.

PAule, & Siluanus, & Timotheus, vnto the cōgregacīō of the Theſſalonians in God our father, and in the Lorde Jeſus Chriſte. * Grace be vnto you, & peace frō God our father, & from the Lord Jeſu Chriſt. We are bonde to thāke God alwaies for you brethren (as it is mete) becauſe that your faith groweth exceedigly, & eueri one of you ſwimeth in loue toward an other betwene your ſelues, ſo that we our ſelues boaſt of you in the cōgregacions of

God, ouer yone patience, & fayth in al your
persecutiõs and tribulatiõs, that ye suffre,
whiche is a token of the righteous iudge-
ment of God, that ye are counted worthye
of the kyngdome of God, for whiche ye al-
so suffre. It is bereyfe a righteous thynge
C with God, that he recompence tribulacion
to them that trouble you: and to you whi-
che are troubled, reste with vs, when the
Lorde Jesus shall shewe him selfe frome
heauen with the angels of his power, with
flaming fire, whiche shall rẽder vengeãce
Rom.2.b vnto them that knowe not God, * and that
obey not the gospell of oure Lorde Jesus
Sap.5.c Christ, * which shalbe punished with euer-
lastynge dampnacion, frome the presence of
mat.25.c the Lorde, & frome the glorye of his power,
D * when he shal come to be glorified in his
sayntes, & to become marueylous in al thẽ
that beleue: because our testimony that we
had to you, was beleued euen the same day,
Collo.1.g * Wherfore, also we praye alwayes for you
Phil.1.b that oure god wil make you worthy of this
calling, and fulfill all delectacion of good-
nes and the worcke of fayth, with power:
that the name of oure Lorde Jesus Christe
maye be glorified by you, and ye by hym,
according vnto the grace of oure God, and
of the lorde Jesus Christe.

¶ The.ii. Chapter.

A WE beseech you (brethren) by the com-
ming of our lord Jesu Christ, and in
that we shall assemble vnto hi, that
ye be not sodenly mouedfrõ your minde, nor
be troubled, neither by spirit, nether by wor
des, nor yet by letter, which should seme to
come frõ vs, as thoughe the daye of Christe
were at hãd. Let no mã decey ue you by anye
meanes, for the lorde shal not come, except
Deut.9.g ther come * a reparig first, & that that sinful
1.Ti.4.a mã be opened, the son of perditiõ, whiche is
an aduersarye: & is exalted aboue all that
is called god, or that is worshipped: So
1.cor.3.b that he doeth sit * in the temple of God,
and.5.d. boasting hym selfe to be God. Remembre
B ye not, that whan I was yet with you, I
tolde you these thynges? And nowe ye
knowe what witholdeth: Euen that he
mighte be bitered at hys tyme. * For the
1.Joh.2.c misterye of the iniquitye doeth all readye
worcke: tyl he whiche nowe onelye letteth,
be taken oute of the waye. And then shall
that wycked be bitered, * whome the Lord
Esay.xi.f shal cõsume with the spirite of his mouth,
and shall destroye with the appearaunce of
his commynge, euen hym whose cõmynge
is after the worckynge of Sathan, with all
Mat.24.c lying power, * signes and wonders, & with
all deceauablenes of vnrighteousnes, amõg
them that perishe: because they receaued
not the loue of the trueth, that they myght
be saued. * And therefore, God shall sende
them stronge delusion, that they shoulde Rom.2.b
beleue lyes: that all they might be damned, C
whiche beleued not the trueth: But had
pleasure in vnrygh teousnes. But we are
bounde to geue thankes alwaye to God
for you (brethren beloued of the Lorde) for
because that God hathe frome the begyn-
nynge chosen you to saluacion, throwe sãc-
tifyinge of the spirite, and throwe bele-
ynge of the trueth, where vnto he called
you by oure gospell, to obtayne the glorye
of oure Lord Jesus Christ. ✠ Therefore bre- D
thren stande fast, and kepe the ordinaũces
whiche ye haue learned: Whether it were
by oure preachynge, or by epistle. Oure
LORDE Jesu Christ him selfe, and God
our father (which hath loued vs, & hath gi-
uẽ vs euerlastyng consolacion, & good hope
throwe grace) comforte your heartes, & sta-
blish you in al good sayning and doyng. ✠

¶ The.iii. Chapter.

FOrthermore, brethrẽ praye ye for vs, A
* that the word of god may haue passa- Ephe.6.g
ge, & be glorified, as it is also with you: Collo.4.a
& that we may be delyuered frõ vnreasona-
ble & froward mẽ. For al mẽ haue not faith:
but the lorde is faythfull, whiche shall sta-
blish you, & preserue you frome euil. We
haue confidence throwe the Lord to you-
ward, that ye both do, & wil do the thinges
which we commaunde you. And the Lorde
guyde your heartes to the loue of God, and
to the pacient wayetynge for Christe.
✠ We require you brethren by the name of
oure LORDE Jesu Christ * that ye with- 1.cor.5.b
drawe youre selues from euerye brother, B
that behaueth hym selfe inordinatly, & not
after the institution which he receaueth of
vs. For ye your selues know, how ye ought
to folowe vs. For we behaued not our sel-
ues inordinatly amõg you. Nether toke we
bread of any mãs for nought: but * wrought Act.xx.g
with labour, and sweate nyght and daye, 1.cor.15.f
because we wolde not be chargeable to any 1.cor.2.c
of you: not that we had auctorite: But and.4.f.
to make oure selues an ensample vnto you, C
to folowe vs. For when we were with you,
this we warned you of, that yf any wolde
not worcke, the same shoulde not eate. For
we haue heard say, that ther are some whi-
che walcke amonge you inordinatly, wor-
kynge nor at all, but beynge busy bodyes.
Them that are suche, we commaunde and
exhorte, by our lord Jesus Christ, that they
worke with quietnes, and eate their owne
breade: * Brethren be ye not wery in well Gala.6.d
doynge. ✠ If any mã obey not our sayning,
sende vs worde of him by a letter: & * haue 2.Tes.3.f
no cõpany with hym that he maye be asha- P
med. And count him not as an enemy: but
warne

warne hym as a brother. The herye Lorde of peace, gene you peace alwayes, by all meanes. The Lorde be with you all. The salutacion of me Paule with myne owne hãde.
1.Tes.5.d Phi.4.d This is the tokẽ in al epistles. So I write. * The grace of oure Lorde Jesus Chriſt be with you al. Amen.

¶ Sente frome Athens.

¶ The firſt Epiſtle of. S. Paule vnto Timothe.

¶ The firſt Chapter.

A Acte.ix.c PAule an apoſtle of Jeſus Chriſte, *by the cõmiſſion of god our ſauiour, & lord Jeſus Chriſt, which is *oure hope. Vnto * Timothe his natural ſon in the fayeth. * Grace, 1.Tes.i.a *Act.16.a *1.cor.18 Gala.1.a mercy, & peace frõ god, *& frõ the lord Jeſus Chriſt our lord. As I beſought the to abide ſtil at Epheſus (whẽ I departed into *Macedonia) ẽne ſo do, that thou cõmaũde ſome, Act.xix.a and.xx.d that they folow no ſtraũge doctrine, nether geue hede * to fables & endles genealogies, 2.Ti.2.c Titu.3.e which brede doubtes mooze then Godlye edifynge, whiche is by fayethe, for the ende 1.Ti.4.a of the commaundement is, * loue oute of a *Ro.13.c pure heart, and of a good conſcience, and *Ac.15.b of fayeth vnfayned: frõ the whyche thynges, becauſe ſome haue erred, they are turned vnto vayne iangelynge, becauſe they woulde be doctours of the lawe, and yet vnderſtande not what they ſpeake, neyther wherof they affirme. + We know, that * the Rom.7.b lawe is good, yf a man vſe it lawfullye: Gala.3.c knowyng thys, * howe that the lawe is not 1.Tim.1.b geuen vnto a righteous man, but vnto the vnrighteous, & diſobedience, to the vngodly and to ſinners, to vnholy, & vncleane: to B murtherers of fathers, and murtherers of Leu.21.d mothers, manſlears, to * whoremongers: Rom.1.d to them that defile theym ſelues with mankynde: to menſtealers: to lyers, to periured, and yf there be any other thyng that is cõtrarye to the wholſome doctrine, accordyng to the Goſpell of the glorye of the bleſſed God, whiche Goſpel is cõmitted vnto me. And I thancke Chriſte Jeſus oure Lorde, whiche hath made me ſtronge: for he counted me true, and put me in office where as C before I was a blaſphemer, *and a perſecu- Actes.7. tter, and a Tyraunte. But yet I obtayned and.22.a mercy, becauſe I did it ignorauntly thorow 1.cor.15.b vnbeleffe. Neuertheleſſe, the grace of oure Gala.1.c Lorde was exceadynge aboundaunt wyth fayeth and loue, whiche is by Chriſt Jeſu. + This is a true ſayinge: (and by all meanes worthye to be receaued of vs) that mat.ix.d *Chriſt Jeſus came into the worlde to ſaue mar.ii.c ſynners, of whom I am cheke. Notwythſtandinge for this cauſe obtayned I mercy, Luc.19.a that Jeſus Chriſt ſhoulde ſhewe on Joh.iii.c me all longe pacience, to declare an enſample vnto them which ſhould beleue on him vnto eternal lyfe. So then vnto God, kinge euerlaſtynge, immortal, * inuiſyble, wyſe Collo.i.c onely, be honour and praiſe for euer, & euer. D Amẽ. This cõmaundement commit I vnto the, ſõne Timotheus, accordinge to the prophecies, which in times paſt were prophecied of the, that thou in them ſhouldeſt fighte a good fight hauing fayth, & good conſcẽce: which ſome haue put away frõ them, & as concernynge fayth haue made ſhipwracke. 2.Ti.ii.c Of whoſe nombre is * Hymeneus & * Alex- 2.ti.4.c ander, whom I haue delinered vnto Sata, * mat.18.c that they may learne not to blaſpheme. 1.cor.5.a

¶ The.ii. Chapter.

I Exhorte therefore, that above all thynges, prayers, ſupplicacions, intercceſſiõs, A and geuynge of thankes be had for all men: * for kynges, and for all that are Jer.29.c in auctoryte, that we maye lyue a quyet Baru.1.c and a peaceable life, with al godlines & honeſtie. For that is good and acceptedin the ſight of God our ſauiour, whiche will haue al mẽ to be ſaued, & to come vnto the knowledge of the truth. For there is * one God, & Joh.17.a * one *mediator betwene God and man, euen Heb.5.b the man Chriſte Jeſus, whiche gaue hym Gala.3.c ſelfe a raunſome for all mẽ, that it ſhoulde *Rom.ix and.xi.e be teſtified at his tyme, * whereunto I am 2.tim.1.c ordeyned a preacher, & an Apoſtle. I tel the treuth in Chriſt, and lye not: beyng the teacher of the Gentils with faith and verytie. B I wil therefore that the men * prayе euerye Joh.4.c where, lyfrynge vp pure handes, without wrath, or doubtyng. Likewiſe alſo the wemen, that they arape them ſelues in cõmely apparel, with ſhamfastnes & diſcrete behauioure, not with broydred heere, ether gold or pearles, or coſtly arraye: but as becõmeth wemen, that profeſſe godlines thorow good 1.co.14 § workes. * Let the woman learne in ſilence with al ſubiection. But I ſuffre not a woman to teache, nether to vſurpe auctoryte ouer the man: but to be in ſilence. For Adã was firſt fourmed, & then Eue. Adam alſo was not deceaued, but the woman was deceaued, and was ſubdued to the trãſgreſſion. Notwithſtanding, thorow bearinge of children ſhe ſhall be ſaued, if ſhey continue in fayth & loue, and holines, with diſcreciõ.

¶ The.iii. Chapter.

THis is a true ſayinge: If a mã deſyre A the office of a Biſhoppe, he deſireth an honeſt worke. A biſhop therefore muſt be blameles, the huſbãd of one wife, diligẽt, ſober, diſcreet, a keper of hoſpitalite: apte to teach, not geuẽ to ouer much wine, no fighter, not gredy of filthy lucre: but gentle, abhorring fighting, abhorring couetouſnes, one that ruleth wel his own houſe, one that

hath children in subiection with al reuerence. For yf a man cannot rule hys owne house, howe shall he care for the congregacyon of God: He maye not be a yonge scoler, lest he swell and fall into the iudgemente of the
15 cuell speaker. He muste also haue a good reporte of them whiche are wythoute, lest he fal into rebuke, & snare of the cuyll speaker. Lykewyse must the ministers be * honest, not double tōged, not geuē vnto much wyne: nether gredy of kyllthy lucre: but holdinge the mistery of the fayth with a pure
Acte. 6. b a conscience. And let thē first be proued, & thē let thē minister, so that no man be able to reprouе thē. Euen so muste their wiues be honest, not curl speakers: but sober, & faythful in al thinges. Let the deacons be the housbandes of one wyfe, & such as rule their
mat. 25 b children wel, and their owne householdes. For * they that minister wel, get thē selues a good degree, & great liberty in the faythe, which is in Christ Jesu. These thinges writ
¶ I vnto the, trustynge to come shortly vnto the: but and yf I tary longe, that thē thou mayest yet haue knowledge, howe thou oughtest to behaue thy selfe in the house of God, whiche is the congregacion of the lyuynge God, the pylar and grounde of trueth.
Iohn. 1. b And without doute great is that mistereye of godlynesse: * GOD was shewed in the flesshe, was iustifyed in the spirit, was seene amonge the angels, was preached vnto the Gentils, was beleued on in the worlde, and receaued vp in glorye.

¶ The. iiii. Chapter.

Acte. xx. c 2. Ti. 3. a 2. pet. 2. a and. 3. a Iude. 1. c 2. Ke. 2. a * gen. 1. d 1. ma. 16. c Acte. 27. f * gen. 1. d Eccl. 39. c Mat. 7. d Ro. 14. c Titu. 1. d 2. Ke. 3. d

A The spirit speaketh euidently, that * in the latter tymes some shall † departe frō the fayth, and shal geue hede vnto spirites of errour, & vnclesshe doctrines of them which speake false: hoping ipocrysie, and haue their conscience marched with an hote yron, forbiddynge to mary, & cōmaūdynge to abstayne from meates * which god hath created to be receaued * with geuinge thankes, of them which beleue, & know the trueth. For * all the creatures of God are good, and nothynge to be refused, yf it be receaued wyth thankes geuynge. For it is sanctifyed by the word of God, & prayer. If thou put the brethren in remembraunce of these thynges, thou shalt be a good minister of Jesu Christe * whyche haste bene norysshed vp in the wordes of the fayth, and of good doctryne, whyche thou haste contynually fulowed. But † cast away vngodly
1. Ti. 1. a 2. Ti. 2. c and olde wyues fables. Exercyse thy selfe
Ti. 3. c rather vnto godlynes. For * bodely exercyse
B profyteth lytle: but godlynesse is profytable
Colo. 3. d vnto all thynges, as a thynge whych hathe

promyses of the lyfe that is nowe, and of the lyfe to come. This is a sure saynge: & by all meanes, worthye to be alowed. For therfore we both laboure, & suffre rebuke, because we haue a stedfaste hope in the lyuynge God, which is the sauiour of al men, specyally of those that beleue. Suche thinges commaunde and teache. * Let no man
Titu. ii. c * Ti. ii. d despyse thy youth * but be vnto thē that beleue, an ensample, in worde, in conuersacion, in loue, in spirite, in faithe, in pureness.
1. Pet. 5. a 2. Ti. 1. c Tyl I come, geue attendaunce to readinge, to exhortacion, to doctrine. Despyse not the gyfte that is in the, which was geuen the thorowe prophesy, with the * layinge on of
Act. 6. b 8. c. 13. g. and. 19. a Nu. 27. d 2. Ti. 1. b hāds by the auctorite of priesthode. These thinges exercyse, and geue thy selfe vnto them, that it may be sene, how thou profytest in all thinges. Take hede vnto thy selfe, and vnto learnynge, & continue therin. For if thou shalt so do, thou shalt saue thy selfe, and them that heare the.

¶ The. v. Chapter.

Rebuke not an elder, rigorously * but exhort him as a father: the yōger mē, as brethrē: the elder wemen, as mothers: the yonger as sisters, with all pureness. Honour widdowes, whiche are true widdowes. If any widdow haue children or neuewes, let thē learne first to rule their owne houses godely * & to recōpēse their elders. For that is good & acceptable before God. She that is a true * widdow, & frō-
Luc. ii. f telle, putteth her trust in God, & continueth in supplicacions & prayers nyght and day. But she that liueth in pleasure, is deade, euen yet a lyue. And these thinges cōmaūd, that they may be wythoute rebuke. But yf
B any prouide not for her owne (& specially for thē of her housholde) they same hath denyed the faith, & is worse then an infidel. Let no widdow be chosen vnder thre score yere olde, & suche a one as was the wyfe of one mā, & wel reported of mē in good workes: yf she haue brought vp children, * yf she
1. ge. xix. a haue lodged straūgers, yf she haue washed
Acte. x. c the sainctes fete, yf she haue ministred vnto them which were in aduersyte, yf she
Ro. xii. c haue bene continually geuen vnto al maner
Heb. 13. a of good workes. The yonger widdowes refuse. For when they haue begon to were wanton against Christ, they will mary, hauynge damnacion, because they haue caste away their fyrst faith. And also they learne to go frō house to house ydle: yea, not ydle onely, but also tatlers, & busibodies, speakynge thynges which are not comly. I wil
1. cor. 7. b therfore that the yonger wemen * marye, to beare children, to guyde the house, & geue

non

none occasion to the aduersarye to speake
C enyl. For manye of them are al readye turned backe, and are gone after Satan. And
yf any man, or woman, that beleueth haue
widdowes, let thē minister vnto them, and
let not the congregacion be charged: that
there maye be sufficyente for them that are
wyddowes in dede. The elders that rule
well, are worthy of double honoure, moste
Deu.25 b specially they which labour in the worde
h, col.9.a & teachinge. For the scripture saith: ✱ thou
i mat 7 b shalte not moselle the mouthe of the oxe
that treadeth oute the corne. And i the la-
Deu.19 d bourer is worthy of his rewarde. Agaynste
an elder, receaue none accusacion: but ✱ vn-
der two or thre witnesses. Them that syn,
D rebuke openly, that other also maye feare.
I testifye before God, and the Lorde Jesus
Christe, and the electe Aungels, that thou
obserue these thynges without hastinesse
Nu.27.d of iudgemente, and do nothynge parcyally.
Acte.6. b ✱ Laye handes sodenlye on no man, neither
7.c.13.a be partaker of other mens sinnes: kepe thy
and.xiij.a selfe pure. Dryncke no lenger water, but
1 Ti.4 d ✱ vse a lytle wyne for thy stomackes sake,
ti.Ti.i.b and thyne often dyseases. Some mennes
2 Ec.31.d synnes are open before hande, and go before
vnto iudgement: and some mennes synnes
folowe after. Lykewyse also good workes
are manifest before hande, and they that are
otherwyse, cannot be hyd.

C The.vi. Chapter.

A LEt as many ✱ seruauntes as are vnder
6.Co3.7.c the yocke, counte their maisters worthy
Ephe.6.a of al honour, that the name of god, and
Colis.3 b his doctryne be not euil spoken of. Se that
Tit. ii. b they which haue beleuing maisters, despyse
i.Pet.ii.b thē not, because they are brethrē: but rather
do seruice, for as much as they are beleuig,
and beloued, & partakers of the benefyte.
Gala.5.a These thinges teach & exhort. ✱ If any mā
folow other doctryne, & enclyne not vnto
the wholsome wordes of oure Lorde Jesu
Christ, and to the doctryne which is accor-
dynge to Godlynes, he is pufte vp, & kno-
weth nothynge: but wasteth hys braynes
6.Ti.i.a aboute questions, ✱ and stryfe, or wordes,
Titu.3.c wherof spryngе enuie, strife, raylinges, euil
surmyses, bayne disputacīō of mē, that
2.Pet.2.c haue corrupte myndes, & that are ✱ robbed
D of the trueth whiche thynche, that lucre is
godlynes. From them that are such, sepa-
rate thy selfe. Godlynes is greate ryches.
Ecc.29.d ✱ If a man be contente with that he hath.
Heb 13.a ✱ For we broughte nothing into the worlde,
t Job.1.b neither may we cary any thynge oute. But
Eccl. 5.c when we haue fode and rayment, we must
therwith be contente. They that wilbe ri-
che, fall into temptacion, and snares: & of
the deuyl and into many folysshe, & noysome
lustes, whyche drowne men into perdicyon,
and destruccion. For coueteousnes of money
is the rote of all euell: whyche whyle some
lusted after, they erred from the fayth, and
tangled them selues with manye sorowes.
But thou man of God, flye suche thynges.
Folow ryghteousnes, godlines, faith, loue,
patience, mekenes. Fyghte the good fyght C
of faith. Laye hande on eternal lyfe, wher-
vnto thou arte also called, and haste pro-
fessed a good profession before many wyt-
nesses. I geue the charge in the syghte o
god, ✱ which quickeneth al thinges, & before Acte.17.f
Jesu Christ, (whiche vnder Poncius Pilate
witnessed a good witnessynge) that thou
kepe the commaūdemēt, & be without spot,
and vnrebukeable, vntil the appearinge of
our Lord Jesu Christe, ✱ which appearing Apo.17 c
(in hys tyme) he shall shewe, that is bles- and.19.b
sed and mighty only, kynge of kinges, and
Lord of Lordes, which onely hath immor-
talite, & dwelleth in the lighte that no man
can attayne, ✱ whō no mā hath sene, nether Exo.33.b
can se, vnto whom be honoure, & rule euer- John.1.c
lastynge. Amen. Charge thē which are rich and.vi.b
in this worlde, that they be not hie minded, 1.Joh.4.b
nor ✱ trust in vncertayne riches, but in the D
luynge God (which geueth vs aboundātely Mat.6.c
all thinges to enioye them) that they do Luc.xii.b
good: that they be riche in good workes: Ecc.29.b
that they be ready to geue, & gladely to di-
stribute ✱ layinge vp in store for them selues math.6.c
a good foūdacion against the tyme to come,
that they may obtayne eternal lyfe. O Ti-
mothe, saue that which is cōmitted vnto the to kepe,
and auoyde vngodely vanities of voyces,
and oppositiōs of science, falsely so called:
whiche science whyle some professed, they
erred as concernynge the fayethe. Grace be
with the.

☞ Sente from Laodicia, whiche is the
chefest citie of Phrygia Pacaciana.

C The seconde Epistle of S. Paule the Apostle vnto Timothe.

C The fyrst Chapter.

PAul an Apostle of Je- A
su Christe, by the wyll of
god, accordīg to the promes
of lyfe, which is in Christ
Jesu. To Timothe his belo-
ued son. Grace, mercye, &
peace frō God the father, &
frō Jesu Christ our Lorde. I thancke God, Act. 22.a
✱ whō I serue frō mine elders with pure cō Rom.1.a
science, that without any ceasynge I make Phi 3.a
mēciō of the in my prayers night & day, de-
syrīg to see the, mindful of thy teares: so that I
am filled with ioy, whō I cal to remēbrance
the vnfayned fayethe that is in the, whyche
dwelt first in thy graūde mother Lois, & in

thy mother Eunice: and I am assured that
it dwelleth in the also. Wherefore I warne
the that thou stere vp the gyfte of GOD
B 1.ti.4.d ‖ whiche is in the, * by the puttynge on of
2rom.8.c my handes. ‡ For God hathe not geuen to
vs the spirit of feare: but of power, and of
loue, and of sobrenes. * Be not thou there-
Rom.1.b fore ashamed of the testimony of our lorde,
nether be ashamed of me * whyche am hys
Eph.3.a prysoner: but suffre thou aduersyte wyth
the Gospell, accordynge to the power of
Titu.3.b God, whiche * saued vs, and called vs with
Ephe.1.a an holy callynge, not accordynge to oure
dedes, but accordinge to his owne purpose
and grace, whiche was geuen vs thorowe
Christe Jesu (before the worlde beganne)
C but is now declared openly, by the appea-
1.cor.15.g rynge of oure sauioure Jesu Christ, * which
Hebr.2.d hath put awaye deathe, and hath broughte
lyfe and immortalytye vnto lyght, thorow
Rom.1.a the Gospell, ‡ whereunto I am appoynted,
and.11.c a preacher, and Apostle, and a teacher of the
1.Ti.ii.b Gentils: for the whiche cause I also suffre
these thinges: Neuertheles, I am not asha-
med. For I knowe, and am sure, that he (in
whome I haue put my trust) is able to kepe
that whyche I haue committed to hys kep-
1.Ti.4.b ynge, agaynste that daye. * Se that thou
Tit.2.b. haue the ensample of the holsome wordes,
1.pet.5.a whiche thou hast hearde of me wyth fayethe
D and loue, that is in Christ Jesu. That good
thynge, whyche was committed to thy kep-
ynge, holde faste thorowe the holye gooste,
which dwelleth in vs. This thou knowest,
howe that all they whyche are in Asia, be
turned from me: of whiche sorte are Phige-
lius, & Hermogenes. The Lorde geue mer-
cye vnto the housholde of Oneliphorus, for
mat.25.c he ofte refreshed me, * & was not ashamed
Rom.1.b of my chaine: but when he was at Rome, he
sought me out very diligently, and founde
me. The lord graunt vnto him, that he may
fynde mercy with the lord at that day. And
in howe manye thynges he ministred vnto
me at Ephesus, thou knowest perye well.

¶ The.ii.Chapter.

A THou therfore my son, be stronge in the
grace (that is thorow Christe Jesu) and
in the thinges that thou hast heard of
me by many witnesses: The same commyt
Titu.1.b thou * to faithful mē, which shalbe apte to
teache other also. Thou therefore suffre af-
flictions, as a good soudyer of Jesu Christ.
No man that warreth, entangleth him selfe
with worldly busynes, and that because he
maye please hym, which hathe chosen hym
to be a soudier. And though a man stryue
for a mastery, yet is he not crowned, except
2.tim.ix.a he stryue lawfully. * The husbandeman
that laboureth, muste fyrste receaue of the
frutes. Consydre what I saye, The Lorde
geue the vnderstandynge in all thinges. ‖
B Remēber that Jesus Christ * of the seade of
math.1.a Dauid, rose agayne from death accordinge
Rom.1.a to my Gospel, wherin I suffre trouble as an
euyl doar, euē vnto bondes. But the worde
of God was not bounde. Therefore * I suffre
Act.xx.c all thynges, for the electes sakes, that they
might also obtayne that saluacion, whyche
is in Christ Jesu, with eternall glorye. It
is a true saying: * for yf we be deade wyth
Rom.6.b him, we shal also lyue wyth hym. ‡ If we
‡Ro.8.c be patient, we shal also raygne with hym.
* If we denye hym, he also shall denye vs.
Luc.12.b If we beleue not, ‡ yet abydeth he faithful.
‡rom.3.a He cannot denye hym selfe. Of these thiges
Hu.23.c put them in remembraunce, and testifye be-
C fore the Lorde, that they folow no contenei-
ous wordes: which are to no profit, but to
the peruerterynge of the hearers. Studie to
shew thy selfe laudable vnto God, a worke-
man that nedeth not to be ashamed, dyui-
butynge the worde of truth iustly. * As for
1.Ti.i.a vngostly vanities of voyces, passe thou ouer
and.6.b them. For they wyll encrease vnto greater
vngodlynes, and their wordes shall fret e-
uen as doeth the dysease of a cācer: of whose
1.Ti.i.d number is * Hymenceus & Philetus, which
(as concerninge the trueth, haue erred: say-
inge that the resurrection is paste alrea-
dye, and do destroye the fayethe of some. But
the sure grounde of God standeth styll, and
D hathe this seale: * the Lorde knoweth the
John.x.c that are hys. And let euerye man that cal-
leth on the name of Christ, departe from ini-
quyte. Notwithstanding * in a great house
Rom.9.d are not onelye vessels of golde, and of syl-
uer, but also of wood and of earthe: some
for honoure, and some vnto dyshonoure.
If a man therefore pourge hym selfe from
suche men, he shall be a vessell sanctyfyed
vnto honour mete for the vse of the Lord,
and prepared vnto all good workes. Lu-
stes of youth auoyde, but folow ryghteous-
nes, fayth, loue, and peace, with them that
cal on the Lorde wyth a pure hearte. * Fo-
1.Ti.i.a lysshe and vnlearned questions put frō the,
and.6.b knowynge, that they do but gendre stryfe.
The seruaunt of the Lorde must not stryue:
but be gentle vnto al men * apte to teache,
1.Ti.3.a and one that can suffre the euell wyth
meakenes, and can * informe them that re-
Gala.v.a systed the trueth: yf that God at any tyme
wyll geue them repentaunce, for to knowe
the trueth: and that they maye come to the
selues agayne oute of the snare of the de-
uell, whyche are holden captyue of hym at
hys wyll.

¶ The.iii.Chapter.

This

A Act.20.f 1.Ti.4.a 1.Pe.2.a Iud.1.c

THis knowe, that *in the last daies shal come perelous tymes. For men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to fathers and mothers, vnthankefull, vngodly, vnkynde, trucebreakers, falce accusars, riatours, fearce, despisers of them whiche are good, traytours, heady, hie minded, gredy vpon volupteousnes more then the louers of God, hauynge a similytude of godlinesse, but haue denyed the power ther of: & such abhorre. For of this sorte are they

Titu.1.c B *which enter into houses, and bringe into bondage wemē ladē with synne, which wemen are led with diuerse lustes, euer learnynge, and neuer able to come vnto the

Exo.vii.b knowlege of the trueth. * As Iannes and Iambres withstode Moses, euen so do these also reſist the trueth: mē they are of corrupt myndes, & lewde as concernynge the faith: but they shall preuayle no lenger. For their madnes shalbe vttered vnto all men euen as theirs was, but thou hast sene the experience of my doctrine, fashyon of lyuynge,

C purpose, fayth, long sufferig, loue, pacience, persecutions, and afflictions which happened vnto me at Antioche, at Iconium, and at Listra: whiche persecutions I suffered

Act.14.d patientlye. And from them all, the Lorde delyuered me. Yea, and * all they that wyl

p.2.34.d lyue godly in Christ Iesu, shall suffer per-

p.10.24.b Ecc.ii.a secution. But the euell men, and disceauers shal were worse and worse, whyle they deceaue, and are deceaued them selues. But

D continue thou in the thinges whiche thou hast learned, whiche also were committed vnto the, knowynge of whome thou haste

1.Ti.4.a learned them, and for as muche also as * of a childe thou hast knowen the holye scryptures, whiche are able to make the learned vnto saluacion thorow the fayth whyche

2.Pet.1.d is in Christ Iesu. * All scripture geuen by inspiracion of God, is profytable to teach, to improue, to amende, and to instructe in righteousnes, that the mā of God maye be perfecte, & prepared vnto all good workes.

¶ The.iiii. Chapter.

A I Testifye therfore before God, and before the Lorde Iesu Christe which shal iudge the quicke and deade at his appearynge in his kingdom, preache thou the word, be feruent, in seasons out of season. Improue, rebuke, exhorte, with all longe suffering and doctrine. For the time wil come, when they shal not suffre wholsome doctryne: but after their owne lustes shal they (whose eares itche) get them an heape of teachers, and shall withdraw their eares frō the trueth, and shalbe turned vnto fables. But watch thou in all thynges, suffre aduersitees, do the worcke of an Euangelist, fulfyll thyne office vnto the vttemoste. ¶ Be sober. For I am now ready to be offered, B and the tyme of my departynge, is at hād. I haue foughte a good fight, I haue fulfylled my course. I haue kept the faith. From hence forthe there is layde vp for me * a 1.cor.ix.d crowne of righteousnes, whiche the Lorde 1.Pet.5.b (that is a righteous iudge) shall geue me at that daye: not to me onelye, but vnto all them also that loue hys commynge. Do thy diligence, that thou mayest come shortely vnto me. For Demas hathe forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens C is gone to Galacia, Titus vnto Dalmacia. Colo.4.c Only Lucas is with me. Take * Marke, and bringe hym wyth the, for he is profytable vnto me for the ministracyon. And Tichicus haue I sente to Ephesus. The cloke that I left at Troada with Carpus, (when thou commest) bringe wyth the, and the bokes, but specyally the parchemente. Alexander the copper smyth dyd me muche euell: the Lorde rewarde him accordynge to hys dedes, of whome be thou ware also. For he hath greately withstande our wordes / At my fyrste answerynge, no man assysted me, but all forsoke me. I praye God, that it maye not be layde to their charges: D Notwythstandynge the Lorde assysted me, and strengthed me, that by me the preachynge should be fulfylled to the vttemoste, and that all the Gentils shoulde heare. And I was delyuered oute of the mouthe of the lyon. And the Lorde shal delyuer me from all euyll doynge, and shall kepe me vnto his heuenly kyngedome. To whom be prayse for euer and euer. Amen. Saynte Act.18.a Priscilla and * Aquila, and the housholde Rom.16.a of * Onesiphorus, Erastus abode at Corin- 2.Ti.4.b thum. * Trophimus haue I lefte at Mile- *Act.xxb tum sycke. Do thy diligēce, that thou may- d.xxi. est come before wynter. Eubolus greeteth the, & so dothe Pudens, & Lynus, Claudia, & al the brethren. The Lord Iesus Christ be with thy spirite. Grace be with you. Amē.

¶ The seconde Epistle vnto Timothe was wrytten from Rome, when Paul was presented the seconde tyme vnto the Emperoure Nero.

¶ The Epystle of Saynte Paule vnto Titus.

¶ The fyrste Chapter.

PAul the seruaūt of God, & Apostle A of Iesu Christ, accordynge to the faith of goddes electe, & accordig to the knowlege of the trueth, which ... is after godlines in the hope of eter- Rom.3.b nal life, which * god (that cānot lie) promised before the world beganne: but hath opened

hys worde at the tyme appoynted thorowe
preachynge whiche is committed vnto me,
accordynge to the commaundement of god
2.cor.8.c our sauioure. To * Titus hys naturall
1.ti.1.a sonne after the common fayth. * Grace,
2.Ti.1.a mercy, and peace from God the father, and
B from the Lorde Jesu Christ oure sauioure.
For this cause lefte I thee in Creta, that
ti.ti.ii.a thou shouldest refourme the thynges that
are vnperfecte, and shouldest * ordeyne el-
ders in euery city, as I had appoynted the.
If any be blameles, the husbande of one
1.Ti.3.a wife, hauyng faythfull children, whiche are
not slaundered of ryote, neither are disobe-
dient. * For a Bishop must be blameles,
Leui.x.b as the stewarde of God: not stubborne, not
Eph.5.d angrye * not geuen to much wyne, no fyghter,
not geuen to filthy lucre: but a keper of
hospitalite, one that loueth goodnes, pru-
dent, sobre, righteous, godly, temperate, &
suche as cleueth vnto the true worde of doc-
trine, that he maye be able also to exhorte
C by wholsome learnyng, & to improue them
that saye agaynste it. For there are manye
vnruly, and talkers of vanitye, and disceau-
ers of myndes, specially, they that are of
the circumcision, whose mouthes must be
3.Ti.3.b stopped, * whyche peruerte whole houses,
teachynge thynges whiche they ought not,
because of filthye lucre. One of them selues
(euen a prophete of theyr owne) sayd: The
Cretians are alwayes lyers, euyll beastes,
slowe belyes. Thys wytnes is true: wher-
fore, rebuke them sharpely, that they
maye be sounde in the fayth, not takynge
D hede to Jewes fables, & commaundemen-
Ro.14.d tes of men that tourne awaye the trueth.
* Vnto the pure, are all thynges pure: but
vnto thē that are defiled and vnbeleuynge,
is no thinge pure: but euen their mynde and
conscience of theym is defiled. They con-
felle that they knowe God: but wyth the
dedes they denye hym, seynge they are ab-
hominable, and disobedient, & vnapte vnto
euery good worke.

¶ The.ii. Chapter.

A But speake thou the thinges, which be-
come wholsō learning. That the elder
1.tim.2.b mē be sober, sage, discreet, soūde in the
fayth, in loue, in patience: the elder * women
likewise, that they be i such raimēt as becō-
meth holynes, not beig false accusars, not
geuen to much wine, but that they teache
honest thynges, to make the yonge women
sober mynded, to loue theyr husbandes, to
loue theyr children, to be discrete, chaste,
huswifely, good, obedient vnto their husbā-
des, that the word of god be not euil spokē
B of. Yongemen likewyse exhorte, that they
1.Ti.4.b be sober mynded. * In all thynges shewe
1.pet.5.a thy selfe an ensample of good workes in
the doctrine, with honestye, gravitye, and
with the wholsome worde, whiche cannot
be rebuked: that he whych withstandeth,
maye be ashamed, hauynge no euyl thynge
Eph.6.a to say of you. * Exhorte seruauntes to be
1.pet.2.d obedient vnto theyr owne masters, and to
Collo.3.d please them in all thynges, not answering
1.Ti.6.a agayne, neither to be pickers, but that they
shewe all good faythfulnes, that they may
do worshyppe to the doctryne of God oure
C sauioure in all thynges. ✠ For the grace
of God, that bryngeth saluation vnto all
men, hath appeared and teacheth vs that
we shoulde denye vngodlynes, & * worldly
i.Joh.2.c lustes, and that we shoulde lyue soberly, &
righteously, & godly in this present world,
lokynge for that blessed hope and appea-
rynge of the glorye of the greate God, and
of oure sauioure Jesu Christ, which * gaue
Rom.8.a him selfe for vs, to redeme vs from all vn-
Gala.1.c righteousnes, and * to pourge vs a peculier
‡Eph.5.e people vnto him selfe, * feruentlye geuen
*Eph.2.b vnto good workes. These thynges speake,
and exhorte, and rebuke, with all feruent-
nes of commaundynge. * Se that no man
1.ti.4.b despyse the. ✠

¶ The.iii. Chapter.

W Arne thē * that they submit thē selues
Ro.13.a vnto rule & power: that they obey
the officers: that they be readye vnto euer-
1.pet.2.c ry good worke: that they speake euel of no
mā: that they beno fighters, but gētle, shew-
ing al mekenes vnto al men. For we our
selues also were sometime folysh disobedient,
deceaued, seruing diuers lustes, & volupte-
ousnes, liuing in malicyousnes & enuye, ful
of hate, hatynge one another. ✠ But after
B that the kyndnes and loue of oure sauiour
God to manwardy appeared, * not by the
ii.Ti.i.b workes of ryghteousnes which we wrought,
but accordynge to hys mercye he saued vs
John.3.a * by the fountayne of the newe birth, and
renuynge of the holy ghost, which he shed
on vs aboundauntly, thorow Jesus Christ
Act.xb.b oure sauioure, that we iustified * by hys
Eph.ii.b grace, shoulde be made heyres accordynge
to the hope of eternall lyfe. ✠ This is a
C true sayinge Of these thynges I wyl that
thou certifie, that they whyche beleue in
God, myght be dilygent to go forwarde in
good workes. For these thynges are good
1.Ti.1.a and profitable vnto men, * foolysh que-
2.Ti.ii.c stions, and genealogies, and brauling, tho-
rowe striuynges about the lawe, auoyde:
for they are vnprofitable and superfluous.
mat.18.c A man that is an author of sectes, * after
the first & the seconde admonicion auoyde,
knowinge, that he (that is suche) is per-
uerted & synneth euen dāned by him selfe.
D When I shall sende Artemas vnto thee, or
Tichicus, be diligent to come to me, vnto

Nichopolis

Nichopolis: For I haue determined there to wynter. Bringe Zenas the lawer and Appollos on their iorney diligently, that nothynge be lackynge vnto theym. And let ours also learne to excell in good workes, as farforth as nede requireth, that they be not vnfruitfull. Al that are with me, salute the. Greete them that loue vs in the fayth. Grace be with you all. Amen.

¶ Written from Nichopolis a citye of Macedonia.

¶ The Epistle of Sainct Paul vnto Philemon.

PAule the prisoner of Jesu Christ & brother Timothe. Vnto Philemon the beloued, & our helper, & to the beloued appia, & to archippus our felow souldier, & to the congregacion that is of thy house, + Grace be vnto you & peace from god oure father, & from the Lorde Jesu Christe. I thancke my God, makynge mencion alwayes of the in my prayers, whan I heare of thy loue, and fayth, which thou hast towarde the Lorde Jesu, and toward all sayncte, so that the felowshyppe of thy fayth is fruitfull in the knowledge of euery good [worke] whiche is in you toward Jesus Christ. For we haue greate ioye, & consolacion in thy loue: Because that by the (brother) the sainctes heartes are comforted. Wherefore, thoughe I myghte be bolde in Christ to commaunde the, that which was thy dewtye to doe: yet for loues sake, I rather beseche the, though I be as I am, euen olde Paul, and nowe a prysoner of Jesu Christe. I beseche the for my sonne. + Onesimus whome I haue begotten in my bondes (whiche in tyme passed was to the vnprofitable, but nowe profytable both to the and to me) whom I haue sente home agayne. Thou therfore receyue hym, that is to saye myne owne bowels, whome I wolde fayne haue retayned with me, that in thy steade he myght haue ministred vnto me in the bondes of the Gospell. Neuertheles, without thy mynde wouldе I do nothynge, that thy good, whiche thou doest, shoulde not be as it were of necessite, but willingly. For haply he therefore departed for a season, that thou shouldest receaue hym for euer, not now as a seruaūt: but aboue a seruaūt, euē a brother beloued specially to me: But how muche more vnto the, both in the fleache, & also in the Lorde? If thou counte me therfore a felowe, receaue him as my selfe. If he haue done thee anye hurte, or oweth the ought, that lay to my charge: (I Paule haue written it with myne owne hande) I wyl recompence it. So that I doe not saye to the, howe that thou owest vnto me euen thine owne selfe also. Euen so brother, let me enioye the in the Lorde: cōfort my bowels in the Lorde. Trustinge in thy obedience, I wrote vnto the, knowīg that thou wylt also do more then I say. Moreouer, prepare me lodgynge: for I trust that thorow the helpe of your prayers, I shalbe geuen vnto you. There salute the, Epaphras my felow prisoner in Christ Jesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of our Lorde Jesu Christ be with youre spirite. Amen.

1.cor.1.a 2.cor.1.a Gala.1.a

Col.4.b

Sent from Rome by Onesimus a seruaunte.

¶ The Epistle of Saynct Paule the Apostle vnto the Hebrues.

¶ The fyrst Chapter. ✠

GOd in tyme past diuersly & manye wayes spake vnto the fathers by prophetes: but in these last dayes he hath spoken vnto vs by his owne ..... son, whō he hath made heyre of all thinges, + by whome also he hath made the world. + Which (son) being the brightenes of his glory, & the very ymage of his substaūce ruling al thinges with the worde of his power, hath by his owne person pourged our sins, & sitteth on the right hāde of the maiesty on hie: being so much more excellēt then the aungels, as he hath by inheritaūce obtayned a more excellēt name thē they. For vnto whiche of the angels sayde he at anye time. + Thou arte my son, this day haue I begotten thee? And agayne + I wyll be hys father, and he shalbe my son. And agayne, when he bringeth in the first begotten son into the worlde, he sayeth: And + let all the aungels of god worshyppe him. And vnto the aungels he sayeth: + He maketh his aungels spirites, and his ministers a flamme of fyre. But vnto the sonne he sayeth. + Thy seate (O God) shall be for euer and euer. The scepter of thy kyngdome is a ryghte scepter. Thou hast loued righteousnes, and hated iniquite. Wherfore God, euen thy God, hath anoynted thee with the oyle of gladnes aboue thy felowes. + And thou Lorde in the begynnynge haste layed the foundacion the earth. And the heauēs are the workes of thy handes. They shall perysh, but thou endurest. But they all shall waxe olde as doeth a garment: And as a vesture shalt thou chaūge them, and they shalbe chaunged. But thou arte euen the same and thy yeares shall not fayle. + Vnto which of the angels sayd he at any time. + Sit on my ryght hand, tyl I make thyne

Collo.1.a Iaap.7.b

B

pſal.ii.a Acte.13.e xiii.xx.7.b

pſa.97.a

pſ.104.a

pſa.45.b

C

pſal.cii.a

pſa.cx.a mat.22.b 1.cor.xv.b

enemies

mat.22.d ¶ nempes thy fote stole ✠ Are they not all
.cor.15b ministrynge spirites, that are sent to minis-
ter, for theyr sakes which che shall be heyres
of salvation?

¶ The.ii. Chapter.

A Wherfore, we ought to geue the more
ernest hede to the thynges that are
spoken vnto vs, lest at any tyme we
perish. For if the word which was spoken
by angels was stedfast: And euery trāsgres
sion & disobedience receaued a iuste recom-
pence of a rewarde, howe shal we escape, yf
we despyse so great salvacion, which at the
first began to be preached of the Lord him
mar.16.b selfe, & was confirmed vnto vs warde, by
t hē that heard it? * God bearynge witnesse
t herto, both with tygnes & wonders also, &
with diuers miracles, & gifres of the holye
goste, accordyng to his owne will. For vnto
the angels hath he not subdued the worlde
to come, wherof we speake, but one in a cer
Psal.8.a tayne place witnessed, sayinge: * what is
& .144.a man: that thou art myndefull of hym? Or
b the sonne of man, that thou vysytest hym?
Thou madest hym a lytell lower then the
Aungels: thou haste crowned him with ho-
Psa.8.b noure and glorye, and * haste set him aboue
t .co, xb,d the workes of thy handes. Thou hast put
all thynges in subiection vnder his fete.
In that he put all thynges vnder hym, he
lefte nothynge that is not put vnder hym.
Neuertheleße, we se not yet all thynges
subdued vnto him: but hym that was made
lesse then the Aungels, we se that it was
Jesus, whiche is crowned with glorye and
honoure, for the suffrynge of death: that
he by the grace of GOD, shoulde taste of
C deathe for all men. For it became him, for
whome are all thynges, and by whome are
all thynges (after that he hadde broughte
manye sonnes vnto glorye) that he shoulde
make the Lorde of their saluacyon perfecte
thorowe afflictions. For both he that sanc-
tifyeth, and they whych are sanctified, are
all of one. For whyche cause sake he is
Psal.22.e not ashamed to call them brethren, sayinge:
Job.xx.d I wyl declare thy name vnto my * brethren,
in the myddes of the congregacyon wyll I
prayse thee. And agayne: I wyll put my
trust in him. And agayne: beholde, here am
I and the chyldren whome God hathe geuen
me. For as muche then as the chil-
dren are partte takers of fleshe and bloude,
he also hym selfe lykewyse toke parte wyth
them, that (thorow death) he myght expell
him that had lord hype ouer deathe, that
is to saye the deuyll, and that he myght re-
lyuer them, whiche thorowe feare of death
were all their lyfe tyme subdued vnto bon-
dage. For he in no place taketh on hym the
D Aungels: but the sede of Abraham taketh
he on hi. Wherfore, in al thinges it became
him to be made like vnto his brethren, that
he might be merciful, & a faithful hie preest
in thinges concernyng God, for to pourge
the peoples sinnes. For in that he hymself
him selfe to be tempted, he is able to succor
them also that are tempted.

¶ The.iii. Chapter.

A Wherfore holy brethren, partakers of
the celestial callyng, consider the am-
bassadour and hie preest of our profes-
sion Christ Jesus, howe that he is faithfull
vnto him that put hym in the office, euen
as was Moses in al his house.
For loke howe much honoure he (that hath
buylded a house) hathe more then the house
it selfe, so muche honoure is he counted
worthy of more then Moses. For euerye
house is buylded of some man. But he that
ordeyned all thynges, is God. And Moses
verely was faythfull in all hys house, as a
minister, to beare wytnesse of those thynges
whiche were to be spoken afterwarde. But
Christ as a sonne, hath rule ouer the house,
whose house are we, yf we holde faste the Rom.5.a
confydence, and * the reioysynge of that
hope, vnto the ende. Wherefore (as the ho-
lye Goost sayeth:) to day yf ye wyll heare
hys voyce, harden not youre heartes, as in B
the prouokinge, in the daye of temptacyon
in the wildernesse, where your fathers tem-
ted me, proued me, and sawe my workes
ourey yere. Wherfore I was grened with
that generacyon, and sayde: They do al-
waye erre in theyr hertes: they verely haue
not knowen my wayes, so that I sware in
my wrathe: they shall not enter into my
rest: Take hede brethren, lest at anye tyme
there be in any of you a frowarde hert sub-
iecte vnto vnbeleife, that he shoulde departe
from the lyuynge God: but exhorte ye one
another dayly, while it is called to day, lest
any of you were harde herted thorowe the
deceitfulnesse of sinne. We are made parta C
kers of Christe, yf we kepe sure (vnto the
ende) the begynnyng of the substaunce, so
longe as it is said: to daye yf ye wyll heare
his voyce, harden not your hertes, as in the
prouokynge, for some when they hearde,
did prouoke: howe be it, not all that came
out of Egipt by Moses. But with whome
was he displeased. xl. yeares? Was he not
displeased with the that had sinned, whose
carkases were ouerthrowē in the desert? To
who sware he that they should not enter in
to his rest, but vnto the that were not obe-
dient? And we se, that they coulde not enter
in, because of vnbeleife.

¶ The.iiii. Chapter.

Let

A LEt vs feare therfore, leſt any of you (forſaking the promiſe of entryng into hys reſt) ſhould ſeme at anye tyme to haue bene diſappointed. For vnto vs is it declared, as well as vnto them. But it profyted not them, that they hearde the worde: becauſe they whiche heard it, coupled it not with faith. For we which haue beleued, do enter into hys reſt, as he ſayde. Euen as I haue ſworne in my wrath: they ſhall not enter ito my reſt. And that ſpake he verely, longe after that the worckes were made, and the foundacyon of the worlde layde.

Gene. ii. a For he ſpake in a certayne place of the ſeuenth daye, on this wyſe. * And God dyd reſt the ſeuenth daye from all hys worckes.

B And in thys place agayne: They ſhal not enter into my reſt. Seyng therfore it foloweth, that ſome muſte enter thereinto, and they to (whom it was firſte preached) entred not therin for vnbeleefes ſake, he appoynteth a certayne daye after ſo longe a tyme ſayinge in Dauid (as it is rehearſed) this daye yf ye wyll heare his voyce, harde not your hertes. For if Ioſua had geue thē reſt, then wolde he not afterwarde haue ſpoken of another day. There remayneth therfore yet a reſt to the people of GOD. For he that is entred into hys reſt, hath ceaſed alſo from hys owne worckes, as God dyd from hys. Let vs ſtudy therfore to entre in to that reſt, leſt any man fall after the ſame enſample of vnbeleefe. For the worde of God is quicke, and mightie in operacion, & C charper then any two edged ſwearde: and entreth through, euen vnto the deuydynge a ſonder of the ſoule and the ſpirite, and of the ioyntes and the marye: and is a diſcerner of the thoughtes, and of the intentes of the hert: neyther is there any creature that is not manyfeſt in the ſight of him: But al thinges are naked and open vnto the eyes of him, of whō we ſpeake. Seing then, that we haue a great hye prieſt which is entred into heauen (euen Ieſus the ſonne of God) let vs hold the profeſſiō (of our hope.) For D we haue not an hye prieſt, whiche can not Phil. 2. a haue compaſſyon on our infirmities: but *was in al pointes tempted, like as we are: Ex. 25, b but yet without ſinne. Let vs therefore go boldely vnto the * ſeate of grace, that we may obtayne mercy, & fynde grace to helpe in time of nede.

¶ The v. Chapter. ✠

A FOr euery hye prieſt that is taken from Leu. 9. b among mē is ordeined for men, in thinges pertaynynge to God, * to offer giftes and ſacrifyces for ſynne, which can haue compaſſyon on the ygnorannte, and on them that erre oute of the waye, for as muche as he him ſelfe alſo is compaſſed with infirmitie.

And for the ſame infirmities ſake, he is bounde to offre for ſynnes, as well for hym ſelfe, as for the people. And no man taketh honoure vnto him ſelfe, but he that is called of God, as was Aaron. Euen ſo Chriſt alſo B glorifyed not him ſelfe, to be made the hye Pſal. 2. b prieſte: but he that ſayd vnto hym, * thou Acte. 13. c arte my ſonne, thys daye haue I begotten Hebr. 1. b the, glorifyed him. As he ſaieth alſo in ano- * Pſa cx. b ther place: * thou art a prieſt for euer after the order of Melchiſedech. ¶ Whyche in the dayes of hys fleſche, when he had offered vp prayers and ſupplycacyons, with ſtronge cryinge and teares (vnto hym that was hable to ſaue him from wrath) and was heard becauſe of his reuerence, though he were the ſonne (of GOD) yet learned he obedyence, by thoſe thynges, which he ſuffred: and he beyng perfecte, was the cauſe of eternall ſaluacyon vnto all theym that C obeyed hym: and is called of GOD an hie prieſt, after the order of Melchiſedech.

Wherof we woulde ſpeake many thynges, but they are harde to be vttered: ſeynge ye are dull of hearynge. For when as concernyng the tyme, ye ought to be teachers, yet haue ye nede againe, that we teach you the fyrſte principles of the worde of God: and are become ſuche as haue nede of * mylcke: and not of ſtronge meate: for euerye man 1. cor. 3. a that is fed with milcke, is inexperte in the word of righteouſnes. For he is but a babe. But ſtronge meate belongeth to them that are perfect, euen thoſe, which (by reaſon of vſe) haue their wyttes exerciſed to diſcerne both good and euil.

¶ The vi. Chapter.

THerefore, leauinge the doctryne, that A pertayneth to the beginning of Chriſten mē, let vs go forth vnto perfecciō, not layinge agayne the foundacyon of repentaunce from deade worckes, and of fayth towarw God, of baptyſynge, of doctryne, and of layinge on of handes, and of reſurrection from deathe, and of eternall iudgement. And ſo will we do. * If god permit. Act. 4. b For it can not be that they which wer once and. 18. c lighted, & haue taſted of the heuenly gift, and were become partakers of the holye goſt, and haue taſted of the good worde of God, and of the power of the worlde to come: * yf they fall awaye (and as con- mat. 12. d cernynge them ſelues crucifye the ſonne of 2. pet. 2. d God a freche, and make a mocke of hym) Hebr. x. b that they ſhoulde be renued againe by repentaunce. For the earth which drincketh B in the rayne that cōmeth ofte vpō it, and bringeth forth herbes mete for them that dreſſe it, receaueth bleſſynge of God. But that grounde whiche beareth thornes and

bryars,

lyars, is reproued, & is nye vnto cursyng: whose ende is to be burned. Neuertheles, (deare frendes) we trust to se better of you, and thynges which accompany saluation, though we thus speake. For God is not vn
matt. 25. c rygh teous ✶ that he shoulde forget youre worcke and labour that proceedeth of loue: which loue, ye shewe in his name, whiche haue ministred vnto the sayntes, and yet minister: Yea, and we desyre, that euery one of you shewe the same diligence, to the full
C stablyshynge of hope, euen vnto the ende, that ye faynte not, but be folowers of them, whiche thorow faith and pacience, receaue the inheritaunce of the promyse. For when
Gen. 22. c God made promise to Abraham, because he had no greater to sweare by, ✶ he sware by himselfe, sayinge: Surely I wil blesse the, and multeplye thee in dede. And so after that he had tarryed paciently, he enioyed
Exo. 22. c the promise. For men verely sweare by him that is greater then them selues, and ✶ an
D ode to confirme the thynge, is to them an ende of all stryfe. So God willynge more aboundauntely to shewe vnto the heyres of promise, the stablenes of his counsail, added an othe: that by two immutable thinges (in whiche it was vnpossible that God shoulde lye) we mygthe haue a stronge consolacion, whiche hitherto haue fled, for to holde faste the hope that is set before vs, which hope we holde as an ancre of the soule, both sure and stedfast, which hope also entreth in, into those thinges which are within the daile
Heb. 8. a where the fore runner is for vs entred, euen Iesus, that is made an ✶ hie priest for euer, after the order of Melchisedech.

A
Gen. 14. d

¶ The. vii. Chapter.

THis Melchisedech kynge of ✶ Salem (which beyng priest of the moste hye God, met Abraham, as he returned agayne fro the slaughter of the kynges, and blessed him: to who also Abraham gaue tythes of al thinges) first is called by interpretacion, kinge of righteousnes: after that, kinge of Sale (that is to say, kynge of peace) with out father, without mother, without kynne, and hath neither beginning of dayes, nether yet ende of life: but is likened vnto the sonne of God, & continueth a priest for euer. Consider what a man this was, to who also the
Nu. 18. d patriarke Abraham gaue tythes of the spoyles. And
Ios. 21. b verely ✶ those children of Leui, whiche receaue the office of the Priestes, haue a commaundement to take (according to the lawe) tythes of the people: that is to
B saye, of their brethren: yea, though they spronge out of the loynes of Abraham. But he whose kynredde is not counted amonge them, receaued tithes of Abraham, & blessed him that had the promyses. And no man dy-
eth, but that he whiche is lesse, receaueth blessynge of hym whyche is greater. And here men that dye, receaue tithes. But there he receaueth tythes, of whome it is witnessed, that he liueth. And to saye the truth, Leui him selfe also, which vseth to receaue tythes, payed tithes in Abraham. For he was yet in the loynes of his father whan Melchisedech met Abraham. ✶ If nowe there-
Rom. 2. Gala. 3. fore perfeccion came by the priesthode of the Leuites, (for vnder that priesthode the people receaued the lawe) what neded it furthermore, that another Priest shoulde arise to be called after the order of Melchisedech, and not after the order of Aaron? For yf the priesthode be translated, then of necessytie must the law be translated also. For he of whō these thinges are spokē, pertaineth vnto another tribe, of whom neuer man serued at the aultare. For it is euydente that
Mat. 1. C oure Lorde spronge ✶ of the tribe of Iuda, of whiche tribe spake Moses nothynge concerning priesthode. And it is yet a more euydente thynge, yf after the similitude of Melchisedech there aryse another Priest, whyche is not made after the lawe of the carnal cōmaundement: but after the power of the endeles life. (For after this maner
psa. cx. 1 Heb. 5. 7. doeth he testifye ✶ thou arte a priest for euer, after the order of Melchisedech.) This the commaundement that went afore, is disanulled, because of weakenesse and vnprofitablenes. For ✶ the law brought nothing
Rom. 8. a Gala. 3. c to perfeccion: but was an introduccion to a better hope, by the whiche we drawe nye vnto God. And therfore is it a better hope, because the thynge was not done without an othe. For those Priestes were made without an othe, but this Priest with an
psal. cx. 4 D othe, by hym that sayde vnto hym. ✶ The Lord sware, and wil not repent: Thou art a Priest for euer after the order of Melchisedech. And for that cause was Iesus a stablyscher of a better testament. And amonge them many were made priestes, because they were not suffered to endure by the reason of death. But this man (because he endureth euer) hathe an euerlastynge priesthode. Wherefore, he is able also euer
1. tim. 2 a to saue them to the vttermost, that come vn
1. Joh. ii. a to God by hym, seynge he euer liueth ✶ to make intercession for vs. For suche an hie Priest it became vs to haue, whiche is holy, harmeles, vndefiled, separate from sinnes, made hyer then heauen. Whiche ne-
Leui. 9. B derd not daylye (as ponder hye Priestes) ✶ to offer vp sacrifice: first for his own sinnes, and then for the peoples synnes. For that dyd he once, when he offered vp hym
Heb. 6. selfe. ✶ For the lawe maketh men priestes, whiche haue infirmitie: but the worde of the
othe

bthe that came fence the lawe, maketh the
son prieth, which is perfecte for euermore.

¶ The. viii. Chapter

A Hebr.6.b and.x.c. OF the thinges which we haue spoke, this is the pithe: + that we haue such an hie prieste as sitteth on the right hād of the seate of mateby i heaue, ꝑ is a mi-
nister of holy thinges, ꝑ of the true taberna-
cle, which god pight, ꝑ not man. For euery hie priest is ordeyned to offre giftes ꝫ sacri-
fices: wherfore it is of necessitie, that this mā haue lom what also to offer. For he wer not a priest, yf he were on the earthe where are priestes, that accordynge to the lawe offer giftes, which serue vnto the ensample,
Collo.2.c Hebr.8.a and + shadowe of heauenlye thynges: euen as the answere of god was geuen vnto Mo-
ses, when he was aboute to finisshe the ta-
bernacle. + Take heede (sayde he) that thou
Exo.25.b Act.vii.c make all thynges accordynge to thy pa-
trone, which is shewed to the in the moūte.
B But nowe hath he obtayned a prieshode so much the more excellente, as he is the me-
diator of a better testament, whyche was confirmed in better promyses. For yf that
fyrst testament had bene faulty, that no faute coulde haue bene founde in it, then shoulde no place haue bene soughte for the seconde.
For in rebukynge them, he sayth vnto thē:
Jere.31.c + Beholde the dayes come (sayth the lorde) and I wyl finisshe vpō the house of Israell, and vpon the house of Juda, a newe testa-
ment: not lyke the testament that I made with their fathers in that daye, whē I toke
C them by the handes, to leade theym out of the lande of Egipte. For they continued not in my testament, and I regarded them not, sayth the Lorde. For this is the testa-
ment that I wyll make wyth the house of Israell: after those dayes (sayeth the lorde) I wyll put my lawes in their mindes, and in their hearres I wyll wryte them, and I wyl be their God, and they shalbe my peo-
ple. And they shal not teache euery mā his neyghbour, and euerye man his brother, sayinge: knowe the Lorde: For they shall knowe me, frome the least to the moste of theym: For I wyll be mercyfull ouer their vnrighteousnes, and their synnes and their iniquities wyll I thynche vpon no more.
In that he sayth a new testament, he hath worne out the old: for that which is worne out ꝫ wexed olde, is ready to vanish away.

¶ The. ix. Chapter.

A Exo.25.b THe olde testament then had verely or-
deynaunces, ꝫ seruinges of god, and worldely holynes. + For + there was a fore tabernacle made, wherein was the
light, ꝫ the table, ꝫ the shewbread, whyche is called holy. But within the .ii. vaile was
there a tabernacle, which is called holiest of al, which had the golden censer, ꝫ the arche of the testament overlayed rounde aboute with golde, wherin was the golden pot with
+ Manna, and + Aarons rodde, that spronge and + the tables of the testament. Ouer the arche were the Cherubins of glory sha-
dowynge the seate of grace. Of whych thynges we can not nowe speake particu-
lary. When these thynges were thus or-
deyned the priestes wente alwayes into the fyrste tabernacle, whyche executed the seruyce of the holy thynges. But into the seconde wente the hye prieste alone + once
Exo.30.d Leu.16.b euery yeare: not without blonde, + whyche he offered for hym selfe, and for the igno-
raunces of the people. Wherwith the holye ghost thys signified, that the waye of holy thynges was not yet openede, while as yet the fyrst tabernacle was standynge, whyche was a similitude for the tyme then preste,
in whiche were offred giftes and sacrifices, that coulde not make the minister perfecte,
C as pertaynynge to the conscience with only meates ꝫ drinckes, ꝫ diuers washynges, ꝫ iustifyinges of the fleash, whiche were or-
deyned vntyll the tyme of reformacion.
Hebr.6.b and.8.a + But + Christe beinge an hye prieste of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye: not of thys
Lpe.1.b buyldinge, neither by the blonde of goates and calues: but by his owne blonde he en-
Leu.16.d tred in onecemto the holye place, and foude eternall redemption. ¶ For if the + blonde of oxen and of goates, and the ashes of a younge howe, when it was sprynckled pu-
rifieth the vncleane, as touchyng the puri-
fyinge of the fleashe: + howe much the more shal the blonde of Christe (whiche thorowe the eternall spirite, offred hym selfe with-
out spote to god) purge youre conscience
1.Ti.2.f from dead workes, for to serue the lyuynge
D God: And for this cause is he the + media-
tor of the newe testamente, that thorowe death, which chaunced for the redemption of those transgressions that were vnder the fyrst testament, they whiche are called, might receaue the promes of eternall inhe-
ritaunce. + For where as is a testamente, ther must also (of necessitie) be the deathe of
+ dym that maketh the testament. + For the testament taketh auctoritie when men are deade: for it is yet of no valur, as longe as he that maketh the testament is alyue: for which cause also, neither the first testament was ordeyned without blonde. For when Moses had declared all the commande-
mente to all the people, accordynge to the lawe, he toke the blonde of calues, and of goates, with water and purple wolle, and
yssope

ylope, and ſprincheled both the booke, and
Exo.24.b all the people, ſayinge: * this is the bloude
C of the teſtament, which God hathe appoin-
ted vnto you. Moreouer, he ſprynkeled the
tabernacle with bloude alſo, and al the mi-
niſtringe beſſels. And almoſt al thinges are
by the lawe pourged with bloude, & wyth-
oute sheadynge of bloude is no remyſſyon.
It is nede the, that the ſimilitudes of hea-
uenly thynges be purified with ſuch thin-
ges: but that the heauenly thinges them ſel
ues be purifyed with better ſacrifyces then
Acte. 7. f are thoſe. * For Chriſte is not entred into
and.17. f the holy places that are made wyth handes
(whiche are ſymplytudes of true thynges)
1. Joh. 2 a but is entred into verye heauē, for * to ap-
leu. 16. g peare nowin the ſyght of God for vs: not
F to offer hym ſelfe often * as the hye prieſte
entreth into the holye place euerye yeare
with ſtraūge bloude, for then muſt he haue
often ſuffred ſence the worlde began. But
nowe in the ende of the worlde, hath he ap-
peared once, to put ſynne to flyghte by the
offeringe vp of hym ſelfe. And as it is ap
poynted vnto all men that they ſhal once
Rom. b. b dye, and then commeth the iudgement * eue
1. pet. 3. b ſo Chriſte was once offered, to take awaye
the ſynnes of manye, and vnto them that
+ loke for hym, ſhal he appeare againe with-
oute ſynne vnto ſaluacion.

¶ The. x. Chapter.

A FOr the law (hauinge the * ſhadow of
Coll. ii. c good thinges to come, and not the very
Heb. 8. a facſion of the thinges the ſelues) can
neuer with thoſe ſacrifices which they
offre, yeare by yeare continually, make the
commers thervnto perfit. For wold not the
thoſe ſacrifyces haue ceaſed to haue bene of-
fred, becauſe that the offerers once purged
ſhould haue had nomore cōſcience of ſinnes?
Leu. 16. c Neuertheleſſe, in thoſe ſacrifyces, is there
mencion made of ſynnes euery yeare. * For
B the bloude of oxen, and of goates cānot take
pſa. 40. b away ſinnes. Wherfore, when he cōmeth in
to the worlde, he ſaieth: * Sacrifice & offerig
thou wouldeſt not haue: but a bodye haſte
thou ordeined me: Burntofferinges & offrīg
ſinne haſt thou not alowed. Then ſayde I:
lo, I am here. In the beginninge of the boke
it is writē of me, that I ſhould do thy will,
o God. Above, when he ſayeth: ſacrifice and
offeringe, and burnte ſacrifyces, and ſynne
offeringes thou wouldeſt not haue, neither
haſte thou alowed them, (whyche yet are
offered by the lawe) then ſayde he: Lo, I
am here to do thy will, o God: he taketh a-
way the firſt to eſtabliſh the latter, by which
will we are made holy, euen by the offeringe
of the body of Jeſu Chriſt once for all. And
euery prieſt is ready daily miniſtringe and
offeringe often times one maner of oblacy-
on, whiche can neuer take awaye ſynnes.
But this man after he hathe offered one ſa-
cryfice for ſinnes, is ſet downe for euer * on
the right hande of God, & from hence forth
tarrieth til his foes be made his fote ſtole.
For with one offerige hath he made perfect
for euer, thē that are ſanctified. The holye
goſt him ſelfe alſo beareth vs recorde, euē
when he tolde before: This is the teſtamente
that I wil make vnto thē: after thoſe daies
(ſaith the lord) I wil put my lawes in their
heartes, and in their myndes will I wryte
them, & their ſynnes, & iniquities wil I re-
mēber nomore. And where remiſſiō of theſe
thinges is, there is nomore offering for ſin.
Seynge therfore brethrē, that by the mea-
nes of the bloude of Jeſu * we haue lyber-
tye to enter in to the holy place, by the new
and lyuynge way, which he hath prepared
for vs, thrōughe the vayle (that is to ſaye,
by his fleſche.) And ſeing alſo that we haue
an hye prieſt which is ruler ouer the houſe
of God, let vs drawe nye with a true heart
in a ſure faith, ſprīcked in our heartes, and
in our bodies with pure water: let vs kepe
the profeſſion of oure hope, without wane-
ynge (for he is faythful that promyſed) and
let vs conſyder one another, to the intente
that we maye prouoke vnto loue, & to good
worckes, not forſakynge the felyſhip that
we haue among our ſelues, as the maner of
ſome is: but let vs exhorte one another, and
that ſo much the more, becauſe ye ſe that the
daye draweth nye. + For yf we ſynne wyl-
fully after that we haue receaued the know
ledge of the truethe, there remayneth no
more ſacrifyce for ſynnes, but a fearfull lo-
kynge for iudgemente, and vyolente fyre,
whiche ſhal deuoure the aduerſaries. He
that deſpyſeth Moſes lawe, dieth withoute
mercy * vnder two or thre witneſſes: howe
much ſorer (ſuppoſe ye) ſhal he be puny ſhed
which treadeth vnder fote the ſōne of God:
and counteth the bloude of the teſtamente,
wherwith he was ſanctified, as an vnholy
thyng e, and doth diſhonoure to the ſpirite
of grace. * For we knowe hym that hathe
ſayde: * Je belongeth vnto me to take ven-
geaunce. I wyl recompence ſayeth the lord.
And againe: the Lorde ſhall iudge hys peo-
ple. It is a fearfull thynge to fall into the
handes of the lyuynge God. Cal to remem-
braunce the dayes that are paſſed, in the
whyche after ye had receaued light, ye en-
dured a great fyght of aduerſities, partely
whyle all men wondred & gaſed at you for
the ſhame and tribulacion that was done
vnto you: partely, whyle ye became compa-
nions

C
Ephe. i. d
Collo. 3. a
Hebr. i. a
and. xii. a

D
Joh. x. d
and. 14. a
rom. b. a
Heb. 9. b

E
mat. xii. b
Heb. vi. a
2. pet. ii. d

Deu. 19. d
Mat. 18. c
2. Cor. 13. c

F
Deu. 32. b
pſa. 94. c
rom. xii. b

nions of them whiche so passed theyr tyme.
For ye became partakers also of the afflictions which happened thorow my bonds,
10 and toke in worthe the spoylynge of youre goodes, and that with gladnes: knowynge in your selues, how that ye haue in heauen a better and an endurynge substaunce. Cast not awaye therfore your confidence, whiche hath a great recompence of rewarde. For ye haue nede of pacience, that after ye haue done the wil of god, ye might receaue the promise.
Heb.10.a For yet a very litel while, and he that shall
Roma.1.c come, will come, & wyll not tarye. But * the
Gala.3.b iust shal line by faith. And if he withdrawe him selfe, my soule shal haue no pleasure in him. Je is not we that withdrawe oure selues vnto dapnacion, but we pastayne vnto faith, to the winnyng of the soule.

¶ The. xi. Chapter.

A Faith is a sure confidence of thynges,
whiche are hoped for, & a certaynte of thynges whiche are not sene. For by it
Gene.1.a the elders obtayned a good reporte. Thorowe faith we vnderstande, that * the world was ordeyned by the worde of God, & that thynges which are sene, were made of thinges
Act.17.c * which were not sene. * By faith Abel
Rom.1.c offered vnto God a more plenteous sacrifice
Gen 4.a then Cayne: by whiche he obteyned witnes that he was righteous, God testifyinge of his gyftes: & by whiche also he beyng dead,
Gen.5.g yet speaketh. By faith was * Enoch trans-
Sap.4.b lated, that he shoulde not se death: neyther
Ecc.44.b was he founde: for God had taken hym
Gnd.49.c awaye. For afore he was taken awaye, he obteyned a good reporte, that he pleased God: but wythoute fayth it cannot be that any man shoulde please him. For he that cometh to God, must beleue that God is, and that he is a rewarder of the that seke hym.
Gen.5.d By fayth he * Noe beyng warned of God,
Ecc.44.b clothed the thynges which were as yet not sene, and prepared the arke to the sauynge of his housholde, thorowe the which arck,
Mat.12.d he * condempned the worlde, and became heyre of the righteousnes whiche is according to fayth. By faith * Abraham, when
Gen.xi.a he was called, obeied to go out into a place,
Acte.7.a whyche he shoulde afterwarde receaue to inheritance: and he went out, not knowing whether he shoulde go. By fayth he remoued into the lande of promyse, as into a
C straunge countrey, whan he had dwelte in tabernacles: and so dyd Jsaac and Jacob, heyres wyth hym of the same promyse. For he loked for a cyte hauynge a foundacion, whose buylder and maker is God.
Gen.21.a * Thorowe fayth he Sara also receaued strength to conceaue and be wyth chylde, and was deliuered of a childe whe she was past age, because she iudged him faythfull, whiche had promysed. And therefore sprage there of one (euen of one whyche was as good as deade,) * so many in multitude as gen.15.g are the starres of the skye, and as the sond, the which is by the sea shore, innumerable.
These all dyed accordynge to fayth, whan they had not receaued the promyses: but Job.8.g
* sawe them afarre of, and beleued theym, Hge.47.b
and saluted them, & confessed, * that they 1.pa.29b
were straungers and pilgrems on the earth. Pla.39.6
For they that saye suche thynges, declare that they seke a countrey. Also yf they had bene myndfull of the countrey, fro whence they came oute, they had leasure to haue returned agayne: but nowe they desyre a better (that is to saye) an heauenly. Wherefore God him selfe is not ashamed * to be D Exod.3.f
called theyr God, for he hathe prepared for them a cyte. * By fayth Abraham offered gene.22.a
vp Jsaac, when he was proued, & he offred Ec.44.c
hym beynge vys onelye begotten sonne, in whome he had receaued the promyses. And to hym it was sayde, in Jsaac shall thy sede be called: for he consydered, that GOD was able to rayse vp agayne from deathe. Therefore, receaued he hym also for an ensample of the resurrection. * By fayth vyd gen.27.b
Jsaac blesse Jacob and Esau, concernynge thynges to come. * By fayth Jacob when gen.49.a
he was a dyinge, blessed both the sonnes of Joseph, and bowed hym selfe towarde the Gene.1.d
toppe of hys scepter. * By fayth Joseph when he dyed, remembred the departynge of the children of Jsraell, and gaue com- E
maundement of his bones. * By fayth Mo Exo.2.a
ses when he was borne, was hyd three mo- Acte.7.a
nethes of hys father and mother, because they sawe he was a proper chylde, neyther feared they the kynges commaundement.
Exo.ii.b * By fayth Moses when he was great, refused to be called the sonne of Pharaos doughter, and chose rather to suffre aduersitie with the people of God, the to enioye the pleasures of sinne for a season, and esteemed the rebuke of Chriſte, greater ryches then the treasures of Egipte. For he had respect vnto the rewarde. * By fayth he Exo.12.f
forsoke Egipte, and feared not the frarcenes of the kynge. For he endured, euen as though he had sene him which is inuisible.
* Thorowe fayth he ordeyned the passe- Exo.12.g
ouer, and the effusion of bloude, lest he that destroyed the fyrste bozne, shoulde touche them. * By fayth they passed thorowe the Exo.14.f
read sea as by drye lande: whiche when the F
Egipcians hadde assayed to do, they were Josu.6.e
drowned. * By fayth the walles of Jeri- Josu.2.a
cho fell downe, after they were compassed and.6.e.
aboute seuen dayes. * By faith the harlotte
Raab perished not with them that wer dis-
obedient, when she had receaued the spyes
to

to lodgynge peaceably. And what shall I
Judi.7.a moze saye? for the tyme wyll be to shorte for
•Jud 4.b me to tell of Gedon, of •Barach, and of
•Jud 14.a ‡Sampson, and of • Jephthae, ‡of Dauid
§Jud 11.a also + and Samuell, and of the §prophetes:
*1.re.17.f •Whiche thorowe fayth, subdued kynge-
‖1re 12.a domes, wroughte ryghteousnesse: obteyned
‡1re 17.a the promyses: •stopped the mouthes of Li-
Dani.6.f ons: + quenched the violence of fyre: ‖ es-
‡dan.3.c caped the edge of the sweard • out of weak-
•dan.11.c nesse, were made stronge: waxed hallent in
§3 re.19.a fyght: turned to flyghte the armyes of the
G aliyentes: the wemen receaued their dede
rayled to lyfe agayne. Other were racked,
and wolde not be delyuered, that they
myghte inherit a better resurrection.
Agayne, other were tryed with mockynges
f.re.21.b and scoffynges, moreouer, with bondes &
‖sa.48.b presonmēt: • were stoned, were hewen asun-
3.re.17.c dre, were tempted, were slayne with sweard,
4.re.14.d walcked vp and downe in shepe shynnes, &
goates shynnes, beynge destitute, troubled
and vexed: whiche men the worlde was not
worthy of: they wandred in wyldernesses: &
in mountaynes, and in dennes, and caues of
erth. And these all thorowe fayth obtayned
good reporte, ‡& receaued not the promise,
because God had prouyded a better thynge
for vs, that they without vs shoulde not be
made parfect.

C The.xii. Chapter.

A Wherfore, let vs also (seynge that we
Eph.4.a are cōpassed with so great a multy-
Collo.3.a tude of witnesses) • lay away al that
1.pet.2.a presseth downe, & the synne that hangeth so
fast on, let vs runne with pacyēce vnto the
battayle that is set before vs, lokinge vnto
Jesus the captaine & stuffyer of our fayth,
which (for the ioy that was set before him)
abode the crosse, & despised the shame, & is
Eph.1.d set down • on the right hand of the throne of
Collo.3.a God. Cōsider therfore, how that he endured
Hebr.1.a such speakīg against him of sinners, lest ye
and.7.c shuld be wery, & faint in your mides. For
ye haue not yet resisted vnto bloude, stry-
uynge agaynste synne. And haue forgotten
the exhortacyon, whiche speaketh vnto you
as vnto children: my sonne, dispise not thou
the chastenyng of the Lorde, neyther fayne-
when thou arte rebuked of him: for whome
B the Lorde loueth, him he chasteneth: yea, he
scourgeth euery sonne that he receaueth.
If ye endure chastenyng, God offereth hym
selfe vnto you, as vnto sonnes. What sonne
is he whome the father chastneth not?
If ye be not vnder correccion (whereof all
are partakers) then are ye bastardes, and
not sonnes. Therefore seynge we haue had
fathers of oure flesshe, whiche corrected vs,
and we gaue them reuerence; shall we not
muche rather be in subieccion vnto the fa-
ther of spirites, and lyue? And they verely
for a fewe dayes chastened vs after their
owne pleasure: but he nurtreth vs for our
profyte, to thintent that he may minister of
his holynes vnto vs. No maner chastising
for the presente tyme, semeth to be ioyous,
but greuous: neuertheles afterward, it bryn-
geth the quiet frute of righteousnesse, vnto
them whiche are exercised therby. • Stretch
Esa.35.c forth therfore the handes whiche were let
downe, and the weake knees: and se that ye
haue streight steppes vnto youre fete, leste
any haltynge turne you oute of the waye:
yea, let it rather be healed. Folowe peace
with al men, and holynesse: wythoute the
whiche no man shall se the Lord. And loke
that no manne be destytute of the grace of
God, lest any roote of bytternes spryng vp,
and trouble, and there by many be defiled: C
that there be no fornicator, or vncleane per ge.25.b
sone, as Esau + whiche for one measse of
meate, solde his birth right. For ye knowe
howe that afterwarde when he wolde by
enherytaunce haue receaued blessynge, he
was put by, for he founde no place of repen- Gen.27.
taunce, thoughe • he soughte it wyth tea- ‡Ex.19.
res. For ye are not come vnto the ‡mounte
that is touched, & vnto burnynge fyre, nor
vnto clowde and darknesse, and tempestes
of wedder, and sounde of a trompe, and the
voyce of wordes: whiche • voyce, they (that Exo.xx.
heardet) wished awaye, that the commu-
nicacyon shoulde not be spoken to the. For
they coulde not abyde that whyche was Ex.19.b
cōmaunded. • If a beaste touche the mou-
tayne, it shall be stoned, or thrust thorowe
with a darte: so terrible was the sight whi-
che appeared. Moses sayde: I feare and
quake. But ye are come vnto the mount
Sion, and to the cyte of the lyuynge God, D.
the celestiall Jerusalem: and to an innume-
rable sight of Angels, and vnto the congre-
gacion of the first borne sonnes, whiche are
written in heauen, and to God, the Judge
of all, and to the spirites of iust and perfect
men, and to Jesus the mediator of the new
testamēt, & to the + sprynckelyng of bloude, 1.Pet.1.b
that speaketh better then the ‡bloude of A- Heb.9.d
bel. See that ye despise not hym that spe- ‡Gen.4.b
aketh. For yf they escaped not, whiche refu-
sed hym that spake on earthe: muche more
shall we not escape, if we turne awaye from
hym, that speaketh from heauen: whose
voyce then shoke the earthe, and now hath
declared, saying: yet once more wil I shake,
not the erth onely, but also heauen. Where
as he sayeth: yet once more, it signifieth the
remouynge awaye of those thynges which
are shaken, as of thynges whiche haue en-
ded their course; that the thynges which
are not shaken, maye remayne. Wherfore
we

pl we receaue the kyngedome wh̄che can not be moued, we haue grace wherebi we maye so serue God, & that we maye please him with reuerence * and godlynesse. For
Deu.4.d oure God is a consumynge fyre.

¶ The xiii Chaptre. ✠

LEt brotherly loue cōtinue. * Be not forgetfull to lodge straungers: For therby
Actes.x.c haue diuerse men lodged Angels vn-
Ro.21.c wares. Remembre thē that are in bondes,
1.pet.4.b euen as though ye were bounde with them
1.Ti.4.d your selues. We myndefull of thē which are
Gen.xix.a in aduersitie, as ye which are yet in the bo-die. Wedlocke is to be had in honour amōg all me, and the bed vndefiled. As for whore keepers, and aduoutrers God shall iudge them. Let youre conuersacion be without
Eccl.29b couetousnes and * be contente with suche
1.Ti.6.b thynges as ye haue alreadye. For he hathe
Iosu.1.a sayde: * I will not fayle the, neither for-sake the: so that we maye boldlye saye: the Lorde is my helper, and I will not feare what man maye do vnto me. Remember them whyche haue the ouersyghte of you, whiche haue spoken vnto you the worde of God. Whose faythe se that you folowe, and cōsider the ende of their conuersacion. Iesus Christe yesterdaye and to daye, and the same contynueth for euer. ✠ Be not caried about with dyuers & straunge lear-
B ynge. For it is a good thing that the hert be stablyshed with grace, & not with meates, whiche haue not profyted them that haue had their pastyme in them. We haue an auter, whereof they maye not eate,
Nu.19.a which serue in the tabernacle. * For the bo-dies of those beestes whose blonde is brought into the holyplace by the hie preest to purge sinne, are burnt without the tentes. Ther-fore Iesus also, to sanctifye the people with
Ioh.19.d his owne blonde, suffred * without the gate. Let vs go forth therfore vnto him, oute of the tētes, & suffre reproue with him. For here haue we no contynuynge citye: but we seke one to come. By him therfore do we offer sacrifyce of laude alwayes to God, that is to saye: the fruite of those lyppes, whiche con-
Eccl.35.a fesse his name. To do good, and to distry-
Acte.x.a bute, forget not, for * with suche sacrifyces
Ro.12.a God is pleased. ✠ Obeye the that haue
phil.4.b the ouerlight of you, and submit youre sel-
C nes vnto them, for they watche for youre soules, euen as they that muste geue accōp-tes: that they maye do it with ioye, and not with greefe. For that is an vnprofyta-ble thynge for you. Praye for vs. For we truste we haue a good conscience amonge al men, and desyre to lyue honestly: But I re-syre you the more, that ye so do, that I may be restored to you the sooner. The God of peace that brought again from deathe oure
Ezec.34b lorde Iesus * the great shepherde of the shepe,
Iosu.1.a
1.pet.1.a
thrughe the blonde of the euerlastynge te-stament, make you perfecte in al good wor-kes, to do his wil, & bring to passe, that the thing which ye do, may be pleasaunt in his sight thorow Iesus Christe. To whome be
D prayse for euer, while the worlde endureth. Amē. ✠ I beseche you brethren, suffre the wōde of exhortation: for we haue written vn-to you in fewe wordes. Ye knowe oure bre-ther Timothe, that he is at lyberteye: with whome (yf he come shortlye) I will se you. Salute the that haue the ouerlight of you, and al the sainctes. They of Italy salute you. Grace be with you al. Amen.

The Sentē from Italye by Timothens.

¶ The Epistle of Sainct James.

¶ The first Chaptre.

IAmes the seruaūt of God and of the
A Lorde Iesus Christ, sendeth greetinge to the twelue tryb̄es whiche are scat-tered abroade. * My brethren, coūte it for an exceadinge ioy, whē ye fal in-to dyuerse temptacyons: knowynge thys, that * the tryinge of your faythe gendreth
Iob.23.a patyence: and let patyence haue her per-
Sap.3.a fecte worche, that ye maye be perfecte and
Rom.5.a sounde lackynge nothynge. If anye of you lacke wysedome, * let hym aske of hym
Iob 12.c that geueth: euen GOD, whyche ge-
Eccl.7.c neth to all men indyfferentelye, and re-
mat.7.a proueth no man in the rethe: and it shalbe ge-
Luc.11.b uē hym. But let hym aske in faith, & waver not. For he that douteth, is lyke a waue of the sea, whych is tost of the wyndes, and caryed wyth violence. Neyther let that man thynke, that ye shall receaue anye thynge
C of the Lorde. A wauerynge mynded man, is vnstable in all his wayes. Let the brother whyche is of lowe degre, reioyse whan he is exalted. Agayne, let hym that is rych, re-
D ioyce whan he is made lowe. * For euen
Esa 40.a as the flowre of the grasse, shall he passe
Eccl.14.b awaye. For as the sunne ryseth with heate,
1.pet.1.b and the grasse wytherethe, and his flower falleth awaye, and the beautye of the fa-shion of it perysheth: euen so shal the riche man perysshe in his wayes. Happie is the man that endureth temptacion: for when he is tryed, he shall receaue the crowne of lyfe, whyche the Lorde hathe promysed to them that loue hym. ✠ Let no man saye when he is tempted, that he is tempted of
Iob.34.a God, * for as God can not be tempted with
euel, so neither he, hym selfe tempteth anye man. But euery man is tempted, whan he is drawne away, & entised of his owne con-cupiscence. Then, whē lust hath conceaued

MM.i. Lye

the bryngeth forth synne, and synne when it is fynyshed bryngeth forth deathe. Woe not
Jac.4.b erre my deare brethren. * ✠ Euerye good gyft, and euery perfecte gyft, is from above, and commeth downe from the father of lightes with whome is no varyablenes, neyther is he chaunged into darcknes.
John.1.8 and.3.b * Of his owne wyl begat he vs wyth the worde of treuth, that we should be the fyrst frutes of hys creatures. Wherefore (deare brethren) * let euery man be swyft to heare,
Jac.1.7.d Eccl.5.a slowe to speake, slowe to wrathe. For the wrath of man worcketh not that whyche
C is righteous before God. * Wherefore laye
Ro.13.d. Colo.3.a a parte all fylthynes and superfluite of malicyousnes, and receaue mekely mekenes, the worde that is graffed in you, whyche is
Rom.2.b able to saue youre soules. ✠ ✠ And * see that ye be doers of the worde, and not heares onely, deceauynge youre owne selues.
Mat.5.d Luc.xi.g For * yf any man heare the worde, and declareth not the same by hys workes, he is lyke vnto a man beholdynge his bodelye face in a glasse. For assone as he hath lo-
D ked on hym selfe, he goeth hys waye, & forgetteth immediatly what maner fashyon was.
Mat.7.d * But who so looketh in the perfecte lawe of liberty, and continueth therein (yf he be not a forgetfull heaerer, but a doar of the worke) the same shalbe happye in his dede.
If any man amonge you semeth to be deuoute, & refrayneth not hys tonge, but deceaueth hys owne heaete, thys mans deuocion is in vayne. Pure deuocion and undefiled before god the father, is thys: To vysyte the fatherlesse and wydowes in theyr aduersite, and to kepe hym selfe vnspotted of the worlde.

¶ The .ii. Chapter.

MY brethren, esteme not the fayth of our lord Iesus Christ the lord of glory,
A Deu.1.c * with respecte of persons. For yf ther come into your congregacion a man wearyng a golden ringe, clothed in goodly apparel, & there cometh also in a poore man in vile rayment, & ye haue a respect to hym that weareth the gay clothyng, & saye vnto hym: Syt thou here in a good place: & saye vnto the poore: stand thou ther, or sit here vnder my foote stole: are ye not parcial in your selues, and haue iudged after cupl thoughtes? Herken my deare beloued brethren. Hath not god chosen the poore of this worlde, such as are rich in fayth, and heyres of the kyngdome, which he promysed to them that loue him?
B But ye haue despysed the poore. Doe not rich men exercise tyrannye vpon you, and drawe you before the iudgementes seates.
Do they not speake euel of that good name whiche is called vpon ouer you? If ye fulfill the royall lawe, accordynge to the scripture, * (Thou shalte loue thyne neyghboure as thy selfe) ye doe well. But yf ye
Leu 19.d regarde one person more then another, ye
mat.22.d commit sinne, and are rebuked of the lawe,
mar.12.c as transgressours. Whosoeuer shall kepe
Ro.13.c the whole lawe, & yet offende in one poynte,
Gala.5.b he is gilty of all. For he that sayde: Thou
mat 5.c shalt not commit aduultery, sayde also: thou
C shalt not kyl. Though thou do none aduultery, yet yf thou kyl, thou arte become a
trāsgressour of the lawe. So speake ye, and so doe, as they that shall be iudged by the lawe of libertye. For he shall haue iudgement without mercye, * that sheweth no
Mat.18.b mercye: and mercye reioyseth agaynst iudgement. ✠ What auayleth it my brethren, though a mā saye he hath fayth, if he haue no dedes? can fayth saue hym? yf a brother or a sister be naked and destitute of daylye fode, and one of you saye vnto the: departe in peace, God sende you warmnes & fode, notwithstandynge, ye gene them not those thynges which are necessaryl to the bodye, what shall it helpe? Euen so fayth, yf it
D haue no dedes, is dead in it selfe: But some man will saye: thou hast fayth, and I haue dedes: shewe me thy fayth by thy dedes: & I wyll shewe the my fayth by my dedes. Beleuest thou that there is one God? Thou doest well. The deuyls also beleue, and tremble. But wilte thou vnderstande, (O thou vayne man) that fayth wythoute dedes is dead? Was not Abraham our fa-
Gen.22.b ther iustified of dedes, when he had * offered Isaac hys sonne vpon the aulter? Thou seest, howe that fayth wrought with hys dedes, & through the dedes was the fayth made perfecte: and the scripture
Ge.xv.b was fulfylled, which sayth: * Abraham be-
Rom.4.a leued God, & it was reputed vnto hym
Gala.3.a for righteousnes: And he was called the frende of God. ✠ ye se then howe that of dedes a man is iustified, and not of fayth
Josu.2.a only. Likewyse also, was not Raab the harlot iustified of dedes, * when she had receaued the messengers, and had sent them out another waye? For as the body, without the spirite is deade, euen so fayth without workes is dead also. ✠

¶ The .iii. Chapter.

MY brethre, * be not euery mā a
A mat.23.c maister, knowing how that we shall receaue the greater damnation: for in many thynges we sin all. * If a mā sin not in
Jac.3.a worde, the same is a perfect man, & able also to rule al the body. Behold, we put bittes into the horses mouthes, that they may obeye vs, & we turne about al the bodye of the. Behold also the shyps, whiche though they be so great, & are driuen of fearce windes, yet are they turned about with a very

small

smale helme whither so euer the violence of the gouerner wyll. Euen so the tongue is a lytle membre also, and boasteth great thinges. Beholde, howe great a thynge a lytle fyre kyndleth, and the tonge is fyre, euen a worlde of wyckednes. So is the tonge set amonge oure membres, that it defyleth the whole bodye, and setteth a fyre all that we haue of nature, and is it selfe set a fire, euen of hell. All the natures of beastes, and of byrdes, and of serpentes, and thynges of the sea, are meked and tamed of the nature of man. But the tongue can no man tame. It is an vnruelye enyl, full of deadlye poyson. Therewith blesse we God the father, and therewith curse we men, • whiche are made after the ymage & similitude of god. Out of one mouth proceadeth blessyng and cursinge. My brethren, these thinges ought not so to be. Doeth a fountayne sende forth at one place swete water and bytter also? Can the figge tree (my brethren) beare olyue berryes: ether a vine beare figges? so can no fountayne gene both salt water and fresh also. If any man be wise and endued with knowledge among you, let him shew his worcke out of good conuersation with meknes of wisdome. But yf ye haue bytter enuynge & stryfe in your heart, reioyce not: nether be lyars agaynste the trueth: For suche wisdome descendeth not from above: but is earthy, natural, and deuelysh. For where enuynge and stryfe is, there is vnstablenes, and all maner of cuyll worckes. But the wisdome that is from above, is fyrst pure, then peaceable, gentle, & easy to be entreated, full of mercy and good frutes, without iudging, without simulation: yea, and the frute of ryghteousnes is sowē in peace, of them that maynteyne peace.

¶ The. iiii. Chapter.

FRom whence cometh warre, & fighting amonge you? come they not here hence? euen of your lustes, that fight in your membres? ye lust, & haue not. Ye enuy & haue indignacion, & can not obtayne. Ye fight & war. Ye haue not because ye aske not. Ye aske & receaue not, because ye aske amisse: euen to consume it vpon youre lustes. Ye aduouterers, and womē that breake matrimonye: knowe ye not howe that • the frendshyppe of the world, is enmytie wyth God? Whosoeuer therfore wyll be a frende of the worlde, is made the enemye of God. Ether do ye thynke that the scripture saith in vayne, The sprite that dwelleth in vs, lusteth euen contrary to enuye: but geueth more grace? wherfore, he saith: god resysteth the proude, but geueth grace vnto the lowly. Submit youre selues therfore to God: but • resist the deuil, & he will flye frō you. Draw nye vnto GOD, & he wyl draw nye to you. Clense your handes ye synners, and pourge your hertes ye wauerynge mynded. Suffre afflyccions: and mourne and wepe. Let your laughter be turned to mourning, and your ioye to heuinesse. • Humble your selues in the sight of the Lorde, and he shal lyfte you vp. Backbyte not one another, brethren. He that backbiteth hys brother, and he that iudgeth hys brother, backbiteth the law, and iudgeth the lawe. But & yf thou iudge the lawe, thou arte not an obseruer of the lawe, but a iudge. There is one lawe geuer (and iudge) whiche is able to saue and to destroye. • What arte thou that iudgest another? Goe to nowe ye that saye: • to daye and to morowe let vs go into such a citie, and continue there a yeare, & bye & sell, and winne: & yet can not ye tell, what shall happē on the morow. For what thing is your life? It is euen a vapour, that appeareth for a litell tyme, & then vanisheth away: For that ye ought to say: • if the lord wyll, and yf we liue, let vs do this or that. But nowe ye reioyce in your boastynges. All suche reioysynge is cuyl. Therfore • to him that knoweth how to do good, & doeth it not, to him it is sinne.

¶ The. v. Chapter.

GO to nowe ye riche mē. Wepe & howle on your wretchednes that shall come vpō you. Your riches is corrupt, your garmētes are motheaten. Your gold & syluer is cāncred, & the rust of thē shalbe a witnes vnto you, & shall eate your flesh as it were fyre, ye haue heaped treasure togeither (enō wiath to yourselues) in your last dates: Behold, • the hier of the labourers which haue reaped downe your feldes (which hier is of you kepte backe by fraude) cryeth: and the cryes of them whiche haue reaped, are entred into the eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the earth, and bene wanton, ye haue norysshed your hearres, as in a daye of slaughter. Ye haue condempned and kylled the iuste, and he hathe not resysted you. ✣ Be pacyente therfore brethren, vnto the commynge of the Lorde. Beholde, the husbande manne wayteth for the precyous frute of the earthe, and hathe longe patience therupon, vntyll he receaue the earlye and the latter rayne. Be ye also pacient therfore, and settle your hertes, for the commynge of the Lorde draweth nye. Grudge not one against another, brethren, lest ye be damned. Beholde, the iudge standeth before the doore. Take (my brethren) the Prophetes for an ensample of sufferyng aduersite, and of pacyence, whiche spake in the name of the Lorde. ✣ Beholde, • we counte them happy whiche endure. Ye haue

heard of the pacience of Job, & haue knowen what ende the Lorde made: for the lord
Mat.5.f. is very pitiful and mercifull. But aboue al thynges my brethren, * sweare not, neither by heuen, neither by erth, neither any other othe. Let your yea, be yea, & your nay, nay: lest ye fal into ypocrisie. If anye of you be vexed, let him pray. If any of you be merye, let hym synge Psalmes. If any be diseased among you, let him cal for the elders of the
Mat.6.b congregacion, and let them pray ouer him, and * anoynte him with oyle in the name of the Lord, and the prayer of fayth shal saue the sycke, and the Lord shall rayse him vp: and if ye haue committed synnes, they shal be forgeuen him. Knowledge your faultes
D one to another: and pray one for another, that ye maye be healed. For the feruent prayer of a ryghteous man auayleth much.
3.re.17.b Helias was a man mortal, euen as we are,
Luc.4.b and he prayed in his prayer that it myghte not rayne: * and it rayned not on the earth by the space of thre yeares, and syxe monethes. And he prayde agayne, and the heuen gaue raine, and the earth brought forth her frute. Brethren, yf any of you do erre from the trueth, and another conuert him, let the same knowe, that he which conuerteth the synner from goyng astraye out of his way, shall saue a soule from death, & shall hide the multitude of synnes.

¶ The ende of the Epistle of S. James.

¶ The first Epistle of S. Peter the Apostle,

¶ The first Chapter.

A Act.8.a. PEter an apostle of Jesu Chryst, to them that dwell * here & there as straungers throughout Pontus, Galacia, Capadocia, Asia, & Bethinia, elecre accordynge to the
Heb.ix.d foreknowledge of God the father thorowe
and.12.d the sanctifyng of the spirite vnto obedience
2rom.i.a & * sprinckelyng of the bloud of Jes⁹ Chryst.
1.Cor.i.a † Grace be with you, and peace multiplied.
2.cor.1.a * Blessed be God the father of oure Lorde
Gala.i.a Jesus Chryst, which according to his abou-
*2.co.i.a dant mercy, begat vs againe vnto a liuely
Epph.i.a hope (by that, that Jesus Chryste rose agayne frō death) to an inheritaūce immortal & vndefiled, & that perisheth not, reserued in heauen for you,
B which are kepte by the power of God thorow fayth, vnto saluacio, which is prepared alredy to be shewed in the laste tyme, in the whiche ye reioyce, though nowe for a seasō (yf nede require) ye are in heuynes, thorowe manifolde temptacions, that the trial of your fayth beynge
Job.23.b much more precious the gold that perisheth (though it be * tryed wyth fire) might be found vnto laude, glory & honour, at the apSapi.3.a peryng of Jesus Chryst, whom ye haue not Jaco.1.a. sene, & yet loue hym, in whome euen nowe, Rom.5.a † though ye se him not, yet do you beleue, & * Jo.xx.g reioyce with ioye vnspeakable & glorious receauynge the ende of your faith, euen the saluacion of your soules. Of whiche saluacion haue * the Prophetes enquired & searched, whyche prophecyed of the grace that Acte.x.g should come vnto you, searchyng whē or what time the spirite of Chryst (which was Esay.9.a in thē) shold signifie, which spirite testified Dan.2.g before, the passions that should happē vnto Agg.2.b Chryste, & the glory that should folowe after, vnto which Prophetes it was also declared, that not vnto them selues, but vnto vs, they shoulde minister the thynges C which are nowe shewed vnto you of them, Acte.ii.a whiche (by the holy goost * sent down from heauen) haue in the gospell preached vnto you the thynges, which the aungels desyre to beholde. Wherfore * girde vp the loynes Lu.xii.e of your mynde, be sober, and truste perfectly Eph.6.c on the grace that is brought vnto you (by the declaryng of Jesus Chryst, as obedyent children, that ye gyue not your selues ouer vnto your olde lustes, by which ye were led, whā as yet ye wer ignorant of Chryst: but as he which called you, is holy, euē so be ye holy also in al maner of cōuersaciō, because it is writtē * Be ye holy, for I am holy. And Leu.11.g yf so be that ye call on the father, whyche and.19.a without respecte of parson iudgeth † accor- † mat 16d ding to euery mās worke, se that ye passe the psa.18.c. time of your pilgremage in feare. ✠ For as Rom.11.b much as ye know, how that ye wer not redemed with corruptible thynges (as siluer D & gold) frō your vaine cōuersacion, which ye receaued by the tradicio of the fathers: but * with the precious blonde of Chryst, as of Heb.9.b a lambe vndefiled, and without spot, which 1.Joh.1.b was ordeyned before hande, euē before the Apoc.1.b world was made: but declared in the last tymes * for your sakes, which by hys meanes do beleue on God, that raysed hym vp Esa.9.b, from death, & † glorified him, that ye might Luc.11.b haue fayth and hope towarde God: euen 1 pet.11.b which haue purifyed youre soules thorowe the spirite, in obeynge the trueth with brotherlye loue vnfayned, se that ye loue one another with a pure heart feruently: for ye are borne a newe, not of mortal sede, but of immortal, by the worde of God, which lyueth and lasteth for euer. * For all flesh is Esa.xl. b grasse, and all the glorye of man is as the Ecc.14.b floure of grasse. The grasse withereth, and Jaco.1.b the floure fallerh away, but the worde of the lord endureth euer. † And this is the word, whiche by the ghospell was preached vnto you.

¶ The.ii. Chapter. ✠

Wherfore

A Wherefore laye aſyde all malicionſnes,
mat. 18. a and al gyle, and fayndenesse, & envie,
and al backbiting: & * as new borne
babes, reſyre ye that milke (not of the body
but of the ſoule) which is without diſceat:
that ye may grow therby vnto ſaluacio.
Iſ ſo be that ye haue taſted, howe gracious
the Lord is, to whō ye come, as vnto a ly-
vynge ſtone, diſalowed of men, but choſen
of God, and precious: and ye as lyuyng ſto-
nes, are made a ſpiritual houſe, an holy preſt
hode, for to offer vp ſpirituall ſacrifices, ac-
ceptable to God by Jeſus Chriſt. Wherefore
Eſa. 28. b it is contayned alſo in the ſcripture: * be-
Acte. 4. b holde, I put in Sion a ſtone to be laide in the
Ro. 9. f chefe corner, elected, & precious, & he that be-
leueth on him, ſhal not be confounded. Vn-
to you therfore which beleue he is precio-
pſa 117. c but vnto them which beleue not * the ſtone
mat. 21. b which the buylders refuſed, the ſame is
15 begon to be the heade of the corner, & a ſtone
that mē ſtomble at, & a rocke whereat they
be offended whiche ſtomble at the worde, &
beleue not that, whereon they were ſet. But
Exo. 19. a ye are a choſen generacion, a royal * prieſt-
e deu 7. a hode, * an holye nacion, a people whiche are
wone: that ye ſhoulde ſhew the vertues of
Oſe. ii. d him, that called you out of darknes into hys
Rom. 9. e marueilous lyght, * which in time paſt were
not a people, but are now the people of god:
which ſome tyme had not obtayned mercye,
Gala. b. c but now haue obtayned mercye. ✠ * Der-
arly beloued, I beſeche you as ſtraungers
Ro. 13. b and pilgrems, abſtayne * from fleſhly lu-
C ſtes, whiche fyght agaynſt the ſoule, and ſe
that ye haue honeſte conuerſacion amonge
the Gentils, that where as they backebyte
mat. b. b you as euell doars * they maye ſe youre
good worckes, and prayſe God in the daye
Ro. xiii a of viſitacion. ✠ Submyt youre ſelues ther-
Titu. 3. a fore vnto all maner ordeynaunce of man
for the Lordes ſake, whether it be vnto the
kynge, as vnto the chefe heade: other vnto
rulars, as vnto them that are ſente of him,
for the punyſchmeate of euell doars, but for
the laude of them that do well. For ſoo
is the will of God, that with well doynge ye
maye ſtoppe the mouthes of foliſhe & igno-
raunte men: as fre, and not as hauynge the
lyberetye for a cloke of malycyouſnes, but
1 Pe. xiii. e euen as the ſeruaunttes of God * honoure
all men. Loue brotherely felowſhip. Feare
Ephe. 6. a God, honour the kynge. ✠ * Seruaunttes,
Collo. 3. d obeye youre maſters wyth feare, not onely
1. Ti. 6. a yf they be good and courteous: but alſo
Titu. ii. b thyngh they be froward. & For this is thāke
1 mat. 5. a worthye, if a man for conſcience towarde
God endure greife, and ſuffer wronge vnde-
ſerued. For what prayſe is it, yf when ye
be buffeted for your fautes, ye take it paci-
ently? But and yf when ye do wel, ye ſuffer
wronge, and take it paciently, then is ther
thancke with God. For here vnto verelye
were ye called: for ✠ Chriſte alſo ſuffered for
vs * leauige vs an enſample, that ye ſhould
Joh. 13. b followe hys ſteppes, whyche dyd not ſynne,
Epy. b. a D neither was there gile founde in his mouth:
which when he was reuyled, reuiled not a-
gayne: when he ſuffered, he threatened not:
but cōmitted the vengeannce to him that
iudgeth righteouſlye * which his owne ſelfe
Mat. 8. e bare our ſynnes in his body on the tre, that
Eſa. 53. b we being delyuered from ſinne, ſhould liue
vnto righteouſnes. By whoſe ſtryppes ye
were healed. For ye were as ſhepe goynge
aſtraye: but are nowe turned vnto the
ſhepherde, and byſhoppe of youre ſoules.
✠ ✠

C The. iii. Chapter.

Likewyſe * ye wiues be in ſubiection to
A Eph. 5. c your huſbandes, that euē they whyche
Collo. 3. c obeye not the worde, maye without the
worde be wōne by the cōuerſacion of the wi-
ues, whyle they beholde your chaſte cōuer-
ſacion coupled with feare. Whoſe apparel
ſhal not be outwarde with broidred heere,
& hāginge on of golde, ether in puttynge on
of gorgious apparell: but let the hyd man
which is in the heert, be without al corrup-
cion, ſo that the ſpirite be at reſt and quiet:
whiche ſpirite is before God, a thig muche
ſet by. For after this maner in the olde
B tyme dyd the holy wemen, which truſted in
God, tyer them ſelues, and were obediente
to their huſbandes, euen as Sara obeyed
Abraham, & called him Lord: whoſe dough-
ters ye are, as longe as ye do wel, & are not
afrayde for any terroure. Likewiſe ye men,
dwel with them accordynge to knowledge:
geuynge honoure vnto the wyfe, as vnto
the weaker veſſell, and as vnto them that
are heyres alſo of the grace of life, that your
prayers be not hyndred. ✠ In concluſion,
be ye all of one mynde, of one heert, loue as
brethren, be pitefull, be courteous (meke)
not rendringe euel for euell, or rebuke for
rebuke: but contrarywyſe, bleſſe: knowing
C that ye are there vnto called, euen that ye
pſa. 34. f ſhould be heyres of the bleſſynge. * For
he that lothe longe after lyfe, and loueth to
ſe good dayes, let hym refrayne hys tonge
from euyl, and his lyppes, that they ſpeake
not gile. Let hym eſchue euel, and do good:
let him ſeke peace, & enſue it. For the eyes
of the Lorde are ouer the righteouſe, & hys
eares (are open) vnto their prayers. Again:
the face of the Lorde is ouer them that do
euyl. Moreouer, who is it that wyl harme
1 mat. b. b you, yf ye folowe that whyche is good. yea,
* Eſa. 8. c * happie are ye, if any trouble happen vnto
Mat. 5. b you for righteouſneſſe ſake. ✠ Be not ye
afrayed for anye terroure of them, neither

be ye troubled but sanctyfye the Lord God in youre hertes. ✠ Be readye alwayes to geue an answer to euerye man that asketh you a reason of the hope that is in you, and that wyth meakenes and feare: hauynge a
1.pet. 2.d good conscyence * that where as they backe-
Tit.u.2.a bite you, as euel doars, they may be a-
shamed, that falsely accuse your good conuer-
Mat.5.b.a sacion in Christe. ✠ For it is better (yf the
1.pet.iii.b wyll of God be so) that ye suffre for well
‡rom.6.a doynge, then for euyll doynge. ✠ ‡ For as
D
much as Christ hath once suffred for synnes, the iuste for the vniuste, to bryng vs to God, and was killed, as pertaynynge to the flesche, but was quickened in the spirite. In which spirit he also went, and preached vnto the spirites that wer in prison, which some tyme had bene dysobedyent, when the
Gen.6.b.a longe sufferynge of God was once lokid
‡gen.7.c for in the dayes of Noe * whyle the Arcke was a preparynge: ‡ wherin fewe, that is to say, viii. soules, wer saued by the water,
Rom.6.a lyke as * baptyme also nowe saueth vs, not the puttynge awaye of the fylthye of the flesche, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hande of god: and is gone into heauen, * angels, powers,
Hebr.i.d and mighte subdued vnto hym. ✠ +
and.2.bc

¶ The.iiii. Chapter.

A FOr as much then as Christ hath suffered for vs in the flesche, arme ye youre selues lykewyse wyth the same minde: for he which suffreth in the flesche, ceaseth from sin, that he hence forwarde shoulde lyue (as much tyme as remaynyeth in the flesche) not after the lustes of men, but after the wyll of God. For it is sufficiēt for vs, that we haue spent the tyme that is paste of the lyfe, after
Rom.13.d the wil of the * Gentils, walkynge in wan-
Eph.4.d tonnes, lustes, in excesse of wines, in excesse of eatinge, in excesse of drinckynge (in dro-
B kenesse) ‡ in abominable ydolatrye. And it semeth to them an inconuenient thing that ye runne not also wyth thē vnto the same excesse of riote, & therfore speake they euyll of you, which shal geue accōptes to him, that is ready to iudge quicke and deade. For vnto this purpose verely was the gospel preached also vnto the deade, that they shoulde be iudged lyke other men in the flesche, but
t should liue before God in the spyrit. ✠ The ende of all thynges is at hande. Be ye therfore sober, and watche vnto prayer.
But aboue all thynges haue feruente loue amonge youre selues. For loue shal couer the multytude of synnes. * Be yehereberous
He.xiv.a one to another, ‡ without grudgynge. As
Acte.x.c euery man hath receaued the gyfte, euen so
‡Phil.2.b minister the same one to another, as good
D
wmisters of the manyfolde grace of God,

If any e man speake, let hym talke as the C
wordes of God. * If anye man minister, Ro.12.b.
let hym do it as * of the abylyte, whyche 1.co.3.c
God ministreth vnto hym. That God in all thynges maye be glorifyed thorow Iesus Christe, to whome be prayse, and dominion for euer and euer amen. ✠ Derely + D
beloued, marualle not that ye are proued by fyre (whyche thynge is to trye you) as thoughe some straunge thynge happened vnto you: but reioyce, in as muche as ye are partakers of Christes passions: that when hys glorye appeareth, ye maye be merye and glade. * If ye be rayled vpon, for the name mat.5.b
of Christ, happye are ye. For the glory, and 1.per.iii.c
the spirite of God resteth vpon you. On and.iii.c
their parte he is euel spoken of, but on youre parte he is glorified. See that non e of you be punyshed as a murtherer, or as a thefe, or an euel doer, or as a busye bodie in other mens matters. If any man suffre as a christen man, let hym not be ashamed, but let him glorifye God on this behalfe. For the tyme is come, that iudgement must beginne at the house of God. If it fyrste begynne D
at vs, what shal the ende be of thē, whiche beleue not the Gospell of God? And * pro.xi.d
the righteous lacelye be saued: where shall the vngodly and the sinner appeare? Wherfore, let them that are troubled, accordig to the wyll of God commit their soules to hym with well doynge, as vnto a faythful creatoure.

¶ The.v. Chapter.

THe elders whiche are amonge you, I A
exhorte, which am also an elder, and a witnes of the afflictions of Christ, and also a partaker of the glory that shalbe opened: * Fede ye Christes flocke, as muche as Act.xx.f
lieth in you, takinge the ouersight of them, not as compelled therto, but willingly: after a godly sorte) not for the desyre of filthy lucre: but of a good minde, * not as though 2.co.1.e
ye wer lordes ouer the parishes: but, ‡ that 1.ti.4.b
ye be an ensample to the flocke (& that with Titu.ii.b
good wyll.) And when the chefe shepherde 1.Ti.1.c
shall appeare, ye shall receaue, * an incor- * 1.co.ix.d
ruptyble crowne of glory. Likewyse ye yō- 1.Ti.4.d
ger, submyt youre selues vnto the elder. B
Submit your selues euery mā one to another, knet your selues together in lowlynes of mynde. For God resysteth the proude, and geueth grace to the hūble. ✠ Submit youre selues therfore vnder the mighty hande of God, that he may exalte you, when the tyme mat.vi.d
is come. * Cast all youre care vpon him: for 1.pet.xii.c
he careth for you. Be sober, and watche, for youre aduersarye the deuell as a roarynge Lyon * walketh about, ‡ whome he Job.i.b.
maye deuoure: * whome resyste stedfaste in ‡Jac.4.a
the fauth, knowige, that the same afflictiōs are appoynted vnto your brethren, that are

in

C in the worlde. But the god of al grace which hathe called vs vnto his eternall glorye by Christ Jesus, shal his owne selfe (after that ye haue suffred a lytle affliccion) make you perfyte: sette, strengthe, and stablyshe you.

† To him be glorye, and dominion for euer & euer. Amen. ¶ By Siluanus a faithful brother vnto you (as I suppose) haue I written briefely exhortinge, & testifyinge, how that this is the true grace of GOD, wherein ye stande. The congregacion of them which at Babylon are companions of your election, rom.16.c. 1.cor.16.d
saluteth you, & so doeth Marcus my sonne.
* Greete ye one another with the kysse of loue. Peace be with you all, whiche are in Christ Jesu. Amen.

C The ende of the fyrste Epystle of Sainct Peter.

C The seconde Epystle of Saint Peter.

C The fyrste Chapter.

A Simon Peter, a seruaunte, and an Apostle of Jesus Christe, to them whyche haue obtayned lyke pretious fayth with vs, throwe the ryghteousnes of our God, and sauioure Jesus Christ. * Grace be vnto you, & peace be multiplied throwe the knowledge of God & of Jesus our Lord. Accordynge as hys godly power hathe geuen vnto vs, all thinges that pertayne vnto lyfe, & godlines, throwe the knowledge of him, that hathe called vs by glory, and vertue, by the which are geuen vnto vs excellente, & most greate promyses, that by the meanes thereof ye
John.1.c might be * partakers of the godly nature,
Coll.11.b. yf ye flye the corruption of worldlye lust.
B And herunto geue al diligence: in your fayth
1.cor.8.a minister vertue: in vertue knowledge: * in knowledge temperaunce, in temperaunce pacience: in pacience, godlynes: in godlynes brotherly kyndnes, in brotherlye kyndnes loue. For yf these thynges be amonge you, and be plenteous, they wil make you, that ye neither shalbe idle nor vnfrutefull in the knowledge of our Lorde Jesus Christ. But he that lacketh these thinges, is blynde, and gropeth for the wape with his hande, and hathe forgotten, that he was pourged from his olde synnes. Wherefore brethren, geue the more diligence for to make your calling
C & election sure: for by good workes.) For yf ye do suche thynges, ye shall neuer fall. yea, and by this meanes an entrynge in shalbe ministred vnto you, aboundauntly, into the euerlastynge kyngedome of our Lord, & sauioure Jesus Christ. Wherefore, I wyll not be negligente to put you alwayes in remembraunce of suche thinges, thoughe ye know them your selues, and be stablyshed in the present trueth. Notwithstandynge I thinke it mete (as longe as I am in * thys tabernacle) to stere you vp by puttynge you in remembraunce, for as muche as I am sure, that shortely I must put of this my tabernacle, * euen as oure Lorde Jesus Christe hewed me. I wil euer also geue my diligēce, that ye maye haue wherewith to stere vp the remembraunce of these thynges after my departynge. * For we haue not followed vnto you, the power & commynge of our Lorde Jesus Christ, but * with oure eyes we sawe hys maiestie: euē then verely when he receaued of God the father honour, & glory, & when there came suche a voyce to him from the excellente glorye. * This is my deare beloued sonne, in whom I haue delyte. This voyce we herde come frō heauē, whā we wer with him, in the holye mounte. We haue also a ryght sure worde of prophecye, wherunto ye take yede, as vnto a * lighte that shyneth in a darcke place, ye do well, vntil the daye dawne, & the daye starre aryse in your hertes. ¶ So that ye fyrst knowe this: that no prophecy in the scripture hath any private interpretacion. For the scripture came neuer by the wil of mā: but holy men of god spake as they wer moued by the holy gost.

2.cor.6.a
Joh.21.b
D
mat.17.d
mar.1.b.
Luc.3.d
2.cor.4.b

C The. ij. Chapter.

A Where were false prophetes also amōg the people euē as * there shalbe false teachers amonge you: which prively shal bringe in dānable sectes (euē denyinge the Lord, that hath boughte them) & bring vpon thē selues swifte damnacion: & many shall folow theyr dannable wates, by whō the way of trueth shalbe euel spoken of, & throwe couetousnes shal they with fained wordes make marchaundyse of you, whose iudgemēt is now not farre of, & their dānacio slepeth not. For yf God spared not
B the angels that sinned, but cast thē downe into hell, & delyuered them into chaines of darcknesse to be punyshed: to be kept vnto iudgemēt: neither spared the olde worlde, but saued * Noe, the eight preacher of righteousnes, & broughte in the floude vpon the
Gen.7.b world of the vngodlye: turned the cities of Sodome, & Gomor into ashes: ouerthrewe thē, dāned thē, & made of thē an ensample vnto those that after should lyue vngodlie. And iust * Lot vexed with the vnclenly cōuersacion of the wicked, delyuered he. For
Gen.xix.c he beynge righteous, & dwellynge amonge thē in seynge & hearing, vexed his righteous soule frō day to day with their vnlawful dedes. * The Lord knoweth howe to deJob.xx.b liuer the godly out of temptation, & to re- 1.cor.x.c
serue the vniust vnto the day of iudgement for to be punished: but chefly thē that walke after the flesche in the lust of vnclennes, and

despyse authorite. Presumteous are they & stobborne, which feare not to speake evil
C of the that excel in worshippe. When the angels, which are greater both in power & might, receave not of the Lord rayling iudgemēt agaīst the selues. But these as brut beastes, naturally brought forth to be take and destroyed, speake evell of the thynges that they understande not, & shall perysshe in their owne destruccion, & receave the rewarde of unrygh teousnes. They counteet a pleasure to lyve delicyously for a season. Spottes they are & filthynes: whyche live at pleasure i their owne disceavable warres, feastynge & scornynge you: hauynge eyes full of aduoutrye, and that cannot cease frō sinne: begilyng unstable soules. Herttes they have exercised with robbrye. They are cursed childrē which have forsakē the right
Nu.22.b way, & are gone astray, folowyng the * way
D of Balaam the sonne of Bosor, whyche loued the rewarde of unrighteousnes: but was rebuked of his iniquitie. The tame, & dumme beast, speakyng with mans voyce, forbade the madnesse of the Prophete.
Judi.i.d * These are welles without water: cloudes that are caried with a tēpest, to whom the mist of darcheness is reserued for ever. For when they have spoken the great swelling wordes of vanite, they entyse thorowe lustes in the bolupteousnes of the flesch, thē that were cleane escaped: euē thē that nowe lyve in errour: while they promise them lyberty, where as they thē selues are the bōde
Joh.8.d seruaunres of corruption. * For of whom a
Rom.6.c man is overcome, unto the same is he
2 Pe.6.a broughte in bondage. ‡ For yf they (after
and.x.c. they have escaped frō the filthynes of the world thorow the knowledge of the Lorde & the sauiour Jesu Christe) are yet tangled
mat.12.d agayne therin, & overcome * then is the latter ende worse with thē, then the beginning. For it had bene better for thē, not to have knowen the waye of ryghteousnes, thē after they have knowen it, to turne from the holye cōmaundemente that was geuen unto them: But the same is happened unto them
2 Pe.22.a that is sayd to be spokē by the true prouerbe. * The dog is turned to his own bomet agayne, & the sow that was washed is turned againe to her walowinge in the mire.

¶ The .iii. Chapter.

A This is the .ii. epistle that I now write unto you dearly beloued, wherwith I stire by your sencere minde, by puttig
Act.xx.f you in remēbrauce, that ye may be mynd-
2.pet.2.a ful of the wordes (which were tolde before of
Judic.1.e the holy prophetes) & also the cōmaūdmēt
2.Ti.4.e of us whiche be Apostles of the Lorde and
Ga.Ti.3.b sauiour. * This first understand, that ther shal come in the last dayes mockers (in dis-
B creatfulnes) whiche will walcke after their owne lustes, & saye: Where is the promyse of his cōmyng? For sence the fathers dyed, all thynges contynue in the same estate wherin they were at the begynning. For thys they knowe not (& that wilfully) howe that the heauens a greate while ago were, & the erth out of the water appeared by thorowe the water, by the word of god: by the which thinges the world that thē was, perished, Job 14.d
beynge ouer runne with water. * But the Esay.li.b
heauens & earth which are now, be kept by his worde in stoze, & reserued unto fyre, agaynst the daye of iudgemente & perdicion of ungodlye men. Dearely beloued, be not ignoraunte of thys one thynge, howe that * one daye is with the Lorde as a thousand Psa.xc.a
yere, & a thousande yere as one daye. The 2.Pet.3.a
C Lorde that hathe promysed, is not slacke, as some men cownte slacknes: but is patient to us warde: for aswuch as he wolde have no man lost, but will receaue all men to repentaunce. Neuertheless * the day of the lorde mat.24.b
will come as a theefe in the nyghte, in the 1.Pet.3.a
which daye, the heauēs shal passe awaye in Apoc.3.a
maner of a tempest, and the elementes shal and.15.d
melt with heate: the erth also & the workes that are therein, shall burne. Seynge then that all these thynges shall perysshe, what maner persones ought ye to be in holy conuersacyon, & godlines loking for, & hasting
D unto the commynge of the daye of God, by whom the heauens shall perysshe with fyre, and the elementes shall melte with heate? * Neuertheles, we (accordig to his promes) Apo.21.a
loke for a new heuen & a newe erth, wherin dwelleth righteousnesse. Wherefore derely beloued, seyng that ye loke for such thiges, be diligent that ye maye be founde of hym in peace, without spotte and unfilled. And suppose that the longe sufferynge of the Lord is saluacion, euen as oure derelye beloued brother Paule also (accordynge to the wisedom geuen unto him) hath written
D unto you, yea, almost in euery epistle, speakynge of suche thinges: amonge which are manye thynges harde to be understande, which they that are unlearned & unstable, peruerte, as they do also the other scryptures unto theyr owne destruction. Ye therefore beloued, (seynge ye be warned afore hande) beware, lest ye, wyth other men be also plucked awaye thorowe the errour of the wicked, and fal from your owne stedfastnes: but growe in grace, & in the knowledge of our Lord and sauiour Jesus Christ. To whom be glory both now and for euer. Amen.

¶ The firste Epistle of Saynte John the Apostle.

¶ The first Chapter.

That

That which was from the begyn-
ning, which we haue herd, whi-
che we haue sene with oure eyes,
which we haue loked vpon, & our
hãdes haue hand'ed, of the worde
.. ..of the lyfe. And the life appeared,
& we haue sene & beare witnes, & shew vn-
mat. 17. a to you + that eternall lyfe, which was wyth
the father, & appeared vnto vs. That whi-
che we haue sene & herde, declare we vnto
you, that ye also may haue felowship wyth
vs, & that our felowship may be with the fa
ther & his son Jesus Christ. And this write
we vnto you, that your ioye may be full. And this is the ty-
dinges which we haue herd of hi, & declare
vnto you, that God is light, & in him is no
darcknesse at all. If we saye, that we haue
felowship with him, and walke in darknes,
we lye, and do not the trueth. But & yf we
walke in light, euen as he is in lyght, then
Heb. 9. d haue we felowship with him, & * the blod of
Apoc. 1. b Jesus Christ his sonne clenseth vs from all
1. re 8. e sinne. ‡ If we say that we haue no sinne, we
2. par. 4. g deceaue our selues, & the truth is not in vs:
* Job 13. c * If we knowledge our sinnes, he is fayth-
psal. 32. b ful & iuste, to forgeue vs oure sinnes, and to
and. 94. c clense vs frõ al vnrighteousnes. If we saye
Luc. 15. d we haue not sinned, we make him a lyar, &
his worde is not in vs. ‡

¶ The. ii. Chapter. ✠

My litel childrẽ, these thinges write
I vnto you, that ye sinne not. And
if any man sinne, we haue an aduo-
cate with the father, Jesus Christ the righ-
teous, and he it is that obtayneth grace for
oure synnes, not for oure sinnes oneliye: but
also for the sinnes of all the worlde. And
Job. 13. d herby we are sure that we know him, if we
kepe hys commaundementes. * He that
sayth, I know him, and kepeth not his com
maundementes is a lyar, and the veritie is
not in him. But who so keepeth his worde,
in hym is the loue of God parfecte in dede:
herby knowe we that we are in hi. * He that
sayth, he bideth in him, ought to walke euẽ
as he walked. ‡ Brethren, I write no new
commaundemente vnto you: but that olde
commaundement, whiche ye haue had from
the begynning. The olde commaundement
is the worde, whyche ye haue heard from
the begynnyng. Againe, a newe commaun-
dement I wryte vnto you, that is true in
hym, and the same is true also in you: for
the darcknesse is past, & the true light now
shyneth. He that saieth howe that he is
in the lyght, & yet hateth his brother, is in
darcknesse euen vntil this tyme. He that
loueth his brother, abideth in the light, and
there is none occasyon of euyll in hym. He
that + hateth his brother, is in darcknes, 1. Jo. 2. b
and walcketh in darcknes: and cannot tell
whyther he goeth, because that darcknesse
hathe blinded his eyes. Babes I wryte vn-
to you, howe that your sinnes are forgeuen
you for his names sake. I wryte vnto you
fathers, howe that ye haue knowen hym
that is from the begynnynge. I wryte vnto
you young mẽ, howe that ye haue ouercome
that wicked: I wrote vnto you litel childrẽ,
howe that ye haue knowen the father. I
haue written vnto you fathers, how that ye
heue knowen hym that is from the begyn-
nynge. I haue wrytten vnto you yong mẽ,
howe that ye are stronge, and the worde of
God abideth in you, and ye haue ouercome
that wycked. ‡ Se that ye loue not * the C
worlde, neyther the thynges that are in the Joh. 17. f
worlde. If any man loue the worlde, the
loue of the father is not in hym. For all
that is in the worlde (as the luste of the
flesche, and the luste of the eyes, & the pryde
of life) is not of the father, but of the world.
And the worlde passeth away, and the luste
therof: but he that fulfilleth the will of god,
abideth for euer. Litle childrẽ, it is the last
tyme, and as ye haue hearde howe that An-
tichrist shall come, euen now are there ma-
ny begon to be Antichristes already, wher-
by we know, that it is the last tyme.
* They were out from vs, but they were Act. xx. f
not of vs. For yf they had bene of vs, they D
would no doubte haue continued with vs.
But that it myght appeare, that they were
not of vs. Neuertheles, ye haue an oynt-
ment of hym that is holy, and ye knowe all
thinges. ✠ I haue not wrytten vnto you,
as thoughe ye knewe not the trueth: but as
thoughe ye knewe it (and knowe also) that
no lye commeth of trueth. Who is a lyar,
but he that denyeth that Jesus is Christe?
the same is Antichrist, that denyeth the fa-
ther and the sõne. Whosoeuer denyeth the
sonne, the same hathe not the father. ‡ He
that knowlegeth the sonne, hath the father
also. ‡ Let therefore abyde in you that same
whiche ye heardе frome the begynnynge. If
that whiche ye heardе from the begynninge
shall remayne in you, ye also shal continew
in the sonne, and in the father. And this is
the promyse that he hath promised vs, euen
eternal life. These thynges haue I wrytten
vnto you, cõcernyng thẽ that disceaue you.
And the annoyntyng which ye haue recea-
ued of hym dwelleth in you. And ye nede
not, that anye man teache you: but * as the Esa. 54. b
anoyntyng teacheth you of al thynges, and Joh. 5. e
is true, and no lye, and as it hathe taughte
you, euen so byde therein. And nowe babes
abyde in hym: that when he shall appeare,
we may [illegible] bolde, and not be made ashamed
of

of hym at hys commyng. If ye knowe that he is righteous, knowe also that euerye one which doeth righteousnes, is borne of him.

¶ The.iii. Chapter.

A Behold, what loue the father hath shewed on vs, that we shoulde be called
Luc.xx.f Joh.i.b (& be in dede) ✠ sonnes of god. For this cause the worlde knoweth you not, because it knoweth not him. Dearly beloued, now are we the sonnes of God, & yet it doth not appeare, what we shalbe. But we know that whē it shal apeare, we shalbe lyke hi. For we shal see him as he is. And euery mā that hath this hope in him, pourgeth hym selfe, euē as he also is pure. Whosoeuer cōmitteth sinne, committeth vnrighteousnes also, and sinne is vnrighteousnes. And ye knowe that he appeared, to take away oure sinnes, and in him is no synne. As many as byde in hym, sinne not: whosoeuer sinneth, hath not sene him, neither knowē him. Babes, let no man deceaue you. He that doeth
B righteousnes, is righteous, euen as he is
Gene.3.a Joh.8.f righteous. He that committeth sinne, is of the deuell: ✠ for the deuell sinneth sence the beginning. For this purpose appeared the sonne of God, to loose the workes of the deuell. Whosoeuer is borne of God, sinneth not: for his sede remayneth in hym, & he cannot sinne, because he is borne of god. In this are the children of God knowen, and the children of the deuell. Whosoeuer doeth not righteousnes, is not of God, neither he that loueth not his brother. For
C this is the tydynges, that ye hearde frō the
Gene.4.b begynnynge, that ye shoulde loue one another, not as ✠ Cayne which was of that wycked, and slew his brother. And wherfore slewe he hym? Because his owne workes were euel, & his brothers good. ✠ Marueyle not my brethren, though the worlde hate you. We know, that we are trāslated from death vnto lyfe, because we loue the
Leu.19.d brethren. ✠ He that loueth not his brother, abydeth in deathe. Whosoeuer hateth his brother, is a mānslayer. And ye knowe, that no mānslayer hath eternall lyfe abidynge in hym. Herby perceaue we loue: Because he gaue his lyfe for vs: and we ought to gene our liues for the brethren. But whoso hath this worldes good, & ✠ seyth his brother
Deu.15.b haue nede: and shutteth vp his compassion from hym: howe dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tonge: but in dede & in veritie.
Herby we knowe, that we are of the veritie, and can quiet oure heartes before him. For yf our heart condēpne vs, god is greater then our hearte, and knoweth all thynges. Dearly beloued, if our heart condēpne
D vs not: then haue we trust to godward: and ✠ whatsoeuer we aske, we receaue of hym, because we kepe his cōmaundementes. and do those thinges, whiche are pleasynge in his sight. And this is his cōmaundement, that we beleue on the name of his sonne Jesus Christe, and loue one another as he gaue commaundement. And he that kepeth hys commaundementes, dwelleth in him, & he in him, hereby we knowe that he abydeth in vs, euen by the spirite whyche he hath geuen vs.

math.7.a and.xx.c Joh xb b and.xbi.f Jaco.i.a. 1.Joh.5.c ✠ Joh.13.d

¶ The.iiii. Chapter.

Dearlye beloued, ✠ beleue not euerye A spirit: but proue the spirites, whether they are of god or not, for ✠ many false prophetes are gone out into the worlde. Herby shal ye knowe the spirite of god. Euerye spirit that cōfesseth that Jesu Christ is come in the fleashe, is of God. And euerye spyrite which confesseth not that Jesus Christe is come in the flesh, is not of God. And this is that spirite of Antichriste, of whome ye haue heard, howe that he shulde come: and euen nowe alreadye is he in the worlde. Litle chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the world. They are of the worlde, therefore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth god, heareth vs: he that is not of God, heareth vs not.
B Hereby knowe we the spirite of veritye & Joh.13.d
the spirite of errour. Dearly beloued, ✠ let and.15.c
vs loue one another: for loue commeth of i.Tes.i.b
God. And euerye one that loueth is borne of God, and knoweth god. He that loueth not, knoweth not God: For ✠ God is loue.
In this appeareth the loue of God to vs- Joh.3.c
warde, because that ✠ God sente his owne Rom.5.b
begotten sonne into the worlde, that we might liue thorowe hym. Herin is loue, not that we loued God, but that he loued vs, and sente his sonne to be the agrement for
C our sinnes. Dearly beloued, yf god so loued Ex.33.d
vs, we oughte also to loue one another. Judi.b.e
✠ No man hath sene God at anye tyme. If and.13.b
we loue one another, God dwelleth in vs, Deu.4.b
and his loue is perfyte in vs. Herby know Joh 1.c.
we that we dwel in hym, and he in vs: be- and.6.c.
cause he hath geuen vs of his spirite. And we haue sene, and doe testifie, that the father sent the sonne to be the sauioure of the worlde. Whosoeuer confesseth that Jesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that GOD hathe to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Here in is the loue perfecte in vs, that we shoulde haue truste in the daye of iudgement: For as he is, euen so are we in thys worlde.

woylde. There is no feare in loue, but parfyte loue casteth oute feare, for feare hathe paynfulnes. He that feareth, is not parfite in loue. We loue him, for he loued vs firste. If a man say, I loue God, and yet hate his brother, he is a lyar. For howe can he that loued not hys brother whom he hathe sene, loue God whom he hath not sene? And this commaundement haue we of hym: that he whiche loueth God, shoulde loue hys brother also.

¶ The. b. Chapter.

Who so euer beleueth that Jesus is Christ, is borne of God. And euery one that loueth him whiche begat, loueth him also whiche was begotte of hi. By this we know, that we loue the chyldren of God, when we loue God, & kepe his cõmaundementes. For this is the loue of God, that we kepe his cõmaundementes, & his commaundementes are not greuous. For al that is borne of God, ouercõmeth the woylde. And this is the victory that ouercõmeth the woylde, euen our faith. Who is it that ouercommeth the woylde: but he which beleueth, that Jesus is the sonne of God? This Jesus Christe is he that came by water and bloude, not by water onelye but by water and bloude. And it is the spirite that beareth wytnesse, because the spirite is trueth. (For there are three whiche beare recorde in heuẽ, the father, the worde, and the holy goste. And these three are one.) And there are three whiche beare recorde (in earth) the spirite and water, & bloude, and these three are one. If we receaue the witnes of men, the witnes of God is greater. For this is the wytnesse of GOD (that is greater) which he testified of hys sonne. He that beleueth on the sõne of God, hathe the witnes in him selfe. He that beleueth not God, hath made him a lyar, because he beleued not the recorde that GOD gaue of his sonne. And this is that recorde, howe that God hath geuen vnto vs eternal lyfe, and this lyfe is in hys sonne. He that hath the sonne, hath lyfe, and he that hathe not the sonne of God, hathe not lyfe. These thynges haue I wrytten vnto you, that beleue on the name of the sonne of GOD, that ye maye knowe, howe that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of GOD. And thys is the truste that we haue in hym: that yf we aske anye thynge accordyng to his wil, he heareth vs. And yf we knowe that he heare vs, what soeuer we aske, we knowe, that we haue the petitions, that we desire of him. If anye man se hys brother synne a synne not vnto deathe, let him aske, & he shall geue him life for thẽ that synne not vnto death. Ther is a synne vnto death, for which saye I not that a man should praye. All vnrighteousnes is synne, & there is synne not vnto death. We know, that whosoeuer is borne of God, synneth not: but he that is begotten of God, kepeth him selfe, and that wicked toucheth him not. We knowe that we are of God, and the woyld is altogether set on wickednes. We know, that the sonne of God is come, & hath geuen vs a minde to know him which is true: and we are in him that is true, thyough his sonne Jesu Christ. This same is very God, & eternal lyfe. Babes kepe your selues from ymages. Amen.

¶ The seconde Epistle of Saint John.

The Elder to the elect lady and her chyldren, whome I loue in the truth. and not I onely, but also al that haue knowen the trueth, for the truethes sake whiche dwelleth in vs, and shall be in vs for euer. With vs shall be grace, mercy, and peace from God the father, and from the lord Jesus Christe the sonne of the father, in trueth and loue. I reioyced greatelye, that I founde of thy children walking in trueth, as we haue receaued a commaundement of the father. And now beseech I the lady, not as thoughe I wrote a newe commaundement vnto the, but that same which we haue had from the begynnyng, that we shoulde loue one another. And this is the loue, that we should walcke after his commaundemente. This commaundement is (that as ye haue hearde from the begynnyng) ye shoulde walcke in it. For manye deceauers are entred into the woylde, whiche confesse not that Jesus Christ is come in the flesche. Thys is a deceaner & an antichrist. Loke on your selues that we lose not that we haue wroughte: but that we may haue a ful reward. Whosoeuer transgresseth and bydeth not in the doctrine of Christe, hathe not God. He that endureth in the doctrine of Christ, hath both the father & the sonne If there come anye vn to you, & bring not this learynge, him receaue not to house, neyther bydde him God spede. For he that biddeth him God spede, is partaker of his euill workes. Beholde, I haue tolde you before, that ye should not be ashamed in the day of the lord. I had many thynges to wryte vnto, neuertheleſſe I would not wrote with paper & ynkebut I trust to come vnto you, & speake with you mouth to mouth, that our ioye may be full: the sonnes of thy elect sister greete the. Amẽ.

¶ The thyrde Epistle of saint John.

The

a THe elder vnto the beloued Gaius whō
I loue in the trueth. Beloued, I wish
in al thynges that thou prosperest, & fa-
redest wel, euen as thy soule prospereth.
For I reioyced greatlye, when the brethren
came & testified of the trueth that is in the,
howe thou walkest in the trueth. I haue no
greater ioye, then for to heare howe that
my sonnes walcke in deerne. Beloued thou
b doest faythfullye, whatsoeuer thou doest to
the brethren, & to straungers, which beare
witnes of thy loue before the cōgregacion.
Which brethren if thou bring forwardes of
their iorney (after a godly sorte) thou shalt
do well: Because that for hys names sake
they wente forthe: And toke nothynge of
the gentils. We therefore ought to receaue
suche, that we myghte be helpers to the
trueth. I wrote vnto the cōgregacion: but
c Diotrephes, which loueth to haue the pre-
eminence amonge them, receaueth vs not.
Wherfore yf I come, I will declare hys de-
des whiche he doeth, testynge on vs wyth
malicious wordes, nether is therewith con-
tent. Not onely he him selfe receaueth not
the brethren, but also he forbyddeth them
that would, and thrusteth them out of the
congregacion. Beloued, folowe not that
wyche is euel, but that whiche is good. He
that doeth well is of God: But he that
d doeth euyl, seeth not God. Demetry hathe
good reporte of all men, and of the trueth
it selfe: yea, and we our selues also beare re-
corde, & ye knowe that our recorde is true.
I had many thynges to write: But I will
not wyth ynche & penne write vnto thee. I
trust I shal shortly se the, & we shal speake
mouth to mouth. Peace be vnto the. The lo-
uers salute the. Greete the louers by name.

¶ The Epistle of S. Jude.

a IVdas the seruaunt of Jesu
Christe, the brother of Ja-
mes. To thē which are cal-
led, & sanctified in God the
father, & preserued in Jesu
Christ. Mercye vnto you, &
peace, & loue be multiplied.
Beloued, when I gaue al diligence to write
vnto you of the cōmō saluacio, it was nede-
full for me to write vnto you, to exhorte you
that ye shoulde cōtinuallye laboure in the
faith, which was once geuen vnto the saic-
tes. For ther are certen vngodly mē crafti-
ly creepte in, of which it was written afore
tyme vnto such iudgement. They turne the
grace of our God vnto wantonnes, and de-
b nye God (which is the onely Lorde) & oure
Lorde Jesus Christ. My mynde is therfore
to put you in remembraunce for as muche
as ye once knowe this, howe that the lorde
(after that he had deliuered the people out
of Egypte) destroyed them whyche after-
warde beleued not. The angels also which
kept not their first estate, but lefte their
owne habitation, he hath reserued in euer-
lastynge chaynes vnder darkenes vnto the
iudgement of the greate daye: * Euen as Gen. 19.
Sodom and Gomorre, and the cities about
them (which in lyke maner defiled thē sel-
ues with fornication, and folowed straūge
flesh) are set forth for an ensample, and
suffre the payne of eternall fire. Lykewise,
these beynge defiled by dreames, defile
the flesh, despyse rulers and speake euil of
the that are in auctorite. yet Michaell the
archangel when he stroue agaynst the deu-
il, and disputed about the bodye of Mo-
ses, durste not geue raylynge sentence, but
c sayde, the Lorde rebuke thee. But these
speake euyl of those thynges whyche they
knowe not: and what thinges they knowe
naturally (as beastes whiche are wythout
reason) in those thynges they corrupt them
selues. Wo be vnto them, for they haue fo- Gen. 4. b
lowed the waye of * Cain, and are hereby
geuen to the errour of Balaam for lucres
sake, * and perish in the treason of Core. Nu. 16. e
These are spottes whiche of youre kyndes
feast together, without feare, fyuynge
lawelesse, and after theyr owne pleasure.
Cloudes they are wythoute water, caryed
about of wyndes, trees without fruite at
gatheryng tyme withered, & wise dead, and
plucked vp by the rootes. They are the ra-
gyng waues of the sea, fomynge out theyr
owne shame. They are wandryng sterres,
to whome is reserued the myst of darckenes
for euer. Enoch the seuenth frō Adam pro-
phecied before of suche, sayinge. * Beholde, Apo. 1. b
the Lorde shall come with thousandes of Esay. 3. d
saincters, to geue iudgement agaynst al mē,
and to rebuke al that are vngodly amonge
thē of al their vngodly dedes, whiche they
haue vngodly committed, and of all theyr
cruel speakynges, which vngodlye sinners
haue spoken agaynst him. These are mur-
murers, complayners, walkynge after their
owne lustes, whose mouthes speake proude
thynges. They haue men in greate reuc-
rence because of aduantage. But ye belo-
ued, remembre the wordes which were spo-
ken before of the Apostles of oure Lorde
Jesu Christe, howe that they tolde you
* that there shoulde be begylers in the last Acte. xx. f
tyme, which shulde walke after their owne 1. Ti. 4. a
vngodlye lustes. These are makers of sec- 2. Ti. 3. a
tes, fleshlye, hauynge no spirite. But ye 2. pe. ii. a
dearly beloued, edifie your selues in youre and. 3. a
most holy fayth, prayinge in the holy gost,
and kepe youre selues in the loue of God,
lokynge

lodynge for the mercye of oure Lorde Jesus Christe, vnto eternal lyfe, and haue compassion of some, separatynge theym, and other saue with feare, puttyng theym oute of the fyre: and haue compassiō on the other) and hate the filthy vesture of the fleashe. Vnto him that is able to kepe you fre frō synne, & to present you faultlesse before the presence of his glorye with ioye (at the commynge our Lorde Jesus Christe) to God our sauioure: (to whom Jesu Christ our Lord) which only is wise, be glorye, maiestye, dominion, & power, (before all worldes) nowe and euer. Amen.

¶ The ende of the epistle of Sayncte Jude.

¶ The Reuelation of S. John the diuine.

¶ The first Chapter.

A THe reuelaciō of Jesu christ, which god gaue vnto him, for to shew vnto his seruātes thinges whiche must shortly com to passe. And whē he had sent, he shewed by his angel vnto his seruaūt John, which bare recorde of the word of god, & of the testimony of Jesus Christ, and of all thynges that he sawe. Happye is he that readeth, and they that heare the wordes of the prophesye, & kepe those thinges which are writtē therin. For the time is at hande. John to the .vii. congregatiōs in Asia. Grace be vnto you, and peace from him, whiche is, & whiche was, & whyche is to come, and from the seuen spirites, which are before his trone, & from Jesus Christe, which is a faythfull witnes, and first begotten of the dead: & Lorde ouer the kynges of the earth. Vnto him that * loued vs, B Heb. xi. d
and washed vs from our sinnes in his owne bloud, & and made vs kynges and prestes vnto God hys father, be glorye, & dominion for euermore. Amen. * Beholde, he cometh with cloudes, and al eyes shal see hym, and they also which pearsed hym. And all kynredes of the earth shal wayle, (ouer him) euen so: Amen. I am Alpha, and Omega, the begynnyng and the endyng, sayeth the Lord almighty, whyth is and which was, & whych is to come. I John your brother, and companion in tribulaciō, & in the kingdome and patience in Jesu Christe, was in the yle that is called Pathemos, for the worde of God, and for the witnessynge of Jesu Christe: I was in the spirite on a sondaye, and heard behinde me a great voyce, as it had bene of a trompe, sayinge: I am Alpha and Omega, the first and the laste. That thou seyst, wryte in a boke, and sende it vnto the seuen congregacions which are in Asia, vnto Ephesus, and vnto Smirna, & vnto Pergamos, and vnto Thiatira, & vnto Sardis, and vnto Philadelphia, & vnto Laodicia. And I tourned backe to se the voyce that spake to me. And when I was turned: I sawe seuen golden candlestickes, and in the myddest of the candlestickes, one lyke vnto the sonne of man, clothed wyth a lynnen garmente downe to the fete, and gyrde about the pappes wyth a golden gyrdle. Hys heade, and hys heeres were white as white wolle, and as snowe: & his eyes were as a flame of fyre: and hys fete lyke vnto brasse, as though they brent in a fornace, and his voyce, as the sounde of many waters. And he had in his ryghte hande .vii. starres. And out of hys mouthe went a sharpe two edged swearde. * And hys face shone, euen as the Sōne in hys strength. And whē I sawe hym, I fel at hys fete, as dead. And he layd hys ryght hand vpon me, sayinge vnto me: feare not. * I am the fyrste and the laste, and am alyue, and was dead. And beholde, * I am alyue for euermore and haue the keyes of hell and of deathe. Wryte therefore the thynges whiche thou hast sene, and the thynges whiche are, & the thinges which must be fulfilled hereafter: the misterye of the .vii. starres whiche thou sawest in my ryght hand, and the .vii. golden candlestickes. The .vii. starres are the messengers of the seuen cōgregacions. And the seuen candlestickes whiche thou sawest, are the seuen congregacions. w mat.17.b Esa.44.B Rom.6.b

¶ The .ii. Chapter.

VNto the messenger of the congregaciō of Ephesus wryte these thinges, sayth he that holdeth the seuē starres in his right hād, & that walketh in the midst of the seuen golden candlestickes. I know thy workes, & thy labour, & thy pacience, & how thou canst not forbeare them which are cuel: & hast examined the, which say they are apostles, & are not: & hast founde them lyars, and hast suffred. And hast pacience: and for my names sake, hast laboured, and hast not fainted. Neuertheles I haue somewhat agaynste the, because thou hast lefte thy fyrste loue. Remembre therefore from whence thou arte fallen, and repent, and doe the firste workes, Or els I wil come vnto the shortly, and wyl remoue thy candlestycke out of his place, except thou repent. But this thou hast, because thou hatest the deedes of the * Nicolaitās, whiche dedes I also hate. Let him that hath eares, heare what the spirite sayeth vnto the congregaciōs. To him that ouercometh, wyll I geue to eate of the * tree of lyfe, whyche is in the myddest of the Paradyse of God. And vnto the aungell of the congregacion of Smirna wryte: These thynges sayeth he that is first, & the last, which was dead, and C Act. vi. B Gene. 2. B C

and is ryche. I know thy wozkes, and tri-
bulacyon, and powertie, but thou art riche.
And I knowe the blaspheme of thē which
call them selues Jewes, and are not: but
are the congregacion of Sathan. Feare no-
ne of those thynges, which thou shalte suf-
fre. Beholde, the Deuyll shall cast some of
you into pryson, to tempte you, and ye shal
haue tribulacion ten dayes. Be faythfull
vnto the death, & I will giue the a crowne
of lyfe. Let hym that hathe eares, heare,
what the spirite saith to the congregacions.
He that ouercommeth, shall not be hurt of
the seconde death. And to the messenger
of the congregacyon in Pergamos, write:
Thus sayeth he, whyche hathe the sharpe
swearde with two edges: I know thy wo-
zkes, and where thou dwellest, euen where
Sathans seate is, & thou kepest thy name,
and haste not denyed my fayth. And in my
dayes Antipas was a faythfull witnesse of
myne, whyche was slayne amonge you,
where Sathan dwelleth. But I haue a
fewe thynges agaynste thee: because thou
haste there, them that mayntayne the doc-
tryne of Balaam, which taught in Ba-
lache, to put occasion of sinne before the chil
dren of Israell, that they shoulde eate of
meate dedicate vnto Idols, and commytte
fornicacion. Euen so haste thou them that
maintaine the doctryne of the Nicolaitans,
whiche thinge I hate. But be conuerted,
or els I will come vnto the shortlye, and
will fight agaynst them with the swearde
of my mouthe. Let hym that hathe eares,
heare what the spirite saieth vnto the con-
gregations. To hym that ouercommeth,
will I geue to eate Manna that is hydde,
and will geue hym a white stone, and in the
stone a newe name wrytten, which no man
knoweth, saueing he that receaueth it. And
vnto the messenger of the congregacion of
Thiatira write. Thys sayeth the sonne of
God, which hath eyes lyke vnto a flamme
of fire, and his fete are lyke brasse: I knowe
thy wozkes, & thy loue, seruyce, and fayth,
and thy pacyence, and thy wdes, which are
mo at the last then at the fyrste. Notwith-
standynge I haue a fewe thynges agaynst
thee, because thou sufferest that * woman
Jesabell, whiche called her selfe a Prophe-
tisse, to teache, and to deceaue my seruaūtes,
to make them commytte fornicacion, and to
eate meates offered vp vnto ydoles. And I
gaue her space to repente of her fornicacy-
on, and she repented not. Beholde, I will
caste her into a bed, and them that commite
fornicacyon with her, into great auersite,
excepte they turne from their wdes. And I
will kyll her children wyth death. And al
the congregacions shall knowe, that I
am he which searcheth the reynes and hers-
tes. And I will geue vnto euery one of you
accordynge vnto his wozkes. Vnto you I
saye, and vnto other of them of Thiatira,
as manye as haue not thys learnynge, and
whiche haue not knowen the depnes of Sa
than (as they say) I wil put vpon you none
other burthen, but that whiche ye haue al-
ready. Holde faste till I come, & wholsoeuer
ouercōmeth and kepeth my wozkes vnto
the ende, to him will I geue power ouer na-
tions, and he shal rule them with a rodde
of yron: & as the vessels of a potter, shall they
be broken to shiuers. Euen as I receaued
of my father, so will I geue him the morning
starre. Lette hym that hathe eares, heare,
what the spirite sayeth to the congregacy-
ons.

¶ The. iii. Chapter.

AND write vnto the messenger of the
congregacīō that is at Sardis: thus
sayth he that hath the. vii. spirites of
god, & the seuē starres. I know thy wozkes,
thou hast a name that thou liuest, and thou
art dead. Be awake, & strength the thinges
which remaine, that are ready to die. For I
haue not founde thy wozckes parfite before
[my] god. Remēbre therfore, how thou hast
receaued and herde, and hold fast, & repent.
* If thou shalt not watche, I will come on
the as a theefe, & thou shalt not know what
houre I will come vpon thee. Thou haste a
fewe names in Sardis, which haue not de-
filed their garmentes, and they shal walck
with me in white, for they are worthye. He
that ouercommeth, shall be thus clothed in
white araye, and I wil not put out his na-
me out of the booke of lyfe, and I will con-
fesse hys name before my father, and before
his angels. Let him that hath eares, heare,
what the spirite sayeth vnto the congrega-
cions. And write vnto the angel of the con-
gregacion of Philadelphia: this sayeth he,
that is holy and true, whiche hath the kaye
of Dauid: * whiche openeth and no man
shutteth, and shutteth, and no manne ope-
neth. I know thy wozkes. Beholde, I haue
sette before the an open doze, and no manne
can shut it, for thou haste a lytle strength,
and haste kepte my sayinges: and haste not
denyed my name. Beholde, I make them
of the congregacion of Sathan, which call
them selues Jewes, and are not, but do lye:
Beholde, I will make them that they shall
come, and wozship before thy fete: and shall
know, that I haue loued the. Because thou
hast kept the wozdes of my pacyence, ther-
fore I will kepe thee frome the houre of
temptacyon, whiche will come vpon al the
wozlde, to tempte them that dwell vpon
the earth. Beholde, I come shortlye, holde
that

Reu. 3. c.

Reu. 17. b

that whiche thou haste, that no man take awaye thy crowne. Hym that ouercommeth, wyl I make a pyllar in the temple of my God, and he shall go nomoze oute. And I wil wzite vpon him, the name of my god, and the name of the citie of my God, newe Jerusalem: whiche commeth downe oute of heauen from my God, and I wil wzite vpõ him my newe name. Let hym that hath eares, heare, what the spirite sayeth vnto the congregacions. And vnto the messenger of the cõgregaciõ whiche is in Laodicia, wzit. This sayeth (Amen) the faithfull and true witnes, the begynnynge of the creatures of God. I knowe thy wozkes, that thou arte neyther colde noz hote: I wolde thou were colde oz hote. So then because thou arte lewarme both, and neyther colde noz hote, I wyl spewe the oute of my mouthe, because thou sayest: I am ryche, and increased with goodes, and haue nede of nothynge, and knowest not, howe thou art wzetched, and miserable, and poore, and blynde, and naked. I counsel the to bye of me, golde tryed in the fyre, that thou mayest be ryche: and
1.cor.6.a whyte rayment, that thou mayest be *clothed, that thy fylthye nakednes do not appeare, and annoynte thyne eyes wyth eye
Dzo.12.b salue, that thou mayest se. * As manye as I
Heb.12.b loue, I rebuke, & chasten. Be feruente therfore, and repente. Beholde, I stande at the doze, and knocke. If anye man heare my voyce, and open the doze, I wyll come in to hym, and wyl supper with him, and he with me. To him that ouercõmeth, wil I graũte to sit with me in my seate, euen as I ouercame, and haue sitten with my father in his seate. Let hym that hath eares heare, what the spirit sayeth vnto the congregacions.

¶ The. iiii. Chapter.

AFter this I loked, and beholde a doze was open in heauen, and the fyrst voyce which I heard, was as it were of a trõpet talkinge with me, which said: come vp hither, & I will shewe the thinges, whyche must be fulfylled hereafter. And immediatly I was in the spirit: & behold, a seate was set in heauen, and one sat on the seate. And he that sat, was to looke vpon, lyke vnto a Jasper stone, & a Sardine stone. And there was a rayne bowe about the seat, in syght lyke to an Emeralde. And about the seate were. xxiiii. seates. And vpon the seates: xxiiii. elders syttige, clothed in whyte rayment, and had on their heades, crownes of golde. And out of the seate proceded lyghtnynges, and voyces, and thonderinges: and there were seuen lampes of fyre, burnynge before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse, lyke vnto Christal, and in the myddes of the seat, & rounde about the seat were foure beastes full of eyes before & behynde. And the fyrst beast was like a lion, & the seconde beaste lyke a calfe, & the thyrde beast had a face as a mã, & the fourth beaste was lyke a flynge Egle. And the foure beastes had eche one of them. vi. winges about hym, & they were full of eyes within. And they had no rest day nether nyght, saying:
* Holy, holy, holy, Lorde God almyghtye, Esay.6.a
whiche was, and is, and is to come. And when those beastes gaue glory, & honour, & thãkes to him that sat on the seat, (whiche liueth for euer, & euer) the. xxiiii. elders fell downe before hym that sat on the trone, & worshipped him that liueth for euer, and cast their crownes before the trone, saying: thou arte worthy, O Lorde our God, to receaue glory, and honour, & power, for thou hast created all thinges, and for thy willes sake they are, and were created.

¶ The. v. Chapter.

AND I saw in the right hande of him that sat in the trone, a boke written within, & on the backesyde, sealed with seuen seales. And I sawe a stroge Angel, which preached with a loude voyce: who is worthy to open the booke, and to lose the seales therof. And no man in heauẽ, nor in earth, nether vnder the earth, was able to open the boke, nether to loke therein. And I wept much because no mã was found worthy to open, and to reade the boke, nether to loke therein. And one of the elders sayde vnto me: wepe not. Behold a Lyon of the tryde of Juda, the rote of Dauid, hath obtained to open the booke, and to lose the seuen seales therof. And I beheld, and lo in the myddes of the seate, and of the foure beastes, and in the myddes of the elders, stode a lambe as thoughe he had bene kylled, hauynge seuen hornes, and seuen eyes, whiche are the seuen spirites of God, sente into all the worlde. And he came and toke the boke oute of the righte hande of hym that sat vpon the seate. And when he had taken the booke, the foure beastes & xxiiii. elders fell downe before the lambe, hauynge (euery one of them) harpes, & golden bials full of odours, whyche are the prayers of sainctes, and they songe a newe songe, saying: thou arte worthy to take the boke, and to open the seales therof: for thou waste kylled, and haste redemed vs vnto God by thy bloude out of all kynredes, and tonges, and people, and nacions, and hast made vs vnto our God, kynges and prestes, and we shall raygne on the earthe. And I beheld, and I herde the voyce of manye angels about the trone, and about the beastes, and the elders, and I herde thousandes

thousandes,

thousandes, sayinge with a loude voyce: Worthye is the lambe that was kylled to receyue power and ryches, and wysedome, and strength, and honoure, and glorye, and blessynge. And all the creatures which are in heauen, and on the earthe, and vnder the erth, and in the sea, and all that are in them, hearde I, sayinge: blessynge, honour, glory, and power, be vpon hym that sytteth vpon the seate, and vnto the lambe for euermore. And the foure beastes sayde: Amen. And the xxiiii. elders fell vpon their faces, and worshipped hym that lyueth for euermore.

¶ The. vi. Chapter.

A Nd I sawe, when the lambe opened one of the seales, & I herde one of the foure beastes say, as it were the noise of thonder: come and se: & I sawe. And beholde there was a whyte horse, and he that sat on him, had a bowe, & a crown was geuē vnto him, & he went forth conqueringe, and for to ouercome. And when he had opened the seconde seale, I herde the seconde beaste saye: come and se. And there wente out another horse that was redde, and power was geuen to hym that sat theron, to take peace from the earthe, and that they shulde kyll one another. & And there was geuen vnto hym a greate swearde. Esa. 27. 8 And when he had opened the thyrde seale, I herde the thyrde beaste saye: come and se. And I behelde, and lo, a blacke horse: and he that sat on hym, had a payre of balaunces in his hande. And I herde a voyce in the myddes of the foure beastes, saye: a measure of wheate for a penye, and three measures of barlye for a penye: and oyle, and wyne, se thou hurte not. And when he had opened the fourthe seale, I herde the voyce of the fourthe beaste say, come, and se: and I loked. And beholde a pale horse, and his name that satte on hym was death, and hel folowed after him, and power was geuen vnto them ouer the fourthe parte of the earthe, to kyll with swearde and with honger, and with deathe, that commeth of bermen of the earth. And when he had opened the fyfte seale, I sawe vnder the auter Iob. 22. b the soules of them that were kylled for the worde of God, and for the testimonye whiche they had, & they cryed with a loude voyce, sayinge: Howe longe tarye yet thou Lorde, holy & true, to iudge and to auenge our bloude on them that dwell on the erth? And longe white garmentes were geuen vnto euerye one of the. And it was sayd vnto the, that they shulde rest yet for a lytle season, vntyll the nūbre of their felowes, & their brethren, & of the that shulde be kylled as they were, were fulfylled. And I behelde, when he had opened the syxte seale: and lo, ther was a great erthquake, & the sōne was as blacke as sacke cloth made of heere. And the moone were al, rud as bloud, and the starres of heauen fel vnto the earth, euē as a fygge tree casteth from her vnripe fygges, when she is shaken of a myghtye wynde. And heauen vanyshed awaye, as a scrol when it is rolled together. And all mountaynes & yles were moued out of their places. And the kynges of the earthe, & the greate men, & the ryche men, and the chefe captaynes, and the myghty men, and euery bondemā, and euery fre man, hid the selues in dennes, & in rockes of the hylles: & sayd Ozee. x. Luk. 23 to the hylles and rockes: fal on vs, & hid vs from the presence of him that sytteth on the seate, and from the wrath of the lambe: for the great day of hys wrath is come, & who is able to endure?

¶ The. vii. Chapter.

A Nd after that I sawe foure Angels A stāde on the. iiii. corners of the earth holdinge the foure windes of the erth that the winde shuld not blow on the erth, nether on the sea, nether on any tre. ✝ And I saw another Angel ascende frō the rising of the sunne, whiche had the seale of the lyuynge God, & he cryed with a loude voyce to the foure Aungels (to whome power was geuen to hurte the earth, and the sea) sayinge: hurte not the earth nether the sea, nether the trees, tyll we haue sealed the seruauntes of our God in their foreheades. B And I herde the nūbre of thē which were sealed, & there were sealed an. C. & xliiii. M. Of all the trybes of the childzen of Israell. Of the tryde of Juda were sealed. xii. M. Of the tryde of Ruben were sealed. xii. M. Of the tryde of Gad were sealed. xii. M. Of the tryde of Aser were sealed. xii. M. Of the tryde of Nephtali were sealed. xii. M Of the tryde of Manasses were sealed. xii. M Of the tryde of Symeon were sealed. xii. M Of the tryde of Leuy were sealed. xii. M. Of the tryde of Jsacar were sealed. xii. M. Of the tryde of Zabulō were sealed. xii. M. Of the tryde of Joseph were sealed. xii. M. Of the tryde of Bē Jamin were sealed xii. M C After this I behelde, and lo, a greate multytude (whiche no man coulde numbre) of all nations, and people, and tonges, stode before the seate, and before the lambe, clothed with longe white garmentes, and palmes in their hādes, and cried with a loude voyce, sayinge: saluacīō be ascrybed to hym that sytteth vpon the seate of our God, and vnto the lambe. And all the Aungels stode in the compase of the seat, and of the elders, and of the foure beastes, and fell before the seat on their faces, and worshypped God, sayinge: Amen. Blessynge, and glory, & wis-

dom

bowe & thandes, and honoure, and power, and might be vnto oure God for euermore. Amen. ¶ And one of the elders answered, sayinge vnto me: what are these which are araped in longe white garmentes, & whēce came they? And I sayde vnto hym: Lorde, thou woteste. And he sayde to me: these are they, whiche came out of great tribulacīō, and made their garmentes large, & made them whyte by the blonde of the lābe: therfore are they in the presence of the seate of God, and serue him day and nyght in hys temple, and he that sytteth in the seat wil dwell amonge them. They shall honger nomore, nether thyrste nether shal the Son light on them, nether anye heate. For the lambe which is in the myddes of the seate shal fede thē & shal leade them vnto fountaynes of lyuynge water, & God shal wype awaye all teares from their eyes.

¶ The. viii. Chapter.

A ND when he had opened the seuenth seale, ther was stīlnesse in heauē, about the space of halfe an houre. And I saw (viii.) angels standinge before God, and to thē wer geuē seuē trompettes. And another angel came & stode before the aulter, hauynge a golden senser, & much of odoures was geuē vnto him, that he should offer of the prayers of all saynctes vpon the golden aulter which was before the seate. And the smoke of the odoures whyche came of the prayers of all saynctes, ascended vp before God out of the angels hande. And the aungel toke the senser, & filled it wyth fyre of the aulter, & caste it into the earthe, & voyces were made, & thondrynges, & lyghtninges, & earthquakes. And the seuen angels whyche had the seuen trompettes, prepared them selues to blowe. The fyrste aungel blewe, and there was made hayle, and fyre, which were mingled with bloude, and they were caste into the earth: & the thirde parte [of the erth was set on fire, & the third part] of trees was burnte, & all grene grasse was brent. And the seconde angel blewe: and as it were a great mountayne burnynge with fyre was cast into the sea, & the thyrde part of the sea turned to bloude, and the thyrde part of the creatures which had lyfe, dyed, & the thirde part of shyppes were destroied. And the thyrde angel blewe, and there fell a greate starre frō heauen, burnynge as it were a lampe, & it fell into the thyrde parte of the riuers, & into fountaynes of waters, and the name of the starre is called wormwode. And the thyrde parte was turned to wormwod. And many men dyed of the waters, because they wer made byttter. And the fourth aungel blewe, & the thyrde parte of the sunne was smytten, & the thirde parte of the moone, & the thyrde parte of starres: so that the thirde parte of thē was darkened. And the daye was smytten, that the thyrde part of it should not shyne, & lykewyse the nyght. And I behelde, & heard an aungel flyinge thorow the myddes of heauē, sayinge with a loude voyce: Woo, woo, to the inhabiters of the earthe, because of the voyces to come of the trompe of the three angels, which were yet to blowe.

¶ The. ix. Chapter.

A ND the fifte angel blewe, & I sawe a starre fal frō heauē vnto the earthe. And to him was geuē the keye of the bottomeles pit: And he opened the bottomelesse pit, & the smoke of the pit arose as the smoke of a great fornaise. And the sūne, and the ayer wer darckened by the reason of the smoke of the pit. And ther came oute of the smoke locustes vpon the earth, & vnto thē was geuē power, as the scorpiōs of the erth haue power. And it was cōmāūded thē, that they should not hurt the grasse of the erth: nether any grene thing, nether any tre: but onely those men which haue not the seale in their foreheades. And to thē was cōmāūded that they should not kil thē, but that they should be vexed .v. monethes, & their payne was as the payne that commeth of a scorpiō, when he hathe stōge a mā. And in those dayes shal mē seke death, and shal not fynde it, and shal desyre to dye, and deathe shal fle frō them. And the symilitude of the locustes was like vnto horses prepared vnto battaile, & on their heades wer as it were crownes, lyke vnto golde, & their faces were as it had bene the faces of men. And they had heere as the heere of women. And their teeth was as the teeth of lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes, when many horses runne together to battayle. And they had tayles lyke vnto scorpiōs, & there were fynges in their tayles. And their power was to hurte men, fyue monethes. And they had a king ouer thē, which is the angel of the bottomelesse pyt, whose name in the Hebrue tonge, is Abadon: but in the Greke tonge, Apollyon, that is to saye: a destroyer. One woo is paste, & beholde, two woos come yet after this. And the fyrste aungel blewe, and I heard a voyce frō the foure corners of the golden aulter, whyche is before God, sayinge to the fyrste aungel, which had the trōpe: Louse the foure aungels, which are bounde in the great riuer Euphrates. And the foure aungels were loosed: which wer prepared for an houre for a day, for a moneth, & for a yeare for to slaye the .iii. part of mē. And the nombre of hostes

of warre were .xx. thousande tymes .x. M. And I heard the nũbre of them: & thus I saw the hozses in a vision, & thẽ that sat on thẽ, hauing fyre habbergions of a Jacinct colour, & bzimstone, & the heades of the hozses were as the heades of the lyons. And out of their mouthes went forthe fyre and smoke, & bzymstone. And of these thre was the thyrde part of mẽ kylled: that is to say, of fyre, smoke, & bzymstone: which proceed out of the mouthes of them: For their power was in their mouthes, & in their tailes, for their tayles were lyke vnto serpentes, and had heades, & with thẽ they dyd hurt: And the remnaunt of the men whiche were not kylled by these plages, repented not of the dedes of their handes, that they shoulde not worshyppe deuils, & ymages of gold & syluer, and bzasse, and stone, and of woode, which nether can se, nether heare, nether go. Also they repẽted not of their murther, and of their sorcery, nether of their fornication, nether of their thefte.

¶ The .x. Chapter.

AND I saw another mighty aungell come down frõ heauen, clothed with a cloude, & the raine bow vpon hys head. And his face as it were the sunne, and his fete as it were pilers of fyre, & he had in his hande a litel boke open, and he put his right fote vpõ the sea, & his left fote on the erth. And cried with a loude voyce, as whẽ a lion roreth. And whẽ he had cryed, seuen thõders spake their voyces. And when the .vii. thonders spake their voyces, I was about to write. And I heard a voyce frõ heuen, saying vnto me: seale vp thole thinges which the .vii. thõders spake, and writ thẽ not. And the Aungell which I sawe stande vpon the sea, & vpon the earth, lifte vp his hande to heuen, & sware by him that liueth for euermore, which created heuen, and the thynges that therin are. ¶ And the erth and the thiges that therin are, & the sea, & the thinges which therin are: that ther should be no lenger tyme, but in the dayes of the voyce of the seuẽth aungell, when he shall beginne to blowe: euen the misterye of God shalbe finyshed, as he preached by his seruaũtes the prophetes. And the voice which I herde frõ heuen, spake vnto me agayne, & sayde: * go & take the lytle boke whiche is open in the hande of the angel whiche standeth vpon the sea, & vpon the earth. And I went vnto the angel, & said to him: gene me the litel boke. & he said vnto me: take it, & eate it vp, & it shall make thy belye bitter, but it shal be in thy mouth as swete as honye. * And I toke the lytel boke oute of his hande, and eate it vp, & it was in my mouth as swete as honye: and as soone as I had eaten it, my belly was bitter. And he sayde vnto me: thou muste prophecye agayne amonge the people, and nacyons, & tonges, and to many kynges.

¶ The .xi. Chapter.

AND then was geuen me a rede lyke vnto a rodde, and it was sayde vnto me. Rise & meate the temple of God, and the aulter, and them that worshyppe therin, & the quear which is within the temple, cast out and meate it not, for it is geuẽ vnto the Gentils, & the holy citie shal they tread vnder fote .xlii. monethes. And I wil geue power vnto my two wytnesses, & they shal prophecie a thousãde, two hũdred & .lx. dayes clothed in a sack cloth. These are .ii. olyue trees, & two candelsticks, standynge before the God of the earth. And yf any mã wil hurt them, fyre shal procede out of their mouthes, & consume their enemyes. And yf any man wil hurt them, this wise muste he be kylled. These haue power to shut heuen that it rayne not in the dayes of their prophesynge: and haue power ouer waters to turne them to blond, and to smyte the earth with all maner plages, as oftẽ as they wyl. And when they haue finished their testimonye, the beaste that came out of the bottõlesse pit shall make warre agaynst thẽ, and shal ouercome thẽ, & kil thẽ. And their bodyes shall lye in the stretes of the great citie, which spiritually is called Sodome & Egipt, where our Lord was crucified. And they of the people and kinredes, & tõges, & they of the nations, shall se their bodyes thre daies & an halfe, & shal not suffre their bodyes to be put in graues. And they that dwell vpon the earth, shall reioyce ouer thẽ & be glad, & shal sẽd giftes one to another, for these .ii. prophetes vexed thẽ that dwelt on the earth. And after .iii. daies & an halfe, the spirite of lyfe frõ God entred into thẽ. And they stode vp vpon their fete, & greate feare came vpon them which sawe thẽ. And they herd a great voyce frõ heauẽ, sayinge: vnto thẽ: come vp hither. And they ascẽded vp into heuen in a cloud, and their enemyes saw them. And the same houre was there a great earthquake, and the tenth part of the citie fel, and in the earthquake were slayne names of men, seuen .M. & the remnaũt were feared, & gaue the glory to the God of heuẽ. The secõde woo is paste, & behold, the .iii. woo wil come anone. And the seuẽth angel blewe, and there were made great voyces in heuen, saying: the kyngdoes of this worlde are our Lordes, & his Christes, and he shal raigne for euermore. Amẽ. And the .xxiiii. elders, whiche syt before God on their seates,

fes, fel vpon their faces, & worshipped god
saying: we gene the thãckes, O Lorde God
almighty: which art & wast, & art to come,
for thou hast receaued thy great might, and
hast raigned. And the nacyons wer angery,
& thy wrath is come, & the time of the dead
that they should be iudged, and that thou
shouldest gene reward vnto thy seruantes
the prophetes & saintes, & to thẽ that feare
thy name, smal & great, & shouldest destroy
thẽ, which destroy the earth. And the tẽple
of God was opened in heauen, & there were
sene in his temple, the arke of his testamẽt,
and there folowed lyghtenynges, & voyces
and thonderynges, and earthquake, & much
hayle.

¶ The. xii. Chapter.

AND there apeared a greate wonder
in heauen: A woman clothed wyth
the sunne, & the mone vnder herfete,
and vpon her heade a crowne of twelue star
res. And she was wyth chylde, and cryed
trauayling in birth, and payned redy to be
delyuered. And there appeared another wõ
der in heuen, for behold, a great red dragon
hauynge seuen heades, & ten hornes, and
crownes vpon his heades: & hys tayle drue
the third part of the starres of heuen and
cast thẽ to the earth. And the dragon stode
before the woman, which was redy to be
deliuered: for to deuoure her child as soone
as it were borne. And she brought forthe a
man childe, which should rule al nacions
with a rodde of yrõ. And her sonne was ta-
ken vp vnto God, & to hys seate. And the
woman fled into wildernesse, wher she had
a place prepared of God, that they should
fede her there a. M. ii. hundred & lx. dayes.
And there was a great battayle in heuen,
Michaell and his aungels fought with the
dragon, & the dragon fought & his angels,
and preuayled not, neither was their place
fonnde any more in heauen. And the greate
dragon, that olde serpent, called the deuil &
Sathanas, was cast out. Which deceaueth
all the world. And he was cast into the erth
& his angels wer cast out also with him.
And I heard a loude voice, saying: in heuẽ
is nowe made saluacion & strength, & the
kyngdome of our God, & the power of hys
Christ. For the accuser of our brethren is
cast downe, which accused thẽ before our
God, day & nyght. And they ouercame him
by the blode of the Lãbe, & by the worde of
their testimony, & they loued not their ly-
nes vnto the death. Therefore reioyce hea-
uens, & ye that dwell in them. Woo to the
inhabiters of the earth, and of the sea: for
the deuyl is come downe vnto you, which
hath great wrath, because he knoweth that
he hath but a shorte tyme. And when the
dragon saw that he was cast vnto the erth,
he persecuted the woman, which bronghe
forth the mã child. And to the woman wer
geuen two wynges of a greate Egle, that
she myght flye into the wildernes into her
place, where she is norished for a tyme, ty-
mes, & halfe a tyme, frõ the presence of the
serpẽt. And the dragõ cast out of his mouth
water after the woman, as it had bene a ri-
uer, because she should haue bene caughte
of the floud. And the erth holpe the womã,
& the earth opened her mouth, & swalowed
vp the riuer, which the dragon caste oute of
his mouth. And the dragõ was wroth with
the womã, & went, & made warre with the
remnaunt of her sede, which kepe the cõman-
demẽtes of God, & haue the testimony of Je-
sus Christ. And he stode on the sea sande.

¶ The. xiii. Chapter.

AND I saw a beast rise out of the sea,
hauing. vii. heades, & x. hornes, &
vpõ his hornes. x. crownes, & vpon
his heade, the name of blasphemye. And the
beast which I saw, was like a cat of the mon-
tayne, & his fete wer as the fete of a beare,
& his mouth, as the mouth of a lyõ. And the
dragõ gaue hi his power & his seat, & great
authoritie: & I sawe one of his heades as
it were wonded to deth, & his deadly wond
was healed. And all the world wondred at
the beast, & they worshipped the dragon,
which gaue power vnto the beast, and they
worshipped the beast, sayinge: who is lyke
vnto the beast? who is able to warre wyth
him. And ther was geuẽ vnto him a mouth
that spake greate thynges & blasphemyes,
& power was geuẽ vnto him, to do. xlii. mo
nethes. And he opened his mouth vnto blas
phemy against god, to blaspheme his name
and his tabernacle, & thẽ that dwel in heuẽ.
And it was geuen vnto him to make warre
with the saintes, & to ouercome them. And
power was geuen him ouer all kynred and
people, & tong, & nacion, & al that dwel vpõ
the earth worshipte him: whose names are
not wrytten in the boke of lyfe of the lãbe,
which was kylled frõ the beginnyge of the
worlde. If anye man haue an eare let hym
heare. He that leadeth into captyuyte, shall
go into captiuite: & he that killeth with a
swearde, must be killed with a swerde. Here
is the pacience, & the fayth of the saynctes.
And I behelde another beast commynge vp
out of the earth, & he had two hornes lyke
a lãbe, & he spake as did the dragon. And
he dyd all that the fyrste beaste coulde do in
his presence, & he caused the earthe, and thẽ
which dwel therin, to worshyp the first beast,
whose deadly wond was healed. And he did

Gene. 9. f
mat. 26. c

greate wonders, so that he made fyre come
C downe from heauen in the sight of mē. And
deceaued thē that dwelte on the earthe, by
the meanes of those signes whiche he had
power to do in the sight of the beast, sayinge
to them that dwelt on the earth: that they
should make an image vnto the beast, which
hathe the wounde of a swearde, and did
liue. And he had power to geue a spirit vn-
to the ymage of the beast, & that the ymage
of the beast should speake, & should cause
that as many as would not worshippe the
ymage of the beaste, should be killed. And
he made al, both smal & great, rich & poore,
fre & bonde, to receaue a marke in their right
handes or in their foreheddes. And that
no man might bye or sell, saue he that had
the marke, or the name of the beaste, or her
D the numbre of his name. Here is wisdome.
Let him that hath wit, counte the nūbre of
the beast. For it is the numbre of a mā, and
his nūbre is fyue hūdred, threscore and sixe.

¶ The.xiiii.Chapter.

A AND I loked, & lo, a lābe stode on the
mount Sion, and with him an.C. and
xliiii. thousande hauyng his name
& his fathers name written in their foreheds.
And I heard a voyce frō heauē, as the
sounde of many waters. & as the voyce of a
great thonder. And I herde the voyce of har-
pers harpynge with their harpes. And they
sōg as it were a new sōg, before the seate, &
before the foure beastes, & the elders, & no
man coulde learne that songe, but the hun-
dred & xliiii. M. which were redemed from
the erth. These are they, which were not de-
fyled wyth wemen, for they are virgins.
B These seke after the lābe whithersoeuer he go-
eth. These wer redemed frō men, beyng the
first frutes vnto God, and to the lambe, and
in their mouthes was founde no gyle. For
they are without spot before the trone of
God. And I sawe another aungel flie in the
middes of heauen, hauinge the euerlastynge
Gospel, to preache vnto them that syt and
dwel on the earth, & to all nations, kynred
des, & tonges & people, saying with a loude
Ecc.14.a voice: * Feare God, & geue honour to him,
for the houre of his iudgement is come: and
worship him, that made heauen & earth, &
the sea, and fountaynes of water. And there
Esai.21.c followed another aungel sayinge: * Baby-
Jer.51.a lon is fallen, is fallen, that greate citye, for
she made all nations drynche of the wyne
of her fornication. And the thyrde aungell
followed them sayinge: with a loude voyce.
If any man worship the beast & his image,
& receaue hys marcke in his forheade, or on
his hande, the same shal drincke the wyne
C of the wrathe of God, whiche is powred in
the cup of his wrath. And he shalbe punis-
shed in fyre & brimstone, before the holye
angels, & before the lambe. And the smoke
of their tormēt ascēdeth vp euermore. And
they haue no rest daye nor nyghte, whyche
worship the beast & his image, & whosoeuer
receaueth the pynte of hys name. Here is
the pacience of saynctes. Here are they that
kepe the cōmaundementes & the fayth of
Jesu. And I heard a voyce frō heauē sayinge
vnto me: write. Blessed are the deade, whi-
che here after dye in the Lorde, euē so sayth
the spirite: that they rest frō their labours,
but their workes folow thē. And I loked,
& beholde a white cloude & vpon the cloude
one sittinge like vnto the sonne of man, ha-
uynge on his head a golden crowne, and in
his hand a sharpe sikle. And another angel
came out of the tēple, cryinge with a loude
voyce vnto hym that sate on the cloude.
* Thrust in thy sikle, & reape, for thy tyme Joel.3.c.
is come to reape, for the corne of the earth D
is ripe. And he that sat on the cloude, thrust
in his sikle on the earth, & the earth was re-
ped. And another angel came out of the tē-
ple, which is in heauē, hauinge also a sharp
sikle. And another angel came out from the
aultre, whiche hadde power ouer fyre, and
cried with a loude voyce to hi that had the
sharpe sikle, and sayd: thrust in thy sharpe
sikle and gather the clusters of the earthe,
for her grapes are ripe. And the Aungell
thrust in his sharpe sikle on the earth, and
cut downe the grapes of the vineparde of
the earth: And caste them into the greate
wyne fatte of the wrathe of God, and the
winefat was troden without the citye, and
bloude came out of the fate, euen vnto
the horse bridels, by the space of a thou-
sand, and.bi.C furlonges.

¶ The.xv.Chapter.

AND I sawe another signe i heauen
great & meruelous, seuē angels, ha- A
uing the seuē laste plagues, for in thē
is fulfilled the wrath of god. And I saw as
it wer a glasse sea, mingled with fire and
thē that had gotten victorye of the beast, &
his ymage, & of the nūbre of his name, stāde
on the glasse sea, hauinge the harpes of
God, & they sange the songe of Moses the
seruaunt of God, & the songe of the lambe,
saying: great, & marueilous are thy workes:
* Lorde god almyghtye, iust & true are thy Esa.2.d
wayes, thou kynge of saynctes. Who shall Jer.51.a
not feare, o lorde, & glorifye thy name? For
thou only art holy, & al gentyls shall come
& worship before thee, for thy iudgemētes
are made manifest. And after that, I loked,
& beholde thē tēple of the tabernacle of re-
simony was open in heauen, & the seuē an- B
gels came out of the temple, which had the
vii plagues, clothed in pure & bright linnē,

and

& hauyng theyr breastes gyrded with goldē girdels. And one of the foure beastes gaue vnto the seuen aungels seuen golden vials ful of the wrath of God, whiche lyueth for euermore. And the temple was full of the smoke of the glory of god & of his power, & no mā was able to entre into the tēple, to the seuē plages of the. vii. angels wer fulfilled.

¶ The. xvi. Chapter.

a AND I heard a great voyce out of the tēple, saying to the seuen angels: go your waies, powre out your vials of wrath vpō the erth. And the first angel wēt, & powred out his vial vpō the earth, & ther fel a noysom, & a sore botch vpō the mē which the had the marke of the beast, & vpō them which worshipped his ymage. And the. ii. angell shed out hys vial vpon the sea, and it turned as it wer into the blouw of a dead man: & euery lyuyng thyng died in the sea. And the thyrde angell shed oute hys vyall b vpon the riuers & fountaynes of waters, & they turned to blonde. And I hearde an angell say: Lord, whiche art & wast, thou arte righteous and holy, because thou hast geuē suche iudgementes, for they shed oute the blonde of sayncres, & prophetes, & therefore hast thou geuē thē blond to drink: for they are worthy. And I heard another out of the aulter say: euē solorde god almighty: true & righteous are thy iudgemētes. And the. iiii angel powred out hys vyal on the sunne, & power was geuen vnto hi to vexe men with heate of fire. And the men raged in greate heate: & spake euyl of the name of god, which hathe power ouer those plagues, and they repented not of their euyll dedes, to geue him glory. And the fifte angel powred c out hys vyall vpon the seate of the beaste, & his kingdome waxed darcke, & they gnewe their tonges for sorowe, & blasphemed the god of heauen for sorowe & payne of theyr sores, & repented not of their dedes. And the. vi. angel powred oute hys vyal vpon the great ryuer Euphrates, and the water dryed vp, that the wayes of the kynges of the east shuld be prepared. And I sawe thre vncleane spirites lyke frogges, come out of the mouthe of the dragon, and oute of the mouthe of the beast, and out of the mouthe of the false prophete. For they are the spyrytes of deuils, worchynge miracles, to go out vnto the kynges of the erthe, and of the c whole worlde, to gather them to the battel of that great day of God almyghtye. * Be- Mat. 24 b holde, I come as a theefe. Happye is he that 2. pet. 3. c watcheth, and kepeth hys garmentes, lest 1. Thes. 5. a he walcke naked, & men se hys fylthynes. And he gathered them together into a place called in the Hebrue tōge, Armagedō. And the seuenth angell powred oute hys vyall into the ayre. And ther came a great voyce out of the temple frō the seat, saying: it is done. And ther folowed voyces, thōdrynges, and lightenīges, & ther was a great earthquake, such as was not sence men were vpon the earth, so mighty an earthquake & so great. And the great citye was deuyded into thre partes, and the cityes of all nations fell. And greate Babilō came in remembraunce before God, to geue vnto her the cuppe of the wyne of the fearcenes of hys wrathe. Euerye yle also fled awaye and the mountaynes wer not foūde. And ther fell a great hayle (as it had bene talentes) oute of heauen vpō the men, and the men blasphemed God: because of the plage of the hayle, for it was great, and the plage of it sore.

¶ The. xvii. Chapter.

AND there came one of the seuen angels, which had the seuen vials: and talked with me, sayīg vnto me: come b I wyl shewe vnto the, the iudgement of the great whore that sytteth vpon manye waters, wyth whome haue committed fornicacion the kynges of the earthe: and the inhabiters of the earth are dronken with the wyne of her fornication. And the spirite caried me awaye into the wyldernes. And I sawe a woman sit vpon a rose colored beast, ful of names of blasphemye, whyche had seuen heades, and ten hornes. And the woman was arayed in purple and rose coloure, and decked with golde, precious stone, and pearles, and had a cup of golde in her hāde, ful of abhominacions and filthines of her fornicatiō. And in her forehead was a name written, a misterye, great Babilon the mother of whoredome and abhominacions of the earthe. And I sawe the wyfe dronckē with the blonde of sayncres, and with the blonde of the witnesses of Jesu. And when I saw her: I wōdred with great mervayle. And the angel sayde vnto me: Wherefore b marvaylest thou? I wil shew the the misterye of the womā, and of the beaste that beareth her, whyche had seuen heades and ten hornes. The beast that thou sest, was and is not, and shall ascende out of the bottomlesse pyt, and shall goe into perdition: and they that dwell on the earthe shall wonder (whose names are not wrytten in the boke of life frō the beginning of the world) when they beholde the beaste that was and is not. And here is a minde that hathe wisdō. c The seuen heades are seuen mountaynes, on which the womā sytteth: they are also. vii. kynges. Fyue are fallen, and one is, and an other is not yet come. And when he commeth, he muste cōtinue a shorte space. And the beaste that was, and is not, is euen the eyght, and is one of the seuen, and shall go

mist destruccion. And the ten hornes which thou sawest, are ten kynges which haue receaued no kyngdō as yet, but shall receaue power as kinges at one houre with the beast. These haue on: mynde, & shall geue theyr power and strength vnto the beaste. These shal fyghte with the lābe, & the lambe shall
1.6.c overcome them. * For he is lorde of lordes, and king of kinges, and they that are on
D his syde, are called, & chosen, & faythfull. And he sayde vnto me: the waters whiche thou sawest, wher the whore sytteth, are people, & folke, and nations, & tōges. And the ten hornes, which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolate and naked, and shal eate her flesh, and burne her with fire. For god hath put in their hearttes, to fulfill his wil, & to do with one consente, for to geue their kyngdome vnto the beast, vntil the wordes of God be fulfilled. And the womā whyche thou sawest, is that greate cittye, whyche raygneth ouer the kynges of the earthe.

¶ The. xviii. Chapter.

A AND after that, I saw another angel come frō heauen, hauinge great power, & the erth was lightened with his brightnes. And he cried mightely with
.21.c a strōg voyce, sayng: * great Babilō is fal
.50.8 len, is fallen, & is become the inhabitacio of deuils, & the holde of al foule spirites, and a cage of al vncleane & hatful byrdes: for all naciōs haue dronke of the wine of the wrath of her fornicacion. And the kynges of the earth haue cōmitted fornicacion with her, & the marchauntes of the earthe are waxed riche of the aboūdaunce of her pleasures. And I heard another voyce frō heauen say:
B come awaye frō her my people, that ye be not partakers of her sinnes, and that ye receaue not of her plages. For her synnes are gone vp to heauen, & god hath remembred her wickednes. Rewarde her euen as she rewarded you, & geue her double accordynge to her workes. And powre in double to her in the same cup which she filled vnto you. And as much as she glorified her selfe
C and lined wātonly, so much powre ye in for
1.47 b her of punishment & sorowe, for she sayde in her selfe: * I syt beyng a quene, & am no widowe, & shall see no sorowe. Therefore shal her plages come in one day, death, and sorow, & hūger, & she shalbe brēt with fire: for strōge is the Lord god which shal iudge her. And the kinges of the earthe shall bewepe her, and wayle ouer her, whiche haue cōmitted fornicacion with her, and haue lyued wantonly with her, when they shall se the smoke of her burnynge, & shall stande a
*.518 farre of, for feare of her punishement, sayyg: * Alas, alas, that greate cittye Babilon,
that myghtye cytye: for at one houre is D
thy iudgemente come. And the marchauntes of the earthe shall wepe and wayle in them selues, for no man wyl bye their ware anye more, the ware of golde and syluer, and precious stones, nether of pearle and raynes, and purple, and skarlet, & all thyne woode, and al maner vessels of yuerye, and all maner vessels of moste precious woodde, and of brasse, & yrō. (and marble) & sinamō, and odours, and oyntmentes, and frankincēce, and wyne, and oyle, and fine flour, and wheate, beastes and cheye, and horses, and charettes, and bodyes, and soules of men. And the apples that thy soule lusted after, are departed from the. And al thinges which wer deintye, and had in price, are departed from the, and thou shalte fynde them no more. The marchauntes of these thynges which were waxed rich, shal stande a farre of from her, for feare of the punyshmente of
her, wepinge & waylynge, & saying: * Alas Jer.51.8
E Alas, that greate cittie, that was clothed in raines, and purple, and skarlet, and decked with golde, & precious stones, and pearles: for at one houre so greate riches is come to nought. And euery shyppe gouerner, and al they that occupyed shyppes, and shipmen which worke in the sea, stode a farre of, and cryed, when they sawe the smoke of her burnynge, saying: what cittie is lyke vnto this great cittie? And they cast dust on their heades, and cryed wepinge, and waylynge, and
Jer.51.b saydet * Alas, Alas, that great cittie, wherin
F were made ryche al that had shyppes in the sea, by the reason of her cōlynes, for at one houre is she made desolate. Reioyce ouer her thou heauē, and ye holye Apostles and Prophetes: for God hath geuen youre iudgemēt on her. And a myghty angel toke vp a stone lyke a great mylstone, and cast it vnto the sea, saying: with such violēce shal that great citye Babilō be caste, and shalbe founde nomore. And the voyce of harpers,
G and musicions, and of pipers, and trompetters shalbe herde nomore in the: & no crafftes man, of whatsoeuer crafte he be, shalbe founde anye more in the. And the sounde of a myl shalbe hearde nomore in the, (& cādel lighte shalbe nomore burnynge in the) & the voyce of the bryde grome, and of the bryde, shalbe heard nomore in the, for thy marchauntes wer the great mē of the earth. And with thyne inchauntment wer deceaued all nacions: and in her was founde the bloude of the Prophetes, and of the sayntes, & of all that wer slayne vpō the earth.

¶ The. xix. Chapter.

And

AND after that I heard a great voice of muche people in heauen, saying: Alleluia. Saluacio & glorye & honour & power, be ascribed to the lord our god, for true, & righteous are his iudgemētes, for he hath iudged the greate whore whyche did corrupte the earth with her fornicacio, & hath auenged the blode of hys seruauntes of her hād. And againe they sayde: Alleluia. And smoke rose vp for euermore. And the .xxiiii. elders and the .iiii. beestes fell downe, & worshipped God that sate on the seat, saynge: Amē, Alleluia. And a voyce came out of the seat, saying: prayse our Lord God all ye that are his seruauntes, & ye that feare hym both small & greate. And I hearde the voyce of muche people, euen as the voyce of many waters, and as the voyce of stronge thondringes, saying: Alleluya, for the Lord oure God omnipotente raygneth. Let vs be glade, and reioyce, and gene honour to him, for the mariage of the lābe is come, and his wyfe made her selfe ready. And to her was graunted, that she shoulde be arayed wyth pure and goodly raynes. For the raines is the righteousnes of sayncters. And he said vnto me, wryte: * happye are they whyche are called vnto the supper of the lābes mariage: And he sayde vnto me: these are the true sayinges of God. And I fell at hys fete, to worshyp him. And he sayde vnto me: se thou do it not. For I am thy felowe seruaunte, and one of thy brethren, euē of thē that haue the testimony of Jesus. Worship God. For the testimony of Jesus is the spirite of prophecie. And I sawe heauen open, and behold, a white horse: & he that sat vpō him was called faithful & true, & in righteousnes he doth iudge, & make battaile. His eyes were as a flamme of fyre: & on his hede were many crownes, & he had a name writ ten, that no man knew but he himselfe. * And he was clothed with a vesture dypte in bloude, & his name is called the worde of God. And the warriars which were in heauen, followed hym vpō white horses, clothed with white, & pure raignes: and out of hys mouth wēt a sharpe two edged swerd that with it he should smyte the heathē. And he shal rule them with a rod of yron, and he rode the wynefat of fearnes, & wrathe of almighty God. And hathe on his vesture & on his thigh a name writen: King of kynges, & Lorde of Lordes. And I saw an Angel stāde in the sunne, & he cried with a loude voyce, sayinge to all the foules that flye by the myddes of heauen: come and gather youre selues together vnto the supper of the great God, that ye may eat the flesh of kynges, and the flesche of hye captaynes, & the flesche of myghty men, and the flesche of horses, & of them that syt on them, and the flesche of all free mē, and bonde men, and of smal and great. And I sawe the beast, & the kynges of the earthe, and their warriers gathered together to make battayle against hym that sat on the horse, & against his soudiers. And the beaste was taken, and wyth hym that false prophet that wrought miracles before hym, with whyche he deceaued thē that receaued the beastes marke, & thō that worshypped his ymage. These bothe were cast quicke into a ponde of fyre burnynge with brymstone: & the remnāt were slaine with the swearde of him that sat vpon the horse, which swearde proceaded out of hys mouth, and al the foules were fulfylled wyth their flesche.

Mat. 22. a
Luc. 14 a
Esa. 53. b

¶ The. xx. Chapter.

AND I saw an Angel come downe frō heauē, hauinge the keye of the bottōles pit, & a great chaine in his hād. And he toke the dragon that olde serpente, which is the deuel & Satanas, & he bounde him a thousāde yeres: and cast him into the bottomlesse pit, & he shute him vp, & set a seale on him, that he shoulde decaue the people no more til the thousand yeres were fulfilled. And after that he must be losed for a litle season. And I sawe seates, & they sat vpō thē, & iudgement was geuen vnto thē: and I sawe the soules of them that were beheaded for the witnes of Jesu, and for the worde of God, and which had not worshipped the beast, neither his ymage, neither had taken his marke vpon their fore heades, or in their handes: & they lyued, and raygned with christ a .M. yere: but the other of the deade mē lyued not againe, vntyll the thousande yere were fynyshed. This is that fyrst resurrection. Blessed and holye is he, that hath part in the fyrste resurrection. For on such thal the seconde death haue no power, but they shalbe the priestes of God and of Christ, & shal raigne with him a thousād yere. * And when the thousande yeres are expired, Satā shalbe loused out of his prison, and shal go oute to deceaue the people, which are in the foure quarters of the erth, Gog and Magog, to gather thē together to battayle, whose nūbre is as the sande of the sea: & they went vp in the playne of the erth: and cōpalled the rentes of the saintes about, and the beloued cytye. And fire came down frō God oute of heauē, and deuoured thē: & the deuil that deceaued thē, was caste into a lake of fyre and brimstone, wher the beast & the false prophetes shalbe tormēted day and night for euermore. And I sawe a great white seate, & him that sat on it, from whose face fled awaye both the earthe and heauen,

Ezech. 38. and. 39.

heaue, & their place was nomore found. And
I saw the dead, both great & smal stande be-
fore God. And the bokes were opened, & an-
other boke was opened, whiche is the boke
of life, & the dead were iudged of those thyn-
ges which were written in the bokes accor-
dynge to their dedes. & the sea gaue vp her
dead whiche were in her, & death & hel relyn-
quished vp the dead, which were in them: & they
were iudged euery mā according to hys de-
des. And death and hell were cast into the
lake of fyre. This is the seconde death. And
whosoeuer was not founde wrytten in the
boke of lyfe, was cast into the lake of fire.

¶ The. xxi. Chapter.

A And I saw a new heauen, & a newe
4.5 e earth. For the first heuē, & the first
6.66. b earth were vanished away, & there
2.3 a was no more sea. And I John saw the ho-
ly citie, new Jerusalē, come downe frō God
out of heauen, prepared as a bryde garnis-
shed for her husbande. And I herd a great
voyce out of heuen, saying: beholde, the ta-
bernacle of God is with men, & he will dwel
with them. And they shall be his people, and
God him selfe shalbe with them, & be their
Esa.25.e God. a And God shal wype away al teares
B from their eyes. And there shall be nomore
death, neither sorow, neither crying, neither
shall there be anye more payne, for the olde
thinges are gone. And he that sat vpon the
Esa.43 b seate, sayde: * Beholde, I make all thynges
Apo.1.5 newe. And he saide vnto me: write, for these
wordes are faythful and true. And he sayde
vnto me: it is done, I am Alpha & Omega,
the beggynnyng and the ende, I wyl geue to
him that is a thyrste, of the well of the wa-
ter of lyfe, frely. He that ouercommeth shall
inherit all thynges, and I wil be his God,
and he shalbe my sonne. But the fearfull &
C vnbeleuyng, and the abhominable, & mur-
derers, and whoremongers, and sorcerers, and
idolaters, and all lyars shall haue their
portion in the lake whiche burneth with fire
and brymstone, whiche is the seconde death.
And there came vnto me one of the seuen
Aungels, whiche had the seuen vyalles ful
of the seuē last plagues: and talked with me,
sayinge: come hither, I will shewe thee the
bryde, the lābes wife. And he caried me awa
in the spirite to a great & an hie moūtaine,
and he shewed me the great citye holy Hie-
rusalem, descendynge out of heauē frō God,
hauynge the brightnesse of God. And her
thynynge was lyke vnto a stone most pre-
cious, euen lyke a Jasper cleare as Christal:
and had walles great and hie, and had xii.
gates, & at the gates xii. angels: & names
wrytten, which are the names of the twelue
tribes of Israel: on the Eastpart iii. gates,
and on the northside iii. gates, & towardes
the South iii. gates, and frō the west, three
gates, and the wall of the citie had xii. foū-
dations: and in them the twelue names of
the lambes xii. Apostles. And he that talc-
ked with me, hadde a golden rede to mea-
sure the cytye with al, and the gates therof &
and the wal therof. And the citie was buile
iiii. square, and the length was as large as
the bredth, and he measured the cytie with
the golden rede xii. M. furlōges: and the
length and the bredth, & the heith of it, were
equall. And he measured the wall thereof:
an. cxliii. cubytes: the measure that the
Aungel hadde, was after the measure that
man vseth. And the buyldynge of the wall
of it was of Jasper. And the cytye was
pure golde lyke vnto cleare glasse, and the
foundacyons of the wall of the cytye were
garnished with all maner of precious sto-
nes. The first foundacyon was Jaspis, the F
seconde Saphyre, the thyrde a Calcedony,
the fourthe an Emeralde, the fyfte Sardo-
nix, the syxte Sardeos, the seuenth Chrisо-
lite, the eyghte Beralle, the ix. a Topas, the
tenth a Crusoprasos, the eleuenth a Ja-
cynte, the twelueth, an Amatist. The twel-
ue gates were twelue pearles, euerye gate
was of one pearle, and the strete of the citie
was pure golde, as thorowe shynynge
glasse. And I sawe no temple therein. For
the Lorde God almyghtye, and the lambe G
are the temple of it. * And the cytye hathe Esa.60.
no nede of the sunne, neyther of the Moone
to lyghten it. For the bryghtenesse of God
dyd lyght it, and the lambe was the lyghte
of it. And the people whiche are saued, shal
walcke in the lyghte of it. And the kynges
of the earth shall brynge their glory. (And Esa.60.
honoure) vnto it. * And the gates of it are
not shut by day. For there shalbe no nyght
there. (And vnto it shal they brig the glorye
& honour of the nacios.) And there shal en-
ter into it none vncleane thyng, neither
soeuer worketh abhomination, or maketh
lyes: but they only whiche are wrytten in
the lambes boke of lyfe.

¶ The. xxii. Chapter.

A Nd he shewed me a pure riuer of wa A
ter of life, clere as Crisтal: proceeding
out of the seate of god, & of the lābe.
In the midws of the strete of it, & of either
side of the riuer, was there wod of life: whi-
che bare. xii. maner of frutes: & gaue frute
euery moneth: & the leues of the wod serued
to heale the people withal. And ther shalbe
no more curse, but the seate of God and
the lambe shall be in it: and his seruauntes
shall serue him. And they shall se his face, B
and his name shalbe in their * foreheddes. Esa.14.
And there shalbe no nyght there, and they
nede no candle, neither lyghte of the sunne

for

for the Lorde God geueth them lighte, and they shal raygne for euermore. And he sayd vnto me: these sayinges are faithful & true. And the Lorde God of the holy Prophetes sent hys aungel to shewe vnto his seruãtes, the thynges which must shortly be fulfilled. Beholde, I come shortly. ✣ Happy is he that keepeth the sayinges of the prophecye of this boke. I am John, whiche sawe these thynges, & hearde them. And when I had heard & sene. ✣ I fell downe to worshyp before the fete of the angell, whiche shewed me these thynges. And he sayde vnto me: see thou do it not, for I am thy felowe seruãt, & the felowe seruaunte of thy brethren, the Prophetes, and of them whiche kepe the sayinges of the prophecye I of this boke. Worshyp God. And he sayde vnto me: seale not these sayinges of the prophecy of this boke. For the tyme is at hand. He that doeth euell, let hym do euyl still: & he whiche is filthy, let him be filthy still: and he that is righteous, let hi be more righteous, and he that is holye, let him be more holy. And beholde I come shortly, & my reward is with me, to geue euery mã accordynge as hys dedes shalbe. I am Alpha & Omega, the begynnynge and the ende: the first and the last. Blessed are they that doe his commaundementes, that their power maye be in the tree of lyfe, and may entre in thorow the gates vnto the cytye. ✣ For wythoute shalbe dogges and inchaunters, and whoremongers, and murtherers, & ydolaters, and whosoeuer loueth or maketh lea synges. ✣ I Jesus sente myne aungell, to testifye vnto you these thynges in the congregacions. I am the rote and the generacion of Dauid, & the bright morning starre. And the spirite and the bryde saye, come. And let hym that heareth, say also come. ✣ And let him that is a thyrste: come. And let whosoeuer wyl, take of the water of lyfe, fre. I testifye vnto euerye man that heareth the wordes of the prophecy of thys boke: ✣ if any mã shal adde vnto these thynges, God shall adde vnto hym the plages that are writtẽ in this boke. And yf any man shal mynyshe of the wordes of the boke of thys prophesye, god shal take away hys parte oute of the boke of lyfe, and out of the holye citye, and from the thynges wrytten are writtẽ in this boke. He whiche testifieth these thynges, sayeth: be it. I come quickely. Amen. Euen so come Lorde Jesu. The grace of oure Lorde Jesu Christ be wyth you al. Amen.

The ende of the newe Testament.

A Table to fynde the Epistles and Gospels dyuually read in the church, according vnto the boke of comon prayer: wherof the first line is the epistle, & the other the gospel, whose beginig ye shal fynde in this boke marked with a crosse, ✣ and the ende with halfe a crosse, ✣ conteyned in these letters, A.B.C.D.&c.

On the first Sonday in Aduent.

Owe nothynge. Rom.xiii.a
When they drew nye. Mat.xxi.a

The seconde Sonday in Aduent.

Whatsouer thynges are writ. Rom.xv.a
There shalbe signes in the. Luke.xxi.c

The thirde Sonday in Aduent.

Let men this wise esteme. i.Cor.iiii.a
When John beynge. Math.xi.a

The fourth Sonday in Aduent.

Reioyce in the Lord alwaye. Phil.iiii.a
And thys is the record of Jhon. Jho.i.c

On Christmas day at the.i.Communion

For the grace of God. Tit.ii.b
And it chaunsed in those dayes. Luk.ii.a

At the seconde communion.

God in tymes paste. Heb.i.a
In the begynnynge was. John.i.a

On S. Steuens daye.

And Steuen ful of fayth. Acte.vii.a
Wherfore beholde, I sende. Math.xxiii.c

S. John Euangelistes daye.

That whiche was from the. i.John.i.a
Folow me. Joh.xxi.d The innocẽt. day.
And I loked, and lo a lambe. Apoc.xiiii.a
The angel of the Lorde. Math.ii.b

The Sonday after Christmas daye.

And I say that the heyre. Gala.iiii.a
This is the boke. Math.i.a

On Newe yeares daye.

Blessed is that man. Rom.iiii.a
And it fortuned. Luk.ii.c

On Epiphanie daye.

For thys cause. Ephes.iii.a
When Jesus was borne. Math.ii.a

The.i.Sonday after the Epiphanye.

I beseche you therfore. Ro.xii.
And hys father and mother. Luk.ii.

The.ii.Sonday after the Epiphanye.

Seinge that we haue diuers. Roma.xii.b
And the thyrde day. John.ii.a

The.iii.Sonday after the Epipha.

We not wyse in your. Rom.xii.b
When he was come downe. Math.viii.a

The.iiii.Sondaye after the Epipha.

Let euery soule. Roma.xiii.a
When Jesus was entred. Math.viii.c

The.v.Sonday after the Epipha.

Nowe therfore as elette. Colo.iii.c
The kyngdome of heauen is. Math.xiii.b

The

The .v. Sondaye bi the wke.
On Septuagesima Sondaye.
Iudge nat ye not. 1.Cor.iv.c
For the kyngdome of heauen. Matth.xx.a
On Sexagesima Sondaye.
For ye suffer woles. 2.Cor.xi.b.c.xii.a
When muche people were. Luke.viii.a
On Quinquagesima Sondaye.
Though I speake with the. 1.Cor.xiii.a
Iesus toke vnto him the twelue. Luk.xviii.c
On Ashwednesdaye.
Turne you vnto me. Joel.ii.c
Moreouer when ye fast. Mat.vi.a
On the first Sondaye in Lent.
We as helpers therefore. 2.Cor.vi.a
Then was Iesus led. Matth.iv.a
On the seconde Sondaye in Lent.
Furthermore, we beseche you. 1.Thes.iiii.a
And Iesus went thence. Matth.xv.c
On the thyrde Sondaye in Lent.
As ye chose followers. Eph.v.a
And he was dumme. Luk.xi.c
On the fourthe Sondaye in Lent.
Take heede. Gal.iiii.c
After these thinges Iesus. John.vi.a
On the .v. Sondaye in Lent.
Christ beinge an hie preest. Heb.ix.c
Verely verely I say vnto. John.viii.c
On the Sondaye next before Easter.
Let the same minde. Phil.ii.a
Iesus came to Bhat.xxi.a.xxvii.vnto.g
On Monday before Easter.
Some of the thyes. Esay.xlii.a
After two dayes followinge. Marke.xiii.a
On Tuesdaye before Easter.
And Iesus sate ouer the treasury. Mark.i.c
Iesus came in the euenynge. Mark.xv.a
On Wednesdaye before Easter.
Of the testament. Hebre.ix.b
Luke. xxii.a
On Maundy Thursday before Easter.
1.Cor.xi.c
Luk.xxiii.a
On Easter daye.
Hebre.x.a
When Iesus therefore. John.xviii.a
and, xix.b.c.d.e.
On Easter even.
Christ is better. 1.Pet.iii.c
When the euen was come. Matth.xxvii.g
On Easter daye at the first communion.
If ye be risen againe. Collos.iii.a
The women after the Sab. Joh.xx.a
At the seconde communion.
Of the resurrection. 1.Cor.b.b
Mar.xvi.a
[illegible] xxiii.c
[illegible] xxiii.b
[illegible] xxii.d
Jesus hym selfe rode. Luke.xviii.b
The fyrste Sondaye after Easter.
For all that is borne 1.John.v.a
The same day at nyght John.xx.c
On the seconde Sondaye after Easter.
For it is thanke worthye. 1.Pet.ii.d
I am the good shepherde. John.x.c
On the thyrde Sondaye after Easter.
Verely beloued. 1.pet.ii.c
After a whyle ye shall not. John.xvi.d
On the iiii. Sondaye after Easter.
Euery good gyfte. James.i.c
Now before I goe. John.xvi.b
On the .v. Sondaye after Easter.
And be that ye be doers. James.i.d
Verely, verely I say vnto. John.xvi.c
On the Ascencion daye.
In the former treatyse. Act.i.a
Afterwarde he appeared. Marke.xvi.c
On the Sondaye after the Ascencion.
The ende of all thynges. 1.peter.iiii.b
But when the. John.xvi.d. and.xvii.a
On Wytsonday.
When the fyftye dayes. Actes.ii.a
If ye loue. John.xiiii.b
On Monday in Wytson weke.
Then Peter opened hys. Actes.x.c
For God so loued. John.iii.c
Twesday in Wytson weke.
When the Apostles. Act.viii.c
Verely verely. John.x.a
On Trinite Sondaye.
After this I loked. Apoca.iiii.a
There was a man of. John.iii.a
On the.i. Sondaye after Trinite sondaye
Beloued let vs loue. 1.John.iiii.b
There was a certaine riche. Luke.xvi.c
On the seconde Sondaye.
Maruel not me. 1.John.iii.c
A certayne man ordeined. Luc.xiiii.d
On the thyrde Sondaye.
Submyt youre selues euery. 1.Pet.v.b
Then resorted vnto. Luke.xv.a
On the fourthe Sondaye.
For I suppose that. Roma.viii.d
Be ye therfore mercyful. Luc.vi.c
On the fyfte Sondaye.
Be ye all of one. 1.Pet.iii.b
It came to passe. Luke.v.a
On the.vi.Sondaye.
Knowe ye not that al. Rom.vi.a
For I say. Matth.v.c
On the seuen Sondaye.
I speake grossely. Roma.vi.d
In those dayes. Marke.viii.a
On the.viii.Sondaye.
Therfore brethren we are. Rom.viii.b
Beware of false. Matth.vii.c
On the.ix.Sondaye.
Brethren I wolde not. 1.Cor.x.a
There was a certayne ryche. Luke.xvi.a

On

The Table:

On the.x. Sondaye.
Concernyng spirituall thinges. i. Coz. xii. a
When he was nowe come. Luk. xix. f
On the.xi. Sondaye.
Brethren, as pertaynynge to. i. Coz. xv. a
And he put forth a similitu. Luke. xviii. b
On the.xii. Sondaye.
Such truste haue we. ii. Coz. iii. b
And he departed agayne. Mar. viii. d
On the.xiii. Sondaye.
To Abraham and to hys sede. Galat. iii. c
Happye are the eyes. Luke. x. d
On the.xiiii. Sondaye.
I saye walke in the spirite. Gal. v. c
And it chaunsed as he wente, Luke. xvii. c
On the.xv. Sonday.
Beholde ye se howe large. Gala. vi. c
No man can serue. Math. vi. c
On the.xvi. Sondaye.
Wherfore I desyre, Ephe. iii. d
And it fortuned after. Luke. viii. c
On the.xvii. Sondaye.
I therfore which am in. Ephe. iiii. a
And it chaunsed that he, Luke. xiiii. a
On the xviii. Sondaye.
I thanke my God alwayes. i. Coz. i. b
When the Pharises had. Math. xxii. a
On the.xix. Sondaye.
Thys I saye therfore. Eph. iiii. d
Then entered he into the hyp. Math. ix. a
On the.xx. Sondaye.
Take hede therfore that ye. Ephe. v. c
The kyngdome of heauen. Math. xxii. a
On the.xxi. Sondaye.
Finally, my brethren be stronge. Eph. vi. b
And there was a. Joh. iiii. f
On the.xxii. Sondaye.
I thanke my God. Phil. i. a
Then came Peter to hym. Math. xviii. d
On the.xxiii. Sondaye.
Brethren be followers of me. Phil. iii. d
Then went the Pharises. Math. xxii. c
On the.xxiiii. Sonday.
We gene thankes Coll. i. a
Whyle he thus spake. Math. ix. c
On the.xxv. Sonday.
Beholde the tyme. Jere. xxiii. b
When Jesus lyft vp. John. vi. a
¶ The epistles & gospels for saintes dayes.
On. S. Andrewes daye.
For yt thou shalte knowledge. Roma. x. c
As Jesus walked. Math. iiii. c
Saynct Thomas the apostle.
Nowe therfore. Ephe. ii. d
But Thomas one. John. xx. f
The conuersion of S. Paule.
And Saul yet. Act. ix. a
Then answered Peter. Math. xix. d
The purification of the virgyn.
The epistle as on the Sonday before.
And when the tyme of, Luke. ii. d
Saynct Mathias daye.
And in those dayes. Actes. i. c
At that tyme Jesus answered. Mat. xi. c
The annunciacion of the virgyn Mary.
God spake once vnto Achas. Esa. vii. b
And in the syxt moneth. Luk. i. c
Saynct Markes daye.
Vnto euerye one. Ephes. iiii. b
I am the true vyne. John. xv. a
Saynct Philip and James.
James the seruaunte. Jacob. i. d
And he sayd to hys. John. xiiii. a
Saynct Barnabe apostle.
Tydynges of these thynges. Actes. xi. d
This is my commaundement. John. xv. b
Saynct Johan Baptist.
Confort my people (O ye) Esay. xl. a
Elizabethes tyme came. Luk. i. f
Saynct Peters daye.
In that tyme Herode Acte. xii. a
When Jesus came into. Mar. xvi. c
Saynct Mary Magdalene.
Who so fyndeth an honest. Prouer. xxxi. b
And one of the Pharises. Luke. vii. a
Saynt James the apostle.
In those dayes came. Actes. xi. c. and. xii. a
Then came to hym the mother. Math. xx. c
Saynct Bartholomewe.
By the handes of the apostles. Actes. v. c
And there was. Luke. xxii. c
Saynct Mathewe.
Therfore, seyng that we. ii. Coz. iiii. a
And as Jesus passed. Math. ix. b
Saynct Michael and al angels.
There was a greate. Apoc. xii. c
The same tyme the. Math. xviii. a
Saynct Luke the Euangelist.
Watch thou in all. ii. Timo. iiii. a
After these thynges. Luke. x. a
Simon and Jude Apostles.
Judas the seruaunte. Jude. i. a
Thys commaunded I you. Joh. xv. c
All Saynctes.
And I sawe another. Apoc. vii. a
When he sawe the people. Mat. v. a

¶ The ende of the Table.

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